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The LIGHT of the DHAMMA

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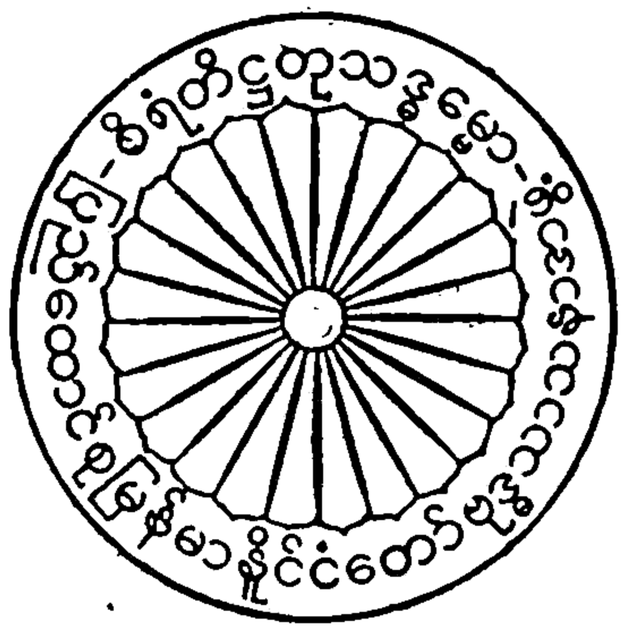
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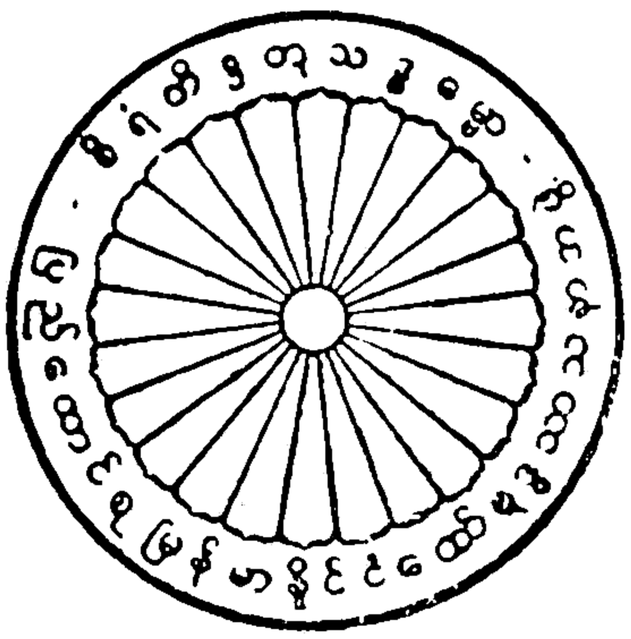
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THE LIGHT OF THE DHAMMA

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

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,
Kabā Aye P.O.,
Rangoon, Union of Burma.



Newly Elected Members of the Union Buddha Sāsana Council who attended the recent Half-yearly Conference held by the Council.

Front row : Left to right:—(1) Saya Aw (2) U Than Maung (3) U Kyi Pe (4) U On Pe (5) U Thein Maung (6) Sir U Thwin (7) U Nu (8) U Ba Saw (9) U Ba Tin (10) U Win (11) U Ba Thaw.

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Fourth row : Left to right :—(38) U Aung Myint (39) U Ba Nyo (40) U Win (41) U Ba Shein (42) U Ba Cho (43) U Hla Thwin (44) U Ba Chit (45) U Ba Than (46) U Hla (47) U Pan (48) U Maung Maung Lay.

SAMĀDIṬṬHI DĪPANĪ

(The Manual of Right Views)

By Mahāthera Ledi Sayadaw, Aggamahāpaṇḍita, D. Litt.

TRANSLATED FROM PĀḶI INTO BURMESE BY LEDI PAṆḌITA U MAUNG GYI, M.A.

(*Translated into English by the Editors of 'The Light of the Dhamma'.*)

PART ONE

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 Pāḷi by the Venerable Ledi Sayadaw who has instructed me to translate it into plain Burmese. Accordingly, I now give the Burmese translation of the Sammādiṭṭhi Dīpanī (The Manual of Right Views).

1. Three Kinds of Wrong Views.

" O monks, there are three kinds of beliefs, addicted to which, discussing which, and making them their object, some samaṇas 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.

(*a*) 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 samaṇas 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.

(*b*) Issaranimmāna-hetu-diṭṭhi

(View that all sensations in the present existence are created by a Supreme Being or God.)

" Monks, there are some samaṇas 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-dihṭṭi.

(*c*) Ahetu-apaccaya-diṭṭhi

(View of the 'Uncausedness and Unconditionality' of existence.)

" Monks, there are some samaṇas 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 janakakamma (Generative kamma) and upatthambhaka-kamma (Sustaining

kamma). This is known as Ahetu-apaccaya-diṭṭhi.'

2. Refutation of Pubbekata-hetu View.

In the Aṅguttara Nikāya, Tika-nipāta, we have the Omniscient buddha's words :—

"Monks, of these three views, there are some samaṇas 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 samaṇas 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 whithout 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 samaṇas 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.'

3. Refutation of Issaranimmāna view.

The Buddha declared :

" Monks, of these three views, there are some samaṇas 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 samaṇas 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 samaṇas and brahmans who maintain that all sensations enjoyed by beings in the present life are created by a Supreme Brahmā or God.'

4. Refutation of Ahetuka View.

The Buddha declared :

"Monks, of these three views, there are some samaṇas 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 Generative or 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 samaṇas 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 "Uncaused-ness 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 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 samaṇas 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'."

5. Three Wrong Views.

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 Aṅguttara-Nikāya, Tika-nipāta—Dutīyapaṇṇāsaka—Dutīya-vagga, First Sutta and in the Paññāsanipāta—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 Issarakuttikavāda (View that a Supreme Brahmā or God has arranged all these). The Omniscient Buddha refuted these three wrong views in conformity with the Truth.

I shall therefore explain these three wrong views serially, in detail and more completely.

6. Refutation of Pubbekata-hetu View.

(*a*) (View that the past volitional actions of beings are the sole causes)

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, to one's influence being great or to one's influence being negligible. 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 effects of the acts done by the people in the present existence, it is unreasonable and grossly mistaken. Hence it is called a wrong view.

Suppose this Pubbekata-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 samaṇas and brahmans endowed with good conduct. At times these samaṇas 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 discourse 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 samaṇas or brahmans only when they preform 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.

(*b*) Absence of 'desire-to-do' and 'energy'.

In the minds of these samaṇas 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.

(*c*) 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 samaṇa-vāda. In the world there are such conventional terms as "samaṇa" (one endeavouring to extinguish the passions) "brahmaṇa" (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 person" "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

* NOTE—This is the 'Doctrine of the Elect' held by certain sects in some faiths even today.

difference between what actions should be done and what should be refrained from, which courses of action are usually practised by householders, samaṇas 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' 'brahmaṇa' or 'sappūrisa'. 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 only, their view should be regarded as a wrong view.

This is the third way of refutation.

(*d*) 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, aecording to this view, 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 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 shoud 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.

7. Exposition of the Word—"Kammassakā"

(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 kammam satte vipajjati yadidam hīna paṇīta bhāvāya.

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 heirs 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, Kamma distinguishes them from one another as high and low, good and bad, and 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 Ekapakkhahīna-vāda (the view which is deprived of one side *i.e.* present kamma.)

(2) Those who hold the Issaranimmāna-hetu view maintain that all Pleasures and Sufferings experienced by beings in the present life are

* Uparipaṇṇāsa, Vibhaṅga-vagga, 5th Sutta ; also known as Cūlakamma Sutta.

created by a Supreme Brahmā or God. They reject all past and present kammas of beings, So this view is known as Ubhaya-pakkha-hīnavāda (the view which is deprived of both sides, *i.e.* both past and present kammas of beings).

(3) Those who hold the Ahetu-apaccaya 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 māṇa-vasattā 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, kammas-sakā 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".

8. 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 operates)
(*2*) Vīriyasādhanīya-ṭhāna,
(Sphere in which Energy operates)
(*3*) Paññāsādhanīya-ṭhāna,
(Sphere in which Wisdom operates)

Of these, Kammasādhanīya-ṭhāna (Sphere in which Kamma operates) is subdivided in to two parts:—

(*a*) Atīta-kammasādhaniya-thana,
(Sphere in which Past Kammas operate.)
(*b*) Pacuppana-kammasādhanīya-ṭhāna.
(Sphere in which Present Kammas operate.)

(*a*) *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-ṭhāna :—

(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 kamma 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 kamma, such as Wisdom and Energy, is able to restore the eye-sight of a being whose optical organs have been impaired from the very moment of conception owing to that being's past un-wholesome kamma.

Again, when a being's optical organs which he obtained by virtue of his past kamma are utterly destroyed by some dangerous causes

---

* There are four kinds of Rebirths. They are : —
(1) Upapatti-paṭisandhi (Spontaneously-manifesting beings) ;
(2) Samdedaja-paṭlsandhi (Moisture-born beings) :
(3) Andajā-patisandhi (beings born from eggs) ; and
(4) Jalābuja-paṭisandhi (beings born from a womb).

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.

(*b*) Paccuppanna Kamma Sādhanīya-thāna

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 also 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), aṅgavijjā (the act of character reading from marks on the body), nakkhatta-vijjā (astronomy), sutamaya-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 knowledge mentioned above are called paccuppanna-kamma (present volitional actions). Apart from the above-mentioned actions, there also exist a 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.)

Missaka-naya.

Composite 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:

Vuddhibhāgiya (kamma that will lead to one's prosperity);
Ṭhitibhāgiya (kamma that will keep one in stabiḷity);
Hānabhāgiya (kamma that will lead to one's decrease.)

(1) Mahantātīta-kammamūlakatika

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 kammas 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 pople perform ṭhitibhāgiya-paccuppanna-kamma (kamma that will keep one in normality). Their wealth and glory will be at a standstill; 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.

(2) Majjhimātīta-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 ormal 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.

(3) Appakākatīta-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.

Thus there are two great spheres—Atīta-kammasādhanīya ṭhāna (Sphere in which the past kamma operates) and paccuppana-kammasādhaniya-ṭhāna. (Sphere in which the present kamma operates.)

(2) *Viriyasādhanīya (Sphere in which Energy operates) and Paññāsadhanīya-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.

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: "Kammassakā 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 related 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 Mahā-kamma-vibhanga-sutta of the Uparipaṇṇāsa, Majjhima-nikāya.

People like Singāla related to the Buddha their (wrong) views on present kammas. With reference to these types of people, the Buddha expounded the present kamma in Singālovāda sutta of the Dīgha-nikāya and the Vāseṭṭha-sutta of the Sutta-nipāta.

In the Aṭṭha-nipāta and others of the Aṅguttara-nikāya, the Omniscient Buddha gave the explanation of both past and present kammas.

In regard to those people who do not realise the advantages or energy and wisdom, the Omniscent 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 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: "ñāṇavīryassaka-sattā, ñāṇavīrīyadāyādā" (Knowledge and Energy are the properties of beings; beings are the heirs of their Knowledge and Energy.)

9. Exposition of "Kammassakā etc."

(*a*) *Kammassakā*

I shall now briefly explain the phrase "Kammassakā sattā, kammadāyādā, kammayonī, kammabandhū, kammappaṭissaraṇā."

"Attano idanti sakaṁ". (One's own is one's own property).

"Kamma eva sakaṁ ete santi kammassakā" (Volitional actions alone are the properties of their beings. So they are called "kammassakā".)

The explanation is as follows :—

People call gold, silver, wealth and jewels acquired by them, their properties, because they are dealing with these properties and these belong to them and to no others. In reality, even then, they cannot call these properties their own simply because they belong to them, for they can enjoy these properties only in the present life and when they die they will have to leave all these properties behind, being unable to carry them to the next existence. In the present life also, beings alone are not dealing with their properties, but 'water', 'fire' 'rulers', 'thieves' and 'enemies' are also dealing with (or have some bearing on) their properties by way of destroying them. In reality, only wholesome and unwholesome volitional actions done by a being are his own properties, inasmuch as these kammas accompany his life-continuum maybe for hundreds and thousands of existences to come, and hundreds and thousands of world-cycles to come, and relate to him and to no others, whether or not there be 'water', 'fire', 'rulers', 'thieves' or ' enemies'. To give such an interpretation, the Buddha declared: "Kammassakāsattā". The same holds good for the next phrase "kammadāyādā".

(*b*) *Kammadāyādā*

"Kammassadāyam ādiyantīti kammadāyādā" (Beings inherit all the volitional actions done by them in their past and present existences. So they are the heirs of their own kamma.)

Those who inherit from their parents are called heirs of their parents. These people who inherit from their parents cannot be called heirs in the true sense. Why ? Because things like gold, silver, wealth and jewels last only temporarily. So those who inherit these temporary things cannot be called the true and real heirs. In reality, beings inherit wholesome and unwholesome actions committed by them. So they are the heirs of their own kamma.

(*c*) *Kammayonī*

"Kammameva yoni etesanti kammayonī"

(All beings are the descendants of their own kamma.)

(*d*) *Kammabandhū*

"Kammamevabandhu yesanti kammabandhū." (Kamma alone is the real relative of all beings.)

Everyone has relatives and friends. They cannot be called the true and real friends, because they are so only temporarily. Kamma alone is, therefore, the only real relative of all beings.

(*e*) *Kammappaṭissaraṇā*

People go for refuge to various Gods who are called their paṭissaraṇā (Refuge). To those who go for refuge to Vishnu, Vishnu is their paṭissaraṇā. To those who go for refuge to Rāma, Rāma is their paṭissaraṇā. To those who go for refuge to the Triple Gem, the Triple Gem is their paṭissaraṇā.

"Kammeva paṭissaraṇaṁ yesanti kammappaṭissaraṇā".

(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 that kamma.

So-called gods like Vishnu, Rāma etc. are called paṭissaraṇā because people go for refuge to them and rely on them, but they cannot be real refuges, for they themselves are not permanent.* In fact, volitional actions done by beings and which accompany their life-continua for however many world-cycles they may wander more in this Round of Rebirths and not any "God" whatsoever are the only real refuge. This statement is true. People go for refuge to the Buddha. They do so to acquire wholesome merit and also to acquire the result of paññā-paṭisamyutta-kamma (volitional actions connected with wisdom). In reality, only puññā-kamma (merit of deeds) and paññākamma (result of actions connected with Knowledge or Wisdom) which are attained by beings in taking refuge in the Buddha are their real Refuge.

(*f*) *Kammassakā etc. in relation to present kammas*

As regards present kamma: in the present life all people earn their livelihood by performing such actions as trading, agriculture etc. These present actions of the people being their properties, the people are called "Kamassakā". As they inherit this present kamma, they are called their heirs (Kammadāyādā). As the present kammas are the root-causes of "the Modes of Generation", they are called "Kammayoni". As these present kammas are their relatives, they are called "Kammabandhū". As these present kammas are their Refuges, they are called "Kammaaṭissaraṇā".

When the Buddha expounded kamma as a fundamental thing, that exposition covers the explanations of such other auxiliary causes as kalyāṇamitta (friendship with the good and virtuous), paṇḍitasevana (association with the wise) and dhammapaṭipatti (practice according to the Teaching of the Buddha), all of which are conducive to the accomplishment of that kamma.

A scientific explanation :—

By the Declaration "Kammassakā sattā kammadāyādā", the Buddha also meant the following: " Wholesome and unwholesome actions performed once by a being during his lifetime, may ripen after a lapse of hundreds or thousands of existences or world-cycles or even a longer period. Thus the wholesome kamma that gives resultant effect of sukha (Happiness) and unwholesome kamma that gives woeful result always accompany the life-continuum of a being."

One should therefore love and esteem 'Good Conduct' more than one's own life and preserve it well. As regards 'Evil Conduct', one should dread it more than the danger of death and refrain from evil deeds.

(*To be continued*)

* And this applies of course to all "gods" under whatsoever name they are worshipped and whatever powers are attributed to them by the more devout of their followers.

SATIPAṬṬHĀNA

THE HEART OF BUDDHIST MEDITATION

Bhadanta Nyanaponika Mahāthera

INTRODUCTION

The Heart of Buddhist Meditation

This book* is issued in the deep conviction that the systematic cultivation of Right Mindfulness, as taught by the Buddha in his Discourse on Satipaṭṭhāna, still provides the most simple and direct, the most thorough and effective method for training and developing the mind for its daily tasks and problems as well as for its highest aim: mind's own unshakable deliverance from Greed, Hatred and Delusion.

The teachings of the Buddha offer a great variety of methods of mental training and subjects of meditation, suited to the various individual needs, temperaments and capacities. Yet all these methods ultimately converge in the ' Way of Mindfulness ' (satipaṭṭhāna-magga), called by the Master himself 'the Only Way' (ekāyano maggo). The Way of Mindfulness may therefore rightly be called 'the heart of Buddhist meditation' or even 'the heart of the entire doctrine' (dhamma-hadaya). This great Heart is in fact the centre of all the blood streams pulsating through the entire body of the doctrine (dhammakāya).

The scope of the Satipaṭṭhāna Method.

This ancient Way of Mindfulness is as practicable to-day as it was 2,500 years ago. It is as applicable in the lands of the West as in the East ; in the midst of life's turmoil as well as in the peace of the monk's cell.

Right Mindfulness is, in fact, the indispensable basis of Right Living and Right Thinking—, everywhere, at any time, for everyone. It has a vital message for all : not only for the confirmed follower of the Buddha and his Doctrine (Dhamma), but for all who endeavour to master the mind that is so hard to control, and who earnestly wish to develop its latent faculties of greater strength and greater happiness.

In the first words of the Discourse, stating its high purpose, it is said that this method makes 'for the overcoming of sorrow and misery for the destruction of pain and grief'. Is not that just what everyone wishes for ? Suffering is the common human experience, and, therefore, a method for radically conquering it, is of common human concern. Though the final victory over Suffering may, in the individual case, still be far off, the road to it has been clearly indicated. And more than that : from the very first stages of that road, the method of Right Mindfulness will show immediate and visible results of its efficacy, by defeating Suffering in many a single battle. Such practical results, in terms of happiness, must be of vital importance to everyone, in addition to the efficient help given to mental development.

The true aim of Satipaṭṭhāna is nothing less than final Liberation from Suffering which is also the highest goal of the Buddha's teaching, —Nibbāna. The straight and direct path towards it, as provided by Satipaṭṭhāna, and a continuous progress on that path, require, however, sustained meditative effort, applied to a few selected objects of Mindfulness. Brief initial instructions in that practice will be given in these pages.

But, for striving after that highest goal, a general application of Mindfulness, on the level of the normal life activities, is of no less importance. It will give invaluable support to the effort in specialised and intensified Mindfulness. It will further instil in minds still untrained, the general 'mood' and attitude of Mindfulness, and give familiarity with its 'mental climate'. Its beneficial results, in a narrower and 'worldly' field, will be an additional inducement to extend the range of application, and will be an encouragement to take up the systematic practice aiming at the highest goal. For these reasons, special attention has been given here to the general aspects of Mindfulness, *i.e.* its place in the fabric of human life in general.

In Satipaṭṭhāna lives the creative power as well as the timeless and universal appeal of a true doctrine of Enlightenment. It has the depth and the breadth, the simplicity and the profundity for providing the foundation and the framework of a living DHAMMA FOR ALL, or, at least, for that vast, and

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still growing, section of humanity that is no longer susceptible to religious or pseudo-religious sedatives, and yet feel, in their lives and minds, the urgency of fundamental problems of a non-material kind calling for solution that neither science nor the religions of faith can give. For the purpose of such a SATIPAṬṬHĀNA DHAMMA FOR ALL it is essential to work out, in detail, the applications of this method to modern problems and conditions. Here, within the limits of these pages, only brief indications can be given in that respect. Elaboration and additions must be left to another occasion or to other, more competent, pens.

For the benefit of those, particularly in the West, who are not well acquainted with Buddhist literature, some information follows here, about the relevant texts on which the ancient tradition of Satipaṭṭhāna is based.

The Discourse. its title and its Commentary

The Buddha's original 'Discourse on the Foundations of Mindfulness' (Satipaṭṭhāna Sutta) occurs twice in the Buddhist scriptures: (1) as the 10th Discourse of the 'Middle Collection of Discourses': (Majjhima Nikāya). (2) as the 22nd Discourse of the 'Long Collection' (Dīgha Nikāya) where it has the title 'Mahā-Satipaṭṭhāna Sutta' i.e. the *Great* Discourse, etc. The latter differs from the first version only by a detailed treatment of the Four Noble Truths, included in that section of the 'Contemplation of Mental Contents' which deals with them. In the present publication the first shorter version has been reproduced (Appendix B).

The title.— In the compound Pāḷi term ' sati-paṭṭhāna ', the first word, *sati* (Sanskrit : smrti), had originally the meaning of 'memory', 'remembrance'. In Buddhist usage, however, and particularly in the Pāḷi scriptures, it has only occasionally retained that meaning of remembring past events. It mostly refers there to the present, and as a general psychological term, it carries the meaning of 'attention' or 'awareness'. But still more frequently, its use in the Pāḷi scriptures is restricted to a kind of attentiveness that, in the sense of the Buddhist doctrine is good, skilful or right (kusala). It should be noted that we have reserved the rendering 'mindfulness', for this latter use only. 'Sati', in this sense, is the seventh factor of the Noble Eightfold Path, under the name of 'Sammā-sati', *i.e.* Right Mindfulness, being expressly explained as the fourfold 'Foundations of Mindfulness' (Satipaṭṭhāna).

The second part of the compound, *paṭṭhāna* stands most probably for 'upaṭṭhāna', lit. 'placing near (one's mind)', *i.e.* keeping present, remaining aware, establishing. This expression, in various grammatical forms, is frequently used in connection with 'sati', *e.g.* in our Discourse, 'satim upaṭṭhāpetvā', lit. 'having kept present his mindfuless'. Moreover, in the Sanskrit version which probably is fairly old, the title of the Discourse reads 'Smrti-upasthāna-sūtra'. According to that explanation, the complete title may be rendered by 'The Presence of Mindfulness'.

Among alternative ways of interpreting the title, the Commentary mentions that the four objects or contemplations (body, etc.), dealt with in the Discourse, are the 'principal place' (*padhānam ṭhānaṁ*) or the 'domain proper' (gocara) of Mindfulness ; this suggests a rendering 'The Domain of Mindfulness' or 'The Foundations of Mindfulness', and this latter translation has been adopted here.

Another rendering of the title, 'The Arousing of Mindfulness', was used in 'The Way of Mindfulness', by Soma Thera. It is based on the causative sense of 'paṭṭhāna', and on a later connotation of it : '(place of) origin, cause'.

It is, however, desirable that the Pāḷi word 'Satipaṭṭhāna' should gradually become familiarized among Western readers of Buddhist literature, as in the case of such terms as Kamma (Karma), Dhamma, etc.

The *Commentary* to the Discourse, at least in substance, dates, almost certainly, back to the very earliest time of the Doctrine. The complete original, however, of all the old commentaries to the Buddhist Pāḷi Canon was no longer existent in the 4th century A.C. The version we possess now is a re-translation and partly perhaps a recasting into the Pāḷi language, from the early Sinhalese version that was found in Ceylon. This rendering into Pāḷi was done by the great scholar and commentator of the 4th century A.C., Buddhaghosa, who besides some illustrative stories, probably added not much more than a few comments of his own to those already in the Ceylon tradition.

The study of that classical commentary is well-nigh indispensable for a systematic practice of Satipaṭṭhāna as well as for a closer understanding of the Discourse. When dealing, in these pages, with the single exercises as given in the Discourse, it was found unnecessary to duplicate here the rich

material included in the Commentary. It was preferable to give a general idea of them, sufficient for the start, with a few additional remarks which will be helpful for the practice. For details concerning these exercises, the reader is referred to the aforementioned English version of the Commentary, by the Ven. Soma Thera.

Apart from its direct relevance to our subject, the Commentary contains a wealth of information about various important Buddhist teaching, and, besides, a number of stirring stories showing the determined and heroic manner in which the Only Way was trodden by the monks of old, and giving instructive glimpses into details of their practice.

Satipaṭṭhāna in Eastern tradition

No other Discourse of the Buddha, not even his first one, the famous 'Sermon of Benares', enjoys in those Buddhist countries of the East which adhere to the unadulterated tradition of the original teachings, such popularity and veneration as the Satipaṭṭhāna Sutta.

In Lankā for instance, the isle of Ceylon, when on Fullmoon Days pious lay devotees observe eight of the ten principal precepts of novice monks, staying for the night and the day in a monastery, they frequently choose this Sutta of the Only Way to read, recite, listen to, and contemplate. Still, in many a home, the Satipaṭṭhāna book is reverently kept wrapped in a clean cloth, and from time to time, in the evening, it is read to the members of the family. It is further customary for this Discourse to be recited at the bedside of a dying Buddhist, so that in his last hour of life, his heart may be set on, permeated, consoled and gladdened by the Master's great message of liberation. Though ours is an age of print, it is still customary in Ceylon to have new palm-leaf manuscripts of the Sutta written by scribes, and to offer them to the library of a monastery. A collection of nearly two hundred such manuscripts of the Satipaṭṭhāna Sutta, some with costly covers, was seen by the writer in an old monastery of Ceylon.

Such great veneration paid to a single canonical text may partly be ascribed to the fact that the Satipaṭṭhāna Sutta is one of the very few Discourses which the Master himself marked out, by introducing and concluding them in a particularly emphatic and solemn way. But this alone would not be sufficient to explain the persistence, through thousands of years, of such singular veneration. It must be attributed also to the effects of a long and successful practice of the Way, throughout twenty-five centuries, which has enhaloed the Sutta, as it were, with an aura of power that inspires deep reverence.

All this genuine veneration and faith certainly offers a fertile soil in which a noble thought-seed of lofty possibilities may reach healthy growth and fruition. Yet we have to admit that, in most Buddhist countries, the true understanding and the actual practice of Satipaṭṭhāna is lagging far behind, compared with the mainly devotional attitude. The only exception as far as the writer's knowledge goes, seems to be present-day Burma where the earnest practice of Satipaṭṭhāna is widely spread and is steadily progressing. To be sure, in other countries too, there will be those who not only recite and study the text, but who earnestly devote themselves to the practice of it, to the best of their knowledge and capacity. But as far as one can judge, there are at present not many, outside Burma, who have really grasped the essence and the spirit of this particular method of mental training. Though its distinguishing features seem so simple and obvious after one has seen them once, yet the prevailing notions about the character of the Satipaṭṭhāna method have largely been rather vague and general, and this vagueness will, in many cases, have impeded the full unfolding of the Way's transforming and liberating power.

The New Burman Satipaṭṭhāna Method

As far as the writer's knowledge goes, it was only at the beginning of this century, in Burma, that the Way of Mindfulness, in its singular features, was sharply outlined again, and practised accordingly. At that time, a Burman monk, U Nārada by name, bent on actual realisation of the teachings he had learnt, was eagerly searching for a system of meditation offering a direct access to the Highest Goal, without encumbrance by accessories. Wandering through the country, he met many who were given to strict meditative practice, but he could not obtain guidance satisfactory to him. In the course of his quest, coming to the famous meditation-caves in the hills of Sagaing, he met a monk who was reputed to have entered upon those lofty Paths of Sanctitude (ariya-magga) where the final achievement of

Liberation is assured. When the Venerable U Nārada put his question to him, he was asked in return: 'Why are you searching outside of the Master's word ? Has not the Only Way, Satipaṭṭhāna, been proclaimed by Him ?'

U Nārada took up this indication. Studying again the text and its traditional exposition, reflecting deeply on it, and entering energetically upon its practice, he finally came to understand its salient features. The results achieved in his own practice convinced him that he had found what he was searching for: a clear-cut and effective method of training the mind for highest realization. From his own experience he developed the principles and the details of the practice which formed the basis for those who followed him as his direct or indirect disciples.

In order to give a name to the Venerable U Nārada's method of training in which the principles of Satipaṭṭhāna are applied in such a definite and radical way, we propose to call it here "the New Burman Satipaṭṭhāna Method". We call it 'new' only in so far as it has started a new tradition in the practice of this ancient Way of Mindfulness and which, it is hoped, will continue long and spread far, for the blessing of those to whom it opens the road to Liberation.

The pupils of the Venerable U Nārada spread the knowledge of his method in Burma as well as in other Buddhist countries, and many were greatly benefited by it in their progress on the Path. The Venerable U Nārada Mahāthera, widely known in Burma as the Mengon (Mingun) Sayadaw, passed away on the 18th March 1955, aged 87. Many believe that he attained to final Deliverance (Arahatta).

It is a cause of deep gratification that, in present day Burma, the practice of, and instruction in, Satipaṭṭhāna is flourishing and to a remarkable extent bearing results, thus providing a striking contrast to the waves of materialism surging throughout the world. Satipaṭṭhāna is to-day a strong force in the religious life of Burma. There are several training centres in the country, where many thousands have undergone courses of strict Satipaṭṭhāna practice. These courses are attended by monks and lay people alike. It is a sign of mature wisdom that the present Government of Burma, under the leadership of Prime Minister U Nu, encourages and generously supports these centres of meditation, appreciating that minds that have been trained there will be an asset to their country in any walk of life. Prominent among the teachers of Satipaṭṭhāna to-day is the Venerable U Sobhana Mahāthera (Mahā-Si Sayadaw) who, through his personal instruction in meditation courses, and through his books and lectures, has contributed much to the development of the practice in Burma. Many thousands have been benefited by his wise and experienced guidance. Men and women, young and old, poor and rich, learned and simple folk have taken to the practice with great earnestness and enthusiasm. And results are not lacking.

That other countries too, in the East as well as in the West, may follow suit is the wish with which these pages are sent out as a humble pointing to the Way of Mindfulness.

THE WAY OF MINDFULNESS

Significance, Methods and Aims

A message of help

At the time when these pages are written, just in the middle of the twentieth century, humanity is on its sick-bed again,—or shall we say, still? It is ailing under its self-inflicted wounds, suffering from the consequences of an age-old barbaric practice, called war, still not overcome. Humanity has once more succeeded in adding considerably to the measure of its self-torture, in intensifying the anguish of heart of its members, in hastening the deterioration of morals and true culture that goes hand in hand with the material devastations of war. But, to a thoughtful mind, more gripping and heart-rending than all the numerous single facts of suffering is the uncanny and tragic monotony of behaviour that prompts mankind to prepare again for a new bout of raving madness, waiting only

to recover a little of strength after the latest exhibition of frenzy. The same old mechanism is at work again : the inter-action of greed (including the lust for power) and fear, which will always produce hate. And still men bungle with the symptoms only, remaining blind to the source of the illness which is no other than the three great Roots of Everything Evil (akusala-mūla) pointed out by the Buddha : Greed, Hatred, and Delusion.

To this sick and truly demented world of ours, there comes an ancient teaching of eternal wisdom and unfailing guidance, the Buddha-Dhamma, *i.e.* the Doctrine of the Enlightened One, with its message and power of healing. It comes with the earnest ahd compassionate, but quiet and unobtrusive question whether, this time, the peoples of the world will be prepared to grasp the helping hand that the Enlightened One has extended to suffering humanity through his timeless Dhamma. Or will the world, and particularly the Western hemisphere, wait again till it has succeeded in conjuring up a new and still more gruesome ordeal that may well result in its final decline, material and spiritual ?

The nations of the world seem unthinkingly to assume that their reserves of strength are inexhaustible. Against such an unwarranted belief stands the universal Law of Impermanence, the fact of incessant Change, that has been emphasized so strongly by the Buddha. This Law of Impermanence includes the fact shown by daily experience and by history too, that the external opportunities for material and spiritual regeneration, and the vital strength and inner readiness required for it, are never without limits, either for individuals or for nations. How many empires, mightier than those of our days, have not crumbled, and how many a man has not, in spite of this repentence and 'best intentions', been confronted with an implacable 'Too late !' We never know whether it is not this very moment or just this present situation that is opening to us the door of opportunity for the last time. We never know whether the strength that we still feel pulsating in our veins, however feebly will not be the last capable of carrying us through our distressful plight. Hence it is this very moment that is most precious. 'Let it not escape from you !', warns the Buddha.

The Message of the Buddha comes to the world as an effective way of help in present-day afflictions and problems, and as the radical cure for ever-present Ill. Some doubt may arise in the minds of Western men how they could be helped in their present problems by a doctrine of the far and foreign East. And others, even in the East, may ask how words spoken 2,500 years ago can have relevance to our 'modern world', except in a very general sense. Those who raise the objection of distance in space (meaning by it, properly, the difference of race), should ask themselves whether Benares is truly more foreign to a citizen of London then Nazareth from where a teaching has issued that to that very citizen has become a familiar and important part of his life and thought. They should further be willing to admit that mathematical laws, found out long ago in distant Greece, are of no less validity to-day, in Britain. But particularly these objectors should consider the numerous basic facts of life that are common to all humanity. It is about them that the Buddha pre-eminently speaks. Those who raise the objection of the distance in time, will certainly recall many golden words of long-dead sages and poets which strike such a deep and kindred chord in their own hearts that they very vividly feel a living and intimate contact with those great ones who have left this world long ago. They will contrast such experience with the 'very much present' silly chatter of society, newspapers or radio, which, when compared with those ancient voices of wisdom and beauty, will appear to emanate from the mental level of stone-age man tricked out in modern trappings. True wisdom is always young, and always near to the grasp of an open mind which has painfully reached its heights and has earned its chance to listen to it.

The Mind-doctrine, the heart of the Buddha's Message

Particularly does the culmination of human wisdom, the Teaching of the Buddha, deal not with something foreign, far, or antiquated but with that which is common to all humanity, which is ever young, and, in fact, nearer to us than hands and feet—the human mind.

In the Buddhist doctrine, mind is the starting point, the focal point ; and also, as the liberated and purified mind of the Saint, the culminating point.

It is a significant fact and worth pondering upon, that the Bible commences with the words : 'In the beginning, God created

heaven and earth .... ', while the Dhammapada, one of the most beautiful and popular books of the Buddhist scriptures, opens with the words ' Mind precedes things, dominates them, creates them ' (translation by Bhikkhu Kassapa). These momentous words are the quiet and uncontending, but unshakeable reply of the Buddha to that biblical belief. Here the roads of these two religions part : the one leads far away into an imaginary Beyond, the other leads straight home, into man's very heart.

Mind is the very nearest to us, because through mind alone are we aware of the so-called external world including our own body. ' If mind is comprehended, all things are comprehended ', says a text of Mahāyāna Buddhism (Ratnamegha Sūtra).

Mind is the fount of all the good and evil that arises within and befalls us from without. This is declared precisely in the first two verese of the 'Dhammapada', and, among many other instances, in the following words of the Buddha :

> ' Whatsoever there is of evil, connected with evil, belonging to evil—all issues from mind
>
> Whatsoever there is of good, connected with good, belonging to good—all issues from mind !
>
> (Anguttara Nikāya I).

Hence the resolute turning away from disastrous paths, the turning that might save the world in its present crisis, must necessarily be a turning inward, into the recesses of man's own mind. Only through a change within will there be a change without. Even if it is sometimes slow in following, it will never fail to arrive. If there is a strong and well-ordered inner centre in our mind, any confusion at the periphery will gradually be dissolved, and the peripheral forces will spontaneously group themselves around the focal point, sharing its clarity and strength. Order or confusion of society corresponds to, and follows, the order or confusion of individual minds. This does not mean that suffering humanity will have to wait till the dawn of a Golden Age 'when all men are good'. Experience and history show us that often just a very small number of truly noble men possessed of determination and insight, is required for forming 'focal points of the Good' around which will rally those who have not the courage to take the lead, but are willing to follow. However, as man's recent history shows, the same, and even greater, attraction may be exerted by the powers of Evil. But it is one of the few consolations in this not entirely disconsolate world, that not only Evil, but the Good also may have a strong infectious power that will show itself increasingly if only we have the courage to put it to the test.

'Thus it is our own mind that should be established in all the Roots of the Good ; it is our own mind that should be soaked by the rain of truth ; it is our own mind that should be purified from all obstructive qualities ; it is our own mind that should be made vigorous by energy '.

(Gaṇḍavyūha Sūtra).

Hence the message of the Buddha consists just in the help it gives to the mind. None, save he, the Exalted One, has given that help in such a perfect, thorough and effective way. This is maintained here with all due appreciation of the great curative and theoretical results achuved by modern analytical psychology which, in many of its representatives, particularly in the great personality of C. G. Jung, has taken a definite turn towards recognizing the importance of the religious element and towards appreciating Eastern wisdom. The modern science of the mind may well supplement, in many practical and theoretical details, the mind-doctrine of the Buddha ; it may translate the latter into the conceptual language of the modern age ; it may facilitate its curative and theoretical application to the particular individual and social problems of our time. But the decisive fundamentals of the Buddhist mind-doctrine have retained their full validity and potency ; they are unimpaired by any change of time and of scientific theories. This is so because the main situations of human existence repeat themselves endlessly, * and the main facts of man's physical and mental make-up will remain essentially unaltered for a long time to come. These two relatively stable factors —the typical events in human life, and the typical physical and mental constitution of man—must always form the starting point for any science of the human mind and for any attempt to guide it. The Buddha's mind-doctrine is based on an exceptionally clear grasp of these two factors, and this bestows on it its 'timeless' character, *i.e.* its undiminished 'modernity' and validity.

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* *e.g.* birth, sickness, old age and death ; sex and family life ; search for food, for love and power, *etc.*

The Buddha Message, as a Doctrine of the Mind, teachesthree things :

to *know* the mind, — that is so near to us, and yet is so unknown ;

to *shape* the mind,—that is so unwieldy and obstinate, and yet may turn so pliant ;

to *free* the mind,—that is in bondage all over, and yet may win freedom here and now.

What may be called the theoretical aspect of the Buddha's mind-doctrine would come under the first of the above three headings, and will here be dealt with only as far as it is required for the pre-eminently practical purpose of these pages.

Right Mindfulness, the heart of the Buddha's mind-doctrine

All the implications of the Buddha's healing message as well as the core of his mind-doctrine are included in the admonition 'Be mindful ! ', that pervades the Buddha's great sermon on the 'Foundations of Mindfulness" (Satipaṭṭhāna Sutta). This admonition requires, of course, the supplementary elucidation of the questions 'To be mindful of what ?', and 'To be mindful, how ?' The answer is given in the Discourse itself, in the ancient Commentary to it, and in the condensed interpretation that follows here.

If we have spoken above of the mind-doctrine being the starting, focal and culminating point of the Buddha-message, we may now add that Right Mindfulenss holds the very same place within the Buddhist mind-doctrine.

Mindfulness, then, is

the unfailing master key for *knowing* the mind, and is thus the starting point ;

the perfect tool for *shaping* the mind, and is thus the focal point ;

the lofty manifestation of the achieved *freedom* of the mind, and is thus the culminating point.

Therefore the 'Foundations of Mindfulness (Satipaṭṭhāna) have rightly been declared by the Buddha as the 'Only Way' (ekāyano maggo).

What is Mindfulness ?

Mindfulness, though so highly praised and capable of such great achievements, is not at all a ' mystical ' state, beyond the ken and reach of the average person. It is, on the contrary, something quite simple and common, and very familiar to us. In its elementary manifestation, known under the term 'attention', it is one of the cardinal functions of consciousness without which there cannot be perception of any object at all. If a sense object exercises a stimulus that is sufficiently strong, attention is roused in its basic form as an initial 'taking notice' of the object, as the first 'turning towards' it. * Because of this, consciousness breaks through the dark stream of subconsciousness[–a function that, according to the Abhidhamma (Buddhist psychology), is performed innumerable times during each second of waking life]. This function of germinal mindfulness, or initial attention, is still a rather primitive process, but it is of decisive importance, being the first emergence of consciousness from its unconscious subsoil.

From this first phase of the perceptual process naturally only a very general and indistinct picture of the object results. If there is any further interest in the object, or if its impact on the senses is sufficiently strong, closer attention will be directed towards, details. The attention, then, will dwell not only on the various characteristics of the object, but also on its relationship to the observer. This will enable the mind to compare the present perception with similar ones recollected from the past, and, in that way. a coordination of experience will be possible. This stage marks a very important step in mental development, called in psychology 'associative thinking'. It also shows us the close and constant connection between the functions of memory and attention (or mindfulness), and will thereby explain why in Pāḷi, the language of the Buddhist scriptures, both these mental functions are expressed by the one word 'sati'. ** Without memory, attention towards an object would furnish merely isolated facts, as it is the case with most of the perceptions of animals.

It is from associative thinking that the next important step in evolutionary development is derived : generalisation of experience, *i.e.*

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* See, in Buddhist psychology (Abhidhamma), the term āvajjana, lit. turning towards (the objects)' It is the first phase in the series of various moments of consciousness required for a single act of perception.

** On the place of ' memory ', in Buddhist psycholog see the author's 'Abhidhamma Studies, 'Island Hermitage Publications ' No. 2 (Colombo 1945, Frewin & Co.), p. 39f.

the capacity of abstract thinking. For the purpose of this exposition we include it in the second stage of cognition as effected by the development of attention. We have found four characteristics of this second stage, increase of detail, reference to the observer, (subjectivity), associative, and abstract thinking.

By far the greatest part of the mental life of humanity to-day takes place on the place of this second phase. It covers a very wide field: from any attentive observation of every-day facts and attentive occupation with any work, up to the research work of the scientist and the subtle thoughts of the philosopher. Here, perception is certainly more detailed and comprehensive, but it is not necessarily more reliable. It is still more or less adulterated by wrong associations and other admixtures, by emotional and intellectual prejudices, wishful thinking, etc., and primarily, by the main cause of all delusion: the conscious or unthinking assumption of a permanent substance in things, and of an Ego or soul in living beings. By all these factors the reliability of even the most common perceptions and judgements may be seriously impaired. On the level of this second stage, by far the greatest of all those will remain who lack the guidance of the Buddha-Dhamma, as well as those who do not apply that instruction to the systematic training of their own minds.

With the next advance in the gradual development of Attention, we enter the very domain of Right Mindfulness or Right Attention (sammā-sati). It is called 'right' because it keeps the mind free from falsifying influences; because it is the basis as well as part and parcel of Right Understanding; because it teaches us to do the right thing in the right way, and because it serves the right purpose pointed out by the Buddha; the Extinction of Suffering.

The objects of perception and thought, as presented by Right Mindfulness, have gone through the sifting process of keen incorruptible analysis, and are therefore reliable material for all the other mental functions, as theoretical judgements, pracitical and ethical decisions, etc..; and notably these undisstorted presentations of actuality will form a sound basis for the cardinal Buddhist meditation, *i.e.* for viewing all phenomena as impermanent, liable to suffering, and void of substance, soul or Ego.

To be sure, the high level of mental clarity represented by Right Mindfulness, will, to an unattuned mind, be anything but 'near' and 'familiar'. At best, an untrained mind will very occasionally touch its borderland. But in treading the way pointed out by the Satipaṭṭhāna method, Right Mindfulness may *grow* into something quite near and familiar, because, as we have shown before, it has its root in quite common and elementary functions of the mind.

Right Mindfulness performs the same functions as the two lower stages of development, though it does so an a higher level. These functions common to them are: producing an increasingly greater clarity and intensity of consciousness, and presenting a picture of actuality that is increasingly purged by any falsifications.

We have given here a brief outline of the evolution of mental processes as mirrored by the actual stages and qualitative differences of perception: from the unconscious to the conscious; from the first faint awareness of the object to a more distinct perception and a more detailed knowledge of it; from the perception of isolated facts to the discovery of their causal, and other, connections; from a still defective, inaccurate, or prejudiced cognition to the clear and undistorted presentation by Right Mindfulness. We have seen how, in all these stages, it is *an increase in the intensity and quality of attention*, or mindfulness, that is mainly instrumental in enabling a transition to the next higher stage. If the human mind wants a cure for its present ills, and wishes to be set firmly on the road to further evolutionary progress, it will have to start again through the Royal Gate of Mindfulness.

The road to the development of consciousness

The second stage of development—the more extensive, but still delusive knowledge of the world of objects—is already a secure possession of human consciousness. It allows now for growth only in the dimension of breadth, *i.e.* the addition of new facts and details, and their use for material ends. Owing to the increase in the knowledge of details, over-specialisation with all its attending beneficial and harmful effects, has gone so far, in modern civilisation. The biological consequences of one-sided development are well known: degeneration, and finally elimination of the species, as in the case of the prehistoric, giant lizards,

with their huge bodies and small brains. To-day's danger, however, is over-development of one-sided brain-activity devoted solely to material ends, in the service of a thirst for sense pleasures and a lust for power. The concomitant danger is that mankind might, one day, be crushed by the very creations of its own hypertrophied brain—its body-killing inventions and its mind-killing 'distractions'. The fate of modern civilisation might well be a repetition of the collapse of that technical marvel, the Babylonian Tower, all over again, with its builders not understanding, but fighting each other. The remedy that will prevent catastrophic developments is the Buddha's Middle Path. It is the eternal guardian that, if listened to, will protect humanity from shipwreck on the rocks of extremes, mental, spiritual and social.

To repeat: if humanity continues to move on the plane of the second evolutionary stage only, stagnation if not catastrophe awaits it. It is only by a new advance in mental clarity, i.e. in the quality of attention or mindfulness, that fresh movement and new progress will be introduced again into the structure of modern consciousness. This advance can be achieved by the Way of Mindfulness taught here. The road, however, must be built on the safe foundation of 'human-heartedness' (Confucius), i.e. on a morality that is lofty as well as realistic. This, likewise, is to be found in the Buddha-Dhamma.

Right Mindfulness or Satipaṭṭhāna has been explicitly declared by the Buddha as the way to mind's liberation, and, thereby, to man's true greatness. It is a new type of man, the true 'superman', dreamed of by so many noble, but also misguided minds, an ideal aspired to by so many misdirected efforts. As evidence of our statement, the following remarkable conversation which has been handed down to us in the Buddhist scriptures may be included here:

Sariputta, the Master's foremost disciple, addressed the Buddha: 'One speaks of "Great Men" (mahā-purisa). Lord! How far, Lord, is man great?' The Buddha replied: 'With liberated mind, Sariputta, is one a Great Man; without a liberated mind one is not a Great Man. How then, Sariputta, is mind liberated? Here a monk dwells contemplating the body....the feelings...consciousness.....mental-objects, ardent, clearly comprehending and mindful.. For him who dwells in that way, mind becomes detached from the defilements and liberated. Thus, Sariputta, is mind liberated. With liberated mind, I declare, is one a Great Man; without liberated mind, I declare, one is not a Great Man'.

(Saṁyutta Nikāya 47, 11).

It is this Right Mindfulness, of such a high objective and such a great potency, that will be treated in the following pages.

Right Mindfulness and its divisions

Right Mindfulness is the seventh factor of the Noble Eightfold Path leading to the Extinction of Suffering. In the canonical explanation of that Path, it is expressly defined as the four 'Foundations of Mindfulness' (Satipaṭṭhāna). Therefore, Right Mindfulness and 'Foundations of Mindfulness' or Satipaṭṭhāna, will be used here as interchangeable terms.

Right Mindfulness is fourfold with regard to its *objects*. It is directed (1) towards the body, (2) the feelings, (3) the state of mind i.e. the general condition of consciousness at a given moment, (4) mental contents, i.e. the definite contents, or objects, of consciousness at that given moment.

These are the four 'Contemplations' (anupassanā), forming the main division of the Discourse. They are sometimes also called the four Satipaṭṭhanas, in the sense of being the basic objects of Mindfulness, or Sati.

In the Buddhist scriptures, the term 'mindfulness' (sati) is frequently linked with another term, translated hereby "clear comprehension' (sampajañña). These two concepts form, in the Pāḷi language, the compound term 'sati-sampajañña', occurring very often in the Buddhist texts. In the context of that dual term, Mindfulness (sati) applies preeminently to the attitude and practice of Bare Attention, in a purely receptive state of mind. Clear Comprehension (sampajañña) comes into operation when any kind of action is required. Including active reflective thoughts on things observed.

These two terms may also serve as a general division of Right Mindfulness, or Satipaṭṭhāna, signifying two characteristic modes of its application. We shall deal with that twofold division first, while the

fourfold one, according to the objects of Mindfulness, will be treated subsequently.

A. MINDFULNESS AND CLEAR COMPREHENSION

Among the two factors of that division, it is Mindfulness, in its specific aspect of Bare Attention, that provides the key to the distinctive method of Satipaṭṭhāna, and accompanies the systematic practice of it, from its very beginning to the achievement of its highest goal. It is, therefore, treated here first, and in greater detail.

1. Bare Attention

What is Bare Attention ?

Bare Attention is 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 as presented either through the five physical senses or through the mind which, for buddhist thought, constitutes the sixth sense. when attending to that sixfold sense impression, attention or mindfulness is kept to a bare registering of the facts observed, without reacting to them by deed, speech or by mental comment which may be one of self-reference (like, dislike, etc.), judgement or reflection. If during the time, short or long, given to the practice of Bare Attention any such comments arise in one's mind, they themselves are made objects of Bare Attention, and are neither repudiated nor pursued, but are dismissed, after a brief mental note has been made of them.

This may suffice here for indicating the general principle underlying the practice of Bare Attention. Detailed information on the methodical practice will be given in the Appendix. In the following pages, we shall deal with the theoretical and practical significance of Bare Attention, and with the results to be expected from its application. In this first presentation of the method, it was thought advisable to dwell on these subjects in some greater detail, so that those who wish to take up a practice which, to some, will appear unusual, may start with some confidence in its efficacy, and an understanding of its purpose. It is, however, only by one's own personal experience gained in the course of persistent practice, that this initial confidence and understading will find final and indubitable confirmation.

Thoroughness.

Every effort of worth requires thoroughness if it is to achieve its purpoes; particularly so if the work is as lofty and arduous as that mapped out by the Buddha in the Noble Eightfold Path, leading to the Extinction of Suffering. Among the eight factors of that Path, it is Right Mindfulness that represents that indispensable element of thoroughness, though Right Mindfulness has many other aspects, in addition. In the Buddhist scriptures, one of the qualities attributed to Right Mindfulness is called 'non-superficiality', and this is, of coures, just a negative way of expressing our positive term 'thoroughness.'

It is obvious that the practice of Right Mindfulness itself will have to employ thoroughness of procedure, to the highest extent. The absence or neglect of it, would be just the opposite of a quality deserving the name of Mindfulness, and would deprive the method of its chances of success. Just as detrimental consequences must result from an unstable and carelessly laid foundation, so the blessings of a solid and reliable one will extend far in the future.

Therefore, Right Mindfulness starts at the beginning. In employing the method of Bare Attention, it goes back to the seed state of things. Applied to the activity of mind, this means : observation reverts to the very first phase of the process of perception when mind is in a purely receptive state, and when attention is restricted to a bare noticing of the object (see page). That phase is of a very short and hardly perceptible duration, and, as we have said, it furnishes a superficial, incomplete and often faulty picture of the object. It is the task of the next perceptual phase to correct and to supplement that first impression, but this is not done always. Often the first impression is taken for granted, and even new distortions, characteristic of the more complex mental functions of the second stage, are added.

Here starts the work of Bare Attention, being a deliberate cultivation and strengthening of the first receptive state of mind, giving it a longer chance to fulfil its important task in the process of cognition. Bare Attention proves the thoroughness of its procedure by cleansing and preparing the ground carefully for all subsequent mental processes. By that cleansing function, it serves the high purpose of the entire Method set forth in the Discourse : 'for the purification of beings

....', which, in the Commentary, is explained as the purification, or cleansing, of mind

Obtaining the bare object

Bare Attention consists in a bare and exact registering of the object. This is not as easy a task as it may appear, since it is not what we normally do, except when engaged in disinterested investigation. Normally man is not concerned with a knowledge of 'things as they truly are', but with 'handling' and judging them from the view point of his self-interest, which may be wide or narrow, noble or low. He tacks labels to the things which from his physical and mental universe, and these labels mostly show clearly the impress of his self-interest and his limited vision. It is such an assemblage of labels in which he generally lives and which determines his actions and reactions.

Hence the attitude of Bare Attention—bare of labels—will open to man a new world. He will first find out that, where he believed himself to be dealing with a unity, *i.e.* with a single object presented by a single act of perception, there is, in fact, multiplicity, *i.e.* a whole series of different physical and mental processes presented by corresponding acts of perception, following each other in quick succession. One will further notice with consternation how rarely one is aware of a bare or pure object without any alien admixture. For instance, the normal visual perception if it is of any interest to the observer, will rarely present the visual object pure and simple, but the object will appear in the light of added subjective judgements, as : beautiful or ugly, pleasant or unpleasant ,useful, useless or harmful. If it concerns a living being, there will also enter into it the preconceived notion : 'This is a personality, an Ego, just as "I" am, too'.

In that condition, *i.e.* closely intertwined with subjective additions, the perception will sink into the store house of memory. When recalled, by associative thinking, it will exert its distorting influnence also on future perceptions of similar objects, as well as on the judgements, decisions, moods, etc., connected with them.

It is the task of Bare Attention to eliminate all those alien additions from the object proper that is in the field of perception. These additions may be considered later singly, if wanted, but the initial object of perception has to be kept free from them. This will demand persistent practice during which the attention, gradually growing in its keenness, will, as it were, use sieves of increasingly finer meshes by which first the grosser and then ever subtler admixtures will be separated until the *bare object* remains.

The necessity for such an exact definition and delimitation of the object is emphasized in the Satipaṭṭhāna Sutta itself, by regularly mentioning twice the respective object of mindfulness, *e.g.*, 'He dwells contemplating the body in the body', and not *e.g.*, his feelings or ideas concerned with it, as the Commentary expressly explains. Let us take the example of a person looking at a wound on his forearm. In that case, the visual object proper will consist exclusively of the respective part of the body and its damaged condition. Its different features, as flesh, blood, pus, etc., will be objects of the 'Contemplation on the Body', in particular of the exercise concerning 'the Parts of the Body'. Pain felt owing to the wound, will form an object of the 'Contemplation on Feelings'. The more or less conscious notion that it is an Ego, a self that is wounded and suffers pain, will fall under the Contemplation on the State of Mind ('deluded mind') or under the 'Contemplation on Mental Contents' : about the mental 'Fetters' that arise through bodily contact (see, in the Discourse, the section on the Sense Bases). The grudge one may feel (apparently at the same moment) against the person that caused the hurt, belongs to the Contemplation on the State of Mind ('mind with hate') or to the 'Contemplation on Mental Contents' (the Hindrance of Anger). This example will suffice to illustrate the sifting process undertaken by Bare Attention.

The far-reaching importance of getting at the *bare object*, was stressed by the Buddha himself. When asked by a monk for a word of guidance in brief, the Master gave to him the following rule of practice :

'In what is seen there should be only the seen ; in what is heard, only the heard ; in what is sensed (as smell, taste or touch), only the sensed ; in what is thought, only the thought'. (Udāna I, 10.)

This concise but weighty saying of the Master may serve as a guide and companion for him who devotes himself to the practice of Bare Attention.

BUDDHISM AND MODERN MATERIAL PROGRESS

U Ba Htu

There was a time when a vast portion of the East was so indifferent that it did not care to inform the world what religion it professed. The West, ever moving for new ideas and ideals, wanted to know more about the religions of Asia and was at a loss for words in translating many new terms, but the Western writers lost no time in coining the word "Buddhism" to signify the religion of the Buddha. The East along with the rest of the world has not much difficulty in accepting this word, though Eastern writers nowadays prefer to use the phrase "the Buddha Dhamma" when referring to the Teaching of the Buddha. We are unable to say who first used the phrase but it is definite that the phrase "*the Buddha Dhamma*" more clearly conveys the real meaning of the Teaching of the Buddha. In the Buddhist Dictionary of the Venerable U Nyanatiloka, the meaning of Dhamma is given amongst others as Justice, Righteousness and Law. A student of Buddhism will find that the fundamental teaching of the Buddha is firmly laid on Absolute Justice, Absolute Righteousness and the unchanging Universal Laws of Nature. The Buddha Dhamma may be interpreted as "The Liberating Law, discovered and proclaimed by the Omniscient Buddha." Here are a few words to show that the Buddha Dhamma is firmly laid on the foundation of Absolute Justice and Righteousness.

It may be pointed out that the Buddhist fundamental Law of Cause and Effect explains away the charge of arbitrariness and partiality often levelled against other systems of faith for the classifying grades of attainments, wealth and knowledge on the one hand and the varying degrees of ignorance, poverty and disease on the other, found among the human species. Inasmuch as human beings have performed a vast variety of deeds both good and bad in their past existences, so a correspondingly vast variety of attainments, wealth and other conditions is, by operation of the Law of Cause and Effect, found among human beings in the world today. It is common knowledge that only morally disciplined men and women shun actions of depravity in the same way that they avoid the sight of a foul and loathsome body; while those who are not mentally trained or cultured simply look for opportunities to enrich themelves and reach the top through dark and shady means. Naturally the effects of their misdeeds will follow them in future existences. The acceptance of the Law of Cause and Effect settles the establishment of the reign of Justice and Righteousness as far as personal acts are concerned, Whether man likes it or not the Law of Cause and Effect is unchanging, everlasting and supreme and, therefore, relentless in its execution.

The history of the world shows that man has gone through several eras in the past and that during the early civilisations of the stone, bronze and iron ages his mental horizon was confined to self-preservation and to daily food and was greatly dominated by fear and ignorance. After many generations of slow and tedious development, man began to enlarge his mental horizon. With the invention of the wheel and the discovery of the power of steam he emerged into real progress that ushered in the industrial age.

In the midst of the industrial age man is no longer plain, simple, unsophisticated, as he once was. Industry supplies him with more things than he actually needs. Now with the aid of science, industry keeps on supplying more good, useful and attractive articles to meet the ever-growing desire of man. For though beautiful and attractive objects make life rich in any age, there is also much to be said for the useful articles that enrich it with comfort and convenience. It must be admitted that modern science and industry have made life better and easier for millions of people, have made implements and fertilisers that produce more food from the land, machinery that reduces human labour to the minimum, rapid transport for people, for food, for merchandise. In short there are a thousand and one little things that go to make life pleasanter and fuller.

It is apparent that modern science and industry have manufactured a vast variety of beautiful and attractive objects of form, smell, sound, taste and touch for human satisfaction and enjoyment through the five sense-organs, that is, the eye, nose, ear, tongue and body.

Now in this age of the 20th century a well to-do person can surround himself with all

conceivable kinds of luxury and comfort that science and industry have placed within his reach. It is quite noticeable that of all living beings, man by nature is a far more staunch believer in self. Consciously or unconsciously he finds himself striving to retain the luxuries and comforts of life for himself and his family only. This idea gradually grows and takes root and soon captures the imagination of a society, a group, a community and finally a nation. At this juncture we may pause a little and pose this question, "Does modern material progress tend to sow the seed of greed, hate and delusion in man ?"' To this most probably different answers would come from men with varying sentiments and backgrounds. Then let us try another criterion. "Are the peoples of the world happy, contented and peaceful ?" In reply to this a negative answer may be given.

With guilds and unions crying for more pay with less work, classes demanding more privileges without adequate contributions for the general welfare, and nations trying to expand their boundaries under all imaginable pretences, it is evident that the peoples of the world are not happy, contented and peaceful, Surrounded by comforts aud luxuries of modern life, man is no longer plain, simple, contented and unsophisticated but has become complex, discontented, sophisticated, and what is more, elated with an all-consuming sense of self. Shall mankind, then, blame modern material progress for his huge load of intricate problems, strife, sickness and sorrow and throw it down on the floor and accuse it as the main cause of all his ills? Again with jet airliners coming into operation in the near future, doing a thousand miles per hour or more, and with the completion of the laying of telephonic cables on the bed of the Atlantic, men in different parts of the world will soon be visiting and speaking to each other as if they were next door neighbours.

All these are sure pointers to the fact that there will be no turning back from this modern material progress. Neither human nor godly hand could possibly arrest its progress. Modern material progress with its faults and blemishes has a specific advantage of making human life easier and pleasanter. Matter in Pāḷi is called "Rūpa" which according to "Hetu" (Root) classification is "Avyākata Dhamma' that is, neither moral nor immoral and as it is not included in the "Pahāna Dhammas"* it should not be discarded or despised. After all modern material progress by itself is not objectionable but it is the craving of man for more and for self only that is creating all the troubles in the world. Dangers of clinging to material progress alone, manifest themselves in many parts of the world today for it often breeds profanity and bestiality in man. To avoid such dangers, progress in material comforts and conveniences must be paralleled by a corresponding rise in spirituality. It is clear that material progress alone cannot bring about peace and happiness in the world.

The atomic age has now dawned upon us. People all over the world are struck and awed by its potentialities. It is generally feared that in time the nuclear fission will be capable of wiping out all life from this earth. Then comes the general suggestion to control the human mind; but how to control it is nowhere elaborated. Lately the West in its height of material progress has invited the East at this critical juncture to produce an enlightened person not only to change the East but to change the whole World as well. It may be pointed out that the East has already produced one, 2500 years ago, in the person of Gotama Buddha. The atomic age of the 20th century has ushered in the age of togetherness; for now men must learn to live together or be prepared to die together, perhaps, to the last man. With colonialism swept away as an anachronism and the East having shaken off the yoke of tutelage, it now meets the West on the common platform of The United Nations Organisation with ease and dignity to both. The United Nations Organisation is the embodiment of human ideals and the determination of the peoples of the world to settle international disputes not by resort to force and arms but by deliberation and arbitration. It has thus become the spectacular achievement and monument of the 20th century.

It is the only institution that can save mankind from retrogression to base animalism. It is often advocated that with the hydrogen bomb in the hands of man the importance of controlling the human mind can never be over emphasised.

Fortunately, Asia, the mother of great religions, has produced the All-Enlightened

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* Pahā = Overcoming; giving up, leaving, abandoning, rejection. So, "Pahāna Dhammas" means "things to be avoided or overcome."

Buddha; 2500 years ago, Gotama Buddha proclaimed three words as panacea for the distress, sorrow and affliction of the world which are caused by greed, hate, and delusion. The three words to combat them are self-sacrificingness, loving-kindness, and right knowledge or wisdom (in Pāḷi; Alobha, Adosa and Amoha) the practice of which will not only enable all peoples to enjoy material prosperity in abundance but will also bring about unfailing peace and happiness in the world. The East has been the recipient of material innovations from the West. To repay this debt, in interpreting the Buddha Dhamma in accord with the spirit of the Buddha and in the search of the West for truth, the East can act as a guide, philosopher and friend.

Thus by reciprocity of action, mutual understanding can be brought about not only to the advantage of the East and West but of the whole world.

All leaders of thought and nations should ponder this question.

"Where do we go from here?" the Buddha's way of peace and happiness, or the way of total annihilation through atomic action.

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DĪGHA NIKĀYA

SĪLAKKHANDHAVAGGA

SĀMAÑÑAPHALA SUTTA

(Discourse on the advantages of a Samaṇa's Life)

Translated by the Editors of "The Light of the Dhamma".

Thus I have heard. At one time the Bhagavā was staying at Rājagaha in the Mango Grove of Jīvaka, the adopted son of Abhaya, the king's son, with a great company of the brethren, with twelve hundred and fifty of the brethren.

At that time, on the night of the full moon day of the month of Kattika, the end of the four months in which the white water-lily blossoms, King Ajātasattu of Magadha, the son of Queen Videha, was seated on the upper terrace of his palace surrounded by his ministers.

Then the king, on that Fast Day, uttered the following inspired oration :

'How pleasant, friends, is this moonlight night !

How beautiful, friends, is this moonlight night !

How lovely, friends, is this moonlight night !

How soothing, friends, is this moonlight night !

How remarkable, friends, is this moonlight night !

'Who is the samaṇa or brahman we may visit tonight, who, when we call upon him, will be able to purify our minds ?'

When he had thus spoken, a certain minister said to the king: 'Your Majesty ! There is Pūraṇa Kassapa, who is the head of an Order, has followers, is a teacher of a school of thought, well known and of repute as a man clever in argument, is declared by the people as a virtuous man, is a man of ripe experience, is one who has long been a samaṇa, knows events that took place in olden days, and well advanced in years. Let your Majesty pay a visit to him. It may well be that, on calling upon him, your Majesty's mind will be purified.'

But when he had thus spoken King Ajātasattu kept silent.

The second minister said to the king : 'Your Majesty! There is Makkhali of the cow-pen, ...
.....

The third minister said to the king : 'Your Majesty! There is Ajita of the garment of hair, ...
.....

The fourth minister said to the king : 'Your Majesty! There is Pakudha Kaccāyana,.....
.....

The fifth minister said to the king: 'Your Majesty.' There is Sañjaya Belaṭṭha-putta,..... ....
.....

The sixth minister said to the king: 'Your Majesty! There is Niganṭha Nāṭaputta,.....
.....

But when they had thus spoken, King Ajātasattu kept silent'.

At that time Jīvaka the doctor was seated, in silence, not far from King Ajātasattu, and the king said to him: 'But you, friend, Jīvaka, why do you keep silent?'

'Your Majesty! One Worthy of Offerings, the Supremely Enlightened Buddha is now dwelling in our Mango Grove, with a great company of the brethren, with twelve hundred and fifty of the brethren. And this is the good news that has been widely spread as to the Supreme Buddha: "That Enlightened One is accomplished and worthy of offerings, fully enlightened, possessed of clear vision and virtuous conduct, happily attained, the knower of worlds, the incomparable leader of men to be tamed, the teacher of Devas and men, enlightened and sublime". Let your Majesty pay a visit to him. It may well be that, on calling upon Him, your Majesty's mind will be purified.'

'Then, friend Jīvaka, have the riding-elephants made ready.'

'Very well, your Majesty !', replied Jīvaka.

Then Jīvaka the doctor had five hundred she-elephants made ready, and the state elephant the king used to ride, and addressed the king: 'Your Majesty! The elephants have been richly dressed. Your Majesty now knows the best time to proceed.'

Then the king had five hundred of his women mounted on she-elephants, one on each; and himself mounted on the state elephant; and he went forth, the attendants bearing torches, in royal pomp from Rājagaha to Jīvaka the doctor's Mango Grove.

And the king, on arriving near the Mango Grove, was suddenly stricken with fear and alarm, and the hairs on his body stood erect. In anxiety and excitement, he said to Jīvaka: 'Jivaka, is it sure that you are not playing me tricks? Is it sure that you are not deceiving me ? Is it sure that you are not betraying me to my enemies ? How could it be possible that there should be no sound at all, not a sneeze nor a cough, in so large a company of the brethren, among twelve hundred and fifty of the brethren ?'

'Do not fear, O king. I play no trick, neither deceive you; nor would I betray you to the enemy. Go on, your Majesty, go straight on! There, in the pavillion hall, the lamps are burning brightly.'

Then the king went on, on his elephant as far as the path was passable for elephants, and then on foot to the door of the pavillion; and then said to Jīvaka the doctor: 'But Jīvaka, where is the Enlightened One ?'

'Your Majesty! The One sitting against the middle pillar, and facing the East, with the brethren around Him is the Enlightened One.'

Then King Ajātasattu approached the Buddha and stood at one side. As he stood there and looked at the assembly, seated in perfect silence, calm as a clear lake, he exclaimed: 'Would that my son, Udaya Bhadda, might have such calm as this assembly of brethren now has'.

'So your thoughts go where love guides them ?', asked the Buddha.

'Lord, I love the boy and wish that he, Udaya Bhadda, might enjoy such calm as this assembly has', answered the king.

The King then paid his respects to the Enlightened One, and stretching forth his hands as a token of respect to the Order took his seat and said to the Buddha: ' I would like to question the Enlightened One on a certain matter, if He will allow me to do so.'

The Buddha replied: 'O king, ask what you wish.'

'Lord, there are a number of ordinary crafts :—mahouts, horsemen, charioteers, archers, standard bearers, adjutants, commandos, high military officers of royal birth, shock troops, men brave as elephants, extraordinarily brave men, mail-clad warriors, home-born slaves, cooks, barbers, bath attendants, confectioners, garland-makers, washermen, weavers, bamboo mat makers, potters, arithmeticians, accountants, and many other crafts of like nature. All these enjoy, in this very life, the visible advantages of their craft. They maintain themselves, and their parents and children and friends, in happiness and comfort. They offer gifts, the object of which is to be reborn in the higher planes and the planes of Devas, to samaṇas and brahmans,—gifts that lead to rebirth in the higher planes, in the planes of Devas, that bring food and supreme results. Can you, Lord, declare to me any such immediate advantage, visible in this very life, of the life of a Samaṇa ?'

'Do you remember, O king, that you have ever put the same question to other samaṇas or brahmans ?', asked the Buddha.

'Yes, I do, Lord', replied the king.

'How did they answer it ? If it is not a burden to you, please tell us how they answered it', said the Buddha.

'In the place where the Enlightened One, or other like Him, sits, it is not a burden to me, Lord', replied the king.

'If that be the case, kindly speak, O king', said the Buddha.

PŪRAṆAKASSAPA'S VIEW

'Once I went to Pūraṇa Kassapa, and after exchanging with him greetings and compliments of friendship and courtesy, I sat at one side and put the following question:

' O Pūraṇa Kassapa, there are many kinds of ordinary crafts. What are they ? They are: mahouts, horsemen, charioteers,..... visible in this very life, of the life of a samaṇa. 'Then Pūraṇa Kassapa said to me: " O king, to him who acts, or causes another to act, to him who cuts or causes another to cut, to him who torments or causes another to torment,

to him who harasses another or causes one to harass another, to him who frightens another or causes one to frighten another, to him who kills a living creature, who takes what is not given, who breaks into houses, who commits dacoity, or robbery, highway robbery, or adultery, or who tells lies, to him there is no evil action. If with a wheel fitted with razor blades he should make all living creatures on the earth one heap, one pile of flesh, there would be no evil action thence resulting, no incresase of evil action. Were he to go along the south bank of the Ganges killing and causing to kill men, cutting and causing to cut men into pieces, oppressing and causing to oppress men, there would be no evil action thence resulting, no increase of unwholesome deed would ensue. Were he to go along the north bank of the Ganges giving alms, causing to give alms, offering sacrifices, and causing to offer sacrifices, there would be no merit thence resulting, no increase of merit. In liberality, in control of the senses, in abstinence from evil deeds, in speaking the truth there is neither merit nor increase of it."

"Thus, Lord, did Pūraṇa Kassapa, when asked what was the advantage of a samaṇa's life in this very life, expound his View of the Inefficacy of action. Just, Lord, as if a man, when asked what a mango was, should explain what a bread-fruit is. Just so did Pūraṇa Kassapa, when asked what was the advantage of a samaṇa's life in this very life, expound his View of the Inefficacy of action.

'Then Lord, it occurred to me: "How should such a one as I think of blaming any samaṇa or brahman residing in my kingdom?"

'Lord, I neither applauded nor rejected what he said, and though not agreeable to me, through neither applauding nor rejecting what he said, I did not say anything about my disagreement, and without accepting or paying attention to that answer of his, I rose from my seat, and departed thence.'

MAKKHALI-GOSĀLA'S VIEW

'On one occasion I went to Makkhali-Gosāla (Makkhali of the cow-pen). After exchanging with him greetings and compliments of friendship and courtesy, I sat at one side, and put the question to him:

'O Makkhali-Gosāla, there are many kinds of ordinary crafts. What are they ? They are: mahouts, horsemen..... visible in this very life, of a samaṇa's life ?'

'Then Makkhali-Gosāla said to me: "O king, there is no cause or condition for beings to get defiled; without any cause or condition beings get defiled; there is no cause or condition for beings to be ethically pure; without any cause or condition they are ethically pure; there is no action done by oneself: there is no action done by another; there is no action done by a man; there is no Power; there is no Energy; there is no strength of a man; there is no exertion of a man . All sentient beings, everything that breathes, all living beings whatsoever, and all things that have the life principle, are without force and power and energy of their own. They happen to be according to their fate, the necessary conditions of the class to which they belong and their individual nature; and it is according to their position in one or other of the six special castes that they experience pleasure or pain.

"There are one million four hundred and six thousand six hundred types of beings. There are five hundred kinds of Kamma, and again five and again three; and there is a whole Kamma and a half Kamma.

"There are sixty-two methods of practice, sixty-two world-cycles, six kinds of special castes, the eight stages of a man, forty-nine hundred kinds of modes of living, forty-nine hundred kinds of wandering mendicants, forty-nine hundred abodes of Nāgas, two thousand faculties, three thousand hells, thirty-six places where atoms of dust accumulate, seven kinds of rebirth with perception and seven kinds of rebirth without perception, and seven kinds of rebirths from grafting, seven kinds of Devas, seven kinds of men, seven kinds of sprites, seven kinds of lakes, seven great protuberances, seven hundred small protuberances, seven great chasms, seven hundred small chasms, seven major dreams and seven hundred minor dreams.

"There are eighty-four hundred thousand aeons during which both fools and wise alike, wandering from one existence to another, shall at last make an end of suffering. There is no such possibility as: "By this virtue or this practice, or this austerity, or this righteousness will I make ripe the Kamma that is not ripe yet and I will get rid of the Kamma that has already ripened, as I come across it." The pleasure and pain have been measured as if with a measuring basket. The round of rebirths has its limit. There is no increase or decrease. Just as when a ball of string is thrown forward it will spread out

just as far, and no farther, than it can unwind, just so both fools and wise alike shall wander from one existence to another and enjoy pleasure and pain."

Thus, Lord, did Makkhali-Gosāla, when asked what was the advantage of a samaṇa's life in this very life, expound his "View of the Uncausedness" of existence. Just, Lord, as if a man, when asked what a mango was, should explain what a bread-fruit is. Just so did Makkhali-Gosāla, when asked what was the advantage of a samaṇa's life in this very life, expound his "View of Uncausedness of existence."'

'Then Lord, it occurred to me: "How should such a one as I think of blaming any samaṇa or brahman residing in my kingdom ?"

Lord, I neither applauded nor rejected what he said, and though not agreeable to me through neither applauding nor rejecting what he said, I did not say anything about my disagreement, and without accepting or paying attention to that answer of his, I rose from my seat, and departed thence.'

AJITA KESAKAMBALA'S VIEW

'On one occasion I went to Ajita Kesakambala (Ajita of the garment of hair). After exchanging with him greetings and compliments of friendship and courtesy, I sat at one side, and put the question to him :

'O Ajita Kesakambala, there are many kinds of ordinary crafts:—.....'

'Then Ajita Kesakambala said to me : "O king ! There does not really exist almsgiving. There really does not exist offering on a big scale. There really does not exist offering on a small scale. There really do not exist wholesome and unwholesome volitional actions as cause and their fruits as result. There really does not exist this world. There really do not exist the other worlds or planes. There is neither mother nor father, nor beings born without the instrumentality of parents. There really do not exist in this world samaṇas 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. This being is nothing but the combination of the Four Great Essentials. On the dissolution of the body after death, the Element of Extension will go to the earth-group; the Element of Cohesion will go to the water-group; the Element of Kinetic Energy will go to the fire-group; the Element of Motion will go to the wind-group; and the Faculties move up to the sky. Four carriers (with the bier as the fifth) carry the corpse ; the remains are seen up to the cemetery ; the bones become pigeon-coloured; and his offerings end in ashes. Almsgiving has been prescribed by fools. Their words are empty, false and idle. Both the foolish and the wise, on the dissolution of the body after death are annihilated and destroyed; and nothing comes again into being.

Thus, Lord, did Ajita Kesakambala, when asked what was the advantage of a samaṇa's life in this very life, expound his view of Annihilation. Just, Lord, as if a man, when asked what a mango was, should explain what a bread-fruit is. Just so did Ajita Kesakambala, when asked what was the advantage of a samaṇa's life in this very life, expound his view of Annihilation.

Then Lord, it occurred to me : "How should such a one as I think of blaming any samaṇa or brahman residing in my kingdom?'

Lord, I neither applauded nor rejected what he said, and though not agreeable to me, neither applauding nor rejecting what he said, I did not say anything about my disagreement, and without accepting or paying attention to that answer of his, I rose from my seat, and departed thence.'

PAKUDHA KACCĀYANA'S VIEW

'On one occasion I went to Pakudha Kaccāyana. After exchanging with him greetings and compliments of friendship and courtesy, I sat at one side, and put the question to him:

'O Pakudha Kaccāyana, there are many kinds of ordinary crafts:— .....'

'Then Pakudha Kaccāyana said to me: "O king, the following seven are neither made nor caused to be made,* neither created nor caused to be created, they are unproductive, immoveable as a mountain peak, as a pillar firmly planted. They do not waver, neither do they change, they do not interfere with one another, nor cause pleasure nor pain nor pleasure *and* pain. What are the seven?

* neither by any proximate cause nor caused by Kamma.

The four elements—earth, water, fire, and air—and pleasure, and suffering, and the life-principle. These seven are neither made nor caused to be made, neither created nor caused to be created; they are unproductive, immoveable as a mountain peak, as a pillar firmly planted. They do not waver, neither do they change; they do not interfere with one another, nor cause pleasure nor pain, nor pleasure *and* pain. Among those things there is neither killer nor the causer of killing, hearer or speaker, knower or maker-to-know. Even when one with a sharp weapon cuts another's head into two, it does not mean that one kills another; only the weapon has penetrated in between these seven.

Thus, Lord, did Pakudha Kaccāyana, when asked what was the advantage of a samaṇa's life in this very life, expound the matter by means of some irrelevant things. Just, Lord, as if a man, when asked what a mango was, should explain what a bread-fruit is. Just so did Pakudha Kaccāyana, when asked what was the advantage of a samaṇa's life in this very life, expound the matter by some rrelevant things.

Then, Lord, it occurred to me: "How should such a one as I think of blaming any samaṇa or brahman residing in my kingdom?"

Lord, I neither applauded not rejected what he said, and though not agreeable to me, neither applauding nor rejecting what he said, I did not say anything about my disagreement, and without accepting or paying attention to that answer of his, I rose from my seat, and departed thence.

NIGAṆṬHA NĀṬAPUTTA'S VIEW

'On one occasion I went to Niganṭha Nāṭaputta. After exchanging with him greetings and compliments of friendship and courtesy, I sat at one side, and put the question to him:

'O Aggivessana* there are many kinds of ordinary crafts:—.....'

'Then Niganṭha Nāṭaputta said to me: "O king, in this world a Niganṭha is disciplined with four kinds of self-discipline. How? In this world a Niganṭha lives disciplined in respect to water; lives disciplined in respect to evil; has thrown off all evil by thus controlling evil; and has been infused with the discipline in respect to all evil. O king, a Niganṭha who lives disciplined in respect to these four kinds of self-discipline is said to be one who is self-perfected, self-controlled, steadfast.**

Thus, Lord, did Niganṭha Nāṭaputta, when asked what was the advantage of a samaṇa's life in this very life, expound his view of the fourfold self-discipline. Just, Lord, as if a man, when asked what a mango was, should explain what a bread-fruit is. Just so did Niganṭha Nāṭaputta, when asked what was the advantage of a samaṇa's life in this very life, expound his view of the fourfold discipline.

Then, Lord, it occurred to me: "How should such a one as I think of blaming any samaṇa or brahman residing in my kingdom?"

Lord, I neither applauded nor rejected what he said, and though not agreeable to me, neither applauding nor rejecting what he said, I did not say anything about my disagreement and without accepting or paying attention to that answer of his, I rose from my seat, and departed thence.

SAÑJAYA BELAṬṬHAPUTTA'S VIEW

'On one occasion I went to Sañjaya Belaṭṭhaputta' After exchanging with him greetings and compliments of friendship and courtesy. I sat at one side, and put the question to him:

'O Sañjaya, there are many kinds of ordinary crafts:—.....

'Then Sañjaya Belaṭṭhaputta said to me "O king, if I be asked whether there is another world, if I thought there were, I should say so: But I don't take it this way. And also I don't take it that 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."

If I be asked.....
There is not another world; (peyyāla)***
there both is, and is not, another world;
there are 'spontaneously-manifesting' beings;
there are no such beings;
there both are, and are not, such beings;
there is fruit, resultant effect of wholesome and unwholesome volitional actions;

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* Aggivessana, the family name of Niganṭha Naṭaputta. The Niganṭhas are also known as Jains.
** The Jain ideal is control of evil: The Buddhist ideal is eradication of evil.
*** Peyyāla:—"And so on and so on". The phrase occurs after each proposition below.

there is not;
there both is, and is not;
there neither is, nor is not;
a being continues to exist after death;
he does not;
he both does and does not;
he neither does, nor does not.

Thus, Lord, did Sañjaya Belaṭṭhaputta, when asked what was the advantage of a samaṇa's life in this very life, expound his evasive view. Just, Lord, as if a man, when asked what a mango was, should explain what a bread-fruit is. Just so did Sañjaya Belaṭṭhaputta, when asked what was the advantage of a samaṇa's life in this very life, expound his evasive view.

Then, Lord, it occurred to me: "Of all samaṇas and brahmans this man is the most foolish and confused. When asked what was the advantage of a samaṇa's life in this very life, this man merely gave an evasive answer. Then, Lord, it occurred to me: "How should such a one as I think of blaming any samaṇa or brahman residing in my kingdom?'

Lord, I neither applauded nor rejected what he said, and though not agreeable to me, neither applauding nor rejecting what he said, I did not say anything about my disagreement, and without accepting or paying attention to that answer of his, I rose from my seat, and departed thence.'

ADVANTAGE OF A SAMAṆA'S LIFE VISIBLE HERE AND NOW

'And now, Lord, I put the question to the Bhagavā;

There are many kinds of ordinary crafts. What are they? They are:—mahouts, horsemen, charioteers, archers, standard bearers, adjutants, commandos, high military officers of royal birth, shock troops, men brave as elephants, extraordinarily brave men, mail-clad warriors, home-born slaves, cooks, barbers, bath attendants, confectioners, garland-makers, washermen, weavers, bamboo mat makers, potters, arithmeticians, accountants and many other crafts of like nature. All these enjoy, in this very life, the visible advantages of their craft. They maintain themselves, and their parents and children and friends, in happiness and comfort. They offer gifts, the object of which is to be reborn in the higher planes and the planes of Devas, to samaṇas and brahmans,—gifts that lead to rebirth in the higher planes, in the planes of Devas, that bring good and high results Can you, Lord, declare to me any such immediate advantage, visible in this very life, of the life of a samaṇa?'

'Yes, I can, O king. And in order to do so I should like to put a counter-question to you, and you may answer it as you please. What opinion have you of the following?

EXAMPLE OF A SLAVE

Suppose among the people of your household there be a slave who works for you, gets up in the morning earlier than you and goes to bed later than you, who is zealous to do your pleasure, anxious to please you in what he does and says, a man who watches your every look. Suppose he should consider: "Friends! Wonderful is it and extraordinary, this rebirth due to meritorious deeds, and this resultant effect of meritorious deeds. Here is Ajātasattu, King of Magadha, son of Queen Videha. He is a man, as I am; but the king lives in full enjoyment of the five sensuous pleasures just like a Deva. Here am I a slave, working for him, getting up before him and going to bed later than he, zealous to do his pleasure, anxious to please him in what I do and say, watching his every look. If I were to perform meritorious deeds I should be like him. Why should not I have my hair and beard shaved off, and wear the yellow robes, go out from the household state and renounce the world?" And suppose afterwards, he should go out from the household state and renounce the world, be admitted into an Order, and, live controlled in bodily, verbal and mental actions, content with but the requisite food and shelter, delighting in seclusion. And suppose your men should report to you: "May it please your Majesty! Do you know that so and so, formerly your slave, who worked for you, got up in the morning earlier than you and went to bed later than you, who was zealous to do your pleasure, anxious to please you in what he did and said, a man who watched your every look, has now worn the yellow robes and has been admitted into an Order, and lives controlled in bodily, verbal and mental actions, content with but the requisite food and shelter, delighting in seclusion."

'If they report to you so, will you then say: "Friends, let the man come back to me; let the man who worked for me, got up in the

morning earlier than I and went to bed later than I, who was zealous to do my pleasure, anxious to please me in what he did and said, a man who watched my every look, become a slave again ?" '

'No, Lord, indeed, we should pay our respects to him, respectfully rise and welcome him and beg him to be seated. Also we should invite him to accept our offer of the four requisites—robe, food, lodging and medicine. And we should provide security measures for him according to law. '

'But what will you say, O king ? . That being so, is there, or is there not, the advantage of a samaṇa's life, visible in this very life ? '

'Certainly, Lord, there is the advantage of a samaṇa's life, visible here and now.'

'This then, O king, is the advantage of a samaṇa's life visible in this very life which I make known to you at the first instance.'

THE SECOND ADVANTAGE OF A SAMAṆA'S LIFE, VISIBLE IN THIS VERY LIFE

'Can you, Lord, declare to me any other such immediate advantage, visible in this very life, of the life of a samaṇa? '

'Yes, I can, O king. And in order to do so I should like to put a counter-question to you, and you may answer it as you please. What opinion have you of the following ? :—

EXAMPLE OF A FARMER

'Sppose there is in your kingdom a free man who cultivates his own land, a householder, who pays taxes to swell the king's coffers. Suppose he should think: "Friends. Wonderful is it and extraordinary, this rebirth due to meritorious deeds, and this resultant effect of meritorious deeds. Here is Ajātasattu, King of Magadha, son of Queen Videha. He is a man, as I am; but the king lives in full enjoyment of the five sensuous pleasures just like a Deva. Here am I a free man who cultivates his own land, a householder, who pays taxes to swell the king's coffers. If I were to perform meritorious deeds, I should be like him. Why should not I have my hair and beard shaved off and wear the yellow robes, go out from the household state, renounce the world ?" And suppose afterwards, he should go out from the household state and renounce the world, be admitted into an Order, and live controlled in bodily, verbal and mental actions, content with but the requisite food and shelter, delighting in seclusion. And suppose your men should report to you: "May it please your Majesty! Do you know that so and so, formerly a free man in your kingdom, who cultivated his own land, a householder, who paid taxes to swell the king's coffers, has now worn the yellow robes and has been admitted into an Order, and lives controlled in bodily, verbal and mental actions, content with but the requisite food and shelter, delighting in seclusion."

'If they report to you so, will you then say: "Friends, let the man come back to me; let the man who resided in my kingdom, who cultivated his own land, who paid taxes to swell the king's coffers, become my subject again."?'

'No, Lord, indeed, we should pay our respects to him, respectfully rise and welcome him and beg him to be seated. Also we should invite him to accept our offer of the four requisites—robe, food, lodging and medicine. And we should provide security measures for him according to law.'

'But what will you say, O king : that being so, is there, or is there not, the advantage of a samaṇa's life, visible in this very life?'

'Certainly, Lord, there is the advantage of a samaṇa's life, visible here and now.'

'This then, O king, is the advantage of a samaṇa's life, visible in this very life, which I make known to you as a second.

HIGHER AND BETTER ADVANTAGES OF A SAMAṆA'S LIFE

'Can you, Lord, show me any other advantage of a samaṇa's life, visible in this very life. an advantage higher and better than these ? '

'Yes, I can, O king. Listen and pay attention and I will speak.'

'O king ! There arises in the world a Tathāgata who is a Perfect One, Supremely Enlightened, Possessed of Clear Wisdom and Action, Happily attained, Knower of worlds, the Incomparable leader of men to be tamed, the Teacher of gods and men, the Enlightened One, the Exalted One. He, by His Omniscience, knows face to face this universe, including the worlds of Devas, the Brahmās and the Māras, and the world of men with its samaṇas and brahmans, its kings

and men; and knowing it, proclaims the Dhamma to men—the Dhamma which is good at the beginning, good in the middle and good at the end, and which has the fullness of meaning in spirit and letter. He shows the pure life of a samaṇa, in all its fullness and in all its purity.'

' A householder or one of his children, or a man of inferior caste listens to that Dhamma; and on hearing it he has confidence in the Tathāgata; and when he is possessed of that faith, he thinks to himself:

'Full of bondage is the household life, a path for the dirt of passion. Cool as the welcome shade of a cloud is a samaṇa's life. How difficult is it for a man who is a layman to live a chaste and pure life in all its fullness, in all its purity, in all its perfection. It would be better for me to cut my hair and beard, wear the yellow robes, and go out of the household life into the homeless state."

'Then, before long, giving up his wealth, be it great or small, leaving his relatives, be they many or be they few, he cuts off his hair and beard, he wears the yellow robes and goes out of the household life into the homeless state.'

'When he has thus become a samaṇa he lives restrained by the samaṇa's Disciplinary Code. He is possessed of good conduct, and has a suitable subject for constant meditation; and perceiving danger even in the least offences, he disciplines himself in the rules. He has to his credit good deeds in act and word and his livelihood is absolutely pure. He is perfect in conduct, and has guarded the doors of his senses. He attains Mindfulness and Clearness of Comprehension, and is altogether contented.'

CŪLA SĪLA

(The Minor Morality)

' How, O king, is his conduct good ?

' In this, O king, that the Bhikkhu having abstained from taking the life of any living being, 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. This is that Bhikkhu's morality.

' Having abstained from the taking of what is not given, the Bhikkhu 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.

'Having abstained from unchastity, the Bhikkhu practises chastity. He refrains from the vulgar practice and also from the sexual act which is the practice of the country folk.'

' Getting rid of lying words, the Bhikkhu refrains from falsehood. He speaks truth, and nothing but the truth ; faithful and trustworthy, he does not break his word to the world.

'Getting rid of slander, the Bhikkhu 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.'

'Getting rid of rudeness of speech, the Bhikkhu 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.

'Getting rid of frivolous talk, the Bhikkhu 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.'

'The Bhikkhu 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. These are that Bhikkhu's morality.'

Here ends the Cūla Sīla (the Minor Morality)

MAJJHIMA SĪLA

(The Medium Morality)

'Whereas some samaṇas 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 Bhikkhu refrains from causing such injury to seedlings and growing plants.'

'Whereas some samaṇas 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 Bhikkhu refrains from storing such things up.'

'Whereas some samaṇas 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) ;
vāditam (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) ;
sobhanakiṁ (art exhibitions) ;
caṇḍāla-vamsa-dhovanam (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-fight, roll-calls, manœuvres, troop-inspection,
The Bhikkhu refrains from visiting the above-mentioned shows.'

'Whereas some samaṇas 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 one is allowed to);
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 bow);
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 Bhikkhu refrains from such games and recreations. These are that monk's morality.'

'Whereas some samaṇas 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 Bhikkhu refrains from using such high and luxurious resting places. Such is that Bhikkhu's morality.'

'Whereas some samaṇas 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 Bhikku refrains from such means of adorning and beautifying the person.

'Whereas some samaṇas 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 Bhikkhu refrains from such low talk.

'Whereas some samaṇas 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 Bhikkhu refrains from such wrangling conversations.'

'Whereas some samaṇas 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 Bhikkhu refrains from such servile duties.'

'Whereas some samaṇas 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 Bhikkhu refrains from such trickeries and deceptions.

Such is that Bhikkhu's morality.'

Here ends the Majjhima Sīla
(The Medium Morality)

MAHĀ SĪLA (The Major Morality)

Whereas some samaṇas 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 language of animals.

The Bhikkhu refrains from such low arts.'

'Whereas some samaṇas and brahmans, while living on food provided by the philanthropic and generous, earn their living by wrong means of livelihold, 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, horse, buffaloes, bulls, oxen, goats, sheep, fowls, quails, iguanas, bucks and deer.

The Bhikkhu refrains from such low arts.

'Whereas some samaṇas 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 Bhikkhu refrains from such low arts.'

'Whereas some samaṇas 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-dāha("sky-glow "), an unusual redness of the horizon, that there will be an earthquake, that there will be a wild Deva-dundubhi (a supernatural rumble), that there will be rising and setting, clearness and dimness, of the sun or the moon or the constellations.

The Bhikkhu refrains from such low arts.'

'Whereas some and samaṇas 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 arith metic; by means of formulæ, prosody, lokāyatam (popular lore and custom.)

The Bhikkhu refrains from such low arts.'

'Whereas some samaṇas 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, subhagakaranaṁ (using charms to make people happy), dubbhagakaraṇaṁ (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 Bhikkhu refrains from such low arts.'

'Whereas some samaṇas 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 perosn to vomit, causing a person to take a bath, offering sacrificial fires, administering emetics, purgatives, expectorants and phlegmagogues, causing blood and other inpurities to come out of the head and thus relieving it, preparing oil for people's ears, preparing oil to be used as eye-drops, admi nistering 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 Bhikkhus refrains from such low arts.

Such is the morality of this Bhikkhu.'

Here ends the Major Morality.

'O king, that Bhikkhu who has established himself in morality sees no danger from any side, so far as his restraint of conduct is concerned. Just, O king, as a sovereign, duly crowned, whose enemies have been defeated, sees no danger from any side, so far as his enemies are concerned, that Bhikkhu who has established himself in morality, sees no danger whatsoever, in regard to his restraint of conduct. And possessed of this group of excellent moralities, he experiences within himself a sense of unalloyed happiness. Thus, O king, that Bhikkhu has established himself in morality.'

GUARDING THE SENSES :

'How ,O king, is the Bhikkhu guarded as to the sense doors ? Whenever the Bhikkhu perceives a form with the eye, he is neither led away by the general outward appearance nor its details and he strives to guard his senee of sight to ward off such mean and evil things as covetousness and grief, which would flow in over him, if he were to remain with unguarded sense of sight. He enters upon this course in regard to the faculty of sight; he guards his sense of sight; and he restrains his sense of sight.

Whenever he hears a sound with the ear,.....
Whenever he smells an odour with the nose,.....
Whenever he tastes a flavour with the tongue,.....
Whenever he feels a contact with the body,.....

Whenever he cognises a mental object with his mind, he is neither entranced with the general outward appearance nor its details, and he strives to guard his sense of sight to ward off such mean and evil things, as covetousness and grief which would flow in over him, if he were to remain with unguarded senses. He enters upon this course in regard to the faculty of mind; he guards his sense of mind; and he restrains his sense of mind.

And possessed of this superior kind of self-restraint, he experiences within himself, a sense of unalloyed happiness. Thus is it, O king, that the Bhikkhu becomes guarded as to the sense doors.

MINDFULNESS AND CLEARNESS OF COMPREHENSION

'How, O king, does the Bhikkhu possess Mindfulness and Clearrness of Comprehension ?

'O king, in this Sāsana the Bhikkhu practises only clear comprehension in going and coming back. So also in looking forward, or in looking round; in bending his arm, or in stretching it again; in wearing his robes and carrying his bowl; in eating, drinking, chewing and savouring; in defecating and urinating; in walking, in standing; in sitting, in falling asleep, in waking, in speaking or in keeping quiet.

'Thus, O king, the Bhikkhu becomes replete with mindfulness and clearness of Comprehension.

'How, O king, is the Bhikkhu contented?

'O king, in this Sāsana, the Bhikkhu is contented with robes just sufficient to protect his body, and with food just sufficient to sustain his belly. Wherever he goes, he goes freely, taking his requisites only. Just, O king, as a bird flies anywhere freely, having only its wings as its burden, that Bhikkhu is contented with the requisite robes and food. Thus is it, O king, that the Bhikkhu becomes contented.'

'Then that Bhikkhu, having established himself in this group of moralities, possessed of this noble restraint of the senses, having attained this noble mindfulness and clearness of comprehension, filled with this noble contentedness, chooses some lonely spot in the woods, at the foot of a tree, on a hill side, in a cave, in a mountain cleft, in a cemetery, or in a forest thicket, or in the open air, or on a heap of straw. After his meal and on his return from the alms-round, he repairs thence, sits down, when his meal is done, cross-legged, keeping his body erect and concentrates his attention on the subject of meditation.

'That Bhikkhu banishes sensual desire; he dwells with a mind free from sensual desire; from sensulal desire he cleanses his mind.

'He banishes ill-will; he dwells with a mind free from ill-will; with goodwill and compassion towards all living beings, he cleanses his mind from ill-will.

'He banishes torpor and languor; he dwells free from torpor and languor; with clear perception, with watchful mind, with clear comprehension, he cleanses his mind from torpor and languor.

'He banishes restlessness and worry; dwelling with mind undisturbed, with mind full of peace, he cleanses his mind from restlessness and worry.

'He banishes sceptical doubt; dwelling free from doubt, full of confidence in the good, he cleanses his mind from doubt.'

EXAMPLE OF FREEDOM FROM SENSUAL DESIRE

'Then just, O king, as when a man, after taking a loan should start a business, and his business should succeed, and he should not only be able to repay the loan there should be a surplus over to maintain his wife; then would he consider thus: "I had formerly to carry on my business by taking a loan from others, but my business prospers and I have not only cleared up my debts, but also have a surplus over to maintain my wife." He would be glad at that, would be joyous at that.'

EXAMPLE OF FREEDOM FROM ILL-WILL

'Then just, O king, as if a man were a victim to disease, in pain, and very ill, and had no appetite for food, and had lost his strength; after a time he were to recover from that disease, his appetite return, and he gain in strength, then would he consider thus:' Formerly I was a victim to disease, in pain, and very ill. I had no appetite for food and had no strength. But now, I recover from that disease, my appetite returns, and I am gaining in strength." He would be glad at that, and would be joyous at that.'

EHAMPLE OF FREEDOM FROM TORPOR AND LANGUOR

'Then just, O king, as if a man were confined in a prison, and after a time he should be released from the prison safe and sound, and without any confiscation of his property. Then would he consider thus: "Formerly I was confined in prison, but now I have been released, safe and sound, and none of my property has been confiscated." He would be glad at that, and would be joyous at that.'

EXAMPLE OF FREEDOM FROM RESTLESSNESS AND WORRY

'Then just, O king, as if a man were a slave, not his own master, subject to another, unable to go where he wished, and after a time he should be freed from that slavery, become his own master, not subject to another, a free man, able to go where he wished. Then would he consider thus: "Formerly I was a slave, not my own master, subject to another, unable to go where I wished, but now I am freed from that slavery, I have become my own master, not subject to another, a free man, able to go where I wish." He would be glad at that, and would be joyous at that.'

EXAMPLE OF FREEDOM FROM SCEPTICAL DOUBT

'Then just, O king, as if a man, carrying his riches and goods, were to find himself on a long road, in a desert, where food was scarce

danger abounding, and after a time he were to find himself out of that long, dangerous road and arrived at a village where there was security and peace. Then would he consider thus: "Formerly I, carrying riches and goods was on a long road, in the desert, where food was scarce but danger abounding. But now I am out of that dangerous road, safe and sound, in a village where there is security and peace." He would be glad at that, and would be joyous at that.'

'Just so, O king, he, as long as these five Hindrances are not banished from him, looks upon himself as in debt, diseased, in prison, in slavery, on a long and dangerous road. But when these five Hindrances have been banished, he looks upon himself as freed from debt, recovered from disease, released from prison, freed from slavery and out of the long and dangerous road.

'When he realises that these five Hindrances have been banished from his mind, gladness springs up within him, and joy arises to him in this glad state , and thus rejoicing, all his body becomes calm, and being thus calm he enjoys happiness, and being thus happy, his mind becomes tranquil.'

THE FIRST JHĀNA

'Then that Bhikkhu will be devoid of sensuous pleasures and evil thoughts and abide in the first Jhāna, which is accompanied by Thought-Conception and Discursive Thinking, is born of Detachment, and filled with Rapture and Joy.

'His whole being does he so pervade, drench, permeate, and suffuse with Rapture and Joy born of Detachment, that there is no spot in his whole body not suffused with it.

'Just, O king, as when a skilful bath attendant or his apprentice strews scented powder in a metal dish, and then sprinkles it with water and kneads it together to form a soft lump, the water gradually soaks the powder and forms an amorphous mass, the water permeates through the whole of the scented powder and pervades it within and without, and there is no possible exudation.

'In the same way, O king, the Bhikkhu causes his body to be soaked with Rapture and Joy born of Detachment; causes the whole body to be pervaded with Rapture and Joy; and filled with them. Rapture and Joy permeate his whole body within and without, and not a single space whatsoever is left unpermeated.

'This, O king, is the advantage of a samaṇa's life, visible in this very life, higher than the advantages previously mentioned.'

THE SECOND JHĀNA

'Then, the Bhikkhu, after calming down putting away, Thought-conception and Discursive Thinking, which is Noble and gives one-pointedness of mind, abides in the second Jhāna, which is free from Thought-conception and Discursive Thinking, born of Concentration, and accompanied by Rapture and Joy.

'And his body does he so pervade, drench, permeate, and suffuse with Rapture and Joy born of Concentration, that there is no spot in his whole body not suffused therewith.

'Just, O king, as if there were a deep pool, with water welling up from a spring below. There is no inlet from the east or the south, from the west or north, and it does not rain heavily and regularly. Even then the cool water welling up from that spring would pervade, fill, permeate, and suffuse the pool with cool water, and there would be no place whatsoever in that pool not suffused therewith.

'In the same way, O king, the Bhikkhu soaks his body with Rapture and Joy born of Concentration, and is filled with them. Rapture and Joy permeate through his whole body within and without, and not a single space whatsoever is left unpermeated.

'This, O king, is the advantage of a samaṇa's life, visible in this very life, higher than the advantages previously mentioned.'

THE THIRD JHĀNA

'Then the Bhikkhu after the fading away of Rapture dwells in equanimity, is mindful and of clear comprehension and experiences in his person that sense of pleasure which the Noble Ones talk of when they say: "Happy lives the man of equanimity and attentive mind"; thus the Bhikkhu abides in the third Jhāna.

'And his body does he so pervade, drench, permeate, and suffuse with that sense of pleasure, rapture being absent, that there is no place in his whole body not suffused therewith.

'Just, O king, as when in a pond of blue, red, and white lotus, some blue or red or white lotus flowers, produced in the water, growing in the water, nourished by the depths of the water, are so pervaded, dreached, permeated and suffused from their tips down to their roots with the cool moisture thereof, that there is no spot in the whole plant, whether of the blue lotus, or of the red, or of the white, not suffused therewith.

'In the same way, O king, the Bhikkhu makes himself to be soaked with rapture-free pleasure, filled with it , and suffused with it. There is no part of that Bhikkhu's body not suffused therewith.

'This, O king, is the advantage of a samaṇa's life, visible in this very life, higher than the advantages of a samaṇa's life previously mentioned.'

THE FOURTH JHĀNA

'Then, the Bhikkhu, after giving up pleasure and pain, and through the disappearance of the previous happiness and sadness which he had, enters into a state beyond pleasure and pain, into the fourth Jhāna, a state of pure mindfulness brought about by equanimity.

'And he sits there so suffusing his whole body with that sense of purification of mind, of clearness of mind that there is no spot in his body not suffused therewith.

'Just, O king, as if a man were sitting so wrapt from head to foot in a clean white robe that there were no spot on his whole body not in contact with the clean white robe—just so, O king, does that Bhikkhu sit there, so suffusing his body with that sense of purification of mind, of clearness of mind that there is no spot of his whole body not suffused therewith.

'This, O king, is the advantage of a samaṇa's life, visible in this very life, higher than the advantages of a samaṇa's life previously mentioned.'

INSIGHT-KNOWLEDGE

'Again, O king, with his mind thus tranquil, purified, cleansed, flawless, free from defilements, supple, ready to act, firm and imperturbable, he applies and bends his mind to insight-knowledge. The Bhikkhu thus understands: "This body of mine is made up of Four Great Root Elements*, it springs from father and mother, it thrives on account of nutriment, it has the nature of impermanence, must be cleansed and massaged, is fragile and certain of destruction; and so also is this consciousness of mine which is connected with it, which depends on it.

'Just, O king, as if there were a Veluriya gem, brilliant, genuine, with eight facets, excellently cut, of the purest quality, clear, translucent, flawless and satisfying all conditions. If a man, who is not blind, were to thread it on a string of brown, orange, red, white, or yellow colour, and having taken the gem into his hand, would reflect thus: "This gem is brilliant, genuine, with eight facets, excellently cut, of the purest quality, clear, translucent, flawless and satisfying all conditions. It is now fixed to a brown string; an orange string; a red string; a white string; or a yellow string".

'In the same way, O king, when his mind is thus tranquil, purified, cleansed flawless, free from defilements, supple, ready to act, firm, and imperturbable, he applies and bends his mind to that insight-knowledge. Then he understands thus: "This body of mine is made up of Four Great Root Elements, it springs from father and mother, it thrives on account of nutriment, it has the nature of impermanence, must be cleansed and massaged, is fragile and certain of destruction; and so also is this consciousness of mine which is connected with it, which depends on it.**

'This, O king, is the advantage of a samaṇa's life, visible in this very life, better and higher than the advantages of a samaṇa's life previously mentioned.'

MENTAL CREATIVE POWERS

'Again, O king, with his mind thus tranquil, purified, cleansed, flawless, free from defilements, supple, ready to act, firm, and imperturbable, he applies and bends his mind to the creation of mentally produced bodies. The Bhikkhu lets proceed from his body another mentally produced body, having all limbs and parts, not destitute of any organ.

'Just, O king, as if a man were to pull out a reed from its sheath. He would reflect:

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* Mahā-bhūta, Four Great Root Elements. They are:—(1) Element of Extension; (2) Element of Cohesion or Liquidity; (3) Element of Kinetic Energy; and (4) Element of Motion. Pāḷi is: (1) pāthavī; (2) āpo; (3) tejo; (4) vāyo.

** Viññāṇa: Consciousness. This passage refutes any idea of the existence of a "soul".

"This is the reed, this the sheath. The reed is one thing, the sheath another. It is from the sheath that the reed has been drawn forth.'

'Or, O king, take this example. If a man were to take out a sword from its scabbard. He would reflect: "This is the sword, this the scabbard. The sword is one thing, the scabbard another. It is from the scabbard that the sword has been drawn out."

'O king, take another example. If a man were to take out a snake from its slough. He would reflect: "This is the snake, this the slough. The snake is one thing, the slough another. It is from the slough that the snake has been taken out."

'O king, when his mind is thus tranquil, purified, cleansed, flawless, free from defilements, supple, ready to act, firm, and imperturbable, he applies and bends his mind to the creation of mentally produced bodies. Then the Bhikkhu lets proceed from his body another mentally produced body, having all limbs and parts, not destitute of any organ,

'This, O king, is the advantage of a samaṇa's life, visible in this very life, better and higher than the advantages of a samaṇa's life previously mentioned.'

SUPERNORMAL KNOWLEDGE

'Again, O king, with his mind thus tranquil, purified, cleansed, flawless, free from defilements, supple, ready to act, firm, and imperturbable, he applies and bends his mind to the knowledge pertaining to supernormal powers. The Bhikkhu then enjoys the various supernormal powers—being one he becomes many, and having become many he again becomes one; he becomes visible or invisible; without being obstructed he passes through walls and mountains, just as if through the air; he walks on water without sinking, just as if on the earth; in the earth he dives and rises up again, just as if in the water; cross-legged he floats through the air, just as a winged bird; with his hand he touches sun and moon, these so mighty ones, so powerful ones; even up to the Brahmā plane has he mastery over his body.

'Just, O king, as a clever potter or his apprentice could make, could succeed in getting out of well-prepared clay, any shape of vessel he wanted to have.

Or as, O king, an ivory carver or his apprentice could make, could succeed in getting out of properly prepared ivory, any design he wanted to have.

Or as, O king, a goldsmith or his apprentice could make, could succeed in getting out of the properly worked gold, any kind of article he wanted to have.'

'O king, when his mind is thus tranquil, purified, cleansed, flawless, free from defilements, supple, ready to act, firm, and imperturbable, he applies and bends his mind to the knowledge pertaining to supernormal powers. The Bhikkhu then enjoys the various supernormal powers — being one he becomes many, and having become many he again becomes one; he becomes visible or invisible; without being obstructed he passes through walls and mountains, just as if through the air; he walks on water without sinking, just as if on the earth; in the earth he dives and rises up again, just as if in the water; cross-legged he floats through the air, just as a winged bird; with his hand he touches sun and moon, these so mighty ones, so powerful ones; even up to the Brahmā plane has he mastery over his body.

'This, O king, is the advantage of a samaṇa's life, visible in this very life, better and higher than the advantages of a samaṇa's life previously mentioned.'

THE CELESTIAL EAR

'Again, O king, with his mind thus tranquil, purified, cleansed, flawless, free from defilements, supple ready to act, firm, and imperturbable, he applies and bends his mind to the knowledge pertaining to the celestial ear. With the celestial ear he hears sounds, heavenly and human, far and near.

'Just, O king, as if a man going on a long journey were to hear the sound of a big drum, a cylindrical drum, a conch, a small drum and a small kettle drum, he thus understands:

"This is the sound of the big drum, this is the sound of the cylindrical drum, this of the conch, this of the small drum, and this of the small kettle drum."

'Thus, O king, the Bhikkhu hears sounds, heavenly and human, far and near.

'This, O king, is the advantage of a samaṇa's life, visible in this very life, better and higher than the advantages of a samaṇa's life previously mentioned.

KNOWLEDGE OF THE MINDS OF OTHERS

'Again, O king, with his mind thus tranquil, purified, cleansed, flawless, free from defilements, supple, ready to act, firm, and imper-

turbable, he applies and bends his mind to the knowledge pertaining to penetration of others' minds. He knows the minds of other beings, of other persons, by penetrating them with his own mind. He knows the lustful mind as lustful and the passionless one as passionless; knows the hostile mind as hostile and the friendly mind as friendly; knows the dull mind as dull and the alert mind as alert; knows the contracted mind as contracted and the scattered mind as scattered; knows the developed mind as developed and the undeveloped mind as undeveloped; knows the inferior mind as inferior and the superior mind as superior; knows the concentrated mind as concentrated and the wavering mind as wavering; and knows the freed mind as freed and the unfree mind as unfree.

'Just, O king, as a young woman, a man or a lad who is wont to beautify himself, on considering carefully the image of his face in a bright and clear mirror or in a vessel of clear water would, if it had a mole on it, know that it had, and if not, would know it had not.

'Thus, O king, with his mind tranquil, purified, cleansed, flawless, and imperturbable, he applies and bends his mind to the knowledge pertaining to penetration of others' minds. He knows the lustful mind as lustful and the passionless one as passionless; knows the hostile mind as hostile and the friendly mind as friendly; knows the dull mind as dull and the alert mind as alert; knows the contracted mind as contracted and the scattered mind as scattered; knows the developed mind as developed and the undeveloped mind as undeveloped; knows the inferior mind as inferior and the superior mind as superior; knows the concentrated mind as concentrated and the wavering mind as wavering; and knows the freed mind as freed and the unfree mind as unfree.

'This, O king, is the advantage of a samaṇa's life, visible in this very life, better and higher than the advantages of a samaṇa's life previously mentioned.'

KNOWLEDGE OF FORMER EXISTENCES

'Again, O king, with his mind thus tranquil, purified, cleansed, flawless, free from defilements, supple, ready to act, firm, and imperturbable, he applies and bends his mind to the knowledge pertaining to remembrance of former existences. He remembers various former births, such as one birth, two, three, four, five, ten, twenty, thirty, forty, fifty, one hundred, one thousand, one hundred thousand, births, remembers many formations and dissolutions of world-cycles: "These I was, such a name I had, such a clan I belonged to, such complexion I had, such food I ate, such pleasures I enjoyed and such a life span I had; and vanishing from there I entered in a certain existence. There such a name I had, ... and vanishing from there I again reappeared here." Thus he remembers, together with the marks and peculiarities, many a former existence.

'Just, O king, as if a man were to go to another village, and from that one to another, and thence should return home. Then he would know: "From my own village I came to that other one. There I stood in such and such a way, sat thus, spoke thus, and remainee silent thus. Thence I came to a certain other village; there I stood in such and such a way, sat thus, spoke thus, and remained silent thus. And now from that certain village, I have returned home again."

'Thus, O king, with his mind tranquil, purified, cleansed, flawless, free from defilements, supple, ready to act, firm, and imperturbable, he applies and bends his mind to the knowledge pertaining to remembrance of former existences. He remembers various former births, such as one birth, two, three, four, five, ten, twenty, thirty, forty, fifty, one hundred, one thousand, one hundred thousand, births, remembers many formations and dissolutions of world-cycles: "There I was, such a name I had, such a clan I belonged to, such complexion I had, such food I ate, such pleasures I enjoyed and such a life span I had: and vanishing from there I entered in a certain existence. There such a name I had, ... and vanishing from there I again reappeared here." Thus he remembers, together with the marks and peculiarities, many a former existence.

'This, O king, is the advantage of a samaṇa's life visible in this very life, better and higher than the advantages of a samana's life previously mentioned.'

THE CELESTIAL EYE

'Again, O King, with his mind thus tranquil, purified, cleansed, flawless, free from defilements, supple, ready to act, firm, and imper-

turbable, he applies and bends his mind to the knowledge pertaining to vanishing and reappearing of beings, With his supernormal knowledge, surpassing that of men, he sees beings vanishing and reappearing, low and noble ones, beautiful and ugly ones, happy and unhappy ones, sees how beings are reappearing according to their deeds. "These beings, indeed, followed evil ways in bodily actions, words and thoughts, insulted the Noble Ones, held wrong views, and according to their wrong views they acted. At the dissolution of their dodies after death, they have appeared in the lower worlds, in painful states of existence, in the world of perdition, in hell. Certain other beings have good actions, bodily, verbal and mental, did not insult the Noble Ones, held Right Views, and according to their Right Views they acted. At the dissolution of their bodies after death, they have appeared in a happy state of existence, in a heaven state.

'Thus with his supernormal knowledge, surpassing that of men, he sees beings vanishing, and reappearing, low and noble ones, beautiful and ugly ones, happy and unhappy ones, sees how beings are reappearing according to their deeds.

'Just, O king, as if there were a mansion with an upper terrace on it at a cross-roads, and a man standing thereon, and with observation, should watch men entering a house, and coming out of it, and walking up and down the street, and sitting at the junction of the four roads. Then that man knows: "These man are entering a house, and those are leaving it, and those are walking up and down the street, and these are sitting at the junction of the four roads."

'Thus, O king, with his mind thus tranquil, purified, cleansed, flawless, free from defilements, supple, ready to act, firm, and imperturbable, he applies and bends his mind to the knowledge pertaining to vanishing and reappearing of beings. With his supernormal knowledge, surpassing that of men, he sees beings vanishing and reappearing, low and noble ones, beautiful and ugly ones, happy and unhappy ones, sees how beings are reappearing according to their deeds. "These beings, indeed, followed evil ways in bodily actions, words and thoughts, insulted the Noble Ones, held wrong views, and according to their wrong views they acted. At the dissolution of their bodies after death, they have appeared in the lower worlds, in painful states of existence, in the world of perdition, in hell. Certain other beings, have good actions, bodily, verbal and mental, did not insult the Noble Ones, held Right Views, and according to their Right Views they acted. At the dissolution of their bodies after death, they have appeared in a happy state of existence, in a heaven state.

'Thus with his supernormal knowledge, surpassing that of men, he sees beings vanishing and reappearing, low and noble ones, beautiful and ugly ones, happy and unhappy ones, sees how beings are reappearing according to their deeds.

'This, O king, is the advantage of a samaṇa's life, visible in this very life, better and higher than the adavantages of a samaṇa's life previously mentioned.

EXTINCTION OF THE ĀSAVAS

'Again, O king, with his mind thus tranquil, purified, cleansed, flawless, free from defilements, supple, ready to act, firm, and imperturbable, he applies and bends his mind to the knowledge pertaining to extinction of all āsavas. He knows as it really is: "This is suffering". He knows as it really is: "This is the origin of suffering". He knows as it really is: "This is the extinction of suffering". He knows as it really is: "This is the Path leading to the extinction of suffering." He knows, as they really are: "These are āsavas". He knows as it really is: This is the origin of āsavas.*" He knows as it really is:" This is the extinction of āsavas". He knows as it really is : "This is the Path leading to the extinction of āsavas." To him, thus realising, thus seeing, his mind is set free from Sensuous Āsava, is set free from Āsava of existence, is set free from Āsava of ignorance. In him, thus set free, there arises the knowledge of his Freedom, and he realises: "Rebirth is no

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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 Canker; Bhavāsava, Canker of existence; Diṭṭhāsava, Canker of views; Avijjāsava, Canker 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.

more; I have lived the pure life, I have done what ought to be done; I have nothing more to do for the realisation of Arahatship".

'Just, O king, as if in a mountain glen there were a pool of water, crystal clear and transparent; and a man standing on the bank sees all the shells, gravel bars and shoals of fishes, either moving about or lying still. He then knows: "This pool of water is crystal clear and transparent. In this pool of water there exist gravel bars and shells and shoals of fishes either moving about or lying still.'

'In the same way, O king, the Bhikkhu with his mind thus tranquil, purified, cleansed, flawless, free from defilements, supple, ready to act, firm, and imperturbable, applies and bends his mind to the knowledge pertaining to extinction of all Āsavas. He knows as it really is: "This is suffering". He knows as it really is: "This is the origin of suffering". He knows as it really is: "This is the extinction of suffering". He knows as it really is : 'This is the Path leading to the extinction of suffering." He knows as they really are: "These are āsavas." He knows as it really is: 'This is the origin of āsavas." He knows as it really is:" This is the extinction of āsavas". He knows as it really is: "This is the Path leading to the extinction of āsavas". To him, thus realising, thus seeing, his mind is set free from Sensuous Āsava, is set free from Āsava of existence, is set free from Āsava of ignorance. In him, thus set free, there arises the knowledge of his freedom, and he realises: "Rebirth is no more; I have lived the pure life; I have done what ought to be done; I have nothing more to do for the realisation of Arahatship."

'This, O king, is the advantage of a samaṇa's life, visible in this very life, better and higher than the advantages of a samaṇa's life previously mentioned.'

'O king, there is no other advantage of a samaṇa's life, visible in this very life better and higher than this.'

AJĀTASATTU'S CONVERSION

And when the Bhagavā had thus spoken, King Ajātasattu addressed the Buddha:

'Lord! It is wonderful! It is indeed wonderful! Just as, Lord, one should turn up that which is upside down or lay bare that which is concealed, or tell the way to one who is lost or hold a lamp in the dark so that those who have eyes might see; even so have you revealed the Dhamma to me in many ways. I take refuge in the Buddha, in the Dhamma and in the Order of Bhikkhus; may the Buddha accept me as a lay disciple who has taken refuge from today onward as long as my life lasts. Sin overcame me, Lord, weak and foolish and wrong that I was, in that, for the sake of sovereignty, I put to death my father, that virtuous man, that virtuous king! May the Enlightened One accept my confession of this act as a sin to the end that in future I may restrain myself.

'Surely, O king, it was sin that overcame you in acting thus through weakness, foolishness and ignorance, in that you killed your father, a righteous king. But inasmuch as you understand it to be a sin and make amends by confessing it as such, according to what is right, your confession thereof is accepted as to that. For O king, whosoever looks upon his wrong doing as a wrong doing, makes amends by confessing it as such, and abstains from it in future will progress according to the Rules.

After the Buddha had spoken, King Ajātasattu said:

"Now, Lord, we may be allowed to go. We are busy, and there is much work to do."

'Do, O king, whatever you may deem fit and proper.

Then King Ajātasattu, pleased and delighted with the words of the Enlightened One, arose from his seat, and after expressing veneration to the Buddha, keeping him on the right hand as he passed, departed from that place.

After King Ajātasattu had left, the Buddha said: 'O Bhikkhus, this king has been ruined, completely ruined. If he had not put to death his father, that virtuous man, that righteous king, the Dhamma-Eye* would have arisen in him, even as he sat down here.

Thus spoke the Bhagavā, and the brethren were gladdened and rejoiced thereat.

THE END

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* A synonym for Sotāpatti-ñāṇa, the knowledge of the Stream-winner, the first stage of Holiness.

IS BUDDHISM TRUE ?

By Francis Story

In Burma roughly eighty per cent of the population are Buddhists; the remainder, according to the usual classification, are Christians, Hindus, Muslims or Animists. This being so, they all share some form of belief in a spiritual law and a moral controlling principle in life. It would be surprising, however, if Burma did not count among its population some of those people, to be found all over the world today, who hold no religious beliefs whatever. In the West these people are increasing in number; they range from the mildly sceptical, the free-thinking agnostics, to those who are actively hostile to religion and who write and speak against it at every opportunity.

The varieties of human thinking on the problems that religion presents are innumerable. Some people find no need whatever to question the faith in which they have been reared; others are content to lose their faith without seeking any substitute for it; while others, again, with more restless minds, search about for something that will satisfy their need, or at least give them a more substantial basis for their belief in a purpose behind the enigma of life. There must be, even in Burma, people who have asked themselves the disturbing question, "Is Buddhism true?".

To ask the question is one thing; to answer it to one's own satisfaction is another. The average man may be forgiven if, remembering that the best brains of mankind have been puzzled by this problem, he gives it up as being one far beyond his capacity. The fact that a certain belief is held by highly intelligent men is no proof of its validity, unless those men have reasoned out their faith as dispassionately as they would a problem in mathematics. Religion impinges so closely on the realm of emotion that this is a task beyond most men, however intellectual they may be. They are tied to their faith by childhood associations and early mental conditioning; and if it does not satisfy their reason they shelve the problem by raising a barrier between the mind they apply to their work and the mind they bring to bear on their religion, so that the one does not interfere with the other. On the emotional level which he reserves for religion the scientist, for example, may accept ideas which in his role of scientist he would reject as being so much in conflict with knowledge and experience as to be impossible. Similarly, a lawyer will accept in the guise of religion things he would never admit as evidence in a court of law.

Among non-believers the most common today is the man who has lost his faith through reading the works of anti-religious writers, without considering the great mass of evidence on the other side and without exercising his own powers of judgment. This kind of person is just as much conditioned by habitual thinking as is the devotee of blind faith. In the case of such people, the interest is primarily political rather than philosophical, and although they may regard themselves as advanced thinkers they are in reality only the victims of propaganda. Like the uncritical devotees, they accept other people's thoughts and make them a substitute for their own. They have never grasped the truth that to know a thing one must find it out for oneself, by weighing all the evidence both for and against.

What is the role that reason has to play in this search for truth ? The reply of faith is that reason does not enter into it at all; truth can only be approached by the path of surrender. To this there are two serious objections. The first is that if this be so, we have no criterion whatever for our acceptance or rejection of belief. If faith is an extra faculty, which some are given and others are denied, the matter of our salvation is entirely outside our control. It is a doctrine that leads inevi-

tably to predestination; the elect are given faith, the non-elect are denied it. In this view, free-will goes overboard, and the whole of morality with it. The entire problem of moral conduct and of evil in the world remains unsolved, and man becomes lost in a nightmare of fatalism.

The second objection is that reason is man's highest faculty, the one that distinguishes him from the beasts. It is by reason that he is able to choose between right and wrong, to determine his course, decide important matters for himself, and fashion his ultimate destiny. Every religion makes its appeal to reason up to a point. It is only when reason comes into conflict with its general picture of the universe that it demands that reason be jettisoned as an encumbrance. And this brings up the query, at what point is it necessary to reject reason? And why at one point rather than another? The religions that have survived, of all the thousands that mankind has devised over the ages, are those which allow reason to go furthest. In primitive religions, reason very quickly comes to a full stop because the people who follow these creeds have not developed their reasoning powers to any great extent. Regarding them, the follower of one of the higher religions will say that obviously the primitive religion is false, because it contradicts knowledge and experience. Yet he himself will not hesitate to discard knowledge and experience a little further along the road, at whatever point it becomes necessary to do so for the preservation of this own faith. But according to the view that he then adopts—that reason has nothing to do with the truth or otherwise of religion—the creed which threw reason overboard at an earlier stage than he has been obliged to do is just as likely to be true as his own. If the Australian aboriginal chooses to regard the world as ruled by magical forces centred in his totem pole, he is as fully justified in his belief as is the man who imagines miraculous properties in other substances, and in ceremonies for the propitiation of other unseen powers. Each of them has rejected reason; the only difference between them is that they have done it at different stages of the path. Who is to say at what point reason, from being a "gift of God" becomes a hindrance to spiritual insight?

We can only decide, therefore, that that religion is most likely to be true which allows reason to go as far as it is possible for it to go, and which most convincingly covers all the facts known to us. This is not the same as saying that reason can provide the final answer; far from it. We know that the manner of our thinking is determined by the material it has to work upon and the nature of the mind itself. The truth is that our minds are only equipped to deal with the data that come to us through our senses. Concerning these things we are able to reason very well; but this kind of reasoning loses all its point of reference when it ventures into abstractions; it has to be continually returning to its sources, the world of physical phenomena, to get its bearings. We can only know whether a certain course of moral reasoning is sound or not by the effects it is likely to produce when translated into action. We can only assess metaphysical possibilities by reference to known facts.

So, when considering religious doctrines we have to be continually referring back to the facts of the physical universe to make sure that we are not adopting some belief that is an impossibility in the light of those facts. In Buddhism there is no point at which reason has to be discarded, because everything that comes within the scope of our experience and knowledge of the universe can be seen to have its proper place in Buddhist doctrine. This can be confidently asserted because it is capable of being verified, and has been verified time and again. The challenge to unbelief that Buddhism raises is therefore of a different order from that of any other creed. It does not oppose knowledge by faith; it opposes partial knowledge by *greater knowledge*. The areas of the mind that have to be closed off as intellectual forbidden ground, lest they should encroach upon faith, do not exist in Buddhism. On the contrary, there are some facts known to science yet still unexplained, which are fully understandable in the light of Buddhist teaching, if not technically at least philosophically.

One of these is the relationship between mind and body, which only Buddhism can explain in a manner acceptable both to the student of psychology and the physiologist. In Abhidhamma philosophy there is a minute account of the course of mental processes, from the first sensation at the point of contact between sense-organ and object, to the registering of the impression before the mental impulse sinks back into the unconscious. At a certain stage of the process a mental activity arises which is in the nature of a creative impulse, for it projects outwards into

the physical world and operates upon matter to produce its results.* This impulse is Kamma, or volitional action. When it is accompanied by craving, as it usually is in the unenlightened being, it acts upon physical substance directly and indirectly, both in ways that can be traced by ordinary observation and in more subtle ways that are to us invisible. A complete science of psycho-physiology, embodying all that is already known and introducing fresh data that mould it into a cohesive whole, is possible on the principles of Abidhamma. The psychologist who is puzzled to define exactly what place morality occupies, or should occupy, in his study of the mind, would be thoroughly enlightened on this vital point if he were to apply Abhidhamma ethico-psychology to the facts he already knows.

It could be demonstrated, therefore, that if there are any Burman Buddhists who have lost their faith in Buddhism, it is not because of intellectual doubt. It is not because of that spirit of independent enquiry and intellectual emancipation that has made atheists and materialists in the West. It must be in the first place due to an imperfect understanding of Buddhism, and in the second to a too slavish veneration for Western materialists. The latter may or may not be justified in disbelieving in religion; that is a matter that

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*The Citta-vithi, or course of consciousness, consists of 14 Vinnana—kicca, or "consciousness-functions", which are as follows :

Patisandhi	(Connecting or Rebirth function)
Bhavanga	(Unconscious life-continuum)
Avajjana	(Advertence = turning towards the object)
Dassana	(Seeing function)
Savana	(Hearing function)
Ghayana	(Smelling function)
Sayana	(Tasting function)
Phusana	(Touching function)
Sampaticchana	(Receiving function)
Santirana	(Investigating function)
Votthapana	(Deciding function)
Javana	(Impulsion function)
Tad-arammana	(Registering function)
Cuti	(Cutting-off function)

The Citta-vithi is a single unit of sense-consciousness consisting of three stages, Uppada (arising), Thiti (remaining up) and Bhanga (sinking down). It consists of 16 thought-moments as follows :

1	Bhavanga-calana	(disturbance in the flow of Bhavanga)
2	Bhavangapaccheda	(arrested flow of the Bhavanga)
3	Panca-dvaravajjana	(turning to the door of one of the five senses)
4	Cakkhu-vinnana	(Eye-consciousness or any of the other four)
5	Sampaticchana	(Receiving the impression)
6	Santirana	(Investigating the impression)
7	Votthapana	(Deciding on the impression)
8	Javana	(Impulsion-moment)
9	Javana	(Impulsion-moment)
10	Javana	(Impulsion-moment)
11	Javana	(Impulsion-moment)
12	Javana	(Impulsion-moment)
13	Javana	(Impulsion-moment)
14	Javana	(Impulsion-moment)
15	Tadalambana	(Holding and registering the experience)
16	Tadalambana	(Holding and registering the experience)

The Vithi-citta, from Panca-dvaravajjana to Tadalambana, occupies 14 thought-moments. With 2 thought-moments of vibration of the Bhavanga and 1 thought-moment for receiving the object this makes altogether 17 thought-moments of the full course of cognition.

The 7 Javana (Impulsion-moments) are the Kamma-volitional moments (Javati = to impel).

" . . the volition, either profitable or unprofitable, of the first of the seven impulsion consciousnessesi n a single cognitive series of impulsions is called 'Kamma to be experienced here and now': it gives result in this same life· But if it cannot do so, it is called "lapsed Kamma' (ahosi-kamma). . The volition of the 7th impulsion that accomplishes its purpose is called 'Kamma to be experienced on rebirth': it gives its result in the next life, etc. etc.' —Visuddhimagga XIX. Thus, Kamma arises with the Javana thought-moments and these determine future mentality and corporeality as well as affecting mentality and corporeality in the present life. The volitional-impulse "creates" the conditioned future; there is no oher creator. Nama and Rupa both arise from prior causes, and in this sense the past 'created' the present, while the present is 'creating' the future. Cf. Bergson's "Creative Evolution" for a parallel in European thought.

can only be judged on the merits of the doctrines they were asked to subscribe to. In the case of Buddhists, they are not required to believe anything that goes contrary to reason; in fact, we are expressly advised against it by the Buddha in a certain oft-quoted text.* The whole spirit of the Buddha Dhamma is essentially reasonable and scientific, and if the master-minds of modern science would but apply themeselves to studying it objectively, influenced neither by blind religious faith nor by matterialistic dogma, we might expect to see great advances in human thought. There is, after all, something far more important to us here and now, than the exploration of interstellar space; that is the the exploration of the universe within ourselves. It is through not properly understanding our own minds, the source of all actions that we have placed our world in such grave danger by grasping scientific teachniques that we cannot control. The answer to the question, "Is Buddhism true ?" is not only that is *is* true, but that its truth can be proved. And in its proving lies the greatest objective of human endeavour, the realisation of Nibbāna in this very life.

* Aṅguttara Nikāya—Mahā-vagga, Kālāma Sutta or Kesamutta Sutta—Chaṭṭha Sanyāyanā Edition, Page 189.

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BUDDHIST METTA

A Lecture by Venerable Aggamahāpaṇḍita U Thittila

Mettā is the world's supreme need today, greater, indeed, than ever before. As you know, in the world now there is sufficient material and money and, as you see, we have very advanced intellects, very clever and brilliant authors, philosophers, psychologists, scientists and also religious people, ministers of law, morality, religion and so on. In spite of all these brilliant people, there is no real peace and happiness in the world. It shows that there is something lacking.

That is Mettā, a Pāḷi word which has been translated into English as 'Love'. When you use the word 'love' you have different ideas in the interpretation of this word and you may mean many other things, because it is a word that has been loosely used and in some cases misused or abused. Therefore when you talk about love people may have a different concept. So we use the Pāḷi word "Mettā" to mean Loving-kindness — not the ordinary, sernsual, emotional, sentimental kind of love. As you know, the word "Love" has been defined in many ways in the English language, according to the ideas in the minds of different people professing different religions.

For instance, a recently published booklet entitled "Love". has been given to me for my perusal and I would like to comment on it. I am not going to discuss any particular point in this book. I just want to show you how different from Mettā a definition of 'Love' can be. The author of this book is a highly respected teacher of a certain theist faith. According to his definition of Mettā, and he uses our Pāḷi word, "Love is God. Love emanates itself in any of the creations of God. Man is foremost."

I would like to read a little about 'Love' towards animals from this book.

"Man requires vigour, strength or procreation to serve God ..... to protect him and others and to control the world successfully. In order to be strong and powerful man must eat nutritious food and for this reason God has instructed Man to kill and to eat ..... bullocks, camels. He is not permitted to kill wild animals ..... otherwise he would himself become wild in course of time. By reason of the flesh of domestic animals being eaten by man, the goodness of these animals mingles with men's souls and thus (sic) indirectly obtain Heaven. This amounts to a good turn done to them by men—an act of compassion shown by men to them. This is not cruelty in life".

With due respect to the author I have read this passage out to you just for comparison. He equates Mettā with "Love" with his, to us, rather peculiar logic and way of looking at things.

What is the Buddhist idea of Mettā ? Mettā has been translated by modern translators into English as "generous mindedness, loving kindness, sending out thoughts of love towards others" but in the words of the Buddha, Mettā has a far wider significance — a much more extensive implication than this. It means a great deal more than loving-kindness, harmlessness (Ahimsa), sympathy. I would like to mention a point here. According to the Christian Bible "Goodwill" is supposed to be very good. You remember the message of goodwill given by the Angels when the child Christ was born. The Angels, they say, gave a message of goodwill to the world 'Peace on earth to men of goodwill etc.' When you examine this message you realise that the Angels gave peace on earth only to men of goodwill and not to all the people. That is the message. In Buddhism, Mettā has been emphasised. It is much deeper than goodwill. Also harmlessness is a very, very good, grand principle but it is a negative aspect. This loving-kindness according to the Buddha's teaching has two aspects. One is negative, that is Adosa (Amity) as explained in the Abhidhamma. It is an explanation of Mettā but it is negative, meaning 'absence of hatred and hostility.' Though absence of hatred is a grand thing, it is not good enough unless its active aspect is emphasised—that is Loving-kindness. Not to do evil is very good but it is only a negative aspect—to do good is the positive aspect. So also Mettā has its positive aspect.

What is Love ? Love is also defined in the Oxford Dictionary. According to it, Love means 'warm affection, attachment, affectionate devotion etc.' These are the synonymous terms for love. They all refer to sentimental, worldly love. Therefore, Mettā has no full English equivalent because this Mettā is much more than ordinary

affection—warm affection. The Pāḷi word Mettā means literally—— 'friendliness', — also love without a desire to possess but with a desire to help, to sacrifice self-interest for the welfare and well-being of humanity. This love is without any selection or exclusion. If you select a few good friends and exclude unpleasant persons, then you do not get a good grasp of this Mettā. Love is not merely brotherly feeling but a principle for us to practise. It is not merely benevolent thought but performing charitable deeds, active ministry for the good of one and all. A subject — not to be talked about but to be — to put it in your being — to suffuse it within ourselves. It is, then, a dynamic suffusing of every living being, excluding none whatsoever, with dynamic, creative thoughts of Loving-kindnesss. If the thoughts are intense enough, right actions follow automatically.

People talk about ideas to counteract other ideologies. We Buddhists do not need any new ideologies. We have enough in the teachings of the Buddha. Out of the four Brāhma Vihāra — this Mettā — which is one of them, is good enough to create anything noble, anything grand to make peace and happiness at home, in society and in the world.

Mettā—pure Loving-kindness—embraces all beings everywhere, either on earth or in the skies or Heaven. It also embraces all beings high or low, without measure because the poor people, lowly people, evil people, ignorant people are most in need of it. Because in them it has died out for lack of warmth or friendliness—this Mettā becomes with them like a weak stream running in a desert. This Mettā includes loving, unloving good and bad people.

You may ask "Should we love foolish people—fools ?" It is a common question asked in foreign countries. "Should we love snakes ?" European ladies also asked "Should we love mice ?" European ladies do not like mice. But we should not hate a person just as a doctor does not hate a patient ; but his duty is to avoid, to get rid of the disease the patient is suffering from, to take out anything that is wrong in that person, or we may say the disease that is afflicting the person. Therefore, it shoulp include all beings without measure.

This Mettā is entirely different from sensual lust which has passed as 'love' in the world to-day which has also been admired and talked about as emotional love. But this Mettā is much higher—in fact it is the highest form of love. It is much higher than sentimental, sensual love.

In its outward appearance sentimental love seems to be very sweet but it is like fire — indeed far worse than fire. Once it is born it grows rapidly, flowers at one moment and then it scorches and burns the possessor in another moment leaving ugly wounds and scars. That is why in Burmese we say "Achitkyi, amyetkyi". The more sentimental love you have, the more hate you have and the more suffering you have; because it is like fire which burns very easily. But Mettā has a cooling effect like the soft touch of a gentle hand—soft but firm—without changing its sympathy. So it only creates a calm, pleasant atmosphere.

Sorrow for loved ones is not a sign of this love—Mettā. Love is strength, because it is pure and gives strength. It is not weakness.

I would like to recite not Pāḷi but a translation of a passage from the Mettā Sutta—a very valuable Sutta. You hear Sayadaws* recite this Sutta in Pāḷi on almost every occasion.

This passage gives an example of what love is. This is not a perfect example but for want of a better example the Buddha has chosen the love of a mother. He says in the Mettā Sutta: "Just as a mother, even at the risk of her life loves and protects her child—the only child—so let a man cultivate this Universal Love— towards the whole universe; below, above, around, unstinted, unmixed with any feeling of opposing interest. Let him remain steadfastly in this state of mind, all the while from the time he awakes, whether he be standing, walking, sitting or lying down. This state of heart is the best in the world".

This is the model held up by the Buddha to the world. This is the ideal of what man should be to man. This is the appeal to every heart. It is a service for all in the form of a mother's love. Does a mother merely radiate her love in the bringing up of her child ? Can any one express this deathless love of a mother for her child that she has

* Sayadaws:—Burmese for Mahātheras. A Thera is a fully ordianed Bhikkhu of 10 years' standing, A Mahāthera is a fully ordained Bhikkhu of 20 years' standing.

within her heart? If you consider a mother's love for her child you will find that it is boundless. Therefore it is called 'Appamāṇā' in Pāḷi. It has no limit.

The love of a mother who has only one child is the example chosen by the Buddha. Imagine a mother's love; when a child is hungry she is watching carefully to feed it before it asks her for it. When the child is in danger. she will risk her own life. Thus in every way she helps her child. Therefore the Buddha asks us to love all beings as a mother loves her only child. If we can do it even up to a certain extent, I think the world will be a different place — happier and more peaceful.

Though we talk much about love and repeat the formula "Sabbe sattā averā hontu, avyāpājjhā hontu etc." (May all sentient beings be free from danger; may they be free from oppression, etc.) without this love how can it be effective? This passage in not merely to be recited. The Buddha does not ask us to learn any of His teachings for recitation only. They are in the nature of prescriptions. The doctor may diagnose, find the cause of your disease and will give you a prescription according to his findings. Will the disease be cured by merely reciting the formula backwards and forwards? You may have a recipe how to cook food, how to cook curry. You may recite it backwards and forwards but you will not have the result. So recitation is nothing practical. Theory is good but is not good enough, because it is not the end of a thing. It is only the beginning of it. So recitation of the *Mettā Sutta* is good but the Buddha did not mean it to be merely recited. He exhorted us to follow his instructions in it so that we might realise Mettā the best state of heart in the world. Therefore my advice is, do not be satisfied with mere recitation of the Sutta but strive to know its meaning with a view to practise it and 'to become it'—to make it suffuse your being. That is the point. Meditation does not mean to think about it merely, but to practise it in our daily life.

I would like you to do a very short meditation on Love. So as to make you familiar with meditation, I would like to show you a practical method which you can practise wherever you go.

Now, coming to the message of Love. We are asked to be loving towards all beings as a mother loves her only child. Therefore, Mettā must go hand in hand with helpfulness, with willingness and a spirit of sacrifice for the welfare of other beings.

In the *Dīgha Nikāya*, it is said by the Buddha that almost every virtue such as unselfishness, loving sympathy and loving-kindness is included in this Mettā. If you have real Mettā you can be almost everything; you can radiate a noble, grand peace. It is this Mettā that attempts to break away all barriers which separate beings one from the other.

Some people may doubt as to whether Love can be a basis of policy for settlement. Many people look upon this Love—Mettā —as a feminine virtue. They say it is a soft feminine virtue. But true Love is a masculine dynamic power which breaks all the barriers and builds. Who has built the most lasting empires? Is it Alexander, Cæsar or the Buddha? We often talk about the Roman Empire, French Empire, Russian Empire. Where are those empires now? Those empires lasted temporarily because they were based on hatred, pride and conceit. They were not based on love. Any policy used now which is not based on love cannot last very long.

What about 'isms'; this 'ism', that 'ism' ? I was asked. Personally, I do not even like the English translation of 'Buddha Dhamma' as Buddhism. Unfortunately, it has become very very popular nowadays — this word Buddhism. Some people, when I was in Australia some time ago, asked if I liked socialism which is adopted in Burma or any 'ism' ? I said , "I like only one 'ism' and that is 'ism' based on Mettā; the 'ism' that gives and not takes away. Socialism that gives is the proper kind of 'socialism'. If socialism takes something away from the people it cannot be good socialism. If socialism is based on love and help it is a good 'ism'; otherwise, it is an 'ism' which robs — robs the people of happiness, property etc."

In this connection, I would like to use a simile. Life is like a big wheel in perpetual motion. This great wheel has numberless small wheels in it each of which has its own pattern. The great wheel and the smaller wheels — the great Universe and the individuals are so linked together that we depend one on another for service, for happiness, for development. Therefore, our duty is to bring out the goodness in each one

of us — which is in harmony with the pattern of the world. For all the wheels to revolve in harmony, the highest good in each one of us should be produced. For instance, in a car, to make it in running order — to use it—every part should be in order. If we are going to create a happy family, happy house, everybody in the house, at least, the majority must be in good order. If we are to create a good harmony in ourselves, the majority must be in good order so that it will be in harmony with happiness and peace. It can be done here and now by the performance of daily, hourly duties with Love ,Courtesy and Honesty.·

The ideal placed by the Buddha before us is mutual service— men being in need of each other — to help each other, bear each other's burdens. We have three types of work as mentioned in the Nikāya—three modes of conduct for the Buddhist. In Pāḷi we call it "Buddhattha Cariyā, Ñātattha Cariyā, Lokattha Cariyā" (striving for Buddhahood, working for the benefit of one's relatives and friends, and working for the benefit of the whole world). Similarly, each one of us has three modes of conduct—"Atta-Cariyā" is striving for self-development so that one may attain happiness, self-culture and self-realisation. The second mode of conduct—"Ñātattha Cariyā" is working for the benefit of one's relatives and friends. The third mode for us to follow is "Lokattha Cariyā" to work for the benefit of the whole world without making any distinction as regards caste, colour or creed. The Buddha has asked us to practise these three types of conduct. Buddhism being a method of development — self-development, is an education of the heart. Therefore our task is to practise these principles laid down by the Buddha, to refine our own nature, to elevate ourselves on the scale of beings.

Modern education, as you know, is mainly the education in the means to make money, how to arrange things and control them. Buddhism is an education of the heart. Therefore, if religion is taken only as an intellectual faith in the mind, it has no force. If religion is not foilowed by practice, we cannot produce any result. In the Dhammapada the Buddha said." A beautiful word or thought which is not accompanied by corresponding acts is like a bright flower which bears no fruit. It would not produce any effect."* Therefore, it is action, and not speculation; it is practice, not theory that matters. According to Dhammapada, "Will' if it is not followed by corresponding action, does not count. Therefore, practice of the noble principles is the essence of Buddhism.

In this connexion I also want to say that this Mettā—Universal Love—is generally taken to exist in connexion with other people but in reality love for self comes first. It is not a selfish love, but love for self—pure love —comes first. When we meditate on love, we meditate on love of self first. (Aham avero homi ..... etc.) (May I be free from harm) By having pure love, Mettā, as we defined it, for self, selfish tendencies, hatred, anger will be diminished. Therefore, unless we ourselves possess Mettā within, we cannot share, we cannot radiate, we cannot send this Mettā to others. Supposing you have no money how can you send even a few small coins ? So meditation on love is to be started within ourselves. You may say that we love ourselves. If you can say that you love yourselves, can you harm yourselves by having angry thoughts within yourselves ? If you love a person will you do harm to him ? No. To love the self means to be free from selfishness, hatred anger, etc. Therefore, to clear ourselves from these undesirable feelings we must love ourselves. According to Buddhism self-love comes first. Buddhism always is a method of dealing with ourselves. Therefore, it is self-help. By helping ourselves we can help others effectively. We talk about externals. It seems to many people "to help others." but, as pointed out by the Buddha, If a person cannot help himself well, he cannot help others well.** Also in the Dhammapada*** it is said• no enemy can harm one so much as one own's thoughts of craving—thoughts of hatred, thoughts of jealousy and so on. If one cannot find happiness in himself. he cannot find happiness anywhere else. It is also said that people who cannot control themselves cannot find happiness. In social service, the so-called social workers are not happy in the performance of their duties, unless they

* Dhammapada—Pupphavaggo, verse 51.

** "One should first establish oneself in what is proper; then only he should advise another; such a wise man will not be reproached."—Dhammapada, Verse 158.

*** Dhammapada 42.

are calm in themselves. If they are not calm in themselves, they cannot produce calm in others. We must, therefore be properly trained not only in outside organisation but in our inner culture. In the case of many so-called social workers, the real thing they are doing is telling others what to do like dictators. And they say that "We do our best but others are not willing to accept our help". Everybody is in need of help if the help is properly given in the way they like to be assisted but not in the ways others want to help them. So a true social worker should be a person who has true love for himself first—filled with a love which is nothing but pure, unselfish love. Then he can confer a double blessing, that is, he having pure, true love, enjoys himself while helping others, at the same time making others happy.

You remember the Jātaka stories where the Bodhisatta, the Buddha-to-be, is always trying to strengthen himself by helping others —so that other people will be happy, so that he will be stronger to give greater help.

Again, if a person cannot be right with himself, he cannot be right with others. He should be like an engineer who first perfects himself in his trade and then only produces perfect work because he has perfected his training first. A doctor without the required qualifications may try to help patients but he may do harm instead. Therefore, a leader of any kind, social, political, religious, if he has no mental culture, may be leading his followers in a wrong direction.

We are so used to seeing external training that we forget inner training, the training of ourselves. We like to train other people and forget to train ourselves. We tend to take it for granted that we are always right and others are in the wrong. It seems to be a characteristic of people that they blame others; even when they are late, they blame others—because of wife, because of friends or somebody else etc. I do not mean say to say that we should blame only ourselves. There is a saying of Confucius—a very wise useful saying:" An uncultured person blames others, a semicultured person blames himself, and a fully cultured person blames neither". The problem is "What is wrong and not who is wrong".

According to the Buddhist metho, training oneself comes first. Individual perfection must be first, so that the organic whoel may be perfect. The state of the outer world is a reflection of our inner selves.

To conclude I would like to ask you to meditate a few minutes on Love, so that our thoughts, actions and word may be filled with Love. From trained minds, come right thoughts, right actions and right words.

In true meditation first you fill yourself with love mentally" May I be well and happy". After a while you extend it to all others saying mentally "May all beings of the Universe be well and happy". Mean it and feel it. Also try to see that the world is filled with your love, with great desire that they may be happy, a desire such as a mother has for her only child.

If you send out these thoughts of Mettā before you go to sleep, I am positive that you will have extraordinarily peaceful sleep. If you can maintain these thoughts of Mettā, you will have a serene, peaceful, successful life and you will be loved because you are loving. The world is like a great mirror and if you look at the mirror with a smiling face you will see your own smiling beautiful face. If you look at it with a long face, as the English say, you will invariably see your own ugly face. There is also an expression in the form of greeting, "Well friend, how does the world treat you?" The usual answer is "Well I am all right". Your answer should be "Well, the world treats me as I treat the world."

If you treat the world properly, kindly, the world will treat you kindly. We should not expect other persons to treat us kindly first, but we should start by ourselves treating them kindly

THE FIVE PRECEPTS

Ohn Ghine.

The question is often asked: 'What constitutes a Buddhist ? ' and the Buddha's answer is to be found in the Aṅguttara Nikāya.* Mahānāma the Sakyan having asked: 'Lord, how does a man become a lay-disciple ?' was told: 'When, Mahānāma, he has found refuge in the Buddha, found refuge in Dhamma, found refuge in the Order, then he is a lay-disciple'.

But it is clear that one who has taken the 'Triple Gem' as his refuge will, indeed must, strive to become virtuous, and so Mahānāma asked the further question : 'Lord, how is a lay-disciple virtuous ?' and was told: 'When ,Mahānāma, a lay-disciple abstains from taking life; abstains from taking what is not given; abstáins from lustful and evil sexual indulgences; abstains from lying; abstains from intoxicants, then a lay-disciple is virtuous.'

So the Five Precepts are the beginning of the practice of Buddhism. What are these Five Precepts ? They are :—

1. Pānātipāta Veramaṇi: Abstaining from killing. This means to abstain from taking the life of any sentient being, insect or man.

With this Precept, as with them all, it is a matter of orientation of thought and of degree of belief in the Teaching of the Buddha.

The Buddha explained, unequivocally, that the man who takes the life of even one insect is likely to be reborn in lower stages and that once one reaches one of the four 'lower stages' it is a matter of aeons of time and the utmost difficulty to regain man's estate.

It is quite clear that any killing, indeed the neglect of any of the precepts, will lead one to the woeful states. In the Aṅguttara Nikāya, (V, XV, 145) is the following :—

'Pursuing five things, one is surely cast into hell as the reward. What five? One destroys life, takes what is not given, indulges in sexual misconduct, lies, and lives in the idleness of liquor and strong drink indulgence. Verily, pursuing these five things one is surely cast into hell.,.....'

And in the same Nikāya (X, XXI, 205): 'In this connexion, monks, a certain man takes life, he is a hunter.....for him there is one of two bourns, either downright woe in purgatory or to be born in the womb of an animal.....What he does, by that is he reborn ; when reborn, appropriate contacts contact such a one. Thus I declare that beings are the heirs of their deeds.'

Nevertheless the gravity of the deed, the force of the intention, condition the result, and to kill a virtuous person is therefore more grave and will have a greater and more lasting effect, than to kill an insect. This is the view of all the commentators and the analogy is perfect in the reverse case of one who makes gifts, as a quotation, also from the Aṅguttara Nikāya, shows :

If one should throw away pot-scourings or the rinsings of cups into a pool or cesspit even, with the idea of feeding the creatures that live therein, I declare it would be a source of merit to him ; to say nothing of him feeding beings that are human. Nevertheless, I say, Vaccha, that a gift given in the case of the virtuous is of great fruit, not those given in the case of the wicked.'

2. Adinnadānā Veramaṇi: Abstaining from taking what is not freely given.

This means not merely to abstain from theft in the sense of stealing, as the laws of most countries are framed: it is much more than this, being a high moral law. He who breaks this moral law while keeping within the laws of the land may enjoy wealth, fame and titles in this life and suffer only in the next life or lives, in lower states and in various stages of misery.

Of course, this moral law covers all stealing and pilfering, and it also covers what may be termed excessive profits wrung from an unwilling people even though those profits are "within the law."

Naturally, in business, a man or organization has the right to take payment for services,

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* Aṅguttara-Nikāya, Aṭṭhaka-nipāta, Gahapati-vagga, Mahānāma Sutta.

and that payment may be in proportion to the work done and the services rendered and in the shape of what might be termed "legitimate profit", say the amount per annum that a man could earn as an executive in a Government Department. If more is taken, then that is stealing, just as surely as the man is stealing who puts a gun at the head of his victim. And just as surely is it stealing if a Government or other employee 'loafs on the job' and does not give the value in work for which he is paid.

There are other ways of taking what is not freely given. The man who takes a bribe, for instance, may try to equivocate and justify himself by saying that the bribe was freely given. In his heart he knows that 'there is nothing for nothing' and he is in the position of an armed bandit, his gun being the power given him for another purpose. He is robbing the giver of the bribe, robbing the Government, and robbing the people. He is robbing the country of money and what is more important than money, of honour.

3. Kāmesumicchācāre Veramaṇi :

Abstaining from sexual misconduct.

The sexual instinct is one of the strongest of human motivations and when blocked or hindered, rages blindly against obstructions, giving rise sometimes to terrible and bestial crimes or, in its less violent forms some curious perversions, while in its more 'normal' manifestation there is much sophistry and specious and subtle argument to prove that the sexual indulger is really 'not harming anybody' and in fact is performing 'a necessary and natural function'. Indeed, from the point of view of mere animal existence, that is often true: but the Buddha did not teach a 'way of life' of merely animal existence.

4. Musāvādā Veramaṇi : Abstaining from untruth.

This might almost be termed the forgotten precept. Indeed, in every religion, it is the most universally neglected. Yet, in Buddhism, it is one of the most important. And you can repeat that, it is one of the most important. The Buddha said, quite clearly, that 'the liar goes to hell'* and 'There is no evil that cannot be done by a lying person'.**

There is a way, the Buddha called it 'the only way',*** out of this whirlpool of rebirth and suffering; and the beginning of that way demands the beginning of truthfulness in all things. Actually there is scientific sanction for this, if scientific sanction were needed, in the way the brain and nerves control the body at the behest of the mind. There are junctions, they call them 'synapses' where the nerve force jumps across, and, just as one can puzzle and hinder the mental development of a child or an animal by giving conflicting commands, so one can hinder the development of oneself by blocking the channels here, and casting doubt on the nervous impulses that govern the reflexes, which is what you do to yourself when you tell a lie. But that's highly technical. What is important is to realise why lies are told. If you do that you won't tell a lie; even a 'white lie' or even in a joke. Try this as an exercise some time. Take one of your lies apart and really see what 'made it tick'. If you have the courage you will find that you are taking yourself apart. But if you bluff yourself here you are committing what another religionist called: 'The sin against the Holy Ghost' (that's you in one aspect) which if it can be 'forgiven' is forgiven with extreme difficulty and maybe many worlds away.

5. Surāmerayamajjappamādatthāna Veramaṇi: Abstaining from intoxicants.

Last but not necessarily least. Alcohol, cocaine, marihuana, opium and its derivatives are intoxicants all equal in the end, though some seem swifter than others, and in these grosser forms of intoxication the evil is apparent. Why do men drug themselves ? Why do men drink, for instance ? Well there are many excuses but only one reason. Cowardice. They just cannot take it. Life is too complex, too hurting, too puzzling for them, and here is an easy, if very temporary, escape. Of course, here too, one gets the equivocation and the sophistry and the casuistry, but from the man who reelingly, stumblingly, mumblingly, stutters: 'I' maman knows wennees adanuf ' to the pleasant and courteous and almost civilised man who is never drunk, just pleasant, until his liver gives out a bit, they are bluffing themselves,

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* Aṅguttara-Nikāya, Pañcañguttara, Niraya Sutta (Discourse on Hell).
** Dhammapada Stanza 176.
*** Mahāsatipatthāna Sutta (Discourse on the Four Applications of Mindfulness).

for they drink because they just cannot bear life.

In its more refined form, intoxication is the intoxication of the senses, in the name, quite often, of "culture", the same lulling to sleep; this time with 'good books' and 'good plays' and 'good pictures' and 'good music'; but that's 'coming it just a bit too strong' for the average layman, though it is true nevertheless.

One thing, though the latter do hinder a man in his efforts to finally escape this wearisome round of rebirth, they don't harm anyone else much. As for opium and alcohol and the rest, well, even in small doses they are harmful to their slaves individually and to society generally.

If the slaves, and even the 'moderate drinker' is a slave, will only look at themselves truthfully, how much they will see and how much they will gain.

In the case of those beings who aforetime were not free from craving, but were bound with the bond of craving; who aforetime were not free from hostility but were bound with the bond of hostility; who aforetime were not free from delusion but were bound with the bond of delusion,—in such cases, a player who on the stage or in the arena brings about craving, hostile or delusive states of mind, so that such beings become still more craving, still more hostile or still more deluded,—being himself drugged and slothful he drugs and makes others slothful. Such an one, when body breaks up, after death is reborn in purgatory.

Saṁyutta Nikāya IV. 305.

"To whom then do you, foolish man, understand that Dhamma was taught thus by me? Have not things that are stumbling-blocks been spoken of by me in many a figure, and in following these is there not a veritable stumbling-block? Sense-pleasures are said by me to be of little satisfaction, of much pain, of much tribulation, wherein is more peril. Sense-pleasures are likened by me to a skeleton, of much pain.....to a lump of meat.....to a torch of dry grass.....to a pit of glowing embers.....to a dream.....to something borrowed.....to a slaughter-house.....to an impaling stake.....Sense pleasures are likened by me to a snake's head, of much pain, of much tribulation, wherein is more peril. And yet you, foolish man, not only misrepresent me because of your own wrong grasp, but also injure yourself and give rise to much demerit which will be for a long time, foolish man, for your woe and sorrow."

Majjhima-Nikāya, Alagaddāpamasutta.

'These, having come to indulgence in sense-pleasure, at the breaking up of the body after dying arise in a sorrowful state, a bad bourn, the abyss, Niraya purgatory. Here they experience feelings that are painful, sharp, acute.'

Majjhima-Nikāya, Cūḷadhammasamādānasutta.

'For perishes the deed of none,
Nay, it becomes his task-master;
Both foolish and transgressors see,
Themselves hereafter writhe in pain.'

Sutta-nipāta, Kokālika Sutta. 671.

THE DHAMMAPADA COMMENTARY

THE STORY OF DEVADATTA

(Devadattassa Vatthu)

(Translated by the Department of Pāḷi, University of Rangoon)

Idha tappati pecca tappati
pāpakārī ubhayattha tappati
"pāpaṁ me katan" ti tappati,
bhiyyo tappati duggatiṁ gato ti.

—Dhammapada, V. 17.

(A sinner burns here in this world; he burns in the next and he burns in both. He burns at the thought that he has committed sin, more so does he burn when he goes to the s ate of woe.)

While residing at the Jetavana monastery the Master delivered this religious discourse beginning with "He suffers here in this world" in connection with Devadatta.

All the Jātakas that spoke about Devadatta from the time of his ordination till the time when he was swallowed up by the earth relate in detail the story of Devadatta. But here (in this commentary) just a summary is given.

Even on the day the physical signs that distinguish a Tathāgata were recognised, and acknowledged the eighty thousand families of His kinsmen promised to offer eighty thousand sons, saying: ' Whether he becomes a monarch or a Buddha he will go about with a retinue of *khattiyas*.* While the Master was stopping in the mango grove in the vicinity of the market-town of Anuppiyā, His kinsmen, seeing that all the *khattiya* youths except six, namely, King Bhaddiya, Anuruddha, Ānanda, Bhagu, Kimbila and Devadatta had renounced the world, started saying 'We have had our sons ordained, but these six have not yet taken orders and so it appears that they are not related to us.'

Then the Sākyan Mahānāma approached Anuruddha and said: 'My dear, there isn't any from our family who has renounced the world. Either you or I should become a monk. 'Anuruddha, however, was a delicate youth provided with all kinds of luxury. For him the expression "Isn't any" was unheard of before.

Once, while those six Sākyan princes wer playing marbles, Anuruddha' lost cakes in stakes and he sent home for more cakes. His mother prepared cakes and sent them to him. They ate them and continued to play. Anuruddha went on losing again and again. He asked for more cakes and three times the mother sent them. But on the fourth occasion she sent word saying 'There isn't any cake.' Anuruddha, not having heard of the expression ' isn't any ' before, and imagining it to be a kind of cake, sent for it saying—' Bring me the cake called "isn't any" '. Being told: 'Madam, please give me the cake called "isn't any"' the mother considered, 'My son has never heard of the expression "isn't any" before; by this I shall let him understand its meaning', and she sent to him an empty golden bowl covered with another one.

The guardian deities of the city reflected: 'When he was Annabhāra (in the previous existence) Anuruddha the Sākyan had given his own share of food to the Paccekabuddha** Upariṭṭha and aspired that he might never come across the word "isn't any" and that he might not know how food was produced. If he should see this empty bowl, we would not be permitted to enter the assembly of the gods and our heads would split into seven parts.' So they filled the bowl with celestial cakes. As soon as this bowl was placed on the playground and opened, the smell of the cakes spread all over the city, and when a piece of it was put into the mouth, it thrilled seven thousand nerves of taste. Thinking 'My mother has no love for me; up to this time she never prepared "isn't any" cake for me; henceforth I will not take any other cake', Anuruddha went home and asked his mother, 'Dear mother, do you love me or not ?' 'Son

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* Khattiya : The warrior caste of which the Buddha had been a member.

** Paccekabuddha : *Individual or Silent Buddha,* is called an Arahat who has realised Nibbāna without ever in his life having heard from others the Buddha's doctrine. He does not possess the faculty to proclaim the doctrine to the world, and to become a leader of mankind.

—Buddhist Dictionary—Nyanatiloka.

as my heart, you are very dear to me, and as man; 'why dear as the eye is to a one-eyed man'. 'Why then, mother, did you not before make such "isn't any" cake for me?' The mother asked the young servant if there was anything in the bowl. 'Madam, the bowl was full of cakes; never before have I seen such cakes.' Thought she: 'Surely, my son must be possessed of merit and he must have made an aspiration so that the deities must have filled the bowl and sent the cakes to him.' Said the son, 'Mother, henceforth I shall take no other cakes, please prepare only "isn't any". Thenceforward, whenever the son wanted to eat cakes, she used to cover an empty bowl with another and send it to him. As long as he led the household life, so long the deities went on sending celestial cakes to him.

When he did not know even this much, how could he know anything about monkhood !

Therefore, he asked his brother what was meant by monkhood. Being told 'This monkhood implies that one has to live with hair and beard shaven off, wear yellow robes, sleep on meshed twigs for beds and go about for alms', he said: 'Brother, I am delicate and it is not possible for me to become a monk'. 'Well then, take up some profession and lead a household life. It would not do if one of us did not become a monk'. Thereupon, Anuruddha asked, 'What do you mean by profession ?'

Could a noble youth know anything about profession when he did not even know whence food was produced.'

One day amongst the three *khattiyas* there was a discussion on whence food was produced. Kimbila said, 'Food is produced in the barn', whereupon Bhaddiya said, ' You do not know from where food is produced; surely it is produced in the cooking-pot'. Anuruddha said,' Neither of you know; the food is produced in a jewel-studded golden bowl.'

It is said that one day Kimbila saw the paddy being removed from the granary and so he thought that it was produced in the granary, while Bhaddiya once saw the food being taken out of the cooking-pot and he assumed that it was produced there. Anuruddha, however, had never seen the paddy being pounded or the food being cooked and taken out of the pot. He only saw the food being taken out and placed before him. So he was under the impression that food was produced in the bowl only at the time when one wished to eat it.

Thus, the three princes did not know from where food was produced. Therefore, this one, prince Anuruddha, asked what was meant by "profession". Hearing such things as that fields should be ploughed first and other work should be done every year, he questioned 'When will this work come to an end and when shall we enjoy ourselves with ease ?' Realising that there is no limit or end to work, said he: 'Then you may lead a household life, I have no use of such a life', approached his mother and said, 'Dear mother, please permit me to leave this world'. Thrice was he refused, but being told 'You may leave the world if your friend Bhaddiya does so' he approached him and said, 'O friend, my ordination depends on you'. He implored him in various ways, and on the seventh day he obtained his promise to join the Order with him. Then these six princes, namely, Bhaddiya the Sākyan King, Anuruddha, Ānanda, Bhagu, Kimbila and Devadatta with Upāli the barber as the seventh, enjoyed celestial glory for seven days like the gods and set out like lords with an army in fourfold array. When they reached the country of another king, they sent back the army by the command of the king and entered the foreign territory. There the six princes took off their own adornments, made a bundle out of them and gave it to Upāli saying, 'Well then, Upāli, you may go back: these things ought to be enough for you to maintain yourself.' He bewailed himself, throwing himself down at their feet, but being unable to go against their command he rose up and turned back. At the time of their parting it seemed as if the forest were moaning and the earth was showing signs of quaking. Upāli went back a short distance and thought: 'Cruel indeed are the Sākyans. People might accuse me of murdering the princes and kill me. Abandoning such splendour and throwing away these valuable ornaments as if they were just a lump of saliva, these Sākyan princes are renouncing the world. Why should not I do the same ?' Then he untied the bundle, hung the ornaments on a tree and saying 'Let the needy take them' went back to the princes. Being, asked why he came back, he told them. Then they took him along with them, went to the Buddha and said: 'Lord, we the Sākyans are prone to pride. This man has been our attendant for a long time. Please ordain him first. We shall

then make obeisance to him first whereby we shall become free from pride '.

Among them the Venerable Bhaddiya attained the Threefold Knowledge during that very Lent. The Venerable Anuruddha attained the divine vision and afterwards, listening to the Mahāpurisavitakka Sutta (Discourse on the reflections of a Superman), he attained Arahatship. The Venerable Ānanda became established in the fruition of *sotāpatti*. Subsequently the Elders Bhagu and Kimbila developed insight and attained Arahatship. Devadatta, however, attained only mundane psychic powers.

Later on, while the Master was residing at Kosambī, much gain and honour accrued to the Tathāgata and His monks. Bringing robes, medicaments and other offerings the people used to enter the monastery and move about enquiring for the places where the Master and the eighty eminent disciples, such as Sāriputta, Moggallāna, Mahākassapa, Bhaddiya, Anuruddha, Ānanda, Bhagu and Kimbila were staying. But there was none who enquired as to where Devadatta stayed or lived. Thought he: 'I joined the Order along with these people. Like myself they are monks of *khattiya* origin. But people bringing gifts and offerings go about looking for them only. There is, however, none to mention my name even. Whom should I join with, whom should I please, so that gifts and offerings accrue to me'. Then he said to himself 'The king, Bimbisāra, together with eleven myriads of people attained the fruition of the *sotāpatti* even at his first meeting with the Buddha. It won't be possible for me to align myself with him, nor is it possible to do so with the king of Kosala. But Ajātasattu, the king's son, does not understand the virtue or the vice of anyone. I must ally myself with him'. He went from Kosambī to Rājagaha, assumed the form of a boy, wound four poisonous snakes round his hands and feet, put one round his neck, coiled one on his head and kept one hanging from his shoulder, and with such girdle of snakes he descended from the sky and sat on the lap of Ajātasattu. Being frightened, the prince asked him who he was. Replied he 'I am Devadatta', and in order to dispel Ajātasattu's fear he removed his disguise, stood in front of him, carrying the bowl and the upper robe, made him have faith in him, and thus managed to gain gifts and offerings.

Being absorbed by the gain and fame which he received, he entertained an evil thought that he should lead the Order of monks. As soon as this thought arose in him, his supernormal power diminished. Then he approached the Master who was preaching the Dhamma at Veḷuvana monastery to an audience including the king, paid obeisance, and standing up he stretched forth his clasped hands and said: 'Lord, now that the Bhagavā has grown old, aged and advanced in years, may He live free from care and may He live in happiness in this existence. I will look after the Order of monks; may the Bhagavā entrust it to my care'. When the Master rejected his request and rebuked him calling him a "spittle-swallower" (kheḷāsakavāda), he became displeased and bearing his first grudge against the Tathāgata he departed. Then the Master imposed an act of proclamation* against him in Rājāgaha.

Thought he: 'I have been disowned by the monk Gotama. Now I shall work for his disadvantage', and approaching Ajātasattu he said: 'Prince, formerly people were long-lived, but now they are not so. It is just possible that you might die as a prince, and so O prince, kill your father and become a king. I shall slay the Bhagavā and become the Buddha'.

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* 'Then the Buddha addressed the monks saying: " Monks, let the order carry out an act of proclamation (pakāsaniyakamma) against Devadatta in Rājagaha to the effect that whereas Devadatta's nature was formerly oe one kind, now it is of another kind; and that whatever Devadatta should do by gesture and by voice, in that naturf neither the Enlightened One nor Dhamma, nor the Order, should be seen, but in that only Devadatta should be seen. And thus, monks, should it be carried out: The Order should be informed by an experienced competent monk saying: 'Honoured sirs, let the Order listen to me. If it seems right to the Order, let the order carry *an act of proclamation* against Devadatta in Rājagaha, to the effect that whereas Devadatta's nature was formerly of one kind, now it is of another kind, and that whatever Devadatta should do by gesture and by voice, in that neither the Enlightened One nor Dhamma, nor the Order, should be seen, but in that only Devadatta should be seen. This is the motion. Honoured sirs, let the Order listen to me. The Order is carrying out an act of proclamation against Devadatta in Rājagaha, to the effect that ..... in that only Devadatta should be seen. If the carrying out of the act of proclamation against Devadatta in Rājagaha to the effect that ..... in that only Devadatta should be seen, is pleasing to the venerable ones, they should be silent; he to whom it is not pleasing should speak. The act of proclamation (pakāsaniyakamma) against Devadatta in Rājagaha to the effect that.... in that only Devadatta should be seen, is carried out by the Order. It is pleasing to the Order, therefore it is silent. Thus do I understand this.' "

* Vinaya Piṭaka - Cūla-vagga— Sanghabhedakkhandhaka—Dutiya-bhāṇa-vāra, Pakāsaniyakamma.

After Ajatasattu had become king, Devadatta employed men to kill the Tathāgata. But when they returned after being established in the fruition of the *sotāpatti*, he himself climbed the *Gijjhakūta* ("The Vulture's Peak", a hill near Rājagaha) and thinking 'I myself will deprive the monk Gotama of his life' hurled down a piece of rock on the Bhagavā and thereby committed the act of extravasating the blood of the Tathāgata. Failing to kill the Bhagavā in this way also, he, again, set the elephant Nāḷāgīri on the Bhagavā. When it was approaching, the Elder Ānanda stood in front of the Bhagavā at the risk of his own life for the sake of the Master. The Teacher subdued the elephant, went out of the town and proceeded to the monastery. There, having enjoyed the offerings brought by thousands of lay-disciples, He preached a graduated discourse to the residents of Rājagaha, numbering eighteen crores, who had assembled there on that day. As a result, eightyfour thousand people comprehended the Law. Then, hearing such words of praise for Ānanda 'Verily the Venerable Ānanda is of great virtue; even when such a mighty elephant approached, he stood in front of the Master at the risk of his own life' the Master said 'O monks, it is not only now, previously also did he risk his life for my sake'. When requested by the monks, He related the Cūḷahaṁsa, Mahāhaṁsa and Kakkaṭaka Jātakas.*

Devadatta's wicked deeds, such as causing the death of the king, hiring of murderers, and hurling the rock, were not so well-known as the letting loose of the elephant Nāḷāgīri. Thereupon, the people started clamouring: 'Devadatta is the person who caused the death of the king, engaged murderers and hurled the rock. Now further, the elephant Nāḷāgīri has been set upon the Buddha by him. With such a wicked person the king moves about'.

Hearing the words of the people, the king had Devadatta's five hundred cooking-pots** removed and no more did he wait upon him. The citizens too did not offer him alms-food when he approached their houses. Being deprived of gain and honour, he intened to live by deceit.*** So he approached the Master and made the five requests which the Master rejected saying,' Enough, Devadatta, whoever should so desire, he may elect to become a forest-dweller'.

Then Devadatta departed saying: 'O monks, whose words are better, the words of the Master or mine ? With the best motive I said, "Sir, it would be good if the monks could lead lives of forest-dwellers for the whole of life, live on alms, wear robes from pieces of cloth collected from rubbish-heaps, reside under trees, and not take fish and flesh". Let him who wishes to be released from suffering come with me.'

Hearing his words, some newly ordained and less intelligent monks thought, 'What Devadatta said is good, we will go with him' and they sided with him. Thus, with these five hundred monks he convinced, by these five points, the people who believed in ascetic practices, went on appealing to the people for food and while enjoying it, strove to create a schism. When the Master asked 'Is it a fact that you, Devadatta are making an effort to create a schism in the Order and to break the concord ?' he admitted that it was so. Though the Master admonished him saying, 'Serious indeed, Devadatta, is the creation of a schism in the Order' he did not listen to His words and departed. Seeing the Venerable Ānanda going about for alms in Rājagaha, he said 'Know you, brother Ānanda, from to day onwards I will observe *uposatha* **** and perform the duties of the Order apart from the Bhagavā and the Order of monks.' The Elder informed the Master of it.

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Learning it, the Master became anxious for the *Dhamma* and reflected thus, 'Devadatta is committing an act which is not beneficial to the worlds of gods and men, an act which will make him suffer in the *Avīci* hell' and uttered this verse:

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* Cūlahaṁsa Jātaka.—Book XXI, Asītinipāta, No. 533.
Mahāhaṁsa Jātaka.—Book XXI, Asītinipāta, No. 534.
Kakkaṭaka Jātaka.—Book II, Dukanipata, No. 267.

** Meals for five hundred persons.

*** By claiming powers he did not possess to induce others to have a high opinion of him.

**** Uposatha : 'Fasting', *i.e.*, 'Fasting Day: the full-moon day, the new-moon day, and the two days of the first and last moon-quarter. On Full-moon and New-moon day, the Vinaya Rules, the Register of Offences, is read before the assembled community of monks, while on all the Fast Days lay-devotees go to visit the monasteries and observe the (usually) eight Precepts.

Easy is it to do evil which is not beneficial to oneself. Extremely difficult, however is it to do what is beneficial and good'.

Thereafter, He uttered these words of inspiration: 'Easy is it for a good man to do good; difficult ,however, is it for a bad man to do good. Evil is easily done by the wicked, while it is difficult to be done by the noble.' *

Then on the *uposatha* day, Devadatta with his followers, sat down at one side and said, 'Whosoever approves of these Five Points, let him take a ticket.' When the five hundred Vajjian monks, who were newly ordained and unappreciative in nature, accepted the tickets, he broke the concord of the Order of monks, took them and went to Gayāsīsa.

The Teacher, hearing that he had gone there, sent the two Chief Disciples to bring the monks back. They went there, and instructing them with the display of the power of thought-reading as also with the display of psychic powers, made them take the taste of the nectar of *Dhamma* and brought them back through the sky. Thereupon, Kokālika ** said, 'Rise up, friend, Devadatta; Sāriputta and Moggallāna have led away your monks. Haven't I told you not to put faith in Sāriputta and Moggallāna?' Saying 'Sāriputta and Moggallāna are of wicked intent and are influenced by wicked desires' Kokālika struck Devadatta right on his heart with his knee, and then and there hot blood came out of his mouth.

The monks saw the Venerable Sāriputta coming through the air surrounded by the Order of monks and said, 'Lord, when Venerable Sāriputta went, he was accompanied by a companion only, now he looks splendid coming back with a big retinue'. The Master declared,' Monks, it is not only now but also when he was born as an animal, my son returned to me in such a grand way'. Then He related the story of Lakkhaṇa.***

'There is advantage for those who are virtuous and of friendly disposition. Look at Lakkhaṇa approaching, surrounded by the host of his relatives. Look also at Kala who is completely deprived of his kith and kin',

Again the monks spoke to the Master,' Lord, it is said that Devadatta seated his two chief disciples on either side of him and imitated you saying 'I will preach the *Dhamma* displaying the grace of the Buddha'. Saying, 'It is not only now, but formerly also, he tried to imitate me, but was unsuccessful', the Master narrated the following Jātakas:

Vīraka Jātaka, Kandagalaka Jātaka and Java Sakuṇa Jātaka.****

'O Vīraka, have you seen my husband, the bird Saviṭṭhaka, who has a sweet voice and the colour of whose neck is like that of a peacock ?'

Said Vīraka: 'Imitating that bird which moves about both on land and in water and that constantly feeds on raw fish, Saviṭṭhaka became entangled in the weeds and met his death '.——Vīraka Jātaka.

On subsequent days also, in connection with the same subject, He related the stories beginning with:

'This wood-pecker indeed moves about in the forest pecking at the pithless and sapless trees. But pecking at the acacia tree, which possesses a heart, the bird broke his head'.

— Kandagalaka Jātaka.

'Your brain is split open, your head is smashed and all your ribs are broken. Brilliant indeed you look today'.

—Virocana Jātaka.

Further, with reference to the ingratitude of Devadatta, He narrated the Jātaka beginning with:

'We did service to you with all our might. O king of beasts, homage to you. Could we get something from you ?'

'Having been between my teeth, who feed upon blood and who am always doing cruel things. It is a great thing that you are still alive'.—Java Sakuṇa Jātaka.

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* Udāna, Chap, VIII, Verse 61.

** Kokālika was formerly a disciple of the Buddha. He reviled Sāriputta and Moggllāna, the two Chief Disciples of the Buddha, and having left the Order joined Devadutta's camp.

*** Lakkhaṇa Jātaka.—Book I, Ekanipāta, No. 11.

**** Vīraka Jātaka.P Book II, Dukanipata, No. 204.
Kandagalaka Jataka.—Book II, Dukanipāta, No. 210.
Virocana Jātaka.—Book I, Ekanipāta, No. 143.
Java Sakuna Jātaka.—Book IV, Catukkanipāta, No. 308.

Furthermore, with reference to his endeavour to kill the Master, He told the Jataka beginning with

'O *Sepaṇṇi*, (lit. having lucky leaves) it is known to the antelope that you are spoiling the fruits rolling them down. I do not like your fruits, I am going to another *sepaṇṇi* tree'.—Kurūnga Jātaka.*

Then again, where there was a talk about the loss of gain and fame as also about the deviation from the path of monkhood by Devadatta, the Bhagavā declared, 'Not only now, O monks, in former existences also there was such a loss to him, and related the Ubhatobaṭṭha Jātaka.**

Thus, while residing at Rājagaha, He related many Jātakas with reference to Devadatta, and having gone to Sāvatthi, He took up His residence in the Jetavana monastery.

Indeed, also, Devadatta was ill for nine months and in his last moments was anxious to see the Master and spoke to his disciples, 'I want to see the Master; take me to Him'. Being told, 'When you were well, you behaved as an enemy towards the Master; we are not going to take you to Him', he said: 'Do not ruin me: I have offended the Master, but He was not offended with me even to the extent of the tip of a hair'—Whether it was Devadatta the murderer or Aṅgulimāla the brigand or Dhanapāla the elephant or Rāhula the son, the Bhagavā had the same feeling towards all. — 'Show me the Bhagavā' saying this he begged again and again. Thereupon taking him on a couch they set out. Hearing that he was coming, the monks informed the Master saying 'Lord, it is said that Devadatta is coming to pay you a visit'. The Teacher replied 'O monks, in this existence he will not get the opportunity to see me'.

It is said that those monks were incapable of seeing the Buddha again from the day they made the request on the Five Points mentioned above. This is said to be a Law.

So when they said that Devadatta had reached such and such a place, the Master replied, 'Though he try as he likes, he will not be able to see me'. They said 'Lord, he has come within a *yojana* from here, within half a *yojana*, a *gāvuta* (a quarter *yojana*) and has come near the pond'. Replied the Master, 'Even if he enters inside Jetavana, he will not be able to see me'. Those who brought Devadatta, put the couch down on the bank of the Jetavana-pond and went down into it to take a bath. Devadatta also rose from the couch and sat up placing both his feet on the ground. And his feet sank into the earth. Gradually he sank into the earth up to his ankles, up to the knees, to the hip, to the breast and to the neck. When his jaw-bone touched the ground, he uttered this stanza:

'With these bones and with my life, I take refuge in the Buddha, the best of men, the God of gods, the Guide of men who are fit to be trained, the All-seeing One, one endowed with many an auspicious mark'.

It is said that realizing the following fact, the Tathagata made Devadatta a monk: "If he had not become a monk, as a householder Devadatta would have committed a grievous offence and would not be able to do any thing to bring about his liberation from future existences*** But, after having become a monk, even though he has committed a serious offence, he will be able to do something to bring about his liberation from future existences. Indeed he will be a Paccekabuddha named Aṭṭhisara at the end of a hundred thousand world-cycles from now.

Being swallowed up by the earth he was reborn in the Avīci hell.— As he had committed an offence against the steadfast (*acalo*) Buddha, he had to suffer in hell without being able to move about (*niccalo*).— Inside the Avīci hell, having the height of a hundred *yojanas*, he was born with a body of the same height, His head protruded into the iron dome up to the orifice of his ears. His feet went down into the iron floor up to his ankles. An iron spike, which was as big as a thick palmyra tree, darting out of the western wall broke through his back, and coming out of his chest pierced through the wall in the east. Another spike, coming out of the southern wall, broke through his right side, came out of his left side and pierced through the wall on the north. One more spike, coming out of the dome above, passed through his head and coming out of the lower portion of his body entered the iron floor. In this way he suffered in that hell without being able to move about.

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* Kūrunga Jātaka.—Book I Ekanipāta, No21.
** Uhatobaṭṭha Jātaka. Book I, Ekanipāta, No. 139
*** Ultimate salvation.

The monks raised the point thus, 'Having come so near, Devadatta, without getting an opportunity to see the Master, sank into the earth'. The Master told them, 'It is not only now, O monks, but also in a former birth did he commit an offence against me and was swallowed up by the earth'. At the time when He (the Buddha) was born as the king of the elephants He helped a man who had lost his way and carried him on His back to a place of safety. That man, however, came back three times and cut off His tusks, first at the tip, then in the middle and lastly at the root. On the third occasion, however, when he had passed out of the sight of the Great Master, he was swallowed up by the earth. In order to show this He related this Sīlava Nāga Jātaka:*

'Even if one should give the whole earth to an ungrateful person who is always on the look-out for a loophole, one can never satisfy him'.

Similarly, when the subject for discussion came up again. the Master related the Khantīvādī Jātaka** in order to show that when he was born as King Kalābu, Devadatta was swallowed up by the earth for having offended against the Master who was born as Khantīvādī. He narrated also the Culladhammapāla-Jātaka*** in order to point out that he, Devadatta, was swallowed up by the earth when he was born as King Mahāpatāpa for having offended against the Master when he was born as Culladhammapāla.

When Devadatta was swallowed up by the earth, people became delighted and pleased, hoisted banners and flags, set up plantain trees, kept pots full of water, saying: 'To us, it is a great gain indeed', enjoyed a great festivity. The monks informed the Master about it. 'O monks, it is not only now, but in a previous existence too did the people rejoice at the death of Devadatta' replied the Master. In order to show the delight of the multitude at the death in Benares of King Piṇgala, the cruel and harsh one, one who was hated by all, the Master related the story of Piṅgala**** thus :

'All the people were injured by Piṅgala.
At his death they expressed their
joy. "Why do you weep, O door-
keeper? Was, he, the cat-eyed one,
dear unto you?"
"The cat-eyed one, was not dear unto me.
But I am afraid of his return.
Having gone from here he will harm
the King of Death. And the King
of Death, being tormented by him,
might bring him back to this place."

The monks asked the Master, 'Now, Lord, where is Devadatta reborn?' 'O monks, in the great hell Avīci.'

The monks said, 'Lord, does one, who has suffered in this world have to be born again on his death in a place of suffering too?' Saying, ' Yes monks, whether they are monks or laymen, those who lead a life of negligence verily have to suffer in both the worlds, the Master uttered this stanza :

Idha tappati pecca tappati
pāpakārī ubhayattha tappa to
"pāpaṁ me katan" ti tappati,
bhiyyo tappati duggatiṁ gato ti.

—Dhammapada,v.17

(A sinner burns here in this world; he burns in the next; he burns in both. He burns at the thought that he has committed sin, more so does he burn when he goes to the state of woe.)

Therein, *idha tappati* means that he burns in this world by the act itself.

Pecca means in the next world, where one suffers severe pain being tormented as a result of one's bad deed.

Pāpākarī means one who commits various sins.

Ubhayattha implies that one is tormented in both existences in this way.

Pāpaṁme implies being tormented as a result of one's own deeds, one suffers indeed thinking: 'The evil has been done by me'. That suffering is but little.

Bhiyyo tappati duggatiṁ gato implies while suffering from the results of one's own deeds one becomes tormented and suffers grievously from extremely severe pain.

At the end of the utterance of the verse, many people became *sotāpannas* and so on, and the religious discourse became beneficial to the multitude.

The story of Devadatta, the twelfth.

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* Sīlava Nāga Jātaka.—Book 1, Ekanipāta, No. 72.
** Khantīvādī Jātaka.—Book IV, Catukkanipāta, No. 313.
*** Culladhammapāla Jātaka.—Book IV, Catukkanipāta, No. 358.
**** Pingala Jātaka.—Book II, Dukanipāta, No. 240.



Photograph taken on the occasion of presentation of a bronze statue of the Buddha by the Burmese Chargè d'affaires Sao Boon Wat, on behalf of Union Buddha Sāsana Council, to the Buddhist organisation " Wihara Yasodhara ", Bandung, Indonesia.

Left to right:—Mr. Ratnasiri Perera, the Chargè d'affaires of Ceylon; Daw Yi, wife of Burmese Chargè d'affaires; Sao Boon Wat, Chargè d'affairs of Burma; Bhikkhu A. Jinarakkhita, Bhikkhu from Ungaran (Central Java); Dr. Hatta, former Vice-President of Indonesia.

NOTES AND NEWS

Presentation of Buddha Statue

Sao Boon Wat, Burmese Charge d'Affaires, formally presented a 450-kilo bronze seated Buddha statue to the Brotherhood of Buddhist followers "Wihara Yasodhara" of Bandung in an impressive ceremony recently.

The bigger than lifesize statue was a gift from the union Buddha Sāsana Council of Burma.

The ceremony was held at the residence of Prof. Njoo Hong Hwie and was attended by a large number of guests including former Vice-President Dr. Mohammad Hatta, Ceylonese Charge d'Affaires Ratnasiri Perera and representative of West Java, Governor Ateng.

After the ceremony a religious service was held conducted by a Buddhist Bhikkhu, Bhikku A. Jinarakkhita.

Búddhist Activities in Singapore

During his three months' stay at Sri Lankarama in Singapore, Ven. Nārada Mahāthera delivered lectures on the Dhamma and Abhidhamma and conducted classes on meditation under the auspices of the Singapore Buddhist Association, Chinese Section, local Theosophical Society and a Chinese Nunnery. Several educated Europeans took a great interest in meditation.

The first Y.M.B.A., initiated by him and Mr. T.A. Simon, its first President, is very active and is making rapid progress. Already about 150 members have enrolled themselves and negotiations have been made with the Government to lease a block of land for their playground. At present the playground of the Y.M.C.A. has been placed at the disposal of the Y.M.B.A.

The S.B.A. is grateful to Ven. Nārada for reviving the Ladies' Section and the Buddhist Sunday School.

At his suggestion the former has undertaken to complete the ground floor of the Buddha Jayanti Vihara. Mr. H. Sena has kindly consented to donate Rs. 300/- a month for the maintenance of the Sri Lankarama Dhamma School.

Preceded by an inspiring address by Ven. Nārada the annual general meeting of the S.B.A. was held after a period of about three years.

A school building committee was formed with Messrs. Titus de Silva and R. Sena as Joint-Chairmen, Mr. T.A.Simon as Secretary and Mr. Chan Kun Chee as treasurer. On the full moon day was witnessed the modest beginning of this great project. Both Ven. Nārada and Mr. H. Sena interviewed the Minister for Education and he promised every support for the proposed school which will be the first Buddhist English School in Malaya. Besides granting a dollar to dollar contribution, Government will provide all teachers and pay their salaries.

The Minister remarked that from 1958 arrangements will be made to teach the religion of the parents to all children attending Government and Missionary schools.

Before he left on the 8th for Kuala Lumpur, Penang and other neighbouring countries on a preaching tour he lectured at the Malayan University under the auspices of the Buddhist Society and gave a talk to the prisoners of the Changi prison.

The Buddhist prisoners appealed to him to send Buddhist monks weekly to preach to them and make arrangements to have a shrine room. Ven. Nārada promised to present them two images of the Buddha — a Chinese and an Indian one— and Mr. Sena agreed to defray all the expenses for the shrine room.

Buddhist Activities in Kuala Lumpur and Penang.

Ven. Nārada who arrived in Kuala Lumpur on the 9th was accomodated at the Buddhist Temple, the oldest in the city, founded by the Sinhala, and Chinese and Thai Buddhists more than 40 years ago. Under the auspices of the Selangor Buddhist Association (of which he was the founder more than 20 years ago), he delivered lectures on Buddhism in several places. Accompanied by Ven. Dhammananda Thera, present incembent of the temple, he visited Muslim, Chinese and Hindu schools and addressed the students on general topics. The Selangor Buddhist Association composed mainly of Chinese Buddhists, is now making arrangements to receive a relic from him to be enshrined in the Jayanti Vihara, on his return from his preaching tour, on behalf of all the Buddhists in the Federation.

Mr. Granville Hendry defrayed all his travelling expenses to Penang where he arrived on the 14th. Chinese and Sinhala representatives received him and he was conducted to the Penang Buddhist Association where he preached daily to a large audience. After the discourse he chanted Paritta together with Ven. Gunaratana and Pemaratana Theras. Devout Chinese Buddhists deeply appreciated the chanting of Paritta.

The Penang Buddhist Association with Mr. Yeoh Cheang Aun, President, at the helm of affairs, is doing excellent work in the study, practice and the propagation of the Dhamma. Early next year the building operations of the first Buddhist English School will commence as soon as the plans are approved by the Municipal Council. Nearly $200,000/—have been set apart for the proposed school. Being the most powerful and richest religious body in Malaya, Ven. Nārada suggested to the association to establish, if possible later, an orphanage for boys and girls.

To promote religious, enducational and social activities the society has formed a Youths' Circle. After the examinations are over the Sunday Dhamma school will be revived as children lack sufficient facilities to study their religion.

Accompanied by Mr. Lim Eoh Khoon, his brother and sisters, Ven. Nārada and Ven. Pemaratana visited a Hindu Orphanage and a Home for the Aged and biscuits were distributed amongst 400 inmates.

With Mr. Lim Teong Aik, his able interpreter, the Ven. Nārada visited the prison and gave a talk to about 50 Buddhist prisoners. As they expressed their desire to hear the Dhamma, the Buddhist Association is to make arrangements to send a Buddhist monk weekly to cater for their religious needs.

It may be mentioned that a Bo-sapling from the Sri Mahabodhi tree of Anuradhapura, presented by Ven. Nārada more than 20 years ago, is luxuriantly growing in front of the Association premises.

At the invitation of H.R.H. Prince Dhani Nivat of Thailand, Ven. Nārada flew to Bangkok on the 25th October.

Propagation of Theravāda Buddhism in Japan

A Burmese Buddhist Dhammadūta Mission comprising Ven. U Kheminda, Ven. Anisakhan Sayadaw, Ven. Mahāsī Syadaw, Ven. U Visuddha, Ven. U Sobhita and Ven. U Kheminda, accompanied by Justice Thado Maha Thray Sithu U Chan Htoon and Wunnakyawhtin U Saing Gyaw visited Japan on the 11th June 1957. During its sojourn in Japan the Mission consecrated two pagoda sites and two sīmās and thus initiated the propagation of Theravāda Buddhism in Japan. The Mission returned to Burma on the 2nd. of July 1957, leaving Ven. U Kheminda to perform Dhammadūta in Japan.

On the recommendation of the Mission' the Union Buddha Sāsana Council decided to depute the following Mahātheras and Theras to Japan to propagate the Buddha-Dhamma there:

1. Ven Aggamahāpandita U Nyanuttara, Nāyaka Mahāthera.
2. Ven. U Vepulla, Dhammācariya.
3. Ven. U Jotika, Kammaṭṭhana Dhammacariya.
4. Ven. U Dhammācāra, Dhammācariya
5. Ven, U Kosalla, Dhammācariya.

This Mission left Burma on the 7th August 1957 and arrived in Japan the same evening. At Tokyo the deputation was joined by Ven. U Kheminda.

At the airport they were met by the members of the Japan Buddha Säsana Society, lay devotees and the staff of the Burmese Embassy. The Dhammadūta group went on to Moji where they were warmly received by the mayor and the people . The main purpose of their present mission being to propagate Theravāda Buddhism in Japan they have now started learning Japanese under the tutorship of Bhikkhu Pannananda (Migashi Moto) who was the leader to the Japanese Students' Mission which visited Burma in 1955. At present they are delivering lectures on Buddhism and also Dhamma discussions through an interpreter. They made a Dhammadūta tour in the district around Moji.

Ponits from a Lecture on the relation between Japanese and Burmese delivered in Japan by Venerable Aggamahāpaṇdita U Nyanuttara.

I am very glad to have the opportunity to meet and talk with you today and I wish to speak on the relationship between the Japanese and the Burmese. We came here to propagate Theravāda Buddhism, but we do not feel lonely as strangers who visit an unknown country. We feel quite at home as

we are among our relations: we relate by religion and history.

How do we relate by religion ?

In about 600 C.E. Sakyamuni Gotama Buddha's teaching was introduced into Japan by the northern route via China and Korea. In 309 B.C., 235 years after the passing away of Sakyamuni Gotama Buddha, His teaching was introduced into Burma by Ven. Sona Thera and Ven. Uttara Thera, who headed the mission of five, sponsored by King Asoka, just after the Third Buddhist Council, which was presided over by Ven. Moggali-putta Tissa Thera. At the same time Sakyamuni Gotama Buddha's teaching was introduced into the whole of India, the Himalayas in the north, Kandahar and Afghanistan in the north west, Syria, Lebanon and Greece in the west, Ceylon in the south, Indochina, Siam and Malaya in the east, Indonesia in the south east.

Even though the time and way of introduction was different, yet the fundamental teaching of Sakyamuni Gotama Buddha was the same, so we relate by religion.

Geographically, both the Japanese and the Burmese are related as Asians. How do we relate by history ?

Historians say that both the Japanese and the Burmese are of Mongolian blood, so we relate by history.

On the other hand, there are also histories and archaeological evidences which say, 'The People of north-eastern and south-eastern Asia and of southern China went to Japan; and there were the original inhabitants there as well, while the Sakyas from India and the Tibetans came to Burma and there were there also the original inhabitants. According to those histories and archaeological evidences, though there may be some difference of blood, yet nobody can deny relationship even between each of all these peoples while both of us are certainly related by religion or geography.

Whatever the case may be, Sakyamuni Gotama Buddha said,' Health is the greatest gain, contentment is the greatest wealth, trust is the best relative, Nibbāna is the greatest bliss.' So it is certain that we may be relations by loving and confiding in each other. Let us, therefore, be intimate relations in accordance with the teaching of Sakyamuni Gotama Buddha, putting aside other points which might be disputed as to relationship.

Why are we appealing for relationship so earnestly ? We are appealing for relationship so earnestly, not because we come to Japan without any gifts. Of course, we know what we should do on our own side and actually bring some valuable presents which, we think, will please you a great deal.

The presents we have brought are :

Food and drinks, clothes, flowers, gems, medicines for long life, beauty, clear voice, health, peace of mind, strength and general knowledge and above all remedies for the destruction of rebirth, decay and death.

The presents we have brought are not material things but spiritual things which are connected with Enlightenment and cannot be taken with the ordinary hand, nor seen with the ordinary eye. They can be taken only with the hand of Faith, seen with the eye of Wisdom and followed by the practice of Right Effort, Mindfulness and Concentration.

I, therefore, wish to urge you to cultivate and strengthen in your mind the Faith and Wisdom to be able to take and enjoy them quite fully.

Let me conclude my speech. Sakyamuni Gotama Buddha said, 'The shade of relations is cooler than the shade of trees.' Now we are under the shade of relations. So, please try to show the world the loving-kindess of the Japanese to the Burmese.

EXAMINATION FOR THE SELECTION OF TIPIṬAKA-DHARA (TEXT-RECITERS) FOR THE YEAR 1957.

This examination for the selection of Tipiṭaka-dhara (Text-Reciters) is by far the hardest examination and of the highest standard in the world. The curriculum covers the whole of the Tipiṭaka together with all commentaries, but the candidates are allowed to take each part of the Tipiṭaka at a time, and they are required to carry it by heart and to be able to write and answer all questions set on the Piṭaka they recite.

An opening ceremony of the examination for the selection of the Tipiṭaka-dhara was held in the Dhammāyon (Preaching Hall) at the Thāthana Yeikthā on the 22nd. December 1957 at 7.30 a.m. Among those present were the leading Mahātheras, Theras, and ten Tipiṭaka-dhara Bhikkhu-candidates. The Hon'ble U Nu, Prime Minister of the Union of Burma, Thado Thiri Thudhamma Sir U Thwin, President of the Union Buddha Sāsana Council and President of the Buddha Sāsana Nuggaha Assaociation, Rangoon, Cabinet ministers and representatives from many Buddhist organizations of Rangoon, attended.

On arrival at the Dhammāyon, the Hon'ble U Nu was welcomed by the members of the Tipiṭaka-dhara Selection Comittee and conducted to his seat in the Preaching Hall. Mahā Paññābala Patamagyaw U Kyi Pe, Director of Religious Affairs conducted the Bhikkhu-candidates to the Preaching Hall, where they were respectfully received by all the devotees present.

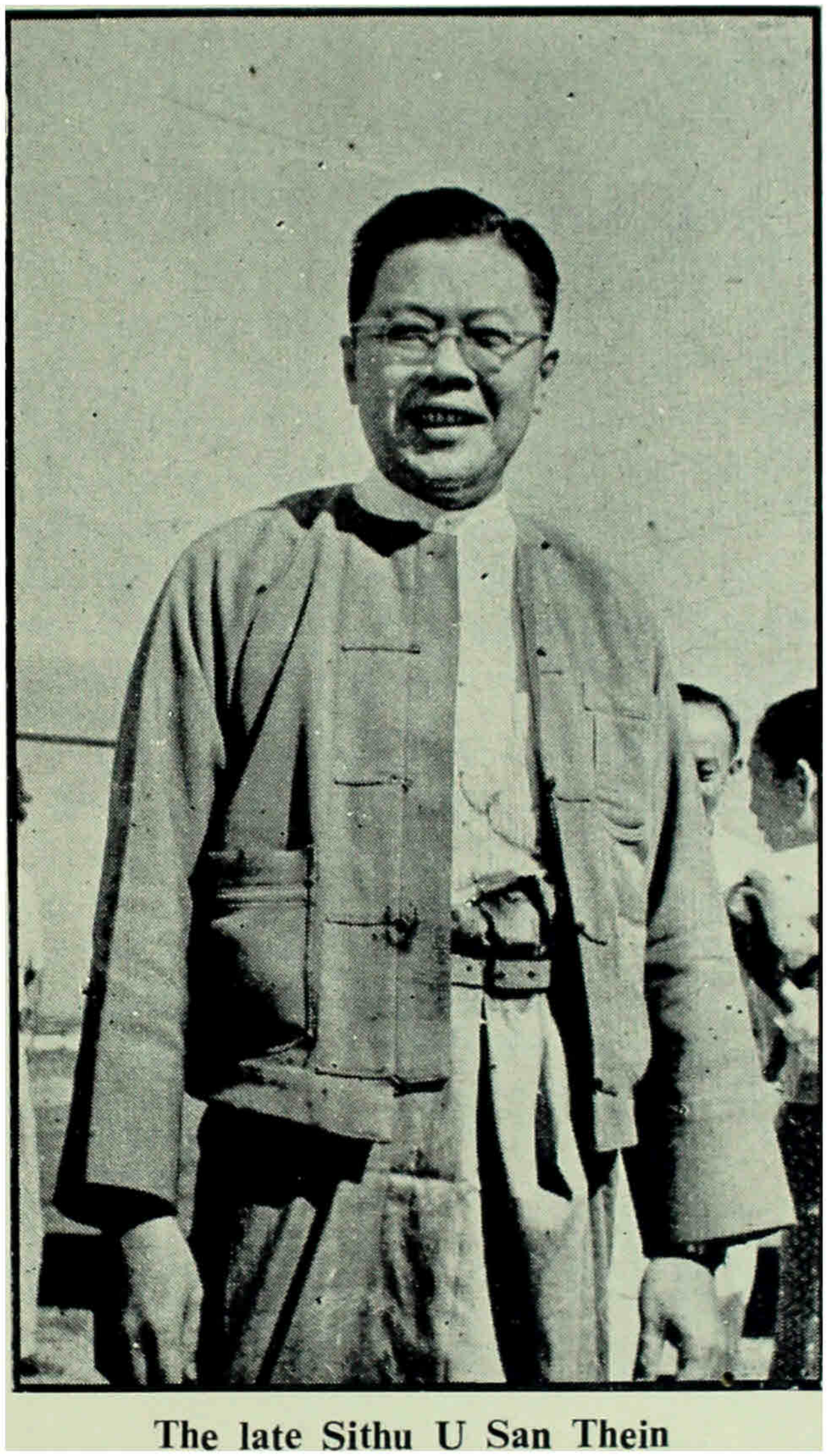
BOOKS ON BUDDHISM

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The late Sithu U San Thein

OBITUARY

Sithu U San Thein

Can one be a Buddhist, a really good, practising Buddhist and still be a layman in these modern days ? That is a question that is often asked in the West, among those who know that the standard of righteousness set for a Buddhist is extremely high.

The question was answered in the affirmative by the life of the late Sithu U San Thein and has been answered even more positively by his death.

It is a death that represents a loss to Buddhism, a loss to Burma and a loss to his family and friends, a loss that is severely felt: yet a loss tempered by the belief, in some cases many can say the absolute knowledge, of all who knew him, that the flux we knew as U San Thein, if it has not already won the deathless, is at some point higher on the way than this world of sorrow.

U San Thein was Burma's Commissioner of Income Tax and had held previously other high administrative positions in Departments which he had organised and placed on a footing of honesty, efficiency and kindness, proving that the three can go together and each help the other. Such was his innate strength of character that no-one ever mistook his kindness for weakness.

On the fourth of this month (January) he left Rangoon for the Arakan division by ship to make an official survey of the working of the Department there. The next morning he was in his usual good spirits and seeming excellent health and had been, as was his wont, discussing Dhamma with other Government officers who were on board. He went to his cabin and a few minutes later was found there sitting on his bed in an attitude of deep Meditation, dead. It is evident that whther he felt any pain or portent of approaching death or not, he died as he lived, complete master of himself in the Dhamma.

We publish a funeral oration written by U Tun Hla Oung, his friend and disciple.

U San Thein was a valued contributor to THE LIGHT OF THE DHAMMA as well as the author of a book on Meditation in Burmese and was a Member of the Executive Committee of the Union Buddha Sāsana Council and Chairman of the Council's Dhamma Practice Sub-Committee and his loss to the Council is very keenly felt.

WIN THE DEATHLESS

U Tun Hla Oung.

At this moment we stand face to face with death. We have come here to consign to the elements the bodily remains of him who was Sithu U San Thein. It is good, at such a time, that we should think of the nature of Life,—and Death; for inseparably are these two bound. Death waits for all of us assembled here. U San Thein basked in life's sunshine, tasting of its pleasures and pains and helping all, both in worldly and in spiritual matters. And now, he is gone.

And we, who are gathered here, what of us ? In a hundred years, not one of us will be left. Others will take our places, whatever those places may be, — and yet, the tale of death will run on.

We are here in a city of King Death. Around us lies the dust of many thousands of

beings who onec, like us, for a brief span breathed earth's air. All earth's cemeteries are as this one is, and to such dust, we, too, shall soon turn.

Not for a moment can the flow of life and death—becoming and unbecoming—be stayed. Fresh flowers fade, earthern pots break, dewdrops die with the sun's kiss.—and of each being that now throbs with life, the doom is sealed. There is no such thing as a prosperity that adversity can never touch. All health ends in sickness, all youth in old age, all strength in impotence, all beauty in distortion and ugliness, all life in death. Pomp and splendour, fame and honour all wilt before the face of death.

We know much, of many things, but about this precious thing our life, we do not know its span, we do not know of what we shall die, we do not know the hour of our death, or the place of our death, or the place of our rebirth.

To one who ponders thus, there comes a driving energy to seek and win the Deathless. One finds it easy to renounce clinging to life's empty pleasures,—one sees that Life's every prize is a dream.

A man reaps even as he has sown. This sowing is *Kamma*, action, and its cause is *Tanha*, craving for this thing and that, things that are deemed "good",—and so flows the river of life,—of and death.

It is *Lobha*, greed, that makes this river, it is *Dosa*, hate, that makes it flow, and *Moha*, ignorance, is the parent of these two. He who sees things as they truly are, rises from that seething mud of ignorance. He sees that each being is but a flux of Matter and a flow of Mind. He rids himself of the delusion that there is some permanent "soul" entangled with these.

"*See the world as empty*," says the Buddha. "*You are but mind and matter, and each of these is a flux. Be ever mindful and root out the notion of an underlying soul. So may you overcome Death.*"

If the knowledge of sudden death brings one nearer to the learning of this lesson, then the sight of death has bot been in vain ; for, when that final truth is realized, one does not die.

May the day soon dawn when you, and I, and U San Thein, if he has not already won it—,all of us shall win the Deathless !

BOOK REVIEWS

LIBRARIES MANUSCRIPTS AND BOOKS OF BURMA

BY E. P. QUIGLY (ARTHUR PROBSTHAIN LONDON, W.C. 1. SIX SHILLINGS)

(*Reviewed by Thiripyanchi U Lu Pe Win, M.A., Director of Archaeological Survey, Retd.*)

As far back as towards the the end of the 18th Century C.E., Major Michael Symes, the British envoy to the Burmese Court, gave an interesting description of Bodawpaya's library in *An Account of an Embassy to the Kingdom of Ava*, which is now one of the rare books on Burma, published in the year 1795. " It is not impossible" says Symes, "that his Birman Majesty may possess a more numerous library than any potentate from the banks of the Danube to the borders of China." This remark attracted the attention of Miss E. Pauline Quigly and stimulated her to check it up. Fortune was, however, not much in her favour. She had no opportunity to visit Burma. Her field of research was limited to the British Museum and the India Office library in London. The author is, therefore, to be congratulated on her achievement with her success in getting the co-operation of every available Burmese and Pāḷi scholar in London.

Her book, small though it is, is, indeed, very informative, provocative and stimulating. As a 'guide', her book is sure to be useful to scholars who would pursue the subject more fully and comprehensively. A scholarly history of palm-leaf manuscripts, *parabaiks* and printed books of the Union of Burma is yet to be written. To enable any scholar to undertake such an important piece of research work, facilities and opportunities should present themselves. A complete and thorough bibliographical survey of the entire Union of Burma should soon be made; the earlier the better. Whoever does it, he or she should certainly make a visit to the library of the Asiatic Society of Bengal in Calcutta. Such a scholar should necessarily have an easy acess to all the repositories of Burmese "books" in England; particularly those mentioned by the author in her preface.

It is, indeed, a great pity that Miss Quigly could not bring out her book in time for the Sixth Buddhist Council, which would certainly have benefited immensely by the invaluable information contained in it of the existence of King Mindon's royal edition of the three *Piṭakas*. According to the great European Pāḷi scholar, Hermann Oldenberg, says the author, 'Manuscripts of the Whole Tipiṭaka presented by the King of Burma, written in the Burmese character, consists of 29 volumes, each of which, wrapped up in a piece of silk, is placed in a wooden box. Most of the single volumes contain the dates of *Sakkaraj** 1202 or 1203 (1841 - 2 C.E.). In correctness this manuscript far surpasses most of the MSS written in Burma which I have seen. The 29 volumes are listed 1 - 5 Vinaya piṭaka; 6 - 21 Suttapiṭaka; 22 - 29 Abhidhamma-piṭaka'.

Miss Quigly makes mention also of Prince Nyaung Yan's library and the royal library of King Theebaw which we here in Burma have no adequate knowledge of. "The whole collection of MSS. that belonged to the King's library at Mandalay", remarks Professor V. Fausboll, a well-known Pāḷi scholar and the famous Editor of the *Jātakas* in Roman characters, in his preface, written in 1896 to his catalogue, "seems to have consisted of about 1,150 numbers ..... but of these more than 800 are now missing, having either been looted during the war, or lent out at the time when the library was removed to the India Office ".

Except for her derivation of the word *parabaik*' on page 21, which I would surmise to be a case of indistinct articulation of the Môn word (*slapat*)** or corruption from the original Sanskrit Word *bhojapatra* or the Pāḷi word *bhūjapatta*,*** I am in full agreement with Miss Quigly's observations on libraries, manuscripts and books of Burma from the 3rd. Century C.E. to the 19th. Century C.E.

---

* Sakkaraj : Burmese Era.

** " Slapat " or " Salapat " is a Mon word meaning " a collection of books or writings ".

*** Birch leaf (or strip of bark).

TEN JATAKA STORIES

Interesting to the ordinary layman as well as instructive to the Pāḷi scholar, 'Ten Jātaka Stories' translated by I.B. Horner (Luzac & Company Ltd., 46 Great Russell St., London W.C.I.) is a welcome addition to the library of Buddhist books.

It is a good selection of ten of the very many (550 in all) of the stories told by the Buddha of His previous births, each one representing a stage in the long and arduous Path of Buddhahood.

These ten are ten of the shorter stories and each one exemplifies one of the ten ' Excellences' or 'Perfections' necessary as a preliminary to Full Enlightenment.

The stories have, over the ages, been told and re-told and, in their passage to other countries on the great caravan routes, have entered into the folk-lore of other lands sometimes in distorted form, and even in India have suffered a change in the minds and mouths of narrators of other religions. Herein we disagree with the learned translator who thinks the stories were taken over by the Buddhists from more ancient sources: but this is no place for a dissertation on the give and take of , often unconscious, borrowings.

The stories are well translated and in themselves form very interesting reading and give an insight 'to him with eyes to see' into the 'background' of Buddhist thought.

To quote the publishers :

"Pāḷi students now have the opportunity of reading a small selection of these ancient but still fascinating and exciting stories in the original. Down the centuries they have proved a wonderful means of conveying the Teachings of the Buddha to ordinary men and women, and children too; and the veneration they have commanded in the Buddhist lands of South East Asia is equalled only by the affection they inspire as they are read in the family circle or retold under the palm-trees. During the innumerable lives when the Bodhisatta was preparing himself for the achievement of supreme Enlightenment he gradually borught to fulfilment each of the ten pāramitā or 'perfections' of liberality, ethical conduct, renunciation, wisdom, energy, forbearance, truth-speaking, resolution, friendliness and even-mindedness."

The Jātakas here given are page by page with the Pāḷi (in Roman Text) and thus the Pāḷi does not interfere with the pleasure of the man who knows it not.

For those learning Pāḷi, and for the growing body of those (mainly Bhikkhus) who are well versed in Pāḷi, and are studying English, this book, enabling them to study and compare one text with the other, will prove extremely valuable. The book is well-bound and priced very moderately in the circumstances at sh. 25/—.

GUIDE THROUGH THE ABHIDHAMMA-PIṬAKA

By the Venerable Nyanatiloka Mahāthera (Second Edition), revised and enlarged by the Venerable Nyanaponika Mahāthera. Published by the BAUDDHA SĀHITYA SABHĀ (Buddhist Literature Society), Colombo. Price Rs. 10/—

The Abhidhamma Piṭaka (The Basket of Higher Doctrine) comprises seven Books, The Book of Enumeration of Phenomena, The Book of Treatises, The Book of Discussions with reference to the Elements, The Book of Description of Individuals, The Book of Points of Controversy, The Book of Pairs, The Book of Origination. The Abhidhamma as the name implies is very profound and very hard to understand. A very sucf cinct resume of all the essential doctrines o- the Abhidhamma is given in the Abhidhammattha-sangaha (Compendium of Philosophy) written by Ven. Anuruddha about 800 A.D. A similar book known as Abhidhamma-kosa is said to exist in the Chinese characters, but it is not in popular use. All these commentaries were written in order to expound the Abhidhamma taught by the Omniscient Buddha; yet is it not easy for an average person to understand the Higher Doctrine without the aid of a qualified teacher.

With a view to propagate the Teaching of the Buddha to the West as well as the East,

the late Venerable Nyanatiloka Mahāthera wrote the first edition of the Guide Through the Abhidhamma-Piṭaka in 1938. It is a summary of the whole Abhidhamma-Piṭaka– an arduous work which had never been undertaken by any one before. In his book the Venerable Nyanatiloka Mahāthera discusses fully the salient points of each of the seven Books of the Abhidhamma. In addition, he has an essay on Paṭicca-samuppāda (Dependent Origination) which itself is extremely valuable. The book also includes a chart describing the various types of consciousness and mental factors.

The first edition of the book has long been out of print and there has been a great demand for it. Accordingly, the late Mahāthera with great mettā revised and enlarged the first edition but owing to the infirmities of old age the work of bringing the second edition to completion devolved on the Venerable Nyanaponika Mahāthera who himself is the author of "The Heart of Buddhist Meditation" and many other books on Buddhist literature and is also a most valued contributor to the "Light of the Dhamma."

The second edition of the book contains numerous additions and also a new introductory chapter on the Abhidhamma-piṭaka, known as Mātikā or the Schedule of the Abhidhamma-piṭaka. The book is indispensable both to scholars and students of Buddhism. The translators of the Suttas and of Buddhist literature will also find it as a ready reference for knotty points on the Abhidhamma and also for terminology.

The Vibhaṅga, the Book of Treatises, contains Paṭicca-samuppāda Vibhaṅga which deals with Dependent Orgination. Ven. Nyanatiloka's essay is not a mere translation of the Paticcasamuppāda Vibhanaga, but is an exposition of the Dependent Origination in fuller detail and also in relation to Roots and Conditions. In this essay the Mahāthera has fully discussed the interpretation of the word "'Paticca-samuppāda".

This valuable book should be in the possession of every scholar and student of Buddhism.

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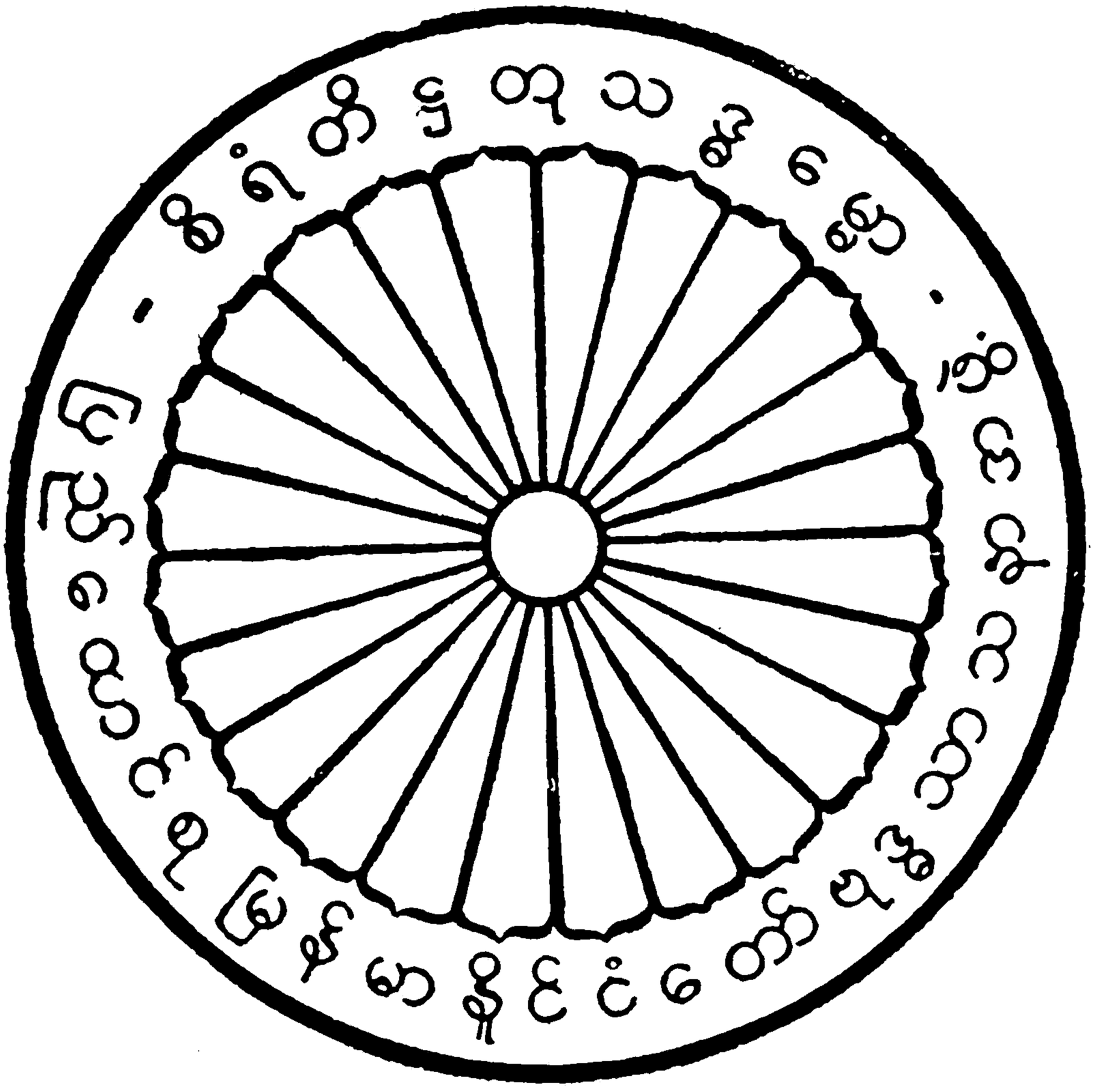
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Union Buddha Sāsana Council,
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SAMMĀDIṬṬHI DĪPANĪ

(The Manual of Right Views)

By Mahāthera Ledi Sayadaw, Aggamahāpaṇḍita, D. Litt.

TRANSLATED FROM PĀḶI INTO BURMESE BY LEDI PAṆḌITA U MAUNG GYI, M.A.

(*Translated by the Editors of 'The Light of the Dhamma'.*)

PART TWO

REFUTATION OF *ISSARANIMMĀNA* VIEW

Notion of a Creator :

In the *Ekaccasassata-vāda* (Eternity-belief with regard to some, and Non-eternity-belief with regard to others) of the Brahmajāla Sutta, Dīgha-nikāya; Brahmanimantana Sutta, Mūlapaṇṇāsa, Majjhima-nikāya; and the Brahma Samyutta of the Samyutta Nikāya, mention is made of the Great Brahmā who first resided in the First Jhāna Plane. This Great Brahmā may be regarded as the Supreme Being for the purpose of explaining this *Issaranimmāna* view.

Those who hold this Wrong View maintain as follows :

'Indeed this being, the Brahmā, the Great Brahmā, the Conqueror, the One who cannot be conquered by others, surely is All-seeing, All-powerful, the Ruler, the Creator of the three worlds—*Okāsaloka*, *Sattaloka* and *Saṅkhāraloka**—, 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.'

This *Issaranimmāna* View exists in this world on account of those samaṇas and brahmans who held the *Ekaccasassatavāda* the view held by those Brahmās who having fallen from the Brahmā Planes are reborn in the planes of men and Devas, and are able to remember their last existence. This *Issaranimmāna-vāda* has been clearly expounded in the Brahmajāla Sutta. Before the rising of the Omniscient Buddha, this Wrong View was maintained by many brahmans. When the Buddha arose, He fully refuted all Wrong Views, and this Wrong View of *Issaranimmānavāda* had no chance to thrive well in India.

Those who believe in the creation of a Supreme Being or God are called *Issaranimmāna-vādī.*

(The three modes of refutation of this *Issaranimmāna* View are the same as those in the case of *Pubbekata* View.)

(*b*) *One's own action only is one's own property.*

Those who hold this *Issaranimmāna* View totally reject the Right View expounded in the phrase "*Kammassakā sattā kammadāyādā*". Though they reject this Right View, yet they do not realise that they have unconsciously entered into the spheres of "*Kammasakā*" and "*Kammadāyādā.*" This statement is true. Those who believe in the creation of a Supreme Being or God also become the "Owners of their kammas" and "Heirs of their own kammas." I shall clarify the matter.

In the matter of *Paccuppannakammasādhaniya* (Sphere in which present kammas operate), those who maintain the *Issaranimmāna* View earn their livelihood by cultivating the lands. Simply by the act of cultivating lands themselves they become the 'owners of their own properties—actions done by themselves.' It means that they have their properties in the form of 'Cultivation.' Some of them earn their livelihood by trading. By the act of trading by themselves they become the 'owners of their properties—act of trading performed by themselves.' It means that they have their properties in the form of 'act of trading.' Some of the rest earn their living by serving under a government. Simply for their actions in serving under the government, they become the 'owners of their properties—act of serving under the government performed by themselves.' It means that they have their properties in the

---

* Okāsaloka : World of space.
Sattaloka : World of beings.
Saṅkhāraloka : World of formations.

form of 'government service.' The same principle holds good for other spheres of actions, such as arts, sciences, etc.

There are some people who believe in an Almighty God and take refuge in him. They are able to acquire wealth and glory only when they work for themselves in various walks of life. On the other hand, by simply having faith in the Almighty God, they will not be able to acquire such wealth and glory.

There are others who do not believe in God and also repudiate him. They also will have to work for their livelihood and thus acquire wealth and glory. So the wise understand that only those actions performed by beings themselves can bestow wealth and glory and that no God can give anything whatsoever to them.

(*c*) *How beings are saved by their own kammas*:

Those who believe in God, take refuge in him, have faith in him, and revere him throughout the whole of life. They believe that only those who have faith in God will be saved by him when they die, and that non-believers in God will not be saved by him.

Here, it is clear that only those who believe in God, have faith in him and take refuge in him will be saved by him, and not otherwise. This interpretation of *Issaranimmāna* View is perfectly clear. So, it is evident that only their actions in the form of 'believing in God,' 'taking refuge in him' and 'revering him' can save them, and the Almighty God cannot save them. This meaning is quite apparent.

(*d*) *Further explanation :*

In this very world, all people, believers and non-believers in God alike, have to follow various pursuits of life and earn their livelihood. There is no difference for any one in the 'Sphere in which present kammas operate.' Thus we see with our naked eyes that people work for themselves to earn their living, thus themselves becoming the 'owners of their own kammas in the form of volitional actions in the present life.'

In the sphere in which past kammas operate also, there is no difference whatsoever. We see with our naked eyes that conditioned by their past kammas, they are also working to maintain life. We have never noticed that any other specific benefit comes into existence simply by the agency of God and without the operation of either past or present kammas.

(*e*) *Evil rules the world :*

In the world there are the following types of beings : well-bred people; low-bred people; wealthy people; poor and neeedy people; long-lived creatures; short-lived creatures; beings who seldom contract diseases; beings who often contract diseases; beautiful creatures; ugly creatures; moral people; immoral people; educated people; uneducated people; wicked people; insane people; thieves; robbers leprous people; blind creatures; deaf creatures; dumb creatures; persons who commit matricide; persons who commit patricide; murderers; thievish persons; persons who are in the habit of indulging in sexual misconduct; people who tell lies; people who slander; people who use harsh language; people who talk flippantly; avaricious people; people who have ill-will against others; and people who hold Wrong Views. So, in this world there are very few people who are righteous; but there are many who are base and mean.

(*f*) *Right Views of those who believe in Kamma and its result :*

Those who believe in both past and present kammas and their resultant effects maintain as follows :—

'Relating to the sphere in which past kammas operate, because beings have performed wholesome actions in their past existences, they now enjoy the resultant effect in the form of becoming superior types of people; and because they have performed unwholesome actions in their past existences, they suffer the resultant effect of becoming inferior types of people. Again, as regards the sphere in which present kammas operate, because beings work well in the present life, they become superior types of people; and because they perform evil deeds, they become inferior types of people.'

11. Refutation of *Ahetuka* View

(*a*) (*The View of the Uncausedness of Existence*)

Those who hold this Ahetuka View maintain as follows :

'Everything in this world such as the corruptness or purity of beings is predestined by fate, and not by past or present kammas and energy and knowledge, and all of this has been explained in the chapter on the

refutation of *Pubbekata* View.* Or in other words they hold that everything in the world comes into existence of itself and is neither caused nor conditioned by past kammas, generative kamma and sustained kamma. The various physical and psychical phenomena of existence conventionally termed Ego, Personality, Man, Woman, Animal, etc. are a mere play of blind chance, and not the outcome of causes and conditions. They come into existence of their own accord without being created by a Creator, nor caused and conditioned by generative and sustained kammas. Such things as 'richness,' 'poverty' 'complacency,' 'destruction,' 'wickedness,' 'cleverness,' etc. come into existence of their own accord and not due to any cause or condition whatsoever.'

(The three ways of refuting the *Ahetuka* View are the same as those in the case of *Pubbekata* View.)

(*b*) *No action can arise of its own accord :*

Before the rising of the Omniscient Buddha, this *Ahetuka* Wrong View was held by such heretical teachers as Guṇakassapa as mentioned in the Nārada Jātaka. During the lifetime of the Buddha, this fatalistic 'View of Uncausedness' of existence was taught by Makkhali-Gosāla and Acelaka of India. Those who maintain this *Ahetuka* Wrong View reject the *Kammasakata* View—"Owners of their kammas are beings"– which is the Word of the Buddha. Although they reject this *Kammasakata* View, they are not aware of the fact that they themselves thereby become the holders of the *Kammasakata* View— "Owners of their kammas are the beings." If, according to this Wrong View, all physical and psychical phenomena of existence be a mere play of blind chance and not the outcome of causes and conditions, then there will be no difference between the 'Sphere in which past kammas operate' and the 'Sphere in which present kammas operate.' Also there will be no difference whatsoever whether one commits small offences, or grave offences, or whether one acts wickedly, or cleverly, because all volitional actions are not the outcome of causes and conditions, but they come into existence of their own accord or as a general rule.

(*c*) *Different characteristics of kamma, ñāṇa and viriya :*

According to this *Ahetuka* View, all Desire-to-do, Energy and Volitional Actions will be rendered useless and unproductive, because however lofty acts beings might perform, they would not obtain any specific resultant effect. It would be just the same as if they remained idle and did nothing at all. In reality, these Dhammas—Volitional Actions, Knowledge and Energy—are not barren and unproductive. They are the Dhammas that will surely give resultant effects. It is apparent that the greatness or smallness of present kammas depends on the degrees of Desire-to-do, Energy and Wisdom exercised by the people.

Owing to the variety of these kammas there exist a variety or resultant effects.

In regard to this matter, the wise people maintain this Right View in this manner :

'In the sphere where present kammas operate, actions leading to "complacency", "destruction," "richness," or "poverty" experienced by beings in the present life are termed the "root-conditions". This state of affairs is quite evident in the present world, and in the future existence also, Desire-to-do, Energy and Wisdom which cause the richness, poverty complacency and destruction of beings, and good conduct and evil conduct will not remain unproductive. In fact, they will give appropriate resultant effects. As these mental factors are not barren and will surely give results, in the matter of the "Sphere in which past kammas operate," beings, conditioned by their various past kammas will attain the various kinds of resultant effects in their future existences.'

(*d*) *To determine the root-causes by seeing the results*:

For example, by seeing the various kinds of plants and vegetation we can determine that they have different kinds of seeds. In the same manner by seeing the various positions of beings, such as complacency, destruction, richness and poverty, we should be able to judge the various kinds of kammas committed by them in their past existences.

The Tathāgata knew all these. He had realised and seen face to face the functionings of all kammas in regard to the spheres in which past and present kammas operate, and also the resultant effects, such as richness and poverty—the vicissitudes of life. For these

* 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.

reasons He was able to refute this *Ahetuka* View.

12. Further Explanation of *Kammasakā-Vāda*

(*a*) *Three causes or conditions*:

The phrase "*Kammasakā*" has been expounded in the chapter on '*Pubbekata-veda-niggaha*' (Refutation of the *Pubbekata* View.) Now, I shall explain those things which have been left unexplained in that chapter. There are people who cultivate the lands. For the fructification or the destruction of their cultivation, there are causes or conditions. They are:—

(1) *Hetu* (root-condition),
(2) *Paccaya* (supporting condition) and
(3) *Sambhāra* (component conditions).

Of these three causes.

(1) Paddy seeds and cultivators are Hetu causes;
(2) The nutritive essence (*oja*) contained in the soil of the land where cultivation takes place is *Paccaya* condition: and
(3) The following are *Sambhāra* causes:— Rainfall; drainage; rivers and creeks to feed the fields; clouds, moisture-laden wind, sun, moon and constellation; and moral practices exercised by the people residing in the country.

(*b*) *Concrete example*:

Here, if the paddy seeds are pure, the cultivation will be successful and the required crop will be obtained. If from the beginning the seeds be impure or inferior, the cultivation will not be successful and a poor crop will result. Even if the seed be pure and full of pith, the cultivation can be complete and successful only when the cultivator knows when to break the clods, till the soil, sow the seeds in the nursery, transplant the young plants and do all that is necessary for cultivation. Although the cultivator does all that is required for the cultivation, a good rainfall brings a good harvest and a bad rainfall brings a bad harvest resulting in the destruction of the cultivation. Even if the rainfall be good, if there be no drainage or water-gates to feed the fields with water when required and to let out the water when the fields are flooded, the cultivation cannot be successful and will be liable to be destroyed. In the case of the fields which are irrigated by river water, the cultivator must know when to irrigate the lands and when not to. Otherwise the crops will be destroyed. The water in the river has to depend on the amount of rainfall that takes place in the mountains in the up-country. If there be no rainfall in the up-country or at the source of the river, the water in the river cannot rise. Rain can fall only when the necessary causes and conditions are fulfilled; otherwise no rain can fall.

(*c*) *Kammas and the above example*

We now notice that even in the matter of cultivation, there are thousands of causes and conditions either for the complete success of cultivation or its destruction.

The above is the brief explanation of what is actually happening in the world.

(*d*) *Primary effect and Secondary effect*

Past kammas that cause the pleasures and sufferings of beings in the next existence may have two kinds of effects, primary and secondary effects.

(*e*) *Present kammas and two kinds of effects*

In this respect I shall first explain present kammas. For example, a person learns a great art or craft. Until and unless he finishes this course of training, he will have to undergo various kinds of suffering on account of this art or craft. But at times during the course of his training he may come across happiness. When he is successful in his training. he will earn plenty of money, or may be able to enjoy a high position in the Government service. He will then acquire various kinds of happiness and wealth. Depending on this one man who is well learned, his other relatives and friends also will be able to enjoy various kinds of pleasures.

(*f*) *Secondary effect*

The amount of suffering which a person experiences before the completion of his training, and the benefits enjoyed by his friends and relatives on account of his art are not the primary effects of his training; but they are secondary effects.

(*g*) *Primary effects*

After the completion of his training in any art or craft, if a person succeeds he will be able to acquire great wealth or enjoy a good position in the Government service or enjoy various kinds of pleasures. These are the primary effects of his learning the art.

(*h*) *Evil kammas and two kinds of effect*

Similarly there are two kinds of effect in the case of evil kammas also. For example,

a man murders another person. The enemies of the deceased may honour the murderer and esteem him; or they may present him with cash or kind. On the other hand, the relatives of the deceased hate the murderer, and they will kill the murderer in revenge, or set the wheels of justice in motion so that the murderer may receive capital punishment. These resultant effects of the murderer's kamma—the evil action in killing a living person—are called the secondary effects.

This murderer, on the dissolution of his body after death, will be reborn in the Lower Worlds as the resultant effects of his evil kamma in killing a man, and undergo immense suffering. This is his primary effect.

If the murderer, conditioned by his past wholesome kammas, be reborn as a human being, he will, wherever he enters into existence, be of short life, have much sickness and encounter enmity with his rivals. These are the primary effects of his present kamma of killing a man.

Due to his act of murdering a man, his relatives will experience various kinds of suffering. These are the secondary effects.

The same principle holds good in the case of wholesome volitional actions done by beings.

This secondary effect is also subdivided into two kinds.

They are :

(1) The one that takes effect at the time of the commission of deeds; and

(2) The one that takes effect when the relevant kamma ripens in a future birth.

Of these the resultant effect which takes place at the time of the commission of an action is not 'regular'. The person who sustains the secondary effect due to wholesome kamma may experience 'Suffering', while the person who sustains the secondary effect due to an evil action may experience 'Happiness'. But when the relevant kamma ripens in a future existence, the secondary effect is 'regular', because evil kamma will give the resultant effect of 'Suffering' and good kamma will give the resultant effect of 'Happiness'.

(*i*) *Primary effect*

Primary effect takes place surely; because morally good kamma will give a good resultant effect and not a bad one, and bad kamma will give a bad resultant effect and not a good one. Primary effect takes place in the life-continuum of the doer of a volitional action and not in the life-continuum of any other person. After experiencing the primary effects of his kamma, if a person dies, that primary effect also is exhausted and no reaction of it ever remains.

(*j*) *Secondary effect*

In the case of the secondary effect, it takes place in the life-continua of other persons. So even when the doer of kamma dies, the reaction of the secondary effect remains either for the good or evil of others.

I shall explain it more clearly. Suppose a virtuous and powerful being who had fulfilled *Pāramitās* in his previous births is conceived in the womb of a woman of a certain family.

Since the conception of that supernormal child, his parents will be successful in all walks of life and find an increase in wealth, attendants and servants. If the family be a royal one, wise counsellors and valiant soldiers or generals will surely exist. The locality in which the child is conceived in his mother's womb will have sufficient rainfall, and the inhabitants of that country will enjoy prosperity. The country in all will become prosperous. This is the reaction of the effect due to that powerful and virtuous being.

In this connection the Dhammapada says:

" Dullabho purisājañño
na so sabbattha jāyati,
yattha so jāyatī dhīro
tam kulam sukham edhati."

—Verse 193.

The thorough-bred man (Buddha) is rare; he is not born everywhere. Where that wise man is born that family attains happiness.

(*k*) *Present kamma and secondary effect*

Here, I shall explain this with an example. If an efficient person, by means of his manpower, wealth or technical knowledge, constructs arable lands, gardens, ponds, wells, dams, canals and metal roads, these constructions will remain for a great length of time for the benefit of many other people, and depending on these establishments many people will be able to reap many pleasurable benefits.

(*l*) *Past kamma and secondary effect*

Just as we see the secondary effect of present kamma with our own eyes, in the case of the sphere in which past kammas operate, many people can depend on one virtuous supernormal being. Again, due to the reaction of evil kammas done by a being in his past existence, many people will have to undergo hardship and suffering.

Thus wise men believe that every being possesses past and present kammas with their respective primary and secondary effects.

The above is the brief exposition of how past and present kammas give various kinds of resultant effects.

13 Exposition of *Attā-Diṭṭhi* (Personality-belief)

(*a*) *How beings have to wander in the Happy and Woefui Courses of existence due to Personality-belief.*

Various kinds of Wrong Views, various kinds of evil things and various kinds of kammas lie latent in and accompany the life-continua of beings who wander in the Round of Rebirths. On account of these unwholesome mental factors, the following conspicuously come into existence :

(1) Four Lower Worlds, and
(2) Various kinds of unwholesome volitional actions.

Beings wander in different planes of existence due to these bad mental factors. To say the least, even dogs and pigs etc. of the Four Lower Worlds in the course of the round of rebirths may become Great Brahmās. Sometimes they are reborn in the higher Brahmā planes, such as Ābhasara, Subhakiṇha, Vehapphala and Formless Spheres. Although they have opportunity to be reborn in these higher Brahmā planes, when their span of life comes to an end or when their merit is exhausted they have to be reborn in the Four Lower Worlds. This is the way of the universe.

Vibhanga says : *

" Ukkhittā puññatejena,
Kāmarūpagatim gatā,
Bhavaggatampi sampattā,
Puna gacchanti duggatim."

Conditioned by their wholesome volitional actions, beings are reborn in Sensuous Sphere, Form Sphere and even in *N'eva-saññā-nāsaññāyatana* (Sphere of Neither-Perception Nor-Non-perception) in the Fine-material spheres. Even thèn, when their span of life expires or when their merit is exhausted they are reborn in the Woeful Course of existence.

As these Wrong Views, evil mental factors and evil kammas accompany the life-continua of beings, although they become Great Brahmās they are puthujjanas (worldlings); they are the inhabitants of the mundane sphere. Just as stones and spears thrown up into the sky fall down to the ground by the force of gravity, beings are liable to be reborn in the four Lower Worlds. As their life-continua are fully laden with hellish mental factors they are 'beings bound for (impermanent) Hades'; as the wicked mental factors accompany their life-continua, they are evil-minded beings destined to do evil deeds; as they exist in the sphere where evil kammas abound, they are the inhabitants of that sphere; as they exist in the sphere where most beings have no 'Eyes of Wisdom', they are the inhabitants of that sphere.

Which are *kaṇha-bhūmi* (Plane where evil kammas abound) and *andha-bāla-bhūmi* (Plane where beings being blinded by folly have no 'Eye of Wisdom')? The above-mentioned *pāpadiṭṭhi* (Wrong Views), *pāpa-dhamma* (Wickedness; evil habit) and *pāpa-kamma* (Unwholesome deeds) manifest in these two planes (or spheres) *kaṇha-bhūmi* and *andha bāla-bhūmi*. The next question is: Why do even Great Brahmās exist in these two planes? Beceause they profess the Eternity-belief or Personality-belief—'I am, I am.'

(*b*) *Force of attā-diṭṭhi*

The root-cause of all Wrong Views, evil mental factors and evil kammas is *attā-diṭṭhi*. So long as these *pāpa-diṭṭhi* exist in the life-continuum of a being, *pāpa-diṭṭhi*, *pāpa-dhamma* and *pāpa-kamma* will exist there also. So long as these *pāpa-diṭṭhi* etc. accompany his life-continuum, he will be termed as 'One bound for Hell,' 'Evil-

* Vibhanga has been translated as ' Distinctions' 'Classifications ' ' Distribution '. The late Venerable Nyanatiloka Mahāthera in his ' Guide through the Abhidhamma Pitaka says: ' By reason of its first three treatises, Vibhanga, in a certain measure, is supplementary to Dhammasangani and, at the same time, a foundation to the Dhātu-Kathā (two other books of the Abhidhamma Piṭaka). Those three reatises are entirely devoted to an exhaustive investigation of three categories of the highest importance or a real understanding of Buddhist Philosophy.'

doer'. 'Inhabitant of *kanha*-plane' and 'Inhabitant of *andhabāla*-plane'. Once this *attādiṭṭhi* ceases, all these three will be extinguished along with all kinds of evils.

Those beings who cannot eradicate *attā-diṭṭhi* will become heirs of *pāpa-diṭṭhi*. In what manner? Because a being who professes *attā-diṭṭhi* (Personality-belief) cannot get rid of these untold and uncountable *pāpa-diṭṭhi*, etc. which he has been holding for many world-cycles and existences in the round of rebirths.

Although beings whose life-continua are accompanied by *attā-diṭṭhi* are reborn in the Sphere of Neither-Perception-Nor-Non-perception, these *pāpa-diṭṭhi* etc. will give them appropriate resultant effects and undoubtedly drag them to the lower worlds.

So long as beings cannot dispel this *attā-diṭṭhi*, they will have to become the victims of these *pāpa-diṭṭhis* etc. in their future existences.

And in whichever future existence they may arise, they will profess all kinds of Wrong Views that may arise, perform all sorts of 'Evil Conduct' they may have opportunity to do, and commit such weighty kammas as matricide etc.

In the present life also, those who profess *attā-diṭṭhi* will generally have a tendency to profess Wrong Views, entertaining evil mental factors and do evil deeds.

(*c*) *How Issaranimmāna View arises due to attā*

It is true that *Issaranimmāna* View comes into existence on account of this *attā-diṭṭhi*. On account of this *attā-diṭṭhi* the Great Brahmā who does not know whence he came from and when he will fall from that Brahmā plane thinks himself to be permanent, immutable, eternal, not subject to change and remain as something eternal. He 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 all that are to be." Occasionally he makes his appearance in the planes of the Brahmās who have shorter spans of life and says: "I am permanent; I am Almighty; I create you all".

When those Brahmās hear him say those words, they believe in him and thus become the holders of this View. Not to say of those beings who are reborn in the planes of Devas and the world of men.

(Those who maintain this *Issaranimmāna* View regard him as their Creator God. Conditioned on the words spoken by that Great Brahmā, this View came into existence in this world).

(*d*) *No real happiness due to attā*

So long as one is not able to get rid of *attā-diṭṭhi*, although he may become a Great Brahmā who declares himself to be a Creator God, he will not be able to get out of the entanglement of *pāpa-diṭṭhi* etc. that had already arisen in his life-continuum in the past existence, that arise in the present existence and also that will exist in his future births also; and he will surely be reborn in the Lower Worlds in his future births.

They are thus the mere inhabitants of *kaṇha-plane*, just as fishes and turtles inhabit the great ocean. As they do not possess 'Eyes of Wisdom', they are the inhabitants of *andhabāla* plane.

Those beings who are reborn at present in the lower worlds due to their past unwholesome kammas, anyone amongst them, may, in a future existence, become a Great Brahmā who declares himself as Almighty God, when his past wholesome kammas ripen. Thus it should be borne in mind that, if *attā-diṭṭhi* lies latent in the life-continua of beings, they will not be able to find happiness while wandering in the Round of Rebirths, and will not be able to find an escape from the *saṁsāra* (Round of Rebirths).

14. Benefits Derived from the Total Destruction of Attā-Diṭṭhi

(*a*) *No more rebirth in Hell*

When the beings are able to eradicate *attā-diṭṭhi* which is the root-cause of *papā-diṭṭhi* etc., these mental phenomena which had accompanied their life-continua in the past, accompany in the present, and would accompany the life-continua of the beings in future existences, will be totally destroyed.

They then become the heirs of the wholesome volitional actions done by them in the past existence, which are being done in the present existence, and would be done by them in the future existence. Once the beings have expelled *attā-diṭṭhi*, all Wrong Views, evil mental factors and evil kammas which would lead them to the Lower Worlds will disappear along with *attā-diṭṭhi*. They will no more be

reborn in the lower worlds, and will be out of the grip of the lower worlds in their future existences. As they will be doing no more evil actions, they will forever be free from all evil.

(*b*) *Attainment of Nibbāna*

The Full Extinction of Defilements including *pāpa-diṭṭhi* etc. and the total extinction of Evil kammas with the groups of existence still remaining is called *Sa-upādisesā-nibbāna* or the *Supramundane* Sphere or the Sphere of the Holy Ones.

(*c*) *No more death*

Sa-upadisesa-nibbāna—the state of the Extinction of Defilements such as *pāpa-diṭṭh* etc., with the groups of existence still remaining, never gets spoiled, destroyed or deteriorates in the world-cycles to come. This *state* is permanent and eternal; it never changes; it never decays; it does not dissolve; and it does not disappear. This state has no 'dissolving moment', and so it is called *Amata*.

(*d*) *Unoriginatedness*

Those who have attained such state of Extinction of the Defilements and the root-cause—*attā-diṭṭhi*, will find that this state of Extinction is never destroyed in the future. *Pāpa-diṭṭhi* etc. cannot arise in their minds again. The state of their total abstinence from doing Evil that would lead them to the Lower Worlds will never be destroyed, nor will it decay. They will no more be reborn.

This state of the Extinction of Defilements being *Amata-dhātu* (the state where there is no more death or rebirth), it is called *Asankhāta-dhatu* (the Uncreated; the Unoriginated; *Nibbāna*).

(*e*) *Planes in which Sotapannas are to arise*

Since the time *attā-diṭṭhi* is extinguished in the minds of those people who have attained *Sa-upādisesa-nibbāna*, they have passed the stage of *puthujjanas* (worldlings) and are no more within the sphere of worldlings. They begin to exist in the plane of Holy Ones and become the inhabitants of that plane. As they have passed the mundane stage, they are in the Supramundane sphere and become the inhabitants of that sphere.

These people who have eradicated *attā-diṭṭhi* will pass amongst heavenly and human beings only at most seven times more through the Round of Rebirths and finally attain *Nibbāna*.

(**Note** — This refers to *Sotapannas*)

However, there is no number-limit for some of these people who are reborn or who are to pass amongst the Brahmās, because they have become *uddhāgāmi-puggalā* (beings who will pass through higher stages).

They may pass amongst the Brahmās for hundreds, thousands and hundreds of thousands of existences and world-cycles; but they will never be reborn in the Lower Worlds, nor will they pass amongst *Devas* and men.

Conditioned by their past and present wholesome kammas, these Holy Ones will fare-on in the Happy Course of Existence. In the future also they will only perform wholesome volitional actions and never dream of performing unwholesome volitional actions. *Attā-diṭṭhi* which is the root-cause of *pāpa-diṭṭhi*, *pāpa-dhamma* and *pāpa-kamma* have been totally extinguished by them.

These people who have dispelled *attā-diṭṭhi* become the heirs of their present kammas. They possess wholesome kammas which will lead them to the Happy Course of Existence and are bound for that Course only. As they are endowed with exalted *Dhammas*, they become exalted Ones. As they exist in the sphere where wholesome and pure kammas abound, they become inhabitants of that sphere. As they possess the 'Eye of Wisdom' by means of which they can realize the Four Noble Truths, they are Noble Ones. In whichever existence they may wander in the future, they will be endowed with *ariyapaññā* (Wisdom pertaining to the Holy Ones) they are

ariyas (Noble Ones). As they pass the stage of those *puthujjanas* who are not able to dispel *attā-diṭṭhi*, they become *ariyas* the inhabitants of the Supramundane sphere'.

During the lifetime of the Omniscient Buddha, in Sāvatthi, Banares, Vesālī, Rājagaha, there were many householders who, after having dispelled *attā-diṭṭhi* became *Sotapannas*.

It is said that Sanankumāra, King of Brahmas once revealed that there had been a countless number of Holy Ones.

Those people who became Sotāpannas during the lifetime of the Buddha are now conspicuously existing in the six Deva planes. These *Sotāpannas*, being *uddhamsota-puggalā* (persons who are going upwards in the stream of life) will never be reborn in a Lower plane.

In the ten thousand universes within the *Jāti-khetta* (Realm of Rebirth), there are decillions and decillions, an incalculable number, of *Cātumahārājika Devas* who are *Sotāpannas*. There is also an incalculable number of *Sotapannas* in each of the five other planes of *Devas* and in the Brahmā planes, such as *Brahmaparisajjā* plane. These *Sotapannas* being *uddhagāmi-puggalā* (persons who are going upwards in the stream of life) will never be reborn in a Lower plane.

(To be Continued.)





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SATIPAṬṬHĀNA

THE HEART OF BUDDHIST MEDITATION

Bhadanta Nyanaponika Mahāthera

(Continued from previous issue)

THE THREEFOLD VALUE OF BARE ATTENTION

Bare Attention has the same threefold value as attributed earlier to the Buddha's Mind-Doctrine and to right Mindfulness, in general: it will prove a great and efficient helper in *knowing*, *shaping* and *liberating* the mind.

1. The value of Bare Attention for Knowing the Mind

Mind is the very element in and through which we live, yet it is what is most elusive and mysterious. Bare Attention, however. by first attending patiently to the basic facts of the mental processes, is capable of shedding light on mind's mysterious darkness. and of obtaining a firm hold on its elusive flow. The systematic practice of Mindfulness, starting with Bare Attention, will furnish all that knowledge about the mind which is essential for practical purposes, *i.e.* for the mastery , the development and the final liberation of mind. But even beyond that intrinsically practical scope of the Satipaṭṭhāna method; when once clear awareness and comprehension have been firmly established in a limited, but vital, sector of the mind's expanse, the light will gradually and naturally spread, and will reach even distant and obscure corners of the mind's realm which hitherto had been inaccessible. This will mainly be due to the fact that the *instrument* of that search for knowledge will have undergone a radical change; the searching mind itself will have gained in lucidity and penetrative strength.

'Only things well examined by Mindfulness can be understood by Wisdom, but not confused ones' (Comy. to Sutta Nipāta). A specimen of research that is to be examined with the help of a microscope, has first to be carefully prepared, cleaned, freed from extraneous matter, and firmly kept under the lens. In a similar way, the 'bare object' to be examined by wisdom, is prepared by Bare Attention. It cleans the object of investigation from the impurities of prejudice and passion; it frees it from alien admixtures and points of view not pertaining to it; it holds it firmly before the Eye of Wisdom, by slowing down the transition from the receptive to the active phase of the perceptual or cognitive process, thus giving a vastly improved chance for close and dispassionate investigation.

This preliminary work of Bare Attention is of importance not only for the analytic, *i.e.* the dissecting and discriminating function of mind by which the elements of the object's make-up are revealed. It is also of great assistance to the equally important synthesis, *i.e.* for finding out the object's connections with, and relations to other things, its interaction with them, its conditioned and conditioning nature. Many of these will escape notice if there is not a sufficiently long period of Bare Attention. As a maxim of great importance and of varied application, also to practical matters, it should always be kept in mind that the relations between things can be reliably ascertained only if first the single members of that relationship have been carefully examined in their various aspects which are pointers to diverse connections. Insufficient analytical preparation is a frequent source of error in the synthetic part of philosophical systems and scientific theories. It is just this preparation that is carefully attended to and remedied, by the method of Bare Attention. Its consequences upon the spiritual practice that concerns us here have been mentioned before and will become still clearer in the following pages.

Bare Attention first allows things to speak for themselves, without interruption by final verdicts pronounced too hastily. Bare Attention gives them a chance to finish their speaking, and one will thus get to learn that, in fact, they have much to say about themselves, which formerly was mostly ignored by rashness or was drowned in the inner and outer noise in which ordinary man normally lives. Because Bare Attention sees things without the narrowing and levelling effect of habitual judgments, it sees them ever anew, as if for the first time; therefore it will happen with progressive frequency that things will

have something new and worth while to reveal. Patient pausing in such an attitude of Bare Attention will open wide horizons to one's understanding, obtaining thus, in a seemingly effortless way, results which were denied to the strained efforts of an impatient intellect. Owing to a rash or habitual limiting, labelling, misjudging and mishandling of things, important sources of knowledge often remain closed. Western humanity, in particular, will have to learn from the East to keep the mind longer and more frequently in a receptive, but keenly observing, state—a mental attitude which is cultivated by the scientist and the research worker, but should increasingly become common property. This attitude of Bare Attention will, by persistent practice, prove to be a rich source of knowledge and inspiration.

What are now, in particular, the results, in terms of knowledge, obtainable through Bare Attention ? We shall mention here only a few of them which are of primary importance. It must be left to one's own 'travel experience' on the Way of Mindfulness, to vindicate, elaborate, and supplement what is said here in brief.

It has already been said, and is now repeated on account of its fundamental importance: in the light of Bare Attention, the seemingly uniform act of perception will, with increasing clarity, appear as a sequence of numerous and differentiated single phases, following each other in quick succession. This basic observation will gradually unfold its inherent wealth of single facts and their far-reaching implications. It will prove to be a truly scientific observation, in the literal meaning of the word, *i.e.*, 'knowledge-yielding' (C.J.Ducasse). It will show, *e.g.*, the basic differentiation of the perceptual process: the presentation of the comparatively bare sense data,* and the subsequent phase of interpreting and evaluating them. This is ancient psychological knowledge to the Buddhist, going back to the Discourses of the Master himself, and elaborated in later books and commentaries of the Abhidhamma. This distinction between the 'bare facts of the case' and the attitude to them, has, apart from its scientific ('knowledge-yielding') import, also a far-reaching practical significance: it locates the earliest, *i.e.*, the most promising point where we can determine the further development of the given situation as far as it depends on our attitude towards it. The consideration of that aspect, however, belongs to the following chapter on Mind-shaping.

When practising Bare Attention, the first powerful impact on the observer's mind will probably be the direct confrontation with the ever-present fact of Change. In terms of the Dhamma, it is the first of the three Characteristics, or Signata, of Life: Impermanence (*anicca*). The incessant sequence of individual births and deaths of the events observed by Bare Attention, will become an experience of growing force, and will have decisive consequences on the meditative progress. From that same experience of momentary change, the direct awareness of the two other Characteristics of Existence will emerge in due course, *i.e.*, of Ill (Suffering, Insufficiency; *dukkha*) and Impersonality (*anicca*).

Though the fact of Change is commonly admitted, at least to a certain extent people in ordinary life will generally become conscious of it only when it challenges them fairly vehemently, in either a pleasant or, mostly, an unpleasant way. The practice of Bare Attention, however, will bring it forcibly home that Change is always with us; that even in a minute fraction of time, the frequency of occurring changes is beyond our ken. Probably for the first time, it will strike us — not only intellectually, but touching our whole being— in what kind of a world we are actually living. Coming face to face with Change, as experienced vividly in our own body and mind, we have now started 'to see things as they really are'. And this refers particularly to the 'things of the mind'. Mind cannot be understood without knowing it as a flux and remaining aware of that fact in all investigations devoted to the knowledge of mind. To show the fact as well as the nature of Change in mental processes is, therefore, a fundamental contribution of the practice of Bare Attention to mind-knowledge. The fact of change will contribute to it in a negative way, by excluding any static view of mind, assuming permanent entities, fixed qualities, etc. The insight into the nature of Change will be a contribution in a positive way, by supplying a wealth of detailed information on the dynamic nature of the mental processes.

In the light of Bare Attention focussed on sense perception, the distinctive character of

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* The reservation' '*comparatively* bare', has been added because according to the penetrative scrutiny of the Abhidhamma, even the earliest stage of bare presentation of sense data carries a subtle flavour from earlier similay impressionsi.

material and mental processes, their interrelation and alternating occurrence as well as the basic 'objectifying' function of mind will gain in clarity.

In speaking here of 'objectifying' (*i.e.*, having as object, taking as object), and of material and mental processes, we do so just for our practical purpose of analysis. These terms are not meant to express our advocating a dualism of subject object and mind matter. Nor do we side with any monism of Mind only or Matter only. The Buddha's Middle Teaching of Dependent Origination (*paṭicca-samuppāda*) transcends all these concepts of monism, pluralism, and dualism. In a world of conditionality, relativity and flux, as directly experienced in the practice of Bare Attention, those rigid notions will soon appear as quite incongruous.

These latter casual remarks of ours point to another contribution to mind-knowledge of a more theoretical character concerning those aforementioned age-old philosophical attitudes which arise from false factual premises, with vast theoretical superstructures framed to fit those premises. But we are not directly concerned with these problems here. In our context we need only point out that common experience as well as penetrative scrutiny show us differentiations in the process and the contents of cognition which are sufficiently strong to justify our pragmatic use of the traditional pairs of terms, subject object, and mind matter.

After the practice of Bare Attention has resulted in a certain width and depth of experience in its dealings with mental events, it will become an immediate certainty to the meditator that mind is nothing beyond its cognizing function. Nowhere, behind or within that function, can any individual agent or abiding entity be detected. By way of one's own direct experience, one will thus have arrived at the great truth of No-soul or Impersonality (*anattā;* Skr. anātma), showing that all existence is void of an abiding personality (self, soul, over-self, etc.) or an abiding substance of any description. Also to modern psychology that unique and revolutionary teaching of *anattā* may likewise become 'knowledge-yielding' in a high degree, through its strong impact on the root and various branches of the science of the mind. These implications will be evident to the student of that field of knowledge, and cannot be illustrated here. In calling the *anattā* doctrine unique, we wanted to distinguish it from what is known in the West as a 'psychology without psyche' which is mostly of a materialistic hue, and which, with a deprecative undertone, is sometimes called 'soul-less'. Buddhist psychology, however, is not materialistic in either the philosophical or in the ethical sense of the word. The true ethical and philosophical significance of the No-self doctrine, and also its 'emotional tone', can be fully understood only in the context of the entire Buddhist doctrine, and not in isolation. We shall have occasion to return to that subject.

Bare Attention will, in addition, supply surprising as well as helpful information about the working of one's own mind: the mechanism of one's passions and emotions, the reliability of one's reasoning power, one's true and pretended motives, etc. Clear light will fall on one's weak and strong points as well, and of some of them one will become aware for the first time.

This method of Bare Attention, so helpful to mind-knowledge and, through it, to world-knowledge, tallies with the procedure and attitude of the true scientist and scholar: clear definition of subject matter and terms; unprejudiced receptivity for the instruction that comes out of the things themselves; exclusion, or at least reduction, of the subject factor in judgment; deferring of judgment until a careful examination of facts has been made. This genuine spirit of the research worker, manifested in the attitude of Bare Attention, will always unite the Buddha-Dhamma with true science, though not necessarily with all the theories of the day. But the purpose of the Buddha-Dhamma is not the same as that of secular science which limits itself to the discovery and explanation of facts. The Buddha's mind-doctrine, however, is not restricted to a theoretical *knowledge* of the mind, but it aims at the *shaping* of mind, and, through it, of life. In that object, however, it meets with that branch of modern psychology which is devoted to the practical application of theoretical mind-knowledge.

2. The value of Bare Attention for Shaping the Mind

The greater part of man-made suffering in the world comes, not so much from deliberate wickedness, as from ignorance, heedlessness, thoughtlessness, rashness and lack of self-control. Very often a single moment of mindfulness or wise reflection, would have

prevented a far-reaching sequence of misery or guilt. By *pausing* before action, in a habitual attitude of Bare Attention, one will be able to seize that decisive but brief moment when mind has not yet settled upon a definite course of action or a definite attitude, but is still open to receive skilful directions. The next moment may change the situation fully, giving final supremacy to tainted impulses and misjudgments from within or false influences from without. Bare Attention slows down, or even stops, the transition from thought to action, allowing more time for coming to a mature decision. Such slowing down is of vital importance as long as unprofitable, harmful or evil words and deeds possess an all too strong spontaneity of occurrence, *i.e.*, as long as they appear as immediate reactions to events or thoughts, without giving to the 'inner brakes' of wisdom, self-control and common sense a chance to operate. Acquiring the habit of 'slowing down' will prove an effective weapon against rashness in words and deeds. By learning, through Bare Attention, to pause, to slow down and to stop, the plasticity and receptivity of the mind will grow considerably, because reactions of an undesirable nature will no longer occur automatically, with the frequency as before. When the supremacy of these habitual reactions which are so often left unopposed and unquestioned, is regularly challenged, they will gradually lose their power.

Bare Attention will also allow us time for the reflection whether, in a given situation, activity by deed, word, or mental application is necessary or advisable at all. There is often too great an inclination for unnecessary interference, and this becomes another avoidable cause of much suffering and superfluous entanglement. When acquainted with the peace of mind bestowed by the attitude of Bare Attention, one will be less tempted to rush into action or to interfere in other people's affairs. If, in that way, complications and conflicts of all kinds are lessened, the endeavour to *shape* the mind will meet with less resistance.

In regard to these two points mentioned last ('rashness' and 'interference'), the practical advice is in brief: to look well before leaping, to give the mind a chance to take a longer and larger view of things, to curb the urge for 'action at any cost'.

Bare Attention is concerned only with the *present*. It teaches what so many have forgotten: *to live with full awareness in the Here and Now*. It teaches us to *face* the present without trying to escape into the past or the future. Past and future are, for average consciousness, not objects of observation, but of reflection. And, in ordinary life, the past and the future are taken but rarely as objects of truly *wise* reflection, but are mostly just objects of day-dreaming and vain imaginings which are main foes of Right Mindfulness, Right Understanding and Right Action as well. Bare Attention, keeping faithfully to its post of observation, watches calmly and without attachment the unceasing march of time: it waits quietly for the things of the future to appear before its eyes, thus to turn into present objects and to vanish again into the past. How much energy has been wasted by useless thoughts of the past: by longing idly for bygone days, by vain regrets and repentance, and by the senseless and garrulous repetition, in word or thought, of all the banalities of the past! Of equal futility is much of the thought given to the future: vain hopes, fantastic plans and empty dreams, ungrounded fears and useless worries. All this is again a cause of avoidable sorrow and disappointment which can be eliminated by Bare Attention.

Right Mindfulness recovers for man the lost pearl of his freedom, snatching it from the jaws of the dragon Time. Right Mindfulness cuts man loose from the fetters of the past which he foolishly tries even to reinforce by looking back to it too frequently, with eyes of longing, resentment or regret. Right Mindfulness stops man from chaining himself even now, through the imaginations of his fears and hopes, to anticipated events of the future. Thus Right Mindfulness restores to man a freedom that is to be found only in the present.

Thoughts of the past and the future are the main material of *day-dreaming* which by its tough and sticky substance of endlessly repetitive character crowds the narrow space of present consciousness, giving no chance for its shaping, and making it, in fact, still more shapeless and slack. These futile day-dreams are chief obstacles to concentration. A sure way to exclude them is to turn the mind resolutely to the bare observation of any object close at hand, whenever there is no necessity or impulse for any particular purposive thought or action, and when, consequently, a mental vacuum is threatening that, other-wise, is quickly invaded by day-dreams. If they have entered already, one need only make these day-dreams themselves

objects of close observation in order to deprive them of their mind-diluting power, and finally disperse them. This is an example of effective method of 'transforming *disturbances* of meditation into *objects* of meditation' which will be treated later.

Bare Attention brings order into the untidy corners of the mind. It shows up the numerous vague and fragmentary perceptions, unfinished lines of thought, confused ideas, stifled emotions, etc., which are daily passing through the mind. Taken singly, these vain consumers of mental activity are weak and powerless, but by their accumulation they will gradually impair the efficiency of mental functions. Since these thought-fragments are mostly allowed to sink into subconsciousness without being properly attended to, they will naturally affect the basic structure of character, dispositions, and tendencies. They will gradually reduce the range and lucidity of consciousness in general, as well as its plasticity, *i.e.* its capacity of being shaped, transformed, and developed.

The unflattering self-knowledge gathered, through introspective Bare Attention, about the squalid and disreputable quarters of our own mind, will rouse an inner resistance to a state of affairs where clarity and order are turned into untidiness, and the precious metal of the mind into dross. By the pressure of that repugnance the earnest application to the practice of the Way of Mindfulness will increase, and the excessive squandering of mental energy will gradually come under control. It is the automatic 'tidying' function of Bare Attention that serves here for Shaping of Mind.

Bare Attention directed toward our own mind will supply that candid information about it which is indispensable for success in its shaping. By turning full attention to our thoughts as they arise, we shall get a better knowledge of our weak and our strong points, *i.e.* of our deficiencies, and our capacities. Self-deception about the former and ignorace of the latter make self-education impossible.

By the skill attained through Bare Attention to call bad or harmful things at once by their true names, one will take the first step toward their elimination. If one is clearly aware, *e.g.* in the Contemplation on the State of Mind. 'There is a lustful thought', or, in the Contemplation on Mental Contents: 'In me is now the Hindrance of Agitation', this simple habit of making such express statements will produce an inner resistance to those qualities which will make itself felt increasingly. This dispassionate and brief form of mere 'registering' will often prove more effective than a mustering of will, emotion or reason, which frequently only provokes antagonistic forces of the mind to stiffer resistance.

Our positive qualities, too, will of course be focussed more clearly, and those which are either weak or not duly noticed will get their chance, and develop into full bloom and fruition. Untapped resources of energy and knowledge will come into the open, and capacites will be revealed which were hitherto unknown to oneself. All this will strengthen the self-confidence which is so important for inner progress.

In these and other ways the simple and non-coercive method of Bare Attention proves a most efficacious helper in *Shaping the mind.*

3. The value of Bare Attention for Liberating the Mind

The suggestion is proffered to the reader that he may try, at first for few test days, to keep as well as he can to an attitude of Bare Attention toward people, inanimate environment, and toward the various happenings of the day. By doing so one will feel at once how much more harmoniously such days are passing compared with those when one gave in to the slightest stimulus for interfering by deed, word, emotion or thought. As if protected by an invisible armour against the banalities and importunities of the outer world, one will walk through such days serenely and content, with an exhilarating feeling of ease and freedom. It is as if, from the unpleasant closeness of a hustling and noisy crowd, one has escaped to the silence and seclusion of a hill top, and, with a sigh of relief, is looking down on the noise and bustle below. It is the peace and happiness of detachment which will thus be experienced. By stepping back, thus, from things and men, one's attitude toward them will even become friendlier, because those tensions will be lacking which so often arise from interfering, desire, aversion, or other forms of self-reference. Life will become a good deal easier, and one's inner and outer world more spacious. In addition, we shall notice that the world goes on quite well without our earlier amount of intervention, and that we

ourselves are all the better for such a restraint. How many entanglements will be avoided, and how many problems will solve themselves without our contribution! Hereby Bare Attention shows visibly the benefit of abstaining from kammic action, be it good or evil, *i.e.* from a world-building, sorrow-creating activity. Bare Attention schools us in the art of letting go, weans us from busyness and from habitual interfering.

The inner distance from things, men, and from ourselves, as obtained temporarily and partially by Bare Attention, shows us, by our own experience, the possibility of finally winning *perfect* detachment and the happiness resulting from it. It bestows upon us the confidence that such temporary stepping *aside* may well become one day a complete stepping ***out*** of this world of suffering, It gives a kind of foretaste, or at least an idea, of the highest liberty, the 'holiness during life-time' (*diṭṭhadhamma-nibbāna*) that has been alluded to by the words: '*In* the world, but not *of* the world '.

For achieving that highest, and final, liberation of mind, Bare Attention forges the principal tool, — that highest penetration of truth which is called, in the Dhamma, *Insight* (*vipassanā*). This ,and only this, is the ultimate purpose of the method described here, and it is the highest form of its mind-liberating function.

Insight is the direct and penetrative realisation of the Three Characteristics of Existence, *i.e.* Impermanence, Suffering, and Impersonality. It is not a mere intellectual appreciation or conceptual knowledge of these truths, but an indubitable and unshakable personal experience of them, obtained, matured, through repeated meditative confrontation with the facts underlying those truths. Insight belongs to that type of life-transforming knowledge which the French thinker Guyeau had in mind when saying: 'If one knows but does not act accordingly, one knows imperfectly'. It is the intrinsic nature of Insight that it produces a growing detachment and an increasing freedom from craving, culminating in the final deliverance of the mind from all that causes its enslavement to the world of suffering.

That direct confrontation with actuality, which is to mature into Insight, is obtained by the practice of Bare Attention, and of *Satipaṭṭhāna* in general. Its methodical development will be described in the concluding part of the book. But even its casual application in routine life will show its liberating influence on mind, and, if persistingly applied, it will create a mental background helpful to the strict and systematic practice.

It is the nature of Insight to be free from Desire, Aversion and Delusion, and to see clearly all things of the inner and outer world as 'bare phenomena' (*suddha-dhamma*), *i.e.* as impersonal processes. Just that is characteristic also of the attitude of Bare Attention, and therefore the practice of it will make for a gradual acclimatization to the high altitudes of perfect Insight and final Deliverance.

This high goal of perfect detachment and insight may still be very distant to the beginner on the Path, but owing to his own kindred experiences during the practice of Bare Attention it will not be completely foreign to him. To such a disciple the goal will have even now, a certain intimate familiarity and thereby a positive power of attraction which it could not possess if it had remained to him a mere abstract notion without anything corresponding to it in his own inner experience. To him who has entered the Way of Mindfulness, the goal will appear like the contours of a high mountain range at the distant horizon, and these outlines gradually assume a friendly familiarity for the wanderer who gazes at them while plodding his toilsome way that is still so far from these exalted summits. Though the chief attention of the pilgrim must needs be given to the often dull piece of road under his feet, to the various obstacles and confusing turns of his path, it will be of no small importance that, from time to time, his eyes turn to the summits of his goal as they appear on the horizon of his experience. They will keep before the eyes of his mind the true direction of his journey,• helping him to retrace his steps when he has gone astray. They will give new vigour to his tired feet, new courage to his mind, and hope which often might fail him were the sight of the mountains always blocked, or if he had only heard or read about them. They will also remind him not to forget, with all the 'little joys on the way', the glory of those summits waiting for him on the horizon.

Clear Comprehension

The receptive and detached attitude of Bare Attention can and should certainly

occupy far greater room in our mental life than it usually does, and therefore it has received here such a detailed treatment. But this should not make us forget the fact that Bare Attention can generally be maintained only during a limited time of ordinary life, apart from periods expressly given to its practice. Every hour of the day demands some activity by deed, word or thought. First there are the numerous demands for bodily activity or movement, be it only that a change of posture becomes necessary. We have also again and again to abandon the protection and self-sufficiency of silence, and enter into relationship with others through speech. And the mind too cannot avoid defining its position, to itself and to the outer world, and issuing orders for action, innumerable times during the day. Mind has to choose, to decide and to judge.

It is Clear Comprehension (*sampajañña*), the second aspect of Right Mindfulness, which is concerned with that greater part of our life, the active one. It is one of the aims of the practice of Satipaṭṭhāna that Clear Comprehension should gradually become the regulative force of all our activities, bodily, verbal and mental. Its task is to make them purposeful and efficient, accordant with actuality, with our ideals and with the highest level of our understanding. The term 'Clear Comprehension' should be understood to mean that to the *clarity* of bare mindfulness is added the full *comprehension* of purpose and of actuality, internal and external, or, in other words: Clear *Comprehension* is right knowledge (*ñāṇa*) or wisdom (*paññā*) based on right attentiveness (*sati*).

Though the Discourse itself speaks only of clearly comprehending action and speech, and consequently deals with Clear Comprehension in the section on the Contemplation of the Body, it goes without saying that also thinking, the third 'door of action', has to be brought under the control of Clear Comprehension.

The four Kinds of clear Comprehension

Buddhist tradition as embodied in the commentaries to the Buddha's Discourses, distinguishes four kinds of Clear Comprehension: (1) the Clear Comprehension of Purpose (*sātthaka-sampajañña*), (2) the Clear Comprehension of Suitability (*sappāyasampajañña*), (3) the Clear Comprehension of the Domain of Meditation (*gocara-sampajañña*) (4) the Clear Comprehension of Reality (lit. of Non-delusion) (*asammoha-sampajañña*).

1. Clear Comperhension of Purpose

This first kind of Clear Comprehension enjoins that, before acting, one should always question oneself whether the intended activity is really in accordance with one's purpose, aims or ideals, *i.e.* whether it is truly purposeful in the narrower practical sense as well as in view of the ideal. The timely pausing for putting that question—if this is not already customary with the practiser—, will have to be learned through the training in Bare Attention.

Some may think that there is no need to make purposeful action a special subject of their study or training, because they believe that, as 'rational beings', they naturally act 'rationally', *i.e.* purposefully. But quite apart from the *ultimate* purpose of the Way of Mindfulness, it will certainly be admitted that man does not always behave rationally at all; not even when the purpose he has in mind is quite narrow and thoroughly selfish and materialistic. Man often forgets about his purposes, programmes and principles, neglecting even his most obvious advantage and all this not only through rashness or passion, but even on account of quite casual whims, childish curiosity or lazy indolence. For these, or other secondary reasons, people are often deflected into directions that are quite other then their proper aims in life and their true interests.

Under the impact of the innumerable impressions crowding upon man from the world of outer and inner multiplicity (*papañca*), an occasional deviation from the general direction of one's life is certainly understandable, and, to a certain extent, even unavoidable for the most of us. All the more does it become necessary to limit such deviations to the very minimum, and to strive for their complete elimination which however is realised only in the perfect Mindness of the Saint (Arahat). But these deviations from the straight path of purposeful living cannot be excluded, or even considerably reduced, by an enforced subordination to the dictatorial commands of dry reasoning or moralizing. The emotional side in man for which such whimsical deviations or escapades are often an outlet or a kind of protest, would soon revolt and even retaliate by some demonstrative irrationality of behaviour. In order to achieve a 'peaceful

penetration' of the irrational regions of mind, and to win them over for willing participation in the realization of clearly comprehended purpose, work has again to 'start at the beginning': on the broad foundation of Bare Attention. By the simple, non-coercive and harmonizing methods of that practice, the tension-creating forces within the mind which obstruct purposeful activity, will gradually be absorbed into the main current of one's aims and ideals. A purposeful co-ordination of the various tendencies and needs of the human mind, and of the numerous human activities, will be achieved only through a systematic, but organic and natural extension of conscious control, or self-mastery. Only in such a way can an increasing balance of the emotions and a general harmony and stability of character result,— to which finally all waywardness, all arbitrariness, down to the 'demonstrative irrationality' of behaviour and self-destructive tendencies, will become fundamentally alien. The safe basis of such a self-mastery, *i.e.* of sense-control and mind-control, is the non-coercive method of Bare Attention. By strengthening the habit 'to stop and think', it gives to Clear Comprehension of Purpose an increased chance of coming into operation, and by its presentation of undistorted facts, it provides for Clear Comprehension the reliable material for making its decisions.

It may happen, and cause deep regrets afterwards, that a high ideal, or an important purpose that was forgotten or temporarily pushed aside for the sake of a passing whim or fancy, becomes, before being taken up again, completely unattainable owing to a changed *external* situation caused by oneself, through just these incidental excursions. The ideal, or purpose, may likewise become unattainable owing to an *inner* change in the individual himself, caused by the same behaviour. If one habitually yields to all whims, or allows oneself too easily to be deflected from one's purpose, then such qualities as energy, endurance, concentration, loyalty etc. will gradually be undermined and weakened to such an extent that they become insufficient for achieving that original purpose, or even for truly appreciating it any longer. In that, unheeded by the person concerned, his ideals, religious convictions and even his ordinary purposes and ambitions, are turned to empty shells which he still carries along with him, solely through habit.

These remarks may suffice to show that urgent necessity for a strengthening of purpose in action, and for extending its orbit. This is done by the constant presence of Clear Comprehension of Purpose. It has the *negative* function of counteracting the desultoriness, aimlessness and wastefulness of an inordinately great part of human activity, in deeds, words and thoughts. Its *positive* function is to concentrate the dispersed energy of man, to render it a fit tool for the task of winning mastery over life. In this way, Clear Comprehension makes for the formation of a strong inner centre in one's character, powerful enough to co-ordinate gradually all one's activities. Again, Clear Comprehension of Purpose strengthens *mind's leadership* by giving to it skilful and determined *initiative* in cases where mind used to yield passively or react automatically to pressure from within and without . It also takes care of wise *selection* and *limitation* in man's activity, which is necessitated by the confusing multitude of impressions, interests, demands, etc., with which we are faced in life. Strong purposefulness will not easily be diverted by them.

The proper aim of the *initiative*, and the truly befitting governing principle of that *selection*, is *growth in the Dhamma* (*dhammato vuddhi*), *i.e.* increase in the understanding, and progress in the practice, of the liberating doctrine of the Buddha. This is, according to the Teachers of old, the true purpose meant in that first kind of Clear Comprehension. If once the Truth of Suffering has been understood in its full gravity, progress on the Path leading to the Extinction of that Suffering will actually become the most pressing need, the only true and worthy purpose of man's life.

2. Clear Comprehension of Suitability

The Clear Comprehension of the Suitability of an action under given circumstances gives due consideration to the fact that it is not always in our power to decide upon that course of action which is the most purposeful and the most desirable one, but that our selection (spoken of before) is often restricted by circumstances or by the limitations of our own capacities. This second kind of Clear Comprehension teaches the Art of the Practicable, the adaptation to the conditions of time, place and individual character. It restrains the blind impetuosity and wilfulness of man's wishes or desires, aims or ideals. It will save many unnecessary failures which man, in his disappointment or discouragement, often blames on the purpose or the

ideal itself, instead of attributing it to his own wrong procedure. Clear Comprehension of Suitability teaches the 'Skilfulness in the choice of the right means' (*upāya-kosalla*), a quality which the Buddha possessed in the highest degree and which he so admirably applied to the instruction and guidance of men.

3. Clear Comprehension of the Domain of Meditation

The first two divisions of Clear Comprehension apply also to the purely practical purposes of ordinary life, though conformity to the religious ideal (*dhamma*) is insisted upon with regard to that practical application too. Now we enter the proper domain of the Dhamma as a life-transforming force. By the *third* kind of Clear Comprehension the characteristic *methods* of mind-development used in the Dhamma are incorporated in everyday life itself; and by the *fourth* kind ('Reality') the same is done with the fundamental *tenet* of the Dhamma, *i.e.* the teaching of impersonality, or absolute fluidity of the 'individual'.

The Clear Comprehension of the Domain of Meditation is explained by the old commentators as 'Not abandoning the subject of meditation' during one's daily routine. This has to be understood in a twofold way.

(1) If a particular, *i.e.* single, subject of meditation is practised, one should try to blend it with the work or thought directly required by the day's occupations, or, expressed conversely, — the work at hand should be given a place in the framework of the meditation, as an illustration of its subject. For instance, the function of eating may easily be related to contemplations on the impermanence of the body, the four elements, conditionality, etc. Thus the two domains of meditation and ordinary life will merge,— to the benefit of both. If, as it may be in many cases, no link can be established between one's present work and one's particular meditation, or if such connection would seem too vague or artificial to be of real value, then the subject of meditation should be deliberately 'put down like goods carried in the hand' but one should not forget to take it up again as soon as the work in question has been attended to. That procedure will also count as 'not abandoning the subject of meditation'.

(2) But if one's meditative practice is all-round Mindfulness, as advocated here, there will be no need ever to lay aside the subject of meditation which, in fact, will include everything. Step by step the practice of Right Mindfulness should absorb all activities of body, speech and mind, so that ultimately the subject of meditation will never be abandoned. How far one succeeds in that, will depend on the presence of mind available at the single occasions, and on the habit-forming and growing strength of diligent practice. The aim to be aspired to by the disciple of this method is that *life* becomes one with the spiritual *practice*, and that the *practice* becomes full-blooded *life*.

The 'domain' (*gocara*) of the practice of Right Mindfulness has no rigid boundaries. It is a kingdom that constantly grows by absorbing ever new territories of life. It was in reference to this all-comprehensive domain of the Satipaṭṭhāna method, that once the Master spoke as follows: 'Which, O monks, is the monk's domain (*gocara*)*, his very own paternal place ? It is just these four Foundations of Mindfulness'.

Therefore the disciple of this method should always ask himself, in the words of Santideva:

'*How can the practice of Mindfulness be performed under these very circumstances* ?'

One who does not forget thus to question himself and also to act accordingly, may be said to possess 'Clear Comprehension of the Domain' of Right Mindfulness.

To attain to it is certainly no easy task, but the difficulties will be less if the first two kinds of Clear Comprehension have prepared the ground. By Clear Comprehension of Purpose, the mind will have acquired a certain degree of firmness and 'moulding power', needed for the absorption of ordinary life into the 'domain of practice'. On the other hand, Clear Comprehension of Suitability will have developed the complementary qualities of mental plasticity and adaptability. If in that way an approximation to the level of the meditative mind has been achieved, the entrance into the 'domain of practice' and its gradual extension will be easier.

4. Clear Comprehension of Reality

The Clear Comprehension of Reality (lit: Non-delusion) removes, through the clear

* The name of this third kind of Clear Comprehension '*gocarasampajañña*' may well have been chosen as an express reference to the well-known passage quoted above.

light of an unclouded comprehension of actuality, the deepest and most obstinate delusion in man: his belief in a self, soul, or an eternal substance of any description. This delusion, with its offspring of craving and hatred, is the true motive power of that revolving Wheel of Life and Suffering to which, like to an instrument of torture, beings are bound, and on which they are broken again and again.

'Clear Comprehension of Reality' is the clarity and presence of knowledge that in, or behind, the functions performed by the first three modes of Clear Comprehension, there is no abiding personality, self, Ego, soul, or any such substance. Here the meditator will be confronted with the strongest inner opposition, because against the greatest achievement of human thought, the *anattā* Doctrine of the Buddha, an obstinate resistance will be offered by the world-old habit of thinking and acting in terms of 'I', and 'Mine', as well as by the instinctive and powerful 'Will to live', manifesting itself as self-affirmation. The main difficulty will not be so much the theoretical grasp and approval of the *anattā* doctrine, as the patient, repeated and constant application of it to particular instances of thought and action. To help in that difficulty is the special task of the fourth, the 'undeluded', kind of Clear Comprehension; and in that task it receives the vital help of the three other modes. Only by training oneself again and again in viewing the presently arisen thoughts and feelings as mere impersonal processes, can the power of deep-rooted, ego-centric thought-habits and egotistic instincts be broken up, reduced, and finally eliminated.

Here, as a brief excursion, a few words on the 'emotional tone' of the truth of Impersonality will be appropriate, since it is misjudged so often. The discernment of the fact of Impersonality, by reflection or as the result of the methodical practice of Bare Attention, is, in itself, certainly as unemotional and sober as the attitude of the scientist. But, except in the saint (Arahat) of perfect equipoise, emotional repercussions may well arise, as they also may arise in connection with irrefutable results of scientific research. These emotional repercussions of the insight into Impersonality are, however, not restricted to a single note, and certainly not to the disconsolate and plaintive one implied in the deprecating word 'soulless'. The 'emotional tone' will vary according to the angle of observation and the stage of the observer's inner development; it will reach its *finale* in the undisturbed rhythm of the saint's serenity. In the actual, and not merely conceptual, confrontation with the fact of Impersonality, as afforded by Bare Attention, its full gravity will certainly make itself felt strongly, in consonance with the gravity of entire existence of which it is the most significant fact. But this will not be the only emotional experience issuing from the awareness of *anattā* (Impersonality). Testimonies of ancient and modern meditators speak of moods of lofty happiness covering a wide range, from rapture and exultation to serene joy. They are expressive of the exhilaration and relief felt when the tight, vice-like grip of 'I' and 'Mine' loosens; when the tension it produces in body and mind is relaxed; when we can lift, for a while, our heads above the fierce current and whirl in which the obsessions of 'I' and 'Mine' engulf us; when there is a growing awareness that the very fact of Impersonality holds open for us the door to Liberation from ill which was sensed so poignantly in, what we called, the grave aspect of Impersonality.

The fourth kind of Clear Comprehension has yet another function to perform that is of great consequence to steady progress on the Path to Ill's extinction.

In taking up the practice of the first three modes of Clear Comprehension, the disciple has left behind the relative security and detachment of Bare Attention, and has returned to the perilous world of purposive action—action that provokes re-action from that which is acted upon. But leaving aside the re-actions, the disciple will first of all be faced by the fact that nearly every action of his drags him further into the labyrinths of the world's diffuseness (*papañca*) to which this action itself is adding its share. Action has the inherent tendency to multiply and to reproduce, to intensify and to expand itself.

The disciple will experience, even in his endeavour to practise the first three modes of Clear Comprehension, that his actions will tend to entangle him in new interests, plans, duties, aims, complications, etc. That means, he will always be exposed to the danger of losing what he has achieved in his earlier practice, or of losing *sight* of it, unless he is extremely watchful. Here, the Realistic, or Undeluded, Clear Comprehension, *i.e.* the vivid awareness of Impersonality, will

come to his assistance. '*Within* there is no self that acts, and *outside* there is no self affected by the action. If this is kept before the mind, not only in great undertakings, but also in those no less important minor activities of ordinary life, then a beneficent feeling of inner distance from one's so-called 'own' actions will develop, and a growing detachment as to any success or failure, praise or blame, resulting from such action. The action, after its purpose and suitability have been clearly established, is now performed for its own sake and in its own right. For that very reason, the apparent indifference with which the action is done will not cause any loss of energy in its performance. On the contrary, when sidelong glances at oneself, at others, or at the results, are absent, this exclusive devotion to the work itself will enhance its chances of success.

If one no longer clings to an action with one's whole heart and being, if there is no more hankering after personal success or fame, then there will be less danger of being carried away by the self-created current of one's action to ever new reaches of the *sansaric* ocean. It will also be easier to keep a certain control over the steps resulting from the first action, or when advisable, to 'break up action' and to withdraw into 'non-action', *i.e.* the peace and protection of the attitude of Bare Attention.

Action in pursuit of worldly ends, as performed by an unliberated mind, is mostly mere creation of additional bondage. To preserve, within this world of 'bondage by action' (kamma), the highest possible '*freedom in action*' is one of the particular tasks and achievements of the Clear Comprehension of Reality, in co-operation with the other three modes. The complementary 'freedom in *non*-action' or the 'freedom in letting go' is taught by Bare Attention. We have quoted previously a word of the Master to the effect that the liberated mind of a truly great, *i.e.* holy man is the result of the consummate practice of *Satipaṭṭhāna*. Now after having learned of the two kinds of Freedom bestowed by Mindfulness and clear Comprehension, we shall be in a better position to understand that saying of the liberating effect of the *Satipaṭṭhāna* practice.

In conclusion, another significant feature of the fourth mode of Clear Comprehension deserves mentioning. Through the Clear Comprehension of Reality the active part of life, too, will be permeated by the truly revolutionary thought of Impersonality (*anattā*), which is the central teaching of the Buddha and the most decisive one for the actual deliverance from suffering. Its influence should therefore not be restricted to the few hours of reflection or meditation granted to men with worldly duties. Our life is short. We cannot afford to regard the greatest part of it, devoted to the practical routine tasks, as mere dead ballast, or to treat it like a pariah caste of necessary, but despised slave labourers who are kept at a low cultural level, either intentionally or out of negligence. We cannot afford to leave that great sector of our life unused and uncontrolled, allowing most of our thouthts, emotions and activities to roam at will, so, often to our greatest harm.

Quite apart from the cardinal principle of the *Satipaṭṭhāna* method, the merging of life and spiritual practice, the brief span of our life alone makes it imperative that every moment of it, according to the opportunities it offers, and *any, even the most ordinary activity in its own way, should be utilized for the work of Liberation.* This penetration of life with liberating knowledge is undertaken by the Clear Comprehension of Reality, with special regard to the immediate experience of Impersonality.

Tibetan wisdom says:

'A system of meditation, which will produce the power of concentrating the mind upon anything whatsoever is indispensable.

An art of living, which will enable one to utilize each activity as an aid on the Path is indispensable.'*

Such a 'system of meditation' and such an art of living' is *Satipaṭṭhāna.*

Concluding remarks on the two Modes of Practice

Now, at the end of our treatment of Clear Comprehension, we have come to a feature of it, closely corresponding to that which we mentioned when concluding our exposition of Bare Attention. It is an encouraging fact that even the initial stage of earnest practice shows kinship and correspondence with the highest goal of complete detachment and freedom.

At the stage of Bare Attention, disclosing the freedom in 'non-action', we saw that the

* (From *Tibetan Yoga,* by Evans-Wentz)

temporary stepping *aside* to a vantage point of observation corresponds to the Saint's final stepping *out* from this world of suffering. At the stage of Clear Comprehension, particularly its fourth kind, the growing detachment with regard to any action, corresponds to the 'perfect act' of the Saint, which, though purposeful in itself, is completely selfless and free from any clinging. Though the world perceives it as a 'good act', it has no kammic result for the Saint, it does not lead him to any renewed existence*. An act done with Clear Comprehension is, in the degree of its detachment and in its function of reducing kammic entanglement, a certain approximation to the 'perfect act' of the Saint.

The two modes of practice, Mindfulness (Bare Attention) and Clear Comprehension, help and supplement each other. The high degree of alertness and self-control achieved in the school of Bare Attention, will make it considerably easier to guide one's deeds and words by Clear Comprehension, instead of being taken unawares by situations, carried away by passions or misled by deceptive appearances. On the other hand, Clear Comprehension makes more room, and creates a more suitable atmosphere, for Bare Attention, by the control and the quietening influence it exercises upon the world of endseeking actions and restless thought.

Bare Attention presents those carefully and dispassionately sifted facts upon which clearly comprehending action may safely base its decisions, and clearly comprehending thought its conclusions. Bare Attention eliminates the wrong concepts and false values which have been blindly tacked to the bare facts. Clear Comprehension replaces these by critically examined concepts and true values as furnished by the Dhamma.

Bare Attention heightens the susceptibility and refines the sensitivity of the human mind; Clear Comprehension guides as well as strengthens the actively shaping and creative energies. Bare Attention makes for the growth, preservation and refinement of intuition — that indispensable source of inspiration and regeneration for the world of action and rational thought. Clear Comprehension, on the other hand, as an active and activating force, works for making the mind a perfect instrument for its hard task of harmonious development and final liberation. It trains one, at the same time, for selfless work in the service of suffering humanity, by bestowing the keen eye of wisdom and the sure hand of skilfulness which are as necessary for that service as a warm heart. Clear Comprehension is capable of giving this training because it provides an excellent school in purposeful, circumspect and selfless action.

Hence *Satipaṭṭhāna*, in the entirety of both its aspects, produces in the human mind a perfect harmony of *receptivity* and *activity*. This is one of the ways in which the Middle Path of the Buddha appears in this method of Right Mindfulness.

(To be Continued)

* The states of consciousness producing the 'perfect act' of the Saint, are called, in Buddhist psychology (Abhidhamma) *kriya-javana, i.e.* the merely functional 'act-impulsions' or 'act-motives' in the mind of the Saint which haves no longer the quality of effect-producing Kamma.

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AṄGUTTARA-NIKĀYA, AṬṬHAKA NIPĀṬA, PAṬHAMA-PAṆṆĀSAKA UPOSATHA-VAGGA, SANKHITTŪPOSATHA SUTTA.

(DISCOURSE ON OBSERVING THE PRECEPTS IN BRIEF)

Thus I have heard. On one occasion the Bhagavā* was staying at Jeta's Grove in the monastery of Anāthapiṇḍika at Sāvatthi. There the Bhagavā addressed the monks. "O monks". "Yes, Lord," answered the monks to the Bhagavā.

'Monks, the observance of the Eight Precepts on Fasting Day is very fruitful, of great merit, of great splendour, and radiantly shining.

'Monks, how are they observed and kept ?

1. 'Herein, monks, a Noble disciple reflects: "All their lives Arahats desist from taking life and refrain therefrom; they lay aside stick and weapon; they are compassionate to all beings; and they look to the welfare of all beings. I, too, now, during this night and day, will desist from taking life and refrain therefrom; I will lay aside stick and weapon; I will be compassionate to all beings; and I will look to the welfare of all beings, and thus in this way, I shall follow the example of Arahats and observe this Precept". This is the first of the Precepts in which he establishes himself.

2. "All their lives Arahats desist from taking what is not given; they take only what is given; they deisre to take only what is given; they dwell with a body clean and untainted with the speck of stealing. I, too, now, during this day and night, will desist from taking what is not given; I will take only what is given; I will desire to take only what is given; I will dwell with a body clean and untainted with the speck of stealing, and thus in this way, I shall follow the example of Arahats and observe this Precept". This is the second of the Precepts in which he establishes himself.

3. "All their lives Arahats desist from living unchastely; living the chaste life, abiding apart, they refrain from sexual practices which are indulged in by the village folk. I, too, now during this night and day, will live the chaste life; abiding apart, I will refrain from the practices of the village folk, and thus following the example of Arahats I shall observe this Precept". This is the third of the Precepts in which he establishes himself.

4. "All their lives Arahats desist from telling lies and refrain therefrom; they speak the truth; they are bondsmen to truth; they speak honestly; they speak believable words; they deceive no one in the world. I, too, now, during this day and night, will speak the truth; will be bondsman to truth; will speak honestly; will speak believable words; will deceive no one in the world, and thus in this way, I shall follow the example of Arahats and observe this Precept." This is the fourth of the Precepts in which he establishes himself.

5. "All their lives Arahats desist from sloth-producing intoxicants and refrain therefrom. I, too, this night and day, will desist from intoxicants, and thus in this way, I shall follow the example of Arahats and observe this Precept." This is the fifth of the Precepts in which he establishes himself.

6. "All their lives Arahats take but one meal a day, and refrain from taking food after noon and at night. I, too, now, during this night and day, will act just as Arahats and observe this Precept." This is the sixth of the Precepts in which he establishes himself.

7. "All their lives Arahats refrain from dancing, singing, music ,and unseemly shows; from the use of garlands, perfumes and unguents; and from things that tend to beautify and adorn the person. I, too, now, during this night and day, shall follow the example of Arahats and observe this Precept." This is the seventh of the Precepts in which he establishes himself.

8. "All their lives Arahats desist from using high and luxurious seats and refrain therefrom; they lie on low beds, couches or on strewn grass. I, too ,now, during this night and day, shall follow the example of Arahats and observe this Precept." This is the eighth of the Precepts in which he establishes himself.

'Monks, the observance of these Eight Precepts on Fasting Day is very fruitful, of great merit, of great splendour, and radiantly shining.'

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* A title of the Buddha: Variously translated as "Exalted one," "Fortunate one," "Sublime one" "Illustrious one."

REBIRTH AND THE WESTERN THINKER

By Francis Story

(We have received the following letter from a reader in Australia who is a sincere student of Buddhism. The points it raises are of such general interest and so typical of the queries that must arise in the minds of Western students of Buddhism that we are publishing the letter in full, together with a reply by Mr. Francis Story, who has made Buddhist philosophy *vis-a-vis* Western thought his special subject.

We wish to take this opportunity of reminding our readers all over the world that we welcome such queries as this, since they afford us an opportunity of showing how Buddhism meets the challenge of present-day knowledge.)

40, Richmond Street,
Kedron, Brisbane, Australia,
Dated the 28th December 1957.

Dear Sir,

What puzzles me most concerning Kamma and Rebirth is how one can correlate it with new developments and findings in modern psychology and genetics. I received from Professor F. A. E. Crew, M. D. (Edinburgh) who is a lecturer in genetics the following reply some time ago: (quote) "As to whether or not the doctrine of reincarnation is inconsistent with the findings of the geneticist, I really cannot give you a satisfactory answer. I take it that reincarnation or rebirth means the reappearance of the same individual with the same inborn potentialities and therefore, presumably, with the same genetic constitution. This would mean that the individual in each of his several reappearances would perforce have to belong to the same species and that many of his attributes would be the same in every succeeding generation—*e.g.*, his blood group, the colour of his eyes and skin, his finger-prints and the like. On the other hand, since so much of the characterisation of the individual is due to the interaction of genetic constitution and the circumstances and conditions of the external world, differences in experience in successive appearances would tend to yield different personalities". (end of quote).

A Rationalist writer, J. Bowden, on rebirth writes as follows: (quote) "It seems to me that the science of genetics has definitively disposed of the rebirth theory. It has been established beyond a shadow of doubt that every person manifests not only the physical but the mental characteristics of both its parents—not in equal proportions, of course; the traits of one parent may predominate. The parents will carry the characteristics of their parents, and so on.

" Ancestral traits comprise the hereditary equipment of every child at birth. Environmental influences then come into play, the personality which results being the product of hereditary and environmental factors.

" On the rebirth theory the child cannot be the offspring of its parents other than in a physical sense, although he or she may be an incarnation of some remote ancestor (*i.e.*, it may be its own great-great-grandparent.)

" But it has been demonstrated that the psychic life of each of us commences from the moment of conception and that this 'soul' develops with the growth of the embryo. What of this 'soul' ?

"True, the mind of the child at birth is a '*tabula rasa*' (except in so far as it may—and this is doubtful—carry impressions of its intra-uterine existence); but of ideas it has none. All that it has is a brain and nervous system (built up of elements derived from both parents) which enable the child to acquire ideas. But what ideas shall be acquired depends upon the nature of its environment. A child born in China of Chinese parents will develop a peculiarly Chinese 'psyche', one which no European can properly understand.

" All these facts are commonplaces of Social Psychology. The Rebirth Theory makes nonsense of it all. On that theory the 'soul' is an intruder; it does not develop from within, it enters from without; it had been waiting for a greater or lesser period in the etherial region for a suitable body to inhabit.

"Several questions present themselves. Is the 'soul' during its sojourn in the etherial region conscious or unconscious ? If the former, why is it that we do not recall our experiences in that region ? If the latter, then how does it find its way into the embryo or foetus? (If not unconscious before, it certainly becomes unconscious when it enters the embryo: consciousness does not dawn until some time after birth. The first

discovery of the child is of itself, through the sense of touch. Then it begins to 'take notice' of its mother, and gradually takes in other factors of its environment).

" The dictum of the Physiological Psychologist that there can be no mind without a brain completely negates the belief that a 'soul' can exist in the interval that believers in Rebirth necessarily assume between the departure from one body and the entry into another. To the Physiological Psychologist, mind is the activity of the brain and the nervous system (or, to put it the other way, the activity of the brain and nervous system is 'mind'.)

"It has been demonstrated that injury to a particular brain area, say the centre for sight, will render one blind; injury to or disease of the auditory centre will result in deafness, and so on. What happens when the entire brain is destroyed? Where is the 'mind'— 'the soul' ?

"The brain is an extremely delicate organ. Its functioning can be deranged by alcohol or other drugs. A blow on the head may bring unconsciousness. And yet we are expected to believe that if the brain is completely crushed a functioning mind still persists. One may as well (it is just as logical) contend that a particular current of electricity generated by a primary cell will continue to flow when the cell is destroyed.

"There is no individual, no 'person', until the fusion of male and female germ cells takes place. There can be no psychic life until there is a psyche and I (Bowden) am not able to believe in a psyche existing before there is a completed brain. Those who argue that 'mind' is possible without a brain are invited to explain why a brain is developed at all.

" Ideas are complex mental formulations, and it seems to me to be self-evident that before ideas can exist there must be material for thought. Impressions have to be registered on the brain, and these impressions are derived from the external world via the sensory nervous system. How can impressions be registered before there is a nervous system capable of picking up impressions ? The argument that a personality already equipped with a stock of ideas enters into the developing embryo only puts the problem further back. How did the first 'personality' acquire its ideas ?

"The eyes of the new-born child are expressionless. By watching the child as it grows one can also see the dawn of intelligence, Its eyes roam; it begins to 'take notice' and gradually builds up a world of mental experiences, a store-house of ideas. But the nature of the ideas thus acquired depends upon the nature of the environment. Of course the quality of the brain has to be taken into account. We can be certain that had Edison been born in Paleolithic times he would, by virtue of his superior brain power, have discovered a new and better way of making fire; but he could not have invented the incandescent lamp.

" It seems to me (Bowden) that the theorists of mind have overlooked that the word 'mind' is merely an abstraction, a convenient term for mental experiences. We speak of mind and brain, but that is for convenience of expression. It is lost sight of that what is separable in thought is not necessarily separable in fact. We should say that brain and mind are two aspects of the same thing. Those who refuse to consider mind in terms of brain function should tell us what is the brain's function if it is not mental. We know that the brain is a living functioning organ. What is its function if it is not mind? It would perhaps be best to regard 'mind' as the brain at work.

" How does one account for 'identical, twins on the rebirth theory? When such twins are brought up together they not only show many characteristics in common; they often react in a similar manner to environmental influences; their ideas follow a similar pattern. On the rebirth theory we have to suppose that every time identical twins are on their way, two virtually 'identical' souls enter into the developing embryos.

" Identical twins result when an ovum that has been fertilised splits into two separate parts which then develop independently; unlike twins being the outcome of the fertilisation of two different ova. On the Rebirth Theory, there is no reason why if identical souls can enter the embryos in the first case they should not do so in the second and the physically unlike twins possess the same mentality. But it is notorious that unlike twins may differ so widely in their outlook as scarcely to have an idea in common. In such cases one twin has a predominance of maternal characteristics and the other of paternal characteristics. Only in the case of identical twins are the characteristics evenly distributed.

"On the Rebirth Theory we have to suppose an extraordinary series of coincidences. We have to believe that identical 'souls' are forever hovering around awaiting their opportunity to enter the bodies of identical twins, and those only; they 'pass up' the chance of entering the bodies resulting from two independently fertilised ova. The problem is complicated further when we consider triplets, quadruplets, etc. And what happens when one of the set dies at birth? What happens to this twin 'soul'? Does it return to the empyrean, there to await another chance for rebirth? But then it will have to enter into an entirely different body—one which may be malformed or have a defective brain." (End of quotation from J. Bowden).

'I do not think J. Bowden is correct in his statements on identical twins. Even though they result as he says I do not think they are as completely identical as he says. Minor differences are present. However, I will try to get Professor Crew's opinion on the matter as he specialises in genetics.

'I would be much interested as to the views of Buddhists on the above matters. The subject of Kamma and Rebirth is indeed a vast one and I do not expect any details as I know you have much work to do. Kamma and Rebirth is for me and I think most Westerners a very difficult subject to understand. Incidentally, does Rebirth mean plurality *of lives on earth* ?*

May the Buddha-Dhamma form a bridge of understanding between East and West !

With best wishes and greetings
from Australia,

Sincerely,
Sd/. Alan Gudenswager

P.S.—I suppose my quotations from Mr. J. Bowden all sound academic (for Buddhism is a practical way of life) but it is on such questions that I'm ignorant of Buddhist concepts.

A.G.'

Much misunderstanding of the Buddhist doctrine of rebirth has been caused in the West by the use of the words 'reincarnation', 'transmigration' and 'soul'.

The last word in particular presents a stumbling-block to the true understanding of what happens in the rebirth process. 'Soul' is an ambiguous term that has never been clearly defined in Western religious thought; but it is generally taken to mean the sum total of an individual personality, an enduring ego-entity that exists more or less independently of the physical body and survives it after death. The 'soul' is considered to be the personality-factor which distingaishes one individual from another, and is supposed to consist of the elements of consciousness, mind, character and all that goes to make up the psychic, immaterial side of a human being. A very good non-religious definition is given by Max Loewenthal who says: 'The entity which is known by the names of mind, soul, spirit, consciousness, or psyche, may be defined *as the organic whole of an inner world consisting of associated conscious impressions and activities all of which are felt as belonging to a conscious unit or ego.*' ('Life and Soul' : Outlines of a Future Theoretical Physiology and of a Critical Philosophy. 1935).

The idea of such a 'soul' transmigrating after death into another body, in the Pythagorean sense, is inherently improbable. Theories of a 'reincarnating soul' ask us to believe that this complex psychic entity can be transferred from one physical habitation to another of an entirely different order, as when the 'soul' of a fully matured man, replete with knowledge and experience, is said to 'reincarnate' in the body of a newly-born infant. Obviously there can be no identity between the mind of the man who died and the undeveloped psychic faculties of the infant who is said to be his 'reincarnation'. When the theory is extended to 'transmigration' into animal forms of life it becomes totally unacceptable.

In any case, all the evidence is against the existence of such a 'soul' even during the course of one lifetime. The 'entity', the 'conscious unit or ego' of Max Loewenthal is merely a subjective impression derived from the continuity of successive moments of conscious experience. William James, one of the pioneer psychologists, declared that no such entity could be found, but in its place only an ever-changing process. This process is not only the ordinary process of change of which we can be sensible, in everything around us, but is actually, as Buddhism teaches, an 'existence' made up

* There are 31 'planes of existence' including human, animal and 'ghost' (*petas*) and in countless 'rebirths' there way be millions of lives as a human in this particular universe (*ed.*)

solely of the arising and passing away of momentary units of consciousness. Those who have difficulty in conceiving a flux of change without a 'thing' that changes will find the idea presented very convincingly in Henri Bergson's "Creative Evolution".

In the journey from cradle to grave the personality alters with the accumulation of experience, the growth of understanding and the changes wrought in it by external circumstances. It is also subject to alterations due to physical degenerations and accidents. Nothing can be found in the psychic side of man's nature that is permanent; very little that is even consistent. All we can distinguish are certain tendencies to think and react in recognisable patterns of behaviour which can remain fairly constant throughout life if they are not affected by any irresistible influences. It is the sum of these tendencies which we call character; but even they are not predictable in all circumstances. To the scientist they appear as partly the results of heredity, and partly of environmental influences, and there can be no doubt whatever that these factors in their interaction account for a great deal of human personality. Whether they account for *all* of it we shall be in a better position to decide at a later stage of this discussion.

The Buddha categorically denied the existence of a 'soul' in the sense defined above. Buddhism recognises the fact that all conditioned and compounded phenomena are impermanent, and this alone makes the existence of such a 'soul' impossible. A being is a compound of five *Khandhas*— Physical Body, Sensation, Perception, Tendencies and Consciousness —— all of which are in a continual state of flux. (For a full discussion of these important terms in Buddhist philosophy the reader is referred to articles in the LIGHT OF THE DHAMMA which deal with *Paṭicca Samuppāda*, the Law of Dependent Origination).*

What then is the 'identity' between a person in one life and the 'same' person in another which justifies the use of the word 'rebirth' ? The answer is that it is purely a serial relationship — an 'identity' of a certain kind which can only be described in terms of a causal continuum. Actually, this is the only kind of identity that can be found between the various different stages of life of a being throughout a single life-span. The 'identity' between the newly-born infant and the old man it becomes say eighty years later is *only* an identity of causal succession. Everything that makes up the individual, both mental and physical, at any particular moment, is the product of a series of antecedent and causally-related personalities, and when we say it is the same person we use the expression merely in a conventional sense; what we really mean is that the infant is the causal antecedent of the old man, and the old man is the effect-product of the infant. Instead of an enduring 'soul' we find a dynamic process of cause and effect to be the only link between the various stages of an individual life.

The relationship between the human being who dies and the human or other being that is born as the result of his *kamma* in the process called 'rebirth' is of precisely the same order as the relationship between the newly-born child and the old man it is destined to become. It is the same as the relationship between the infant, the child, the adolescent, the youth, the adult and the elderly person. It is purely and simply a causal relationship; the one is the result of the other—'not the same, yet not another'. The 'dying and being reborn' process is actually continuous throughout life, for consciousness consists of a succession of thought-moments, or '*Cittavīthi*' (Courses of Cognition) which are like beads strung on the connecting thread of *bhavanga*, or the unconscious life-continuum. Each conscious moment in its arising and passing away is a little birth and a little death. To go into this in detail would involve a discussion of *abhidhamma*, which is not the purpose of this article. It is sufficient to state that what we know as sentient life is the various forms of momentary consciousness that arise from contact between the organs of sense and the objects of sense.

But in addition to the five seats of sense-perception recognised by Western thought, Buddhism adds a sixth, the *manāyatana* or Mind-base, which is the centre of the thought-processes. It is proper that this should be included with the external sense organs because it also produces sensations and awareness, and can do so independently of them, even though these impressions may exist only in imagination or as functions of memory.

'*Manāyatana*' corresponds to 'Mind' in the Western sense, but it is quite different from the idea of 'soul'. It now becomes necessary

* See page 33.

to ask ourselves what we mean by 'mind'. All we can say from observation is that mind is a function, as the quotation given in the above states. But a function of what ? Is it a function of physical organ, the brain, or of something immaterial and transcendental ? Until recently, science rejected the latter theory as belonging to the realm of the mystical and fanciful. But before we go into the Buddhist explanation let us take a look at some of the latest hypotheses. The following quotation is from 'Psychical Research' by R.C. Johnson, M.A. (Oxon), Ph.D., D.Sc. (London) English Universities Press, 1955. It summarises the conclusions to be drawn from experiments made by Dr. J.B. Rhine of Duke University (United States of America), Professor Gilbert Murray, G.N.M. Tyrrell and other investigators in the sphere of General Extra Sensory Perception (G.E.S.P.)

> 'The mind of a person is certainly linked with his brain, and permits both of action of the person and the receipt of impressions at the point of space where his body is. The mind of the person must not, however, be assumed as "in" space at all. A part of its activity, and in particular its relation with other minds, is apparently on a level to which our familiar spatial considerations do not apply.'

Another quotation from the same work :

> 'That the only modes of communication between minds should be such indirect methods as speech, writing, and signalling would, I think, have always been regarded as an unreasonable supposition *had it not been for the (now obsolete) theories of the causal dependence of mind on brain.*'

Here we have a very significant statement indeed, and one that gives a somewhat different picture of the mind and its nature from that offered by J. Bowden on the basis of orthodox physiology. The brain is still seen to be an instrument of the mind, but the mind itself, as a force, seems to be able to perform certain of its functions independently of a physical medium and without an express location in space. It operates, perhaps, in spatial dimensions other than those familiar to us. The incalculable rapidity of the Courses of Consciousness described in Buddhist psychology (*abhidhamma*) seems to indicate that this is in fact the case. It is a matter of common knowledge that time as we know it is annihilated in the dreaming state, and that the mind is capable of creating a time-dimension of its own when released from the ratios of the external world.

'The belief that all mental activities are confined to gray matter, more particularly that of the cerebral cortex, is another of those prejudices, jealously adhered to and never given up without a struggle, which act like grit in the machine of human progress. Its inception probably dates back to the time when ganglion cells were first seen in the microscope, and were forthwith, and are still hailed, as the units of consciousness. Berry asks: "If the ideas are not in the brain cells, where are they ?" and Dubois-Raymond uttered the blasphemy: "Show me ganglion cells in the universe, and I will believe in a God." But these cells are only found in gray matter. What was more natural than that the largest and phylogenetically latest expanse of gray matter, the cerebral cortex, should be looked upon as the sole abode of the mind? A number of physiological experiments and pathological observations seemed to lend support to this view. Other accumulations of gray matter in the brain-stem, the cerebellum, the spinal cord, and the peripheral nervous system are separated from the cerebral cortex by white matter supposed to be insensible, and a consciousness dwelling only in cells and groups of cells cannot therefore be shared by isolated accumulations of gray matter. But the observations and experiments admit of different interpretations, and the arguments already advanced, and others presently to be submitted, will show that this view which looks upon the cellular constituents of gray matter as the sole carriers of consciousness is quite untenable'. (Max Loewenthal, 'Life and Soul'.)

The same author later sums up his findings as follows:

'Since the mind must derive its information regarding the spatial properties of outer objects from somewhere, it follows that portions of the mesotype other than the cerebral portion supply this information.

In fine, the brain, including the gray cortex, is

a. neither an organ of sensory perception,

b. nor the exclusive seat of consciousness.'

('Life and Soul', Ch.2, 52. pp 217, 218 and 225)

This agrees with the Buddhist concept of mental activity. The '*manāyatana*' of Buddhism has a physical base (it was identified by the classic Buddhist commentators with the '*hadaya-vatthu*' or 'heart-base', but this was merely in conformity with the almost universally accepted ideas of the period); yet Buddhism maintains also the possibility of mental activity taking place without a physical organ, or at least by means of an organ of such fine substance as to be, from our point of view, immaterial. This state obtains in the '*arupa-loka*' or Realm of Formless Beings, which is a "Brahma-world" of pure thought. Leaving this aspect of the matter aside, however, there is sufficient evidence available to point to the fact that some form of mental energy, wheresoever it may be generated, has apparently the power of annihilating space, and that it can operate without a material medium over great distances and can to a certain extent overcome temporal barriers. The simplest explanation may be that it does not exist in space as we know it at all. Our own space-time continuum is not necessarily the only one in the cosmos; it is merely the only one that our ordinary senses can cognise.

At this stage of our enquiry it may be useful to resort to an analogy from physical science. Not a perfect analogy, because no analogy can be exact; but one that at least provides a parallel to the case under consideration. Electricity is a form of energy that is generated either artificially or by a combination of natural circumstances in the atmosphere or in material substances. This energy, the precise nature of which is still unknown, is itself invisible and unsubstantial; what we perceive is not the electric current, but its manifestations as heat, light, sound or power. Undoubtedly it consists of particles which can be measured, but these particles are not detectable until they are transformed into one or other of the visible and tangible manifestations. The same current of electricity can be used to produce any or all of these several effects, according to the nature of the substance on which it is made to operate. If we visualise mental energy as something similar to electricity we get perhaps as close an approximation to it as is possible. For the electric generator we may substitute the brain, remembering always that under certain conditions electricity can be produced without the artificial apparatus we use for the purpose. If mental energy can be generated or stored in the cells of the brain as electricity is stored in the cells of a battery, there is no reason why it should not share some of the other characteristics of an electrical charge. This much at least we can say: as in the case of electricity, we know of the existence of mental energy only when it manifests in some sensible operation. It is now being ascertained that the range of such operations is far greater than has been commonly attributed to it. It is these hitherto uninvestigated aspects of its nature and power that are the subject of the present experiments in Extra Sensory Perception, Telepathy, Telekinesis and allied subjects.

We shall return to the analogy of the electric current again later.

Buddhism teaches that one of the most important, if not *the* most important, functions of the mind is that of *willing*. Under this aspect the mind is called '*cetana*', which denotes its capacity for willed intention. And *cetana*, the Buddha declared, is *kamma* (volitional action). The will to act is followed by the action; action in its turn is followed by result (*vipaka*). Thought is therefore a creative act. It was from this that Schopenhauer derived the central theme of his 'Die Welt als Wille und Vorstellung', which makes will the dominating factor in the universe. The creative act of thought may be good or bad, but whichever it may be, it can only produce results of a like nature to the causes it originates. The moral principle of the universe is a scientific law.

But what of the varying degrees of power exhibited by the mind? The experiments in Extra Sensory Perception have indicated that the largely unpredictable nature of the results obtained is caused by the uncertainty as to how much conscious or unconscious willing can be generated. Common observation of psychic phenomena (of telepathy, visions of the dying and so on) shows that the communication of telepathic impressions depends most of all on the amount of emotional stimulus behind them. This means, in effect, that thought is able to operate over great distances without physical means of communication only when its generation is accompanied by a very strong desire, an emotional reaching-out as it

were, towards its object. Only in such circumstances can minds communicate with one another on some extraspatial level. It is this which makes the scientific investigation and measuring of the mind's nature and powers so extremely difficult and inconclusive, for emotion cannot be generated under laboratory conditions. But to know that it is so is highly important when we come to consider the vital part that desire, or Craving (*tanha*) plays in the mind's activities.

Craving and Ignorance (*avijja*) conjointly are the bases of the rebirth process; 'Craving' because it is the 'will-to-live', the desire for continued conscious experience; and 'Ignorance ' because without ignorance life would be seen as it is —intrinsically painful and therefore undesirable. The mind. therefore, is the generator of a force of craving. Schopenhauer's 'World as Will and Idea' is a world of desire and thought-projections of desire. The 'will-to-power' and the 'will- to-enjoy' are only facets of the fundamental 'will-to-be' which is common to all forms of life but is most consciously self-aware and complex in man.

We have now reached the stage at which we are able to see the mind as an energy flowing out from the centre of cognition, where it is generated by the impact of sensory apperceptions from the external world. In this form it is able to operate upon matter in direct and indirect ways: indirectly when it is limited by temporal and spatial relationships imposed by the physical body, and directly when it is realised as a force outside of space-time conditions. If, as the E.S.P. experiments seem to prove, it is capable in special circumstances of operating independently of physical media while the conditions of its normal functioning still obtain (*i.e.*, during life) there is no difficulty in conceiving it as a continuing projection of energy after the cessation of the physical functions in death.

This is in fact what happens. The thought-energy, an impersonal force carrying with it only its craving-impulse* and the potentialities it has generated (its *kamma*) is released at death, the last thought-moment it generates conditioning the rebirth-consciousness. Like any other form of energy, it is attracted to a suitable medium for its new physical manifestation, and the nature of that medium is determined by the quality of the dominant mental impulse, or in other words, its Kamma-formation (*Saṅkhara*).** Just as the electric current can manifest under suitable conditions as heat, light, sound or power, so the thought-energy being drawn to a suitable combination of genetic conditions, works upon them to produce a new manifestation according to its peculiar nature. If its past characteristics, revivified in the last thought-moment, are of a low order, it finds its new sphere of manifestation in a low order of being; that is to say in the realms of suffering or the animal world. If of a high order, it produces its effect, (the new life) in one of the heavenly or spiritual realms. If it is neither more nor less than human it produces a human rebirth. By a law of attraction it gravitates towards the conditions to which it has been attuned by past volitional activity. Unlike the current of electricity which, as Bowden mentions, cannot continue after the destruction of the primary cell, the thought-energy does not merely expend itself in producing a final effect, but flows out to animate a new cell, which thereafter proceeds to generate new impulses.

I have mentioned higher and lower forms of rebirth, but it is with human rebirth that we are mainly concerned in this discussion. Precisely how is human rebirth accomplished? The answer is that the thought-force is attracted to the physical conditions of human procreation which will enable it to re-manifest and thus give expression to its craving-potential. The released energy in some way operates on and through the combination of male and female generative cells on much the same principle as that of the electric current working on the filaments in the lamp to produce light. The blind creative power of the craving-potential then adapts and develops them, moulding the structure of their growth in such a way as to make it serve its purpose within the limitations. it carries with it in its *kamma*. In this it is also restricted, of course, by the general characteristics of the racial group and other distinctive categories to which the parents belong, but even within this limiting frame-work there are still infinite variations of physical and mental characteristics to be developed by the influence of the past *kamma*. To infer that all Chinamen are alike, only because what is most noticeable to us is the manner in which they differ from ourselves, is as absurd as to

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* bhavanikantikalobha-javana

** Avijjānusayaparikkhittena taṇhanusayanūlakena saṅkharena janīyanaṁ. It is brought forth by a mental activity which is rooted in such craving as is dormant, and is wrapt in such ignorance as is latent.

say that all Englishmen or all Russians are alike.

To illustrate the process, let us take an extreme case, that of the genius. Let us say that a man dies who has devoted his life to music. It so happens that music is one of the arts which can so dominate the mind as to become almost an obsession, and it thereby creates a very powerful craving-force— a constantly recurring craving-impulse associated with music. This mental energy on its release at death will be attracted to the conditions that offer it the fullest opportunity of following its bent. It may be drawn to parents who are themselves musical and whose hereditary endowment will thus favour it to the greatest extent. But this does not always happen; sometimes the craving-force is sufficiently developed to be able to dispense with all help from the parents. Mozart was born of parents who were only moderately musical, yet so highly concentrated was the musical tendency in the infant that he was an accomplished musician almost before he could read. It could only be a tendency created by past *kamma*. Cases of children of genius being born of mediocre parents are less common than those of subnormal children born to average parents, but both illustrate the same principle, that while heredity is often an important factor in character and ability, it is not invariably so. In its power to modify the development of growing tissue, the thought-force from the past life is actually capable of setting the pattern of the brain cells. A craving for an instrument of a certain kind has been developed in the past life and so, according to degree of intensity of the craving, a suitable brain-formation is obtained in the new birth. Is it not possible, even in a single lifetime, to develop certain faculties in oneself if one has sufficient will-power to do so ? To deny this is to make nonsense of all methods of mind development and character moulding. But whereas a man may make himself a passably competent musician, scientist or architect by hard work, it takes something extra to make him a genius; something that cannot always be found in his heredity or opportunities. Buddhism teaches that this something extra is the *kamma* from the past life, transmitted by natural processes through a series of causal relationships.

In the theory of biological evolution it is assumed that from simple beginnings more and more complex organisms come into being over innumerable generations, and science is content to explain the process by the allied theory of natural selection. But to give a thing a name is not to explain it. Nobody has yet revealed exactly what is the driving force behind natural selection. It cannot be by mere chance that single cell protoplasm becomes more highly organised, more sensitive and more completely adapted to its environment until it becomes the higher animal and eventually the human being. On the other hand, the evolutionary urge produces too many errors and failures in its progress to be the result of a consciously-directed plan from the mind of a higher intelligence. It exhibits the features of a blind, groping desire towards some incompletely-defined goal. And these are precisely the features we would expect it to show if it were motivated by this craving-force which Buddhism teaches is the generating energy of life. It is illuminating to interpret the selective processes of biological evolution in this light. Dispensing with the obsolete theological trappings of God and soul, Buddhism shows that the whole pattern of evolution is based upon the blind craving-impluse which works through the natural biological processes to achieve the desired result. The force that causes rebirth and the force that propels the evolutionary urge are one and the same: it is thought-force acting upon matter.

Here it should be noted that just as the process of rebirth is beginningless in time, so also is the arising and passing away of universes. The *kamma* which begins to operate at the commencement of every universe is *kamma* from the beings of the previous world-cycle. The *kamma*-force of Buddhism provides the 'X-quality' which science requires to fill the gap between non-living matter and living, sentient organisms. Since it is the scientist's self-defined task to show *how* things happen, not why they happen, he should not object if someone else, working on the material he provides, supplies a *raison d'etre* for the natural processes, so long as it does not conflict with the known facts.

From the foregoing it should be clear that what is reborn is not 'soul' but a cause-effect continuum, carrying with it tendencies and potentialities created in the past; it is not a complete set of ego-characteristics. The reader is asked to think back to the cause-effect relationship between the infant and the old man referred to above, and to apply the same principle to the relationship between the person who is 'reborn' as the result of the

dead personality's *kamma*. They are 'not the same (personality), yet not another'. In the conventional sense, as when we say the child has 'become' the old man, they are the 'same'; but in the real sense (*paramattha*) they are only a relationship of cause and effect. The well-known analogy of the leaf which in the course of its decay changes in every perceptible feature — colour, shape and texture — yet is said to be the 'same' leaf throughout, provides a good illustration of the Buddhist principle of *anicca* (Impermanence), and therefore also of *anattā* (non-existence of any enduring self-principle). Just as we use the word 'leaf' for what is not a self-existing 'thing' but only a succession of changing conditions, so we use the word 'man' or any other word that denotes an object of composite and impermanent nature. These words are the instruments of communication only; they stand for ideas, not for the reality of the process which we mistake for a 'thing.' The thing-in-itself, the object of the philosopher's quest, can never be found; but much of our habitual confusion of thought is due to an inability to distinguish between what is actual and what is only ideal. The 'thing' is only an idea; the reality is the process of flux and continual arising and passing away of momentary existences.

The arguments against 'reincarnation' and 'transmigration' therefore do not apply to the Buddhist doctrine of rebirth. By discarding the notion of a travelling entity, Buddhism places the entire concept on a rational level. Since there is no 'soul' there is no need to assume any intermediate existence between births in an 'ethereal region'. Rebirth is instantaneous, rebirth arising immediately upon death. But here it is necessary to bear in mind that there are many kinds of rebirth besides that in the human realm. Buddhism does not deny the existence of other dimensions, both above and below the human plane. Many beings are reborn after death in the *peta loka*, in the form of spirits and have a lifespan of varying duration according to their *kamma*. Buddhism rounds off its picture of the visible and invisible universe by taking into account those planes of existence which the psychic investigator calls spirit realms. The 'spirits' which the medium contacts in the seance room are beings who after death have been reborn on planes of existence not too far removed from our own. The higher planes are inaccessible to him, as are also, of course, the beings who have been reborn in animal forms. This accounts for a fact which has always puzzled spiritualists; namely, that certain departed personalities can be contacted while others cannot. It also explains why it is that departed 'spirits' on the whole show no greater knowledge or wisdom than they possessed in their earth life, but frequently much less. Rebirth in one of these states does not necessarily mean spiritual advancement. In the *peta* realms it is accompanied by degeneration of the faculties.

We are now ready to take up the other points raised in the quotations given by our correspondent. It will be seen that many of Professor F.A.E. Crew's objections based on the assumed necessity for the individual in each of his several reappearances to 'belong to the same species and to exhibit the same attributes in respect of blood-group, colour of eyes and skin, fingerprints and so on' are irrelevant. These attributes may be considered part of a 'soul' personality, but they have no place in the *kamma*-tendency which is what is actually reborn. Genetic constitution and the circumstances and conditions of the external world, together with differences in experience in successive appearances certainly do, as Professor Crew states, tend to yield different personalities; but it has been shown that personality is a flux, and therefore necessarily subject to modification by such influences. They in their turn are largely conditioned by the past *kamma* of the individual concerned which, as I have already said, tends to gravitate towards conditions suitable to its state and itself create the situations in which the new personality begins to function. Here the principle of attraction comes into play; the thought force gravitates naturally towards what is most in affinity with it, and so to some extent creates, and certainly modifies, its circumstances. These also act upon the awakening consciousness, so that heredity and environment both have a share in moulding the new personality. If the past *kamma* was bad, these external conditions will reflect that 'badness', so that it is only by a new effort of will that the mind can rise above their influence and fashion for itself a better destiny. Thus Buddhism takes into account all the factors which the geneticist, the sociologist and the psychologist insist upon as being ingredients of the fully developed personality, while adding the extra element, that of *kamma*, which is necessary to weld them into a logical pattern.

The quotation from the rationalist writer, J. Bowden, where it deals with the genetic principles, is also covered by this explanation. What he does not mention, however, is that very often children of the same parents, subjected to the same environmental influences, show individual characteristics that cannot be traced to either source, and that such children differ also from one another. It is observable that from earliest infancy characteristic traits show themselves which distinguish one child from others of the same family. Science does not attempt to explain this except by referring the cause back to some remote ancestor. If this is in fact the cause of such differences, can it not be conceivable that the child which bears the characteristics of some great-great-grandparent may be the reappearance of that current of causality in a new birth, after an intermediate rebirth of some other kind? This hypothesis involves no greater mystery than does the transmission of hereditary traits through the generative cells of the parents. It is continually necessary to remind scientific thinkers that in being able to describe the method by which a particular effect is brought about they are not always telling us the rea on *why* it is brought about. The genetic processes require some life-principle in addition to the purely material chemical combinations in order to make them work, as surely as does the doctrine of rebirth. As Voltaire put it, there is no greater mystery about being born twice than there is about being born once. The only difference is that we accept the second mystery because we have to do so, while the first we can ignore.

The question relating to the 'soul' and its development with the growth of the embryo presents no difficulties when the myth of the 'soul' has been discarded once for all. The Rebirth Theory does not, as Bowden claims, make nonsense of all the commonplaces of scientific knowledge except when rebirth is tied up with belief in a complete psychic entity.

The problem of the existence of mind without a brain has already been dealt with. Regarding injuries to the brain, toxic effects and the results of disease, these only pose a problem when we try to reconcile them with the idea of 'soul'. In periods of unconsciousness the thinking and cognising faculties are suspended but the *bhavanga*, or life continuum, carries on uninterrupted. However, as the quotations I have given from R.C. Johnson show, science has not yet proved that mental activity needs to be located in any specific place, and the identification of the mind with the brain, or to consider the mind as 'the brain at work', are no longer thought to be necessary assumptions. The reference to Edison and the inherent qualities of his brain has been covered by the description of the rebirth process and the manner in which it works upon the living cell-tissues.

There remains the point concerning the two types of twins. In the first place it should be noted that when J. Bowden says (quite rightly) that 'it is notorious that unlike twins may differ so widely in their mental outlook as scarcely to have an idea in common', he is weakening the force of his earlier argument concerning the importance of heredity and environment in shaping personality. The unlike twins share the same heredity and the same environmental conditions, yet still their minds are totally different. This is evidence for, rather than against, rebirth. It can only be explained by their individual *kammas*.

The case of identical twins presents no difficulty whatever. It simply means that two very closely associated past lives, through sharing the same experiences and reacting to them in the same way, perhaps through several existences have produced a *kamma*-current that is almost identical. Where the same *kamma* is originated, the same circumstances will tend to be produced as the result. But as the writer of the letter comments, the similarity of personality is never so exact as Bowden assumes. If it were, the identical twins would invariably wish to marry the same person. But there is a curious fact regarding identical twins that has been overlooked by the writer. That is that not only are they similar in personality but the events of their lives often correspond and coincide in the most remarkable fashion, and in a way that can be no more attributed to coincidence than it can to heredity or environment. Cases are on record of identical twins having similar experiences befall them at the same period of their lives, even though they may be separated by thousands of miles. They fall ill at the same time, have accidents at the same time and often die within seconds of one another. If this has any meaning, it indicates precisely that similarity of *kamma*—amounting almost to identical *kamma*—shared by them, which in the Buddhist view stands in place of a similarity between twin 'souls'. The same *kamma* which caused them to be born as identical twins reveals itself as *vipaka* in the events of their lives.

It may be objected that rebirth cannot be proved empirically, and so far as most people are concerned this is true. But there are many people to whom it is a fact of actual experience, founded on recollection of their previous lives. Memory does not commonly go along with the impersonal force that links one life to another , but in certain exceptional cases it has been known to do so. When this happens it can only be that the 'will-to-live' includes for some reason a strong 'will-to-remember' also. This 'will-to-remember' can be consciously developed, and there are techniques for acquiring it. But for the most part it is better for unenlightened humanity that the griefs and errors of the past should be obliterated. If this did not happen, the majority of people would be crushed beyond hope of rising by the accumulated horror of past lives, and the 'will-to-live' would not survive in them. At the same time they would be too discouraged to seek for release from *samsara*. In any case, human memory even of the events of the current life is very feeble and fragmentary, and often distorted by the wish to believe that certain events were different from what they really were. It is well known to psychologists that the mind has a protective device for suppressing our most painful memories. There need be no wonder that recollection of past lives is a very rare phenomenon.

All the evidence available to us adds up in support of the doctrine of rebirth as taught by Buddhism. It does not require any 'intruder from without' in the form of a 'soul' or ego-entity, but only the current of *kamma* with its manifold potentialities. In *paṭicca samuppāda*, the Law of Dependent Origination, this is called *sankhāra*, and for further explanation of it I would refer the reader to articles in previous issues of the "THE LIGHT OF THE DHAMMA" where the subject is dealt with in its *abhidhamma* context.*

In this discussion I have intentionally omitted all reference to ethical values. It must be apparent, however, that ethical values are intrinsically a part of the law of cause and effect. They are not artificial standards invented by man for his own utilitarian purposes; neither are they arbitrary laws imposed from without. They are part of the cosmos. The science which can find no place for them is an imperfect science; the rationalism that ignores them is a defective rationalism. By trying to grasp in its entirety the process of rebirth we come closer to the focal point of our being, the source from which we draw the knowledge that enables us to rise in the hierarchy of those who control their own destiny. A single life, meaningless in isolation, becomes charged with meaning when seen against the continuing pattern of rebirth. By it we come to know *why* we are what we are, and how we may become what we wish to **be.** The mind that has freed itself of prejudice has taken the first step towards *Nibbāna*.

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* Vol., No., Page; of references to LIGHT OF DHAMMA articles are as follows:— 1,4,34; 11,1,44; 11,2, 35; 11,3,47; 111,2,8; 111,3,18; 111,4,38; IV,1,23; IV,1,39; IV,2,15; IV,3,44; IV,4,2.

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EARNESTNESS

Vappa Thera

'Handa dāni bhikkhave āmantayāmi vo :
Vayadhammā sankhārā, appamādena sampādethā' ti.
Verily, I say unto you now, O monks :
All things are transient, work out your salvation with earnestness.

—*Dīgha-Nikāya, Mahā Parinibbāna Sutta.*

These were the last words of the Buddha ; for us as a reminder not to give up the struggle against the fetters of greed, hate and ignorance binding us to existence, in order to escape the misery of Saṁsāra.

A great satisfaction is given us by the Master's solemn assurance that we do possess the power to overcome all evil things in us and to develop all good things. Just as the overcoming of evil, so also the begetting of good things in us, will bring us joy and happiness.

Therefore the Buddha said : 'The evil and unwholesome things you should abandon, and arouse in you wholesome things.' If this were impossible, the Buddha never would have advised us to put forth all our energy and effort, and struggle for this object ; and would never have said : 'I am a teacher of action, of endeavour, of energy.'

Training must be done, will must be exercised, exertion must be made; there must be no turning back, there must be ardour, there must be energy, there must be perseverance, there must be mindfulness, there must be right understanding, there must be earnestness.

Whenever anybody accuses the Buddha of being a denier, a suppressor, a scorner, having no regard, etc. he should be answered thus : 'Truly, regardless is the Buddha, because all regard to visual objects, sounds, smells, tastes, bodily impressions and mental objects, is utterly abolished in the Blessed One.

'Without Love is the Buddha, because all love of visual objects, sounds, smells, tastes, bodily impressions and mental objects is utterly destroyed in him.

'Inactivity, teaches the Buddha, because he teaches not to be active in doing evil by thoughts, words and deeds.

'Annihilation, teaches the Buddha, namely the annihilation of greed, anger and delusion.

'A scorner is the Buddha, because he scorns all bad actions in thoughts, words and deeds.

'A denier is the Buddha, because he denies all greed, hate and ignorance and all other unwholesome things.

'A suppressor is the Buddha, because he teaches His disciples to suppress all evil and unwholesome things, and to suppress all bad actions thoughts, words and deeds. And one who has completely suppressed all these things, is called a suppressor.

'An Outcast is the Buddha, because he has been cast out from Saṁsāra and excluded from further rebirth.'

Vinaya Piṭaka—Pārājika—
Verañja-kaṇḍa.

'Earnestness leads to Deathlessness,
Heedlessness is the road to Death ;
The earnest will never die,
The heedless are as already dead'

—*Dhammapada,* 21.

What many monks and laymen have attained, why should I not attain this ? I am healthy, full of faith, am not a hypocrite, not a pretender or boaster, but I have will-power and understand that all sense objects are transient, subject to pain and suffering, an ulcer, a thorn, a misery, a burden, an enemy, a disturbance, empty and void of an Ego. Why should I not hope for deliverance and Nibbāna?

In the Mahāvaccha Sutta* the Blessed One said that not only monks and nuns attained Nibbāna, but that even many laymen and laywomen, remaining in the world and living a chaste life free from fetters and hinddrances of mind, had attained Anāgāmiship, *i.e.* the third state of Holiness, the state of the "Non-Returner", so called as he, after death, never will again return to this world.

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* Majjhima-nikāya, Paribbājaka-vagga, Mahāvaccha-sutta.

Just now, at this present materialistic time, such words of the Buddha should have a stimulating and encouraging effect, because many people labour under the delusion that in this modern time of aeroplane and motor-car the present generation, despite their best intentions, could not find time and leisure to cultivate higher mental faculties.

Over and over again the Buddha assures us : ' You can will, you can act, you can improve, you can change your character by certain lines of effort and attain deliverance.'

He who wills success, is half way to it. Where there is a will, there is a way ; the will is the root of all things, not only of vice and suffering, but also of virtue.

Negation of the will for demeritorious actions is taught by the Exalted One.

' *Chanden'eva chandam pajahati* : through desire to do so, the will will be conquered.' Through will having attained holiness, the will for holiness has been stilled.

In the Samyutta-Nikāya ' Uṇṇābha-sutta' the Brāhmaṇa Uṇṇābha asks the Venerable Ānanda : ' What is the purpose of the Holy Life as explained by the ascetic Gotama ?'

' To give up one's will, therefore one practises the Holy Life under the Exalted One.'

' Is there a way, a path, to give up one's will ?'

' There is, Brāhmaṇa, a way, a path to give up one's will.'

' What is now, Venerable Ānanda, the way, the path, to give up this will ?'

' There a monk develops the 4 roads to power: concentration and effort of will, of energy, of mind, and of investigation. This, Brāhmaṇa, is the way, the path, to give up one's will.'

' This being so, Venerable Ānanda, there will be only an endlessness : but no end (of the actions of willing). That through will the will may be dissolved, such a thing is not possible.'

' So I shall put you a question, Brāhmaṇa, and you may answer it as you please.

What do you think, Brāhmaṇa, did not arise in you first the will to go to the monastery-garden ? And having reached the monastery-garden, did the will then not come to an end ?'

' Yes, Venerable Ānanda.'

' It is just the same with the monk who is holy, free from greed, perfect, who has accomplished his task, thrown off the burden, attained his goal, cast off all hindrances and fetters and attained deliverance through wisdom. Whatever such a one formerly possessed of the will, energy, mind and investigation with regard to the attainment of holiness, having become holy,—such will, such energy, such mind and such investigation has ceased.'

' What do you think now, Brāhmaṇa, if it is so, is there an end or endlessness of willing ?'

' Certainly, Venerable Ānanda, if it is so, then there is an end of willing and no endlessness.' *

The will (*cetanā*) says the Buddha, I declare as the action (kamma) for through the will one does the action in thoughts, words and bodily deed. The will is the action, and nobody can put back the resolution one has taken upon oneself.

Only he who is striving earnestly to develop higher mental faculties can accomplish what the multitude thinks impossible.

You will become truth, if you love the truth ;

You will become earthly, if you love the earthly.'

The faith of every man comes out of his innermost : what he loves, he is ; and what he is, he loves ; and he believes it too and will be united to it, because every thought attracts its thought-object.

He, who strives as in duty bound. will attain Nibbāna by following the Holy Eightfold Path, consisting in Right Understanding, Right Thinking, Right Speech, Right Living, Right Effort, Right Attentiveness and Right Concentration, be it in this life, be it in the next life, be it in any other future life.

Therein take your refuge, therein see your sovereign remedy, and with all your heart strive for it ; then will peace develop into everlasting bliss.

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* Adapted from The Venerable Nyānaponika Mahāthera's translation.

Not to know the whole truth merely by words—but to know it from inner practical experience, this is the highest necessity of life.

'To know, is to do': without realization in practice there is no true knowledge in mind. Take it and make it a guide of your life.

A real Buddhist is always striving for wisdom, to learn, to know, to penetrate the conditional arising of all mental and physical phenomena. He will reach that high and lofty realm of freedom; because of his self-control he gets to know the wholesome and unwholesome influxes of his mind.

Therefore he is always alert and mindful, gets his livelihood by a right way of living, abstains from all alcohol, narcotics and stimulants, fasts on every first quarter and full moon, on the last quarter and the new moon, leads a retired life, avoids harsh language and abstains from quarrelling, suppresses all demeritorious things arising in his mind, remains always even-tempered when despised, gives no judgment about others as he knows that he will hurt himself.

In short, he is always clearly conscious of all his actions in thoughts, words and deeds, utters always the right word at the right time and in the right place.

Thus he lives for his own welfare, for the welfare of others and for the welfare of the whole world.

In spite of all ignorance, of all greed, anger and delusion, mankind is bound by an invisible tie, a tie of goodwill, loving-kindness, compassion and sympathetic joy, a tie which binds us together as the same kind of beings of nature. It is not an empty dream but a truth, which has been proclaimed by all enlightened men : that it is possible for mankind to obtain the highest wisdom, Enlightenment and Nibbāna, and that everyone can reach this goal, if he fulfills the necessary conditions.

Whether one lives the life of a householder, or whether one becomes a monk, when there is wrong living it is impossible to attain deliverance of mind ; but if the mode of life is according to the Holy Eightfold Path, one may be sure that he will attain the Goal of Holiness—Nibbāna.

In ascending direction leads the Holy Path, along, from the mundane to the supramundane, and compared with the worldling such a being following the Holy Path, becomes a superman, who in his highest perfection represents the Enlightened One.

To work for enlightenment and deliverance of mind is everywhere possible for one who has heard and who is practising the teachings of the Buddha.

At what epoch is it possible to attain enlightenment and deliverance of mind ? It does not depend on any epoch. As long as there are men willing to develop the Holy Eightfold Path who are absorbed in constant meditation on the Buddha, Dhamma and Sangha and are delighted in the growth of moral and mental faculties, so long everlasting Bliss may be realized.

Hence the truth proclaimed by the Exalted One depends on no special epoch. It is the visible truth leading to Nibbāna, but it can be penetrated and realized only by a wise man, through his own experience.

Enraptured with lust, enraged with anger, blinded by delusion, overwhelmed, with mind ensnared, man aims at his own ruin, at the other's ruin, at the ruin of both parties, and he experiences mental pain and grief. But as soon as lust, anger and delusion are given up, then all mental pain, grief and suffering are destroyed, and one has reached "The Everlasting." Such is the teaching of the Holy One, the timeless and visible truth leading to Nibbāna, which is intelligible only to a wise man through his own experience.

So long as there are monks who are filled with faith in the Buddha, Dhamma and Sangha and live together in harmony and feel it their duty to follow the Holy Eightfold Path, and are untiring in developing meritorious actions and detest slothfulness: so long will the Dhamma, the universal Law, continue.

Thus it rests with us to decide whether the Dhamma should continue for the good of many or whether the demon in human shape should gain power.

The "Will" manifested in our good and bad actions decides about our future and our whole destiny. Only he who understands the whole truth and nothing but the truth, furnishes the conditions for a long duration of the Dhamma, whilst those with a wrong understanding will ruin the Dhamma in no time.

The truth has one great obstacle to face, delusion, which constantly opposes it. Not the common denier is the strongest antagonist, but the man with great enthusiasm and little knowledge, and the over-wise hair-splitter who pronounces his system as the only refuge, and the pious man who believes out of veneration, who is afraid to give any opinion of his own but only what he has

learnt in school, and the fanatic with his narrowness : all those are the real enemies of truth.

It seems nearly impossible to carry the torch of truth through the crowd without scorching it.

Now, what may be the cause that there are only so few people in our present time that attain deliverance of mind, though the path to deliverance is clearly shown ?

The cause is that the mass of the people are not walking on the Holy Eightfold Path, and that they do not like to exercise control over their minds. They will perhaps say :

' Well, what can the world bestow on me ?

" To be in want, always in want. "

That is the constant song that ever in our ears resounds,

And all our life long we hear that irksome song.'

'Why, Truth, didst thou come to worry us before our time and bring so much affliction ? Thus the ignorant are talking without reason. They feel bored, and at this time they distrust their own minds. It is because politics swallows up all their desire for developing their higher faculties of the mind which would enable them to perceive clearly and distinctly the sphere of hell, earth and heaven in their true light.

The noble disciple of the Buddha, however, considers this world as a labyrinth of errors, as a dreadful desert, as a pool of infamy, as a dwelling place of wild beasts, as a land of ill luck, as a source of sorrow, as an ocean of misery, as a false joy, as an endless suffering, as greed, anger and delusion beyond measure, as thirst never stilled, as a skeleton at the feast, as a laugh on the wrong side of the mouth, as a stink in the nostrils, as a delicious drink mixed with poison, as a place being too hot to hold one, as a *fata morgana*, as a dwelling place of vice, as a harmonious disharmony, as a pitiless war, as a breathing death, as a hell of the living, as an endless funeral, as a deplorable luck, as an apothecary's shop full of bitter gilded pills.

For that reason the noble disciple has no more desire to build up this world, but to get rid of it. He knows that all things are not worth the trouble. All bodily forms, feelings, perceptions, mental formations, and consciousness he regards as transient, subject to pain and suffering, and void of an Ego. Having thus attained insight into these 5 groups of existence, the noble disciple will attain deliverance of mind in due course and will reach happiness supreme.

Hence one could not say that observing the Holy Eightfold Path is equal to self-torment and pessimism, as it is the unfolding of inner serenity accompanied by unstemmed moral courage—the only worthy endeavour in life.

That is the solace of the Buddha, in which our heart always delights, and which guides us from worldly illusions into the realm of truth, from the restless struggle for existence to everlasting peace.

It is a delusive idea to regard this world as the best imaginable behind the laughing mask of nature ; there are other things hiding than mere idle laughing and jubilation. Take away the mask, and you will find such things as cannibalism, child-murder, sanctioned murder in many forms, slavery and bondage, theft and robbery, oppressing and torturing old and helpless people and prisoners, disregarding the life of others and massacre, attack from enemies pouring blood out like water, taking delight in ferocious deeds, shamelessness and sexual perversion of every sort, and egotism without limits : such the silent thinker is beholding the world and the life that the majority welcome and love so dearly.

' Don't trouble me with your mother nature ' said Prof. Naegeli* to a student, who in his bulletin bestowed great praise upon nature.

He said : ' If mother nature has been so kind-hearted as the common run of people say, she should never allow the cat playing with the mice so cruelly, and the redbacked shrike piercing the insect in such a horrid and dreadful way. Who else put such horrid instincts but your glorified mother nature?'

'She certainly disposes over wonderful instruments and arrangements by which she is of great use to us today, but she will destroy us tomorrow.

' Don't try to find compassion in nature ; Amongst men you may find compassion. We must compel nature to hand over to us her instruments to our interest. '

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* Karl Wilhelm von Naegeli, Swiss Botanist (1817-1891). Held, successively, professorships in the Universities of Zurich, Frieburgh and Munich. Made important contributions to Botany and the study of living cells.

To value life in a correct way, it is necessary to that end to plunge into deep reflection on all that is alive and astir on this earth. There the "*Ecce vita*" will, as a plastic picture, reveal to our mind's eye that Gorgon's head, whose looks turn the beholder to stone.

Generally most people dislike to see the true facts of life. They like to lull themselves in security by sweet dreaming, imagination, enthusiasm, and take the shadow for the substance ; but whenever they see for one moment things in their true nature, they turn away with a shudder and say: 'My dear Sir, don't think about those things so deeply.'

Such people are deceiving themselves by sophism, hair-splitting and false pretences better than the deepest thinker in trying to solve the problem of "Know thyself."

'*Aññamaññakhādikā ettha vattati :* It is the practice here that one being eats up the other, ' says the Buddha.

In the air as on earth, as well as in water, all living beings are in a permanent struggle for existence, in a never ending battle of life. Due to greed, anger and delusion man is always at war with his neighbour, trying through tricks, dodges and devices to live at the expense of others ; like Cain, to kill his brother, rob him or make him his slave.

We see how in rage men are killing each other, ruining each other out of greed and anger : a pitiless war without mercy and compassion. And the more man becomes civilized, the more dreadful is the struggle for existence—sounds of merciless savagery and yelling shrieks of mortal fear and horrible yells of death cry to heaven for vengeance.

In a thousandfold echo we hear the mad cries of pain and despair—the wild howling of the myriad of hecatombs of most unlucky creatures, which the "homo sapiens" daily and hourly drags on to the altar of science and to the slaughtering benches.

The fumes of this ocean of blood are rising heavenwards, calling for revenge. We are breathless—seeing thousands of worlds go to wreck and ruin under pain and torture—worlds like our own.

Our shuddering eyes are beholding many horrible crimes, wars and plagues with their havoc and devastations.

We are reading the oppressive thoughts of guilt, of repentance and accusation. 'Oh, have pity, you gloomy ghosts of guilt;' But they have not. Threatening they are appearing before our minds, pictures of judgment of conscience are running through our minds, in mortal fear.

Numberless like the stars in the canopy of heaven, so our prayers rise to heaven, but with no response ;

They never will be heard in heaven
If heaven does not enter us !
And only there the prayers ripen,..
Where love and mercy fill our heart ;
There will the ever rising sorrows
Calm down, there in that heart alone,
That, free from fear and unrest, firmly
Clings to the Buddha's Holy Law !

Through steadily following the Holy Eightfold Path, and being devoted to exertion and patience, it is possible, even for the worst evil-doer, to bring the liberation of his heart to highest perfection and so partake of happiness sublime.

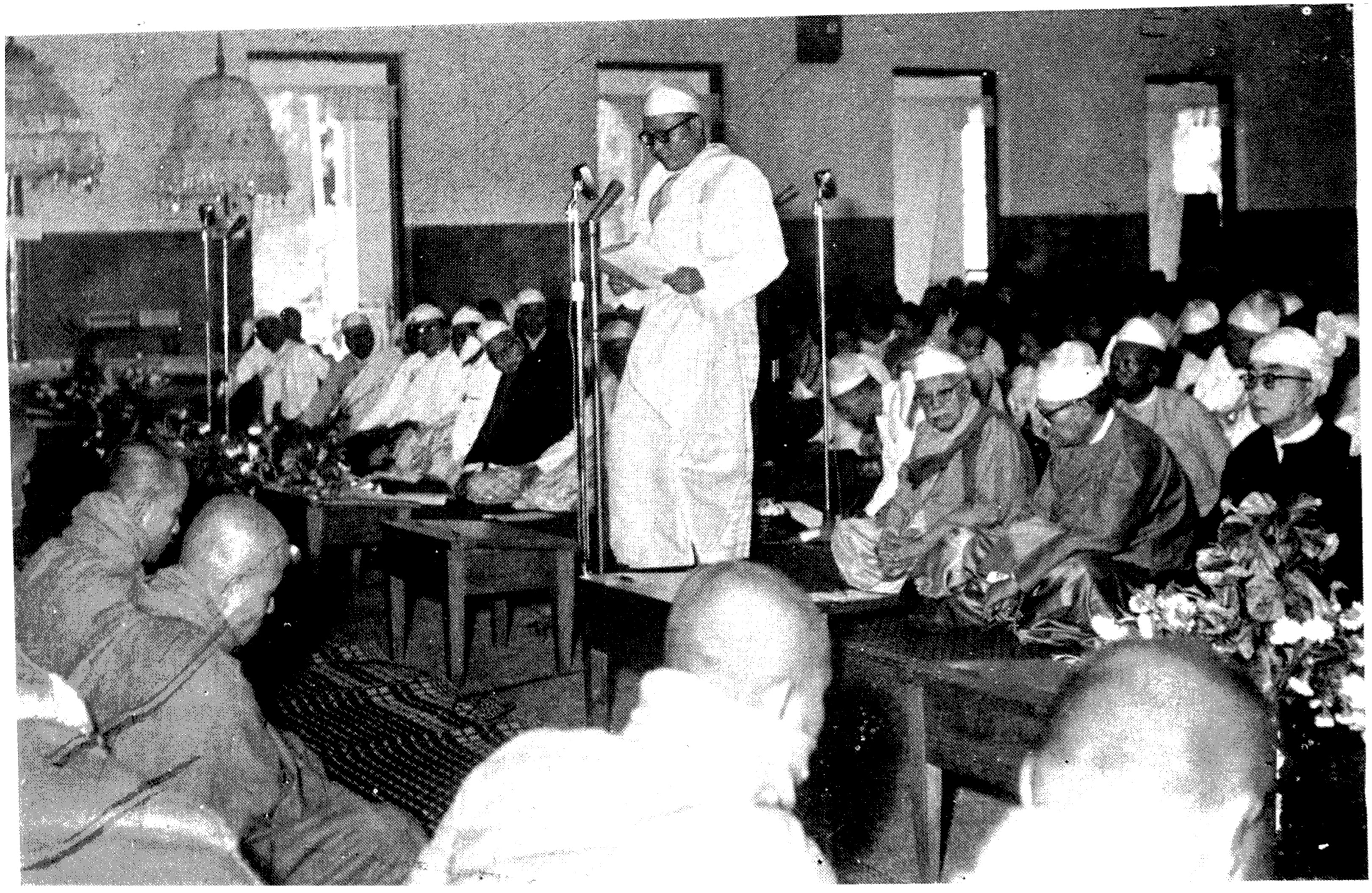
Thus, one proudly can say that the teaching of the Buddha bestows the highest happiness, even in this present life. It fulfils all our higher aspirations and makes the sun of righteousness shine in our heart. It satisfies all our expectations of life, bestows incomparable security, does not let us fall again into error but frees us from greed, anger and delusion, frees us for ever from all evil and suffering.

Even the many good things one may have sacrificed for the material welfare of other beings, be they ever so great and noble, even they are transient and subject to decay, but the 4 Noble Truths that the Buddha has proclaimed to the world are immutable, indestructible and everlasting.

And that generation is the happiest, where these 4 Holy Truths are well established and known. For that reason one should not miss such golden opportunity, but incite one's will to realize these truths and reach enlightenment, so rarely found in this world.

That is why the Buddha said at the time of his death:

'All things are transient, work out your salvation with earnestness !'
'Adhigatam idam bahūhi amatam,
Ajjāpi ca labhanīyam idam,
Yo yoniso payuñjati
Na ca sakkā aghaṭamānena.' (Therī-Gāthā 513)
'Attained has been this deathlessness by many,
And still today this state can be attained
By him who strives in earnestness,
But none will reach it without strife.'



The Hon. Prime Minister U Nu, delivering a speech on the Five Precepts. U Nu is wearing a Gaungbaung (Headdress) an Aingyi (Jacket) and a Pasoe.

THE FIVE PRECEPTS

LECTURE BY THE HON'BLE U NU, PRIME MINISTER OF BURMA, AT THE GREAT CAVE ON JANUARY 19, 1958 (TRANSLATION.)

Mr. Chairman, Ladies and Gentlemen,

In November 1956, I went to the Buddha Jayanti celebrations at Delhi and returned to Rangoon from Calcutta by one of our Government steamships. As we were approaching Rangoon, the Buddhist sailors on the ship, about fifty in number, came and paid me respect in the Burmese Buddhist way. After I had given them my benediction, I asked them if they knew the Five Precepts and it came as a shock to me that of the fifty Buddhists there, only two could answer in the affirmative. Since the rest did not know even the Five Precepts, it would have been difficult for them to understand the meaning and significance of the Buddha, the Dhamma, and the Sangha. For such people, if they were to grow old and die in this state of ignorance, their lives as human beings, in spite of their having been born during the prevalence of Buddhism in this world, would not have been worthwhile at all. Thinking over this, I become very anxious for their spiritual future.

Again, just before the last Buddhist Lent, some young men, security guards, came and paid me respect in accordance with Burmese Buddhist custom. I asked these young men too, whether any of them knew the Five Precepts. This time also there were only two in the company who could say that they knew the Five Precepts. I was very much upset by this discovery. This time I was upset not merely because of my concern for the spiritual welfare of these young guards, but also because I felt that

1. at least over half of the youth of the country probably did not know what the Five Precepts are ;
2. being ignorant of the Five Precepts, they would not know how to conduct themselves morally and properly; and
3. a country where over half the population did not know how to conduct themselves morally and properly, would be facing a terrifying future.

From that time onwards, I have been thinking of ways and means of spreading the knowledge of the Five Precepts throughout the country, and I became very glad when on the Full Moon Day of Waso (May), I heard our former Chief Justice of the Union, U Thein Maung, express a desire to propagate the observance of the Five Precepts in the country. I immediately gave a promise that I would help to the utmost of my ability to enable U Thein Maung's idea to be carried out successfully. I am very grateful to U Thein Maung for his invitation to come and speak on the Five Precepts today, and to the Hon'ble Bo Hmu Aung for making this assembly possible.

Mr. Chairman, Ladies and Gentlemen,

Every single person must observe at least the Five Precepts. Before I explain why it is essential for everyone to observe the Five Precepts as steadfastly as one would keep a pasoe * wound firmly round one's body, I would like to make the meaning of *saṁsāra* clear to the audience.

Saṁsāra means becoming or coming into existence continuously without cessation or intermission. Because of this phenomenon, all beings after death are reborn into one existence after another, becoming either *Brahmas*, or *Devas*, or human beings, or beasts or beings in a state of misery like *petas*, or beings in a state of torment like *asurakas*, or woeful beings in the lowest planes of existence.

To speak in terms of gain or loss, if a human being after his death is reborn as a human being, there may be neither gain nor loss. If he is reborn as a *Deva* or a *Brahma*, there is a gain. But, if he is reborn as a beast, or a *peta*, or as an *asuraka*, or as a woeful denizen of the lowest plane of existence, there is a distinct loss.

For a person who suffers such a loss in his next rebirth, it is extremely difficult to regain his original state as a human being, let alone the possibility of advancing to the higher existences by being reborn as a *Deva* or as a *Brahma*.

In the four lower planes of existence, such as that of beasts, *petas*, *asurakas* or the woeful beings of the lowest plane, it is extremely

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* A silken garment 4 yards long and 50 inches in breadth worn by Burmese gentlemen.
See picture facing this page.

difficult ever to have the opportunity to listen to the *Dhamma*. Even if this rare chance should occur, it would be very difficult for such beings in the lower planes to understand the *Dhamma*. Thus, when a being happens to be reborn in one of the four lower planes of existence, it becomes most difficult for him even to hope for escape from these lower planes.

Inasmuch as it is possible even for monks, or those human beings who are normally steadfast in their observance of *sila* or Moral Practice, to fall headlong to these four lower planes through negligence there can be no doubt at all that

1. those who are entirely ignorant of what the Five Precepts are;
2. those who know what the Five Precepts are, but who are loose and wavering in their observance of these Precepts; and
3. those who habitually disregard and break either one, or some, or all of these Five Precepts.

will on their death fall to the four lower planes.

Therefore, every person who does not wish to lose at least the possibility of being reborn as a human being, must rigorously and steadfastly observe the Five Precepts. What *are* these Five Precepts ?

Observance of a moral Precept means keeping close watch and ward on one's own actions and speech so that one may not commit any evil or speak any evil. Thus, the Five Precepts are none other than exercising vigilance over one's action and speech in relation to five evil things, so as to prevent oneself from doing or speaking evil. These five evil things are :

1. taking another being's life;
2. taking another person's property;
3. committing adultery, or carnally knowing maidens still under the protection of guardians;
4. speaking falsehood; and
5. taking intoxicants.

The above five evil things, except the fourth one, which involves speech, pertain to physical action. Exercising vigilance over one's actions and speech so that one neither does evil nor speaks evil in the five ways indicated above, is observance of the Five Precepts.

ALTERNATIVE NAMES FOR THE FIVE PRECEPTS

The Five Precepts are variously identified by several different names in the Five *Nikāyas* the Three *Piṭakas* and eighty-four thousand units of the *Dhamma*. Of these, the better known are as follows:

Vāritta Sīla

Sīla or Moral Practice is of two kinds, *Cāritta Sīla* and *Vāritta Sīla*. *Cāritta Sīla* is the observance of certain practices which have been prescribed by the Buddha as being worthy of observance. For example, the thirteen Austerities, or *Dhutangas*, are a form of *Cāritta Sīla*. In the case of *Cāritta Sīla*, one acquires merit by its observance, or fails to acquire merit if there is a lack of observance of the *Sīla*. *Vāritta Sīla* is the refraining from certain practices which the Buddha mentioned as practices to be avoided. The Five Precepts are a form of *Vāritta Sīla*. The characteristic of *Vāritta Sīla* is that its observance, involving avoidance of the evil practices, enables one to acquire merit, while its non-observance, indulgence in the evil practices, causes one to acquire demerit. Since the Five Precepts involve the avoidance of certain evil practices, the Precepts are included in and are known as *Vāritta Sīla*.

This is as set forth in the *Sīla Niddesa* Chapter of the *Visuddhi Magga Aṭṭhakathā*.

Pañca Sīla (Five Moral Practices)

The Five Precepts, beginning with *Pāṇātipātā Veramanī* (abstaining from taking life), involve vigilance and control over actions and speech, and are therefore known as *Sīla* or Moral Practice. Since this *Sīla*, when enumerated item by item, totals five items, it is called the Five Precepts, or in Pāḷi, *Pañca Sīla*.

This is as set forth in the following texts The *Tuṇḍila Jātaka* of the *Chakka Nipāta*, in *Jātaka Aṭṭhakathā; Aṭṭhasālinī Aṭṭhakathā Sammohavinodanī Aṭṭhakathā; Sagāthāvagga Samyutta Aṭṭhakathā; Buddhavaṁsa* Pāḷi Text; *Nandatheri Apadāna*, and the *Pañca Sīla Samādāniyatthera Apadāna*, of the *Apadāna* (Sixth Synod Pāḷi Text).

*Pañca Sikkhāpada** (Five Moral Rules)

The Five Precepts beginning with *Pānātipātā Veramaṅī*, are worthy of observance as

* Sikkhāpada: Steps of training.

moral rules, and are therefore, called *Sikkhāpada*. Since these moral precepts, when enumerated item by item, amount to five items, they are called Five Moral Rules or in Pāḷi *Pañca Sikkhāpada*.

This is as set forth in the: *Sangīti Sutta* of the *Dīghanikāya Pāthikavagga* Pāḷi Text *Sammohavinodanī Aṭṭhakathā: Visuddhimagga Aṭṭhakathā;* and *Sikkhāpadavibhanga* of the *Khuddakanikāya Abbhidhamma Vibbhanga* Pāḷi Text.

Cakkavatti Dhammasat

Every Universal Monarch that has ruled over the whole Universe did not promulgate special laws in governing the universe, other than the Five Precepts which were required to be observed by the denizens of the universe. Thus the Five Precepts formed the *Dhammasat* or Edicts of the Universal Monarchs. Therefore, the Five Precepts may be called the Law of Universal Monarchs, or in Pāḷi "*Cakkavatti Dhammasat*.

This is as set forth in the following; *Mahā sudassana Sutta* of the *Dīghanikāya Mahāvagga* (Sixth Synod Pāḷi Text); and *Cakkavatti Sutta* of the *Dīghanikāya Pāthikavagga* Pāḷi Text.

Garudhamma

As the Five Precepts are worthy of being observed with the highest regard and the strictest attention by laymen, the Precepts are known as *Garudhamma*.

This is as set forth in the *Garudhamma Jātaka* of the *Tikanipāta* in the Second Volume of the *Jātaka Aṭṭhakathā*. (In the Sinhalese and the Thai versions this *Garudhamma Jātaka* is known as *Kurudhamma Jātaka*.)

Ariyadhamma

As the Five Precepts are observed by *Ariyas*, or Men of noble virtue, the Precepts are known as *Ariyadhamma*.

This is as set forth in the *Pañcanguttara Aṭṭhakathā*, being a commentary on the *Gihisutta* of the *Anguttara Nikāya Pañcakanipāta*.

Gahaṭṭha Sīla

The Five Precepts beginning with *Pāṇātipātā Veramaṇi*, form a course of Moral Practice worthy of observance by worldly men or householders, and are therefore known as *Gahaṭṭha Sīla*.

This is as set forth in the *Sīla Niddesa* of the *Visuddhimagga Aṭṭhakathā*.

Nicca Sīla

The Five Precepts are worthy of steadfast, continuous observance by lay people as carefully as one would always keep a pasoe wound firmly round one's body, and therefore, the Precepts are called *Nicca Sīla*.

This is as set forth in the *Visuddhimagga Aṭṭhakathā*.

Ariyakanta

The Five Precepts are worthy of the appreciation and adherence of men of noble virtue, and are therefore called *Ariyakanta*.

This is as set forth in the *Gihisutta* of the *Anguttaranikāya Pañcakanipāta* (Sixth Synod Pāḷi Text), and *Sotāpatti Samyutta* of the *Samyuttanikāya Mahāvagga Samyutta* (Sixth Synod Pāḷi Text).

BENEFITS OF THE FIVE PRECEPTS, IN BRIEF.

Five Beneficial Results: A person who steadfastly and continuously observes the Five Precepts can gain the following beneficial results:

1. he can gain great wealth and possessions ;
2. he can gain great fame and reputation;
3. he can appear with courage and confidence in the midst of a public assembly;
4. on the point of death, he can die with calmness and equanimity, without falling into stupor or lethargy;
5. after his death, he will be reborn in the world of *Devas*.

This is as set forth in the: *Sīlasutta* of the *Akkosakavagga* in the *Anguttaranikāya Pañcakanipāta* (Sixth Synod Pāḷi Text); *Pāṭaligāma Vatthu* of the *Bhesajjakkhandhaka* in the *Vinayamahāvagga* (Sixth Synod Pāḷi Text); and the *Pāṭaligāmiya Sutta* of the *Khuddhakanikāya Udāna* (Sixth Synod Pālī Text).

The *Verasutta* in the *Anguttaranikāya Pañcakanipāta* (Sixth Synod Pāḷi Text) says:-

The person who steadfastly observes the Five Precepts may be called The Possessor of Moral Practice, or *Sīlavā* in Pāḷi. Such a person, on his death, is reborn in the good Planes of Existence, such as the six worlds of the *Devas* and the world of human beings.

The *Sikkhāpadapeyyāla* of the *Anguttaranikāya Pañcakanipāta* (Sixth Synod Pāḷi Text) says:—

The person who steadfastly observes the Five precepts, on his death, is reborn in the world of *Devas*.

BENEFITS OF THE FIVE PRECEPTS, IN DETAIL.

The following are the beneficial results, in detail, of observing the Five Precepts.

(a) *Pāṇātipātā Veramaṇi.* "The beneficial results of refraining from taking another being's life:" The person who vigilantly and steadfastly observes the Precept of refraining from taking another being's life reaches the world of *Devas*, on his death. When he expires in the world of *Devas*, and is reborn in the world of human beings, he is endowed with the following qualities:

1. having no physical defects or deformities ;
2. being proportionate in physical stature and form;
3. being swift in movement;
4. having well proportioned feet;
5. having a pleasant figure;
6. gentleness;
7. cleanliness;
8. courage;
9. strength;
10. ability to speak well and smoothly;
11. being the object of affection and regard by others;
12. having a united following;
13. not having a rough brutal body;
14. being free from harm at the hands of others;
15. not being subject to death by others' weapons;
16. having a large retinue;
17. having a beautiful golden complexion
18. having a handsome appearance;
19. being free from disease and illness;
20. being free from anxiety and grief;
21. being able to associate with loved ones always; and
22. being long-lived.

(b) *Adinnādānā Veramaṇi.* "The beneficial results of refraining from taking another person's property:" The person who vigilantly and steadfastly observes the precept of refraining from taking another person's property reaches the world of *Devas* on his death. When he expires in the world of *Devas*, and is reborn in the world of human beings, he is endowed with the following qualities:

1. having great possessions;
2. having untold wealth and riches;
3. having wealth that does not deteriorate;
4. being able to obtain quickly any possessions desired;
5. having riches that cannot be taken away or destroyed by inimical elements;
6. having noble wealth and position;
7. being chief or leader everywhere;
8. not experiencing any lack or unavailability of anything;
9. having a peaceful, unperturbed life.

(c) *Kāmesu Micchācārā Veramaṇi.* "The beneficial results of refraining from committing adultery, or from carnally knowing maidens still under guardianship". The person who vigilantly and steadfastly observes this *Kāmesu micchācārā* Precept reaches the world of *Devas* on his death. When he expires in the world of *Devas*, and is reborn in the world of human beings, he is endowed with the following qualities:

1. having no enemies;
2. being the object of affection and regard by all others;
3. being able to obtain food, beverages, clothes and ornaments readily;
4. being able to sleep well and peacefully;
5. being able to wake up in peace and comfort;
6. being free from falling into the four lower planes;
7. being free from the state of a eunuch;
8. being free from gusts of hot anger;
9. being given to just and fair actions;
10. having a fresh and happy face;
11. being able to enjoy comfort and well-being;
12. being free from physical defects and deformities;
13. having a sound and healthy appearance;
14. not being assailed by doubts and suspicions;
15. having no anxiety or worry;
16. being able to live in calm happiness;
17. having no dangers, or threats, or harm;
18. being able to associate with loved ones.

(d) *Musāvādā Veramaṇī.* "The beneficial results of refraining from speaking falsehood:" The person who vigilantly and steadfastly observes this *Musāvādā* Precept reaches the world of *Devas* on his death. When he expires in the world of *Devas*, and is reborn in

the world of human beings, he is endowed with the following qualities:

1. having an open-hearted and radiant appearance;
2. having sweet and faultless speech;
3. having even and white teeth;
4. being not too fat;
5. being not too thin;
6. being not too short;
7. being not too tall;
8. having a body that is pleasant to the touch;
9. having a fragrant mouth like the sweet smell of a lotus;
10. being listened to with regard and esteem by others;
11. having a significant and impressive way of expression;
12. having a soft, thin, red tongue like a lotus petal;
13. being free from disappointment or failure;
14. being free from shocks and alarms.

(e) *Surāmeraya Majjapamādaṭṭhānā Veramaṇi.* "The beneficial results of refraining from taking intoxicants:" The person who vigilantly and steadfastly observes this *Surāmeraya* Precept reaches the world of *Devas* on his death. When he expires in the world of *Devas*, and is reborn in the world of Human beings, he is endowed with the following qualities:

1. being mindful of anything that is to be done at a given time;
2. being endowed with intelligence and intellectual power;
3. being always alert at all times;
4. having initiative and enterprise to meet all contingencies;
5. being industrious;
6. being free from deafness and dumbness;
7. being free from madness;
8. being free from shocks and alarms;
9. being free from oppression or restriction;
10. being free from a hateful attitude towards others;
11. being free from grudge and envy;
12. having always truthful speech;
13. being free from rough and futile speech and from back-biting;
14. being aware of the gratitude owed to others;
15. being able to make return for the favours of others;
16. being generous and charitable;
17. having Moral Practice;
18. being fair and just;
19. not being given to anger;
20. having a sense of decency and a dread of evil;
21. having true belief;
22. being in a noble or worthy state of life;
23. being wise;
24. having discretion and judgment as to advantages and disadvantages of any situation or question.

The above are as set forth in the Third Part of the Fifth Sutta of the Third *Nipāta* in the *Itivuttaka Aṭṭhakathā.*

RESULTS OF BREAKING THE FIVE PRECEPTS, IN BRIEF.

The person who breaks the Five Precepts may suffer the following five bad results:

1. he will suffer loss and destruction of much property and many possessions;
2. he will be notorious and have an ill reputation;
3. he will be timid and ashamed in the midst of public assemblies;
4. on the point of death, he will sink into stupor and lethargy;
5. immediately after his death, he will reach one of the four lower planes of existence.

These bad results are set forth in the the Fifth *Nipāta* of the *Anguttaranikāya* (Sixth Synod Pāḷi Text) and the *Pāṭaligāma Vatthu* in *Bhesajjakkhandhaka* of *Vinayamahāvagga* (Sixth Synod Pāḷi Text); and *Pāṭaligāmiyasutta* of *Khuddhakanikāya Udāna* (Sixth Synod Pāḷi Text).

RESULTS OF BREAKING THE FIVE PRECEPTS, IN DETAIL.

The following are the bad results, in detail, of breaking the Five Precepts:

(a) *Pāṇātipāta.* "The bad results of taking another being's life:" The person who takes another being's life will be reborn in one of the four lower planes of existence on his death. If he should later be reborn in the human world. after suffering in those lower planes. he will have a short life, and may even die soon after birth.

(b) *Adinnādāna.* "The bad results of taking another person's property:" The person who takes another person's property will, on his death, reach one of the four lower

planes of existence, and after that, if he should be reborn in the human world, he is liable to lose possessions and property, so that even a little wealth may not remain with him.

(c) *Kāmesu Micchācāra.* "The bad results of committing adultery or carnally knowing maidens still under guardianship:" the person who breaks this Precept of *Kāmesu Micchācāra* may, on his death, reach one of the Four lower planes of existence, and after that, if he should be reborn in the human world, he is liable to have many enemies, so that all who meet him regard him with hostility.

(d) *Musāvāda.* "The bad result of speaking falsehood:" The person who utters falsehood is extremely likely on his death, to reach the four lower planes of existence, and after that , if he should be reborn in the human world, he will be subjected to unjust allegations and may be held responsible for others' misdeeds.

(e) *Surāpāna.* "The bad results of taking intoxicants:" The person who takes intoxicants is extremely likely, on his death to reach one of four lower planes of existence, and after that, if he should be reborn in the human world, he is liable to suffer from madness, or psychopathic complaints, or he may be a deaf and dumb person.

The above is as set forth in the *Dānavagga* of the *Anguttaranikāya Aṭṭhakanipāta* Pāḷi Text, and the *Dānavagga* of the *Aṭṭhakanipāta* in the *Manorathapūraṇī Aṭṭhakathā* being a commentary on the *Anguttaranikāya.*

After having dealt with the beneficial results accruing from a steadfast observance of the Five Precepts, as well as the bad consequences resulting from breaking the Precepts, as set forth in the Texts, I would like to go on to a description of the proper way in which the Five Precepts should be observed.

I would not like those who keep the Five Precepts to observe them in the way a certain black leopard kept them.

Once upon a time, a black leopard, which lived on an island near the shore of a river, found that he was cut off from all possibility of hunting for food, because of a sudden flood during the night. Then the black leopard said to himself that as he was not going to get any food that day, he might as well keep the Fast Day, and so he resolved to observe the Precepts. The Spirit of the Forest wanted to test the sincerity of the black leopard, and taking the form of a goat, let the leopard hear its bleating. When the leopard saw the goat, he decided that it would not do as yet to keep the Fast that day, and so he postponed his observance of the Precepts. The leopard chased the goat, but the goat disappeared. Then the leopard said to himself that his observance of the Precepts was quite intact, and decided to continue keeping the Fast Day.

I myself met an acquaintance during the last war, who would pay homage to the Buddha and take the Five Precepts as soon as he got up from bed. But, as soon as he left the shrine room, he would start drinking. I would not wish my listeners, who keep the Five Precepts, to be like that man.

In connection with this question of keeping the Five Precepts in the proper way, I would like to relate to you the *Garudhamma Jātaka.* This *Garudhamma Jātaka* as related by the Buddha is to be found in the *Tikanipāta* of the *Jātaka* Pāḷi Text. In this *Jātaka* story, the *Bodhisatta* or the Future Buddha was a king named Dhanancayakorabya. He and

1. the King's Mother;
2. the Chief Queen;
3. the King's Brother, who was the heir-apparent;
4. the *Purohita* Brahmin who was the King's Preceptor;
5. the Minister who was Keeper of the royal land records;
6. the King's Charioteer;
7. a Rich Man;
8. the Minister of Agricultural Revenue;
9. the Keeper of the Palace Gates; and
10. a Courtesan,

are perfect models of how the Five Precepts should be observed, and their example should be followed by all those who keep the Five Precepts.

HOW A COUNTRY BECAME A HAPPY LAND THROUGH OBSERVANCE OF THE FIVE PRECEPTS.

(From the *Garudhamma Jātaka* of the *Tika Nipāta* in the *Jātaka* Pāḷi Text.)

In ancient times, a king named Dhanañcaya Korabya ruled in the country of Kuru with his capital at Indapatta Nagara. The *Bodhisatta* or the Future Buddha was then the son of the king. After studying at the University, the prince was named heir-apparent to the throne. After a time, on the king's death, the prince succeeded to the throne, and took the

same royal title as his father had, Dhanañcaya Korabya. This king, being the *Bodhisatta*, ruled over his country in accordance with the Ten Royal Duties laid upon monarchs, and observed steadfastly and strictly the *Garudhamma* Precepts.

The *Garudhamma* was the name given to the Five Precepts at that time; the name *Garudhamma* meant a group of precepts to which great attention should be paid, and which should be observed carefully.

In that city of Indapatta Nagara, the capital of Kuru State, there were as mentioned the ten other people, besides the king, who steadfastly and strictly observed the *Garudhamma* precepts in the same way as the king did.

King Dhanañcaya Korabya, being the *Bodhisatta*, built six halls of alms-giving, at the four gates of the city, in the centre of the city, and at the palace gate. At these six halls, he gave six lakhs worth of alms daily. The fame of his generosity and his charitable alms-offering spread far and wide throughout the Jambudipa island-continent.

At that time, in the country of Kalinga, which had as its capital Dantapura, there ruled the king Kalinga. The country of Kalinga suffered from drought, which brought on famine and epidemic diseases. Because of this, some of the Kalinga citizens emigrated to other countries with their families. One day, the people of Kalinga gathered outside the palace gates and shouted for succour.

The king made enquiry into the reason for the shouts, and learnt of the trouble and misery his people were experiencing.

The king then asked his ministers what was to be done to end the drought, and what had been done by kings in former times in similar circumstances. The ministers replied that in olden times, when there was a drought, kings would give alms, would observe the moral precepts, and would keep the Fast Day, sleeping meanwhile for seven successive nights on a layer of grass spread on the floor of a decorated chamber. Then the drought would end, the rains would come.

The king took the ministers' advice, and did as they said. But the drought continued, and the king asked the ministers what else was to be done.

The ministers said that King Dhanañcaya Korabya of Kuru State had a royal elephant called "*Añjana Vaṇṇa*" which was very auspicious. If this elephant could be brought to Kalinga, then the drought would end, the ministers said.

The king chose eight Royal Brahmins and sent them to King Dhanañcaya Korabya to ask for the elephant. The request was granted, but even after the arrival of the elephant in Kalinga State, the drought continued. The Kalinga king again consulted the ministers on further steps to take to end the drought. The ministers said that King Dhanañcaya Korabya observed the *Garudhamma* Precepts, and that was why the Kuru State had rain every fortnight or ten days. This abundance of rain in Kuru, the ministers said, must be due to King Dhanancaya Korabya's virtue, and not to the elephant's presence. Then King Kalinga ordered that the elephant should be returned to King Dhanacaya Korabya, and that the *Garudhamma* Precepts observed by that king be written down and brought back to Kalinga.

Accordingly, a mission of royal Brahmins and ministers from Kalinga went to Kuru State and requested King Dhanancaya Korabya to dictate to them the *Garudhamma* Precepts that they might write them down as heard from the king himself. King Dhanancaya Korabya said that though it was true that he observed the *Garudhamma* Precepts, yet he had some doubt about his perfect observance of them. The reason for his doubt was that, at one time, during a festival the king took part in a game of archery, and an arrow from his bow fell into a pond in which there were fish. The king thought that the fish might have been harmed by this stray arrow, and thus he doubted the absolute purity and perfection of his observance of the *Garudhamma* Precepts. He told the Kalinga ministers that his mother observed these Precepts in complete purity, and advised them to go to her as a more fitting person to give them the *Garudhamma* Precepts.

The Kalinga envoys told the king that he had not broken the Precept of *Pāṇātipāta* since he had no intention of causing death to any of the fish in the pond. They asked him to give them the *Garudhamma* Precepts, since he was well qualified to do so.

King Dhanancaya Korabya then complied with their request, dictating the *Garudhamma* Precepts to them; but he insisted on their going to his mother, as he felt that she would have no occasion to doubt her *Sila*.

The Kalinga envoys went then to the king's mother and made the request to be allowed to get the Precepts from her.

The king's mother said:

"It is true that I observe the *Garudhamma* Precepts. But I am unwilling to dictate the Precepts to you as I have some doubt about the purity or perfection of my observance. I am not satisfied on one point. Not long ago, a foreign king sent presents to my son Dhanancaya Korabya, consisting of a piece of the heart-wood of sandal worth a lakh and a golden bouquet worth a thousand. My son gave me both these presents. As I no longer had the desire to adorn myself, I decided to give these two presents to my two daughters-in-law. I thought that my elder daughter-in-law, being the queen, had a high position and was the recipient of more gifts and offerings than the other, and therefore, I should give her the golden bouquet worth a thousand coins. My other daughter-in-law, being the wife of the heir-apparent, did not have as exalted a position as the queen or as many gifts, and therefore she should have the more valuable present, that is the piece of sandal-wood worth a lakh. Reasoning along these lines, I gave them their respective presents. But after a while I doubted the correctness of my decision. I said to myself that the difference in their positions should not have been any concern of mine. I should have given the more valuable present to the one who was older and of greater rank. Thus I doubted whether or not I had broken the *Garudhamma* Precepts, having been responsible for this error. Therefore, I am not willing to dictate the Precepts to you. My daughter-in-law, the queen, observes these Precepts steadfastly and in perfection. Please go and get the Precepts from her."

The Kalinga envoys assured the king's mother that she had a perfect right to dispose of her own possessions in any way she wished to. They said that if she was in doubt even about a little thing like that, there would be no possibility of her doing any kind of evil ever. Therefore, they insisted on her giving them the *Garudhamma* Precepts.

The king's mother complied with their request, but directed them to go also to the queen.

The Kalinga envoys approached the queen and repeated their request for the *Garudhamma* Precepts. The queen said that she did observe the *Garudhamma* Precepts, but she was not satisfied with the purity of her observance. She told the envoys that one day the king and his brother, the heir-apparent, were going round inspecting the city, on an elephant. The queen saw them from a window, and thought that it would be a good thing if the prince were to be her husband. She thought that she would be happy if the prince on ascending the throne were to take her as his queen. But she at once remembered that she should not have such a thought about another man when she was married already, since she was observing the *Garudhamma* Precepts. Therefore, she doubted whether she had not broken the observance of the Precepts. Thus she was unwilling for the envoys to take the Precepts from her. She directed them to her brother-in-law, the heir-apparent, who, she said, observed the Precepts in purity and perfection.

The Kalinga envoys assured the queen that the Precept of *Micchācāra* could not be broken by a mere thought. If the queen felt a doubt about her observance of the Precepts through merely having an improper thought, they said, she was not likely to commit any kind of evil. Therefore, they insisted on her giving them the Precepts.

The queen complied with their request, but directed them to go also to the prince, the heir-apparent.

The envoys approached the heir-apparent and repeated the request for the *Garudhamma* Precepts.

The prince said: "I do observe the *Garudhamma* Precepts, but now I have some doubt about the purity of my observance, and therefore I am not willing to let you have the Precepts from me. My doubt arose like this. When I go to the palace to attend the evening audience of the king, I usually go in my chariot. When I intend to dine at the palace and spend the night there I always leave my whip and the reins at the front of the chariot. Seeing this sign, my retinue go home, and come and wait for me at the palace gate the next morning. The charioteer also takes the chariot away, and brings it back for me the next morning. But if I intend to leave the palace the same evening without dining or spending the night there, I leave the reins and the whip inside the chariot. This sign tells my retinue that I will not stay long in the palace, and they wait for me at the palace gate. One day, intending to leave the palace immediately after the evening audience, I left my whip and the reins inside the chariot, as the usual sign. But a great storm came when I had got inside the palace and the king asked me to dine and spend the night in the palace, because of the storm. I did so.

But when I came out in the morning, I found that my retinue and all the officers of my household had been waiting for me at the palace gate the whole night through, in the storm. Thus I had caused trouble and discomfort to a lot of other people, even though I was observing the *Garudhamma* Precepts. Therefore I doubt the purity of my observance and am not willing to let you have the Precepts at my hands."

The Kalinga envoys assured the prince that as he had no intention whatever of bringing trouble and discomfort to others on that occasion he could not possibly be held responsible for the results. They said that if he felt a doubt even for such a little thing, there would be no likelihood of his breaking any of the Precepts. They insisted on the prince giving them the Precepts.

The prince reluctantly complied with their request, but directed them to go also to the *Purohita*, the royal preceptor, who, he said, observed the *Garudhamma* Precepts in purity and perfection.

The Kalinga envoys approached the *Purohita* brahmin, and repeated the request for the *Garudhamma* Precepts. The *Purohita* brahmin said: "It is true that I observe the *Garudhamma* Precepts, but now I am not satisfied with the purity of my observance because of a certain doubt. At one time, on my way to an audience at the palace, I saw a wonderful chariot, as radiant as the newly risen sun, being brought along by a foreign diplomatic mission. On enquiry, I found that this chariot was a persent for the king, Dhanancaya Korabya. I felt in my mind that as I was advanced in age it would be a very good thing if the king were to make a present of the chariot to me. I would then be able to go about in comfort and splendour. When I got to the palace and was ushered into the audience room, the foreign ambassadors arrived and made their presentation of the chariot to the king. The king then said that the chariot was very beautiful, and that it would be fitting for the royal preceptor to have it. So he offered it to me as a present. But I refused the chariot, even though the offer was made more than once. I felt that it was very improper of me, as one who was keeping the *Garudhamma* Precepts to covet another man's property. Thus, I have a doubt about the purity of my observance of the Precepts, and I am unwilling for you to have the Precepts at my hands. But the minister of the royal land records is a person who observes the Precepts in purity and perfection. Please go and get the Precepts from him."

The Kalinga envoys assured the *Purohita* brahmin that a mere feeling of desire for something could not spoil the observance of the Precepts. They said that if the *Purohita* felt doubt through such a little thing, he would not be likely to commit any evil, and they insisted on his dictating the Precepts to them.

The *Purohita* complied with their request, but directed them to go also to the keeper of the royal land records.

The Kalinga envoys approached the minister of the royal land records, and repeated their request for the *Garudhamma* Precepts.

The minister of the royal rand records said: "It is true that I keep the *Garudhamma* Precepts. But now, I have a doubt about the purity of my observance. Once I went to a large village and surveyed the paddy-land of a well-to-do person. The way in which the survey was done was to measure the land by means of a rope, one end of which was held by the land owner, and the other end of which was wound round a spear held by me. When I rested the point of the spear on the ground, I found that the point was just over the mouth of a field-crab hole. That happened to be the exact place where the point of the spear should go in. But if the spear was put in there, the field-crab inside the hole would be killed. If, however, the spear were moved to either side of the hole, the king or the land owner would be bound to be the loser, since it would make a difference by that much bit of ground in the extent of demarcation. In this dilemma, I thought that it was not likely that a crab was in the hole, since I had seen no sign of it. Then, I put the spear into the hole, and I heard the noise made by a crab. I felt then that the spear's point probably fell on the back of the crab, and might have killed the crab. I felt very sad about this, and I have a doubt about the purity or soundness of my observance of the *Garudhamma* Precepts. Therefore, I do not wish you to have these Precepts at my hands. You should go to the charioteer for these, as his observance of the Precepts is both steadfast and sound."

The Kalinga envoys assured the minister that he could not be held responsible for the crab's death, since he had no intention of killing it. They said that if the minister had a doubt about such a little thing, he was not

likely to do any evil, and they pressed him to let them have the *Garudhamma* Precepts.

The minister complied with their request, but directed them to go also to the royal charioteer.

The Kalinga envoys approached the royal charioteer, and made the same request as they had done to the others. The charioteer said: "It is true I observe the *Garudhamma* Precepts, but I am not satisfied with the purity or soundness of my observance. The horses drawing the royal chariot are very well trained, and respond to the slightest sign from me. At one time I was driving the king to the royal garden. In the evening, on our way back to the palace, a storm came up and darkened the sky. It was about sunset then. I was afraid that the king would get wet in the rain if we could not get back to the palace in time. Therefore, I touched the horses with my whip, to make them gallop. From that time onwards whenever I drive the king to the garden, on passing this spot, the horses always break into a gallop, thinking that there must be some danger at that spot since I had touched them with the whip there. I am upset in my mind about this. I would not have been held responsible if the king had got wet in the rain. In my over-anxiety I had caused the well-trained horses to gallop without sufficient cause, and thus they exert themselves every time they pass this spot now. Therefore, I have a doubt about the soundness of my observance of the Precepts. I am unwilling to give you the Precepts. You should go to the richest man in the country, who observes the Precepts in purity and soundness."

The Kalinga envoys assured the royal charioteer that he could not have broken any of the Precepts, since he had no intention of causing the horses to strain themselves unduly. They insisted that he was well qualified to dictate the Precepts to them, since he would not commit evil. The charioteer complied with their request, but directed them to go also to the rich man to get the Precepts.

The Kalinga envoys approached the rich man with the request for the *Garudhamma* Precepts. The rich man said that though he observed the Precepts, he had a doubt about the purity or soundness of his observance. He said that at one time on his way home from his paddy fields, he thoughtlessly plucked a handful of the paddy sprays and put them in his hair as an adornment. Only after that, he remembered that he had not paid the revenue in kind for the paddy in that particular field, and that his taking of a handful of paddy lessened the revenue he should pay by that much of an amount. So he doubted whether or not he had broken his observance of the Precepts. He directed the Kalinga envoys to the minister of agricultural revenue, who, he said, was a more fitting person than himself to give the *Garudhamma* Precepts.

The Kalinga envoys assured the rich man that he could not have broken any Precepts as he had no intention of stealing. They pressed him to dictate the Precepts to them. He complied with their request, but directed them to go also to the minister of agricul—tural revenue.

In those days, the minister of agricultural revenue was known literally as "Controller of the measuring basket".

The Kalinga envoys approached the minister of agricultural revenue with the same request as they had made to the others. The minister admitted that he did observe the *Garudhamma* Precepts, but was unwilling to let them have the Precepts, because he doubted the purity or soundness of his observance. His doubt was due to the following circumstances. One day, he was sitting at the door of the royal granary, collecting as revenue that portion of the citizens' paddy which was due to the king. For purposes of counting the baskets of paddy that were being put in the granary, he was using as tallies the paddy stalks from the as yet unmeasured heap of paddy. It suddenly rained then. He hurriedly put the paddy stalks used as tallies into the measured heap of paddy which was being taken as the king's revenue. Then he sought shelter from the rain. And then he could not remember whether he had put the tally stalks into the revenue heap of paddy, or into the as yet undetermined heap of paddy. He thought that he might have done the former, and thus unjustly increased the king's revenue at the expense of the subjects. Therefore he had a doubt about the purity or perfection of his observance of the *Garudhamma* Precepts and was unwilling to let the Kalinga envoys have the Precepts from him, but directed them to the keeper of the palace gates, who observed the Precepts without blemish.

The Kalinga envoys prevailed upon the minister to give them the Precepts, because they said that he could not have broken the

precept against stealing, since he had no intention to steal. They said that if he had such a doubt about a little thing, he would not be likely to take another's property ever. The minister gave them the Precepts, but at the same time urged them to go to the keeper of the palace gates for the Precepts.

The Kalinga envoys approached the keeper of the palace gates with the same request for the *Garudhamma* Precepts. The keeper of the palace gates said that he was not satisfied with the purity or perfection of his observance of the Precepts. At one time, just as he was about to shut the gates of the city for the night, after proclaiming aloud a warning thrice, a poor man hurriedly approached the gates with a young woman in his company. Then the keeper of the gates harshly scolded the man, saying: "Don't you know that this is a land of law and order, and that gates have to be closed on time ? You are doing wrong by enjoying yourself the whole day with a woman, and forgetting the time." The poor man replied that the woman with him was actually his sister. Thus the keeper of the gates felt that having made an unjust allegation, his observance of the Precepts had been endangered. Having this doubt in his mind, he was unwilling to give the Kalinga envoys the Precepts, but directed them to go to the courtesan, who observed the Precepts in purity and soundness.

The Kalinga envoys assured the royal keeper of gates that he could not be held as having broken any Precepts, since he had not deliberately made a false allegation, but had been under a mistaken impression. They said that he would never be guilty of speaking falsehood, if he had this doubt over such a little matter. They urged him to dictate to them the *Garudhamma* Precepts. The keeper of the gates complied with their request, but directed them to go also to the courtesan.

The Kalinga envoys approached the courtesan, with the request that they might get the *Garudhamma* Precepts from her. The courtesan said: "It is true I observe the *Garudhamma* Precepts. But I am not satisfied with the purity of my observance. The reason is this. At one time, a young man came and gave me a thousand coins as a fee to enjoy himself with me, and said that he would come later. After taking this fee, I waited for him every day until three years had passed. During those three years, I did not accept any fees from anybody else, but waited for him, so as not to break my promise.

During this wait of three years, as I had no income I became very poor and found it difficult to find the wherewithal for the expenses of living. I went to a judge to get a decision on my problem. The judge, after due examination, gave the decision that from that time onwards I could seek an income by my way of living. As soon as I came out of the court, a man came and gave me a thousand coins as fee for enjoyment with me. As I stretched out my hand to take the money, the young man who had given me my fee three years before appeared suddenly. Then I told the second man that the person who had previously given me my fee three years ago had come back, and that I could not accept the fee of the second man. After this refusal, something wonderful happened. The young man who had given me my fee previously became suddenly transformed into a *Deva*, and with a splendour and a radiant, golden appearance like the bright shining light of the rising sun, he addressed us from the sky. The news of this spread throughout the whole city. This *Deva* said, as he stood in the sky, that he was the *Sakya* or ruler of the world of *Devas* and that he had assumed the form of a young man to test the observance of the Precepts by a courtesan, myself. He said that the Precepts must be observed in the way I had observed them, and he showered down a rain of jewels and gems on my house. But, still, I do not feel satisfied with the purity of my observance of the Precepts, as I had stretched out a hand to accept the fee of a second person, before I had discharged my obligations for the fee of a first person. Thus I have a doubt about my observance, and I am unwilling to give you the *Garudhamma* Precepts."

The Kalinga envoys replied that the courtesan's observance of the Precepts had not been broken at all by the mere intention to accept a second fee, and that her observance of the Precepts was absolutely pure and sound.

The courtesan then agreed to dictate the Precepts to the envoys. They took the Precepts back to Kalinga and gave them to the king. The king of Kalinga, his ministers, his courtiers, and all the subjects of the king, from that time onwards observed the *Garu lhamma* or Five Precepts, and the result was a sudden end to the drought, with heavy rain all over the country. Thus, they escaped

famine and epidemics and the country became a happy land.

THE FIVE PRECEPTS: ONE OF FOUR SOTĀPANNA CHARACTERISTICS.

The Buddha said :

' O Monks, a noble disciple who is endowed with four characteristics is a *Sotāpanna.* From this state, there will be no headlong fall or recession. It is an enduring state. From this state, there will only be progress upwards to *Magga* and *Phala*, the noble Path and Fruition.

'O Monks, what are these characteristics?

1. The characteristics of steadfast, unshakable, complete belief in the attributes of the Buddha and the religion.
2. The characteristic of steadfast, unshakable, complete belief in the attributes of the Dhamma.
3. The characteristic of steadfast, unshakable, complete belief in the attributes of the Sangha.
4. The characteristic of steadfast and complete observance of Moral Practice, which is absolutely sound and pure, which is valued by wise men, which is unaccompanied by attachment and wrong belief, which can lead to *Samādhi*, and which is termed "*Ariyakaṅta*", because it is valued by noble disciples.

'O Monks, a disciple who is endowed with these four characteristics, is a *Sotāpanna.* This is as set forth by the Buddha in the *Brahmacariyogadha Sutta*, in the *Sotāpattisamyutta* of the *Mahāvagga* in the *Samyutta Nikāya*, (Sixth Synod Pāḷi Text).

Ariyakanta Sīla means the Five Precepts themselves. In the commentary on the above Pāḷi Text, *Sāratthapakāsinī*, it is stated that the Buddha termed the Five Precepts *Ariyakanta*, (the Moral Practice valued by Noble Disciples), because all noble and virtuous persons love and value the Five Precepts, and observe them even to the point of death.

Mr. Chairman, Ladies and Gentlemen,

I believe I have sufficiently dealt with the following four points:

1. What are the Five Precepts ?
2. What are the benefits of observing the Five Precepts ?
3. What are the bad results of breaking the Five Precepts ?
4. How should the Five Precepts be kept ?

Most people have intelligence enough to choose between gain and loss. Therefore, I would wish everybody to consider deeply before doing anything, whether it will lead to gain or to loss. It is not a difficult task to observe the Five Precepts. The person who observes the Five Precepts will gain great benefit both in the present life and in the future existences. Those who break the Five Precepts will suffer the consequences surely and certainly both in the present life and in future existences. Therefore, all the citizens of our country should deeply consider which of the two paths, one leading to gain and the other leading to definite loss, they should follow.

Those people who are continually uttering falsehood, or who are continually doing evil, probably think very well of themselves, only because they have not pondered deeply and sombrely on the consquences. Evil speech and evil actions and evil thoughts do not disappear after their utterance, or commission, or entertainment in the mind. All this evil speech, evil deeds, and evil thoughts carry with them demeritorious or evil consequences, and will work to the detriment of the person responsible for such evil both in this life and in future existences.

Have we not seen with our very eyes all kinds of differences in the lot of human beings? Some people are poor, some are rich, some have a retinue and following, some are without any following, some are wise and intelligent, some have no wisdom or education, some are very well-formed physically, some are defective and deformed in body, some are manly, some are unmanly to the point of being eunuchs, some are healthy, some are sickly, some are short-lived, some are long-lived, some are exalted in position, some are lowly and humble, some command respect, some compel contempt, some are regarded with affection by everybody, and some are regarded with hatred.

All these states and conditions are not without cause. These different results are the consequences of the speech, the actions, and the thoughts which have been uttered, done, and entertained in the mind both in the present life and in previous existences.

These differences in the conditions and states of all persons and beings that are

continually and daily before our eyes, should serve as very valuable lessons to us. Those of us who now enjoy a better lot in life as a consequence of meritorious deeds, both in past existences, and in the present existence, should take great care in speech, action, and thought to avoid evil so that we should not lose this good status in the coming existences. Moreover, we should endeavour to improve on our present lot and station in life, in existence after existence until the cessation of existence in Nibbāna, by always adhering to pure speech, pure actions, and pure thoughts.

In the same way, those of us who happen to be in an undesirable condition of life as a consequence of previous bad deeds, should try to prevent this condition becoming worse in future existences, and to improve our lot more and more in the existences to come, by avoiding evil speech, evil actions, and evil thoughts, and by endeavouring to adhere as much as possible to pure speech, pure actions, and pure thoughts.

If, instead of such virtuous endeavour, people should give rein to ignoble impulses in speech, in action, and in thought, they may be able to enjoy transitory and illusory advantages in this present life, whose short span is just like a bubble on the surface of the ocean. But, just as this watery bubble disappears in a moment, this life of ours will also come to its end quickly, and at its end there is a long stretch of existence after existence, where the evil consequences of the speech, action, and thought of these foolish people, will dominate and form their lot in life.

Therefore, while it is not too late, while there is still time and opportunity, let us put behind us our previous mistakes, and take good care not to commit any errors in the future. To do this, we must at least observe Moral Practice, in the form of the Five Precepts. Therefore, I urge all of my listeners to endeavour with all their might, while there is still time, to practise steadfastly the observance of the Five Precepts, and to adhere to such observance as securely as we gird our pasoes round our bodies.

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FIVE FORBIDDEN TRADES.

'These trades ought not to be plied by a lay-disciple.

What five ?

Trade in weapons, trade in human beings, trade in flesh, trade in intoxicants and trade in poison.

Verily, these five trades ought not to be plied by a lay-disciple.'

Anguttara nikāya 5, XV111, 176.

ANGUTTARA-NIKĀYA,
AṬṬHAKA NIPĀTA,

DĀNA-VAGGA, DUCCARITA-VIPĀKA SUTTA

(DISCOURSE ON BAD EFFECTS OF EVIL DEEDS)

(1) 'Monks, killing a living being, when practised, developed, and repeatedly performed, causes one to arise in hell, in the world of animals, and in the world of *Petas*;* the very least result of taking life is the shortening of one's life when reborn as a man.

(2) 'Monks, stealing, when practised, developed, and repeatedly performed, causes one to arise in hell, in the world of animals, and in the wold of *Petas*; the very least result of stealing is loss of one's wealth when reborn as a man.

(3) 'Monks, sexual misconduct, when practised, developed, and frequently performed, causes one to arise in hell, in the world of animals, and in the world of *Petas*; the very least result of practising sexual misconduct is that one will breed rivalry and hatred when reborn as a man.

(4) 'Monks, telling lies, when practised, developed, and repeatedly performed, causes one to arise in hell, in the world of animals, and in the world of *Petas*; the very least result of telling lies is that one will be falsely accused when reborn as a man.

(5) 'Monks, backbiting, when practised, developed, and repeatedly performed, causes one to arise in hell, in the world of animals, and in the world of *Petas*; the very least result of backbiting is the breaking up of one's friendship when reborn as a man.

(6) 'Monks, harsh speech, when practised, developed, and repeatedly performed, causes one to arise in hell, in the world of animals, and in the world of *Petas*; the very least result of harsh speech is that one will possess an unpleasing voice when reborn as a man.

(7) 'Monks, frivolous talk, when practised, developed, and repeatedly performed, causes one to arise in hell, in the world of animals, and in the world of *Petas*; the very least result of frivolous talk is that one's words will be not accepted by others, when reborn as a man.

(8) 'Monks, partaking of intoxicants, when practised, developed, and repeatedly performed, causes one to arise in hell, in the world of animals, and in the world of *Petas*; the very least result of partaking of intoxicants is that one will be afflicted with insanity when reborn as a man.

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* Ghosts.

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THE DHAMMAPADA COMMENTARY

THE STORY OF SUMANĀDEVĪ

(Sumanādeviyā Vatthu)

(Translated by the Department of Pāḷi, University of Rangoon)

Idha nandati, pecca nandati,
katapuñño ubhayattha nandati
"puññaṁ me katan" ti ṇandati
bhiyyo nandati suggatiṁ gato.

—*Dhammapada, V 18.*

(One who has done good deeds rejoices here and rejoices afterwards too; he rejoices in both places . Thinking 'I have done good deeds' he rejoices, he rejoices all the more having gone to a happy existence.)

The Master while residing at Jetavana delivered this religious discourse beginning with "Here (in this world) one who has done good deeds rejoices" in connection with Sumanādevī.

At Sāvatthī, two thousand monks used to take their meals daily in the house of Anāthapiṇḍika and a similar number in the house of the eminent female-devotee Visākhā. Whosoever wished to give alms in Sāvatthi, they used to do so after getting permission of these two. What was the reason for this ? Even though a sum of a hundred thousand was spent in charity, the monks used to ask: "Has Anāthapiṇḍika or Visākhā come to our alms-hall ?" If told, "They have not", they used to express words of disapproval saying "What sort of a charity is this?" The fact was that both of them (Anāthapiṇḍika and Visākhā) knew exceedingly well what the congregation of monks liked, as also what ought to be done befitting the occasion. When they supervised, the monks could take food according to their liking, and so all those who wished to give alms used to take those two with them. As a result, they (Anāthapiṇḍika and Visākhā) could not get the opportunity to serve the monks in their own homes.

Thereupon, pondering as to who could take her place and entertain the congregation of monks with food, and finding her son's daughter, Visākhā made her take the place. She started serving food to the congregation of monks in Visākhā's house. Anāthapiṇḍika too made his eldest daughter, Mahāsubhaddā by name, officiate in his stead. While attending to the monks, she used to listen to the *Dhamma*. She became a *sotāpanna* and went to the house of her husband. Then he (Anāthapiṇḍika) put Cullasubhaddā in her place. She too acting likewise became a *sotāpanna* and went to her husband's house. Then his youngest daughter Sumanādevī was assigned the place. She, however, attained the fruition of *sakadāgāmi*. Though she was only a young maiden, she became afflicted with so severe a disease that she stopped taking her food and wishing to see her father sent for him.

Anāthapiṇḍika received the message while in an almshouse. At once he returned and asked her what the matter was. She said to him, 'Brother, what is it ?' He said 'Dear, are you talking in delirium?' Replied she, 'Brother, I am not delirious.' He asked, ' Dear, are you in fear?' and she replied, 'No, I am not, brother.' Saying only these words she passed away. Though a *Sotāpanna*, the banker was unable to bear the grief that arose in him for his daughter and after having had the funeral rites of his daughter performed, approached the Master weeping. Being asked: 'Householder, what makes you come sad and depressed, weeping with a tearful face ?', he replied 'Lord, my daughter Sumanādevī has passed away.' 'But, why do you lament ? Isn't death common to all beings ?' 'Lord, this I am aware of, but the fact that my daughter, who was so conscious of a sense of shame and fear of evil, was not able to maintain her self-possession at the time of her death and passed away talking in delirium, has made me very depressed.' 'But, noble banker, what was it that she said ?'

'When I addressed her as "Dear Sumanā", she said "What is it, dear brother?"*

'Then when I asked her "Dear, are you talking in delirium ?", she replied "I am not talking in delirium, brother".

'When I asked her "Are you in fear, dear?", she replied "Brother, I am not". Saying this much she passed away.'

Thereupon the Master told him, 'Noble banker, your daughter was not talking in

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* .."younger brother" "Kaṇiṭṭhabhātikā." It would have been terribly rude, shocking, for a daughter to address her father as 'younger brother' in ordinary circumstances.

delirium.' When asked why she spoke like that, the Master replied, 'It is because of your lower spiritual position; indeed your daughter held a higher position than you did in the attainment of the path (*magga*) and fruition (*phala*); you are only a *sotāpanna* but your daughter was a *sakadāgāmin;* it was because of her higher position in the attainment of path and fruition that she spoke to you in that way'. The banker asked, 'Is that so Lord ?', and the Master affirmed saying 'It is so'. When asked 'Where is she reborn at present?' the Master said, 'In the Tusitā heaven, O householder'. Then the banker made this remark, 'Lord, having rejoiced here in this world in the midst of kinsmen, now again, after passing away, my daughter has been reborn in a place of joy'. Thereupon the Master told him, 'Yes banker, the diligent, whether they are householders or *samaṇas*, surely rejoice in this world as well as in the next', and uttered this stanza.

Idha nandati, pecca nandati,
katapuññño ubhayattha nandati,
"puññaṁ me katan" ti nandati
bhiyyo nandati sugatiṁ gato ti.

Dhammapada, s. 18.

'One who has done good deeds rejoices here and rejoices afterwards too; he rejoices in both places. Thinking "I have done good deeds" he rejoices, he rejoices all the more having gone to a happy existence.'

Therein, *idha* implies in this world, where one rejoices on account of the joy derived from one's own deeds.

Pecca implies that in the next world one rejoices on account of the resultant joy.

Katapuññño means the performer of merit of various kinds.

Ubhayattha implies that in this world one rejoices at the thought "I have done good and have not done evil" and in the next he rejoices enjoying the result.

"*Puññaṁ me*" means while rejoicing here at the thought "I have performed a meritorius deed", one rejoices with mere happiness arising from the satisfaction in his own good deed.

Bhiyyo implies that having gone to a happy existence (*sugatiṁ gato*) one rejoices exceedingly on account of the resultant joy, enjoying the celestial glory for fifty-seven crores and sixty lakhs* years in the Tusitā Heaven.

At the end of the verse, many people became *sotāpannas* and so on, and the discourse became beneficial to the multitude.

The story of Sumanādevī, the thirteenth one.

* A crore is 10,000,000: a lakh is 100,000.

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The ancient great Buddhist Temple of Borobudur in Indonesia.

BOOK REVIEWS

HOW TO BE LUCKY.

Life's Highest Blessings (*The Highroad of Success and Happiness*) *Dr. R. L. Soni; World Institute of Buddhist Culture, Soni Building, Mandalay, Price K. 10/—post free.*

About a hundred years before a certain Mr. Davis advertised himself as the first citizen of the world, the Burmese King Mindon, at his court at Amarapura, told the Englishman Sir Arthur Phayre that the MANGALA SUTTA could well be the text-book of a world state.

The good and pious King Mindon extolled the Sutta to Sir Arthur and emphasised its great value.

The book under review gives the Sutta in romanised Pāḷi, followed by a word for word translation in English and then a rather free translation in stanzas modelled on the original Pāḷi stanzas, followed by several explanatory chapters.

In these the author has done a workmanlike job in explaining in detail this famous Sutta, one of the earliest of the Buddha's Sermons.

However it is the first chapter of the book that is outstandingly good and that deserves to live, for its good writing, its simple style and its succinct explanation of what MANGALA really is.

It is a pity that the learned author did not then base his translation on his first chapter but stuck to the old and not very suitable translation of '*Mangala*' as 'Blessing'.

The word 'Blessing' should be eschewed if only for its horrible origin. It meant, originally, 'to mark with blood' and is a relic of a vindictive, savage and sadistic 'God' who could be fooled into thinking a man had suffered by seeing him 'marked with blood' and who demanded that innocent animals be brutally slaughtered since the savour of their flesh was sweet in his nostrils.

As the scholarly author shows in his first chapter, the Sutta was given to combat foolish superstition. The Buddha had pointed out that attachment to rite and ritual is a fetter to hold men down, and in the Dhammapada the first two verses set the tone of the Buddhadhamma, 'Mind precedes all things; they are all mind-made.'

As Dr. Soni points out 'He (the Buddha) denounced "Luck" or "fortune" or "auspiciousness" as chance events, and proclaimed instead the human behaviour, associations and activities as the real begetters of "fortune" or "misfortune". Thus the emphasis was shifted from unhealthy fears and the fettering superstitions to free enterprize, rational thinking, social obligations and self-confidence.'

The Buddha thus took the common feeling, stronger even in those days than in modern times, of 'a lucky thing to do' and put it on a far higher plane. Still 'a lucky thing to do' but with far-reaching social and moral and spiritual effects for all sentient beings as well as for the more immediate selfish benefits.

He took the word '*Mangala*', lucky or fortunate and put it, and all of the thinking of the world, on a higher ethical plane.

We can do the same even in our lower degree, our infinitely lower degree. We can put the 'lucky thing to do' as the moral, the ethical the RIGHT thing to do, for our own benefit and that of others; thus following the Buddha.

So for *Mangalam Uttamam* the best translation is still: 'The luckiest thing to do!'

If we wish to be lucky, for ourselves and others, we must follow the basic moral and spiritual advice of the Mahāmangala Sutta.

THE WHEEL: A NEW SERIES AT LOW COST.

Buddhist Publication Society: The Wheel, A series of Buddhist Publications.

It is indeed a pleasure to have something really good to recommend. Here is a new series at very low cost and quite well got up. Booklets that can be put in the pocket and carried about for reading and for reference.

We have received the first two titles: 'The Seven Factors of Enlightenment' by Venerable Piyadassi Thera and 'Vedanta and Buddhism' a good translation of the scholarly yet eminently readable work of Prof. Dr. H. von Glasenapp.

Single numbers are only Ceylon Cents 25 each and double numbers (number one above is a double number) double that price.

Further titles are expected shortly and we would recommend readers abroad to send ten shillings or a pound (just as easy to send from the point of view of exchange as larger amounts) in order to get the titles as they come out from time to time.

Publishers are: The Buddhist Publication Society, Forest Hermitage, Kandy, Ceylon, Secretary Venerable Nyanaponika Mahāthera. Remittances, they ask to be sent to the Treasurer: Mr. A. S. Karunaratne, J. P. U. M., Crown Proctor, Kandy, Ceylon.

THERE, IT'S IN AGAIN!

Zen Buddhism: Christmas Humphreys, George Allen & Unwin, 16/—nett.

Here is the thousandth book to explain the unexplainable. 'Zen Buddhism' (the author carefully explains on Page 221 that it 'is neither Buddhism nor any other "ism") is here resolved to 'Zen', which as the author also explains, is not Meditation (P. 119).

Certainly if by 'Meditation' is meant 'Insight-Meditation' (*Vipassanā-bhāvanā*) then Zen is something of a 'half-way house' to it. Or perhaps the analogy could be improved by putting the half-way house at the foot of the mountains which the followers of Zen have no need to climb as they are sure of what lies above and so can afford to 'sit and play games at the foot of the hill'.

The 'tweaks of the nose' and 'biffs on the jaw' and 'kicks and blows' and the 'slapped faces' and the 'new delight in a bottle of beer' have nothing in common with the Noble Teaching handed down so carefully and with such provenance from the days of the Buddha Himself.

That all sounds very much like 'the flow of normal life' and as the author says:

'The moment, therefore, that the student has gained some measure of mental control he begins to destroy the fetters created by thought. Thereafter meditation becomes a hindrance not a help. It is "unnatural", in that it hinders the normal flow of life'.

We can agree with the first sentence in the above, but have the Buddha's word for it that Meditation can never be dispensed with until final Nibbāna is reached. Let us quote from the *Mahāparinibbāna Sutta* of the *Dīgha Nikāya* wherein is the following description of the Passing Away of the Buddha :—

'And passing out of the third *Jhāna*, He entered the fourth. And passing out of the last *Jhāna* he immediately expired'.

One thing that *is* explained in this book is that the experience of 'Satori' made so much of by Zen (and which is, as the author shows, confined neither to East nor West, to Buddhism nor to any other religion) is far short of the 'One Way' (*Ekāyano*) of the Buddha. Indeed it is so far short, and it is so easy to be entranced by this, that the Buddha warned against attachment to it; and it is termed 'the ten obstacles in the way of Nibbāna'

To quote from the *Abhidhammattha-sangaha* :

'The Yogāvacara (Disciple : cultivating mental concentration) meditates on the states of mind and matter—that have been grasped in the above manner with their causal relations ... He meditates that they are impermanent, being in a state of continuous change, a source of unease or suffering, 'substanceless' being devoid of any soul or ego. He meditates on their threefold characteristics, in the period of time, in their continuity and moments of existence. Thus meditating on them in their causal relation in their moments of existence, as rising and passing away, he gets the following :—

1.	*Obhāsa*	a supernatural light, by which he is able to see most clearly every corner of the universe.
2.	*Pīti* :	a surpassing thrill of pleasure unlimited.
3.	*Passaddhi* :	composure, tranquillity.
4.	*Adhimokkha* :	a firm resolve, strong faith.
5.	*Paggaho* :	great energy.
6.	*Sukha* :	ease.
7.	*Ñāna* :	comprehension, insight
8.	*Upaṭṭhāna* :	worship of this state.
9.	*Upekkhā* :	equanimity.
10.	*Nikkanti* :	a light desire for this state.

These ten obstacles seem to be " Satori " or perhaps ' Satori ' without Sadism : but even without the sadism are dangers if one takes them for the goal.

The Buddha taught that one should be perfectly sober and know where one is going before one accepts the advice to 'Walk on'.



A Buddhist Group in Indonesia: the Indonesian Bhikkhu, the Venerable Jinnarakkhita, is seated on the left and The Venerable Bhikkhu Guneratna Thera from Ceylon on the right. They are surrounded by devout Buddhist Upasakas.

NOTES AND NEWS

THE ORGANIZATION OF THE SANGHA IN CAMBODIA

Bhikkhu Preah Krou Viriyamunī (Thach-Prang) Indappañño.

It is not generally realised outside Cambodia that the strength and purity of the Sangha of this country owes much to the hierarchical organization of the Sangha.

The Royal Government of Cambodia is promoting the sublime Sāsana of the Omniscient Buddha by conferring the titles and positions here mentioned on suitable Bhikkhus. Due to this noble practice the Buddha Sāsana in Cambodia is prospering day by day.

All the recipients of these titles, which carry with them definite duties and responsibilities, are performing their functions under the leadership of His Holiness the Sangharājā Samdach Preah Mahā-Sumedhādhipati(C.N.) Jotaññāno.

There are four grades of ecclesiastical titles (Jagana) of the Mahānikāya Sect in Cambodia. These titles, each of which denotes a special position in the Sangha of Cambodia, can each be held only by one Mahāthera, and unless and until that Mahāthera goes to a higher rank there can be no other holder of the title during his lifetime since each signifies a definite position in the hierarchy. From the highest grade is selected the Sangharājā.

In this grade there are three titles :—

1. Preah Dhammalikkhita.
2. Preah Bodhivaṁsa.
3. Preah Vanarata.

ORDINATION AS BUDDHIST BHIKKHUS

Sixteen Japanese Buddhists, who had formerly followed different 'schools' of Buddhism, came to Burma in 1956, as the result of talks between the Japanese Buddhist Association and the Union of Burma Buddha Sāsana Council, to study pristine Buddhism and on the 4th. August last received Ordination as Theravādin Samaneras (novices) after some study and the realisation that the Pāḷi Canon has well preserved the 'Word of the Buddha'.

They have been continuing their studies and on 9th. March this year received full ordination as Buddhist Bhikkhus.

With them received full ordination, Samanera Anuruddha, now Bhikkhu Anuruddha, who had come from America in 1957, and received ordination shortly thereafter as a Samanera.

The conferment of the Yellow Robe either as a Samanera or a Bhikkhu has no analogy with the ordination of a Catholic Priest or Presbyterian Minister, for instance. In such cases a deep knowledge of their doctrine is required usually and a period at a Theological Seminary or its equivalent. In the case of a Samanera the wish, and no evidence of bad character or of any hindrances, is sufficient for novitiation and Full Ordination may follow shortly thereafter if the Samanera seems in earnest.

Study and a full knowledge of the Doctrine follow, or should follow.

So in the present cases, the newly-ordained Bhikkhus are to study for periods of from two to three years when after sufficient knowledge and attainment they will go forth to spread the Doctrine of the Buddha.

The Union Buddha Sāsana Council took responsibility for the Ordination and leading citizens, acted as donors for the Bhikkhus' requisites.

RENAISSANCE OF BUDDHISM IN INDONESIA.

Built by a Buddhist king in the 8th. century, the great shrine of Borobudur was a place of pilgrimage from all Indonesia and from far-flung places in Asia, but then for about a thousand years saw no activity. Buddhism, though it never died out, was practised by a very small minority in what was once a predominantly Buddhist country.

Then five years ago, for the first time in ten centuries, a Buddhist Society of Indonesia, the Gabungan Sam Kauw, took the initiative and there were Wesak celebrations at Borobudur.

Burma's *Charge d'affaires* in Indonesia at the time, attended and remarked on the extraordinary experience and on the great renaissance that was taking place.

That renaissance has continued. Now in Indonesia there is much Buddhist activity, and a Theravādin Buddhist Bhikkhu, the Venerable Jinarakkhita, who was ordained and studied *Vipassanā-bhāvanā* in Burma under the Venerable Mahasī Sayadaw at one of Burma's leading Meditation Monasteries, is teaching in his homeland.

There have also been visits from Bhikkhus from Ceylon and quite a band of devout lay-followers keep the wheel of the Dhamma rolling.

BUDDHIST CALENDAR:

The Calendar opposite this page shows the UPOSATHA DAYS, the Buddhist Fast Days, marked in yellow. For an understanding of the Burmese numbers, please see the month of July wherein the numbers from one to fifteen run together.

In this month (July) the 8th. is of the Waning and the 15th is the dark of the moon while the 23rd. is the 8th. of the Waxing and the 30th. is the full Moon.

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SUN တနင်္ဂနွေ	MON တနင်္လာ	TUES အင်္ဂါ	WEDNES ဗုဒ္ဓဟူး	THURS ကြာသပတေး	FRI သောကြာ	SATUR စနေ
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FEBRUARY 1958
ဖေဖော်ဝါရီ

SUN တနင်္ဂနွေ	MON တနင်္လာ	TUES အင်္ဂါ	WEDNES ဗုဒ္ဓဟူး	THURS ကြာသပတေး	FRI သောကြာ	SATUR စနေ
၃	၄	၅	၆	၇	၈	၉
၁၀	၁၁	၁၂	၁၃	၁၄	၁၅	၁၆
၁၇	၁၈	၁၉	၂၀	၂၁	၂၂	၂၃
၂၄	၂၅	၂၆	၂၇	၂၈	•	•

MARCH 1958
မတ်

SUN တနင်္ဂနွေ	MON တနင်္လာ	TUES အင်္ဂါ	WEDNES ဗုဒ္ဓဟူး	THURS ကြာသပတေး	FRI သောကြာ	SATUR စနေ
•	၂	၃	၄	၅	၆	၇
၈	၉	၁၀	၁၁	၁၂	၁၃	၁၄
၁၅	၁၆	၁၇	၁၈	၁၉	၂၀	၂၁
၂၂	၂၃	၂၄	၂၅	၂၆	၂၇	၂၈

APRIL 1958
ဧပြီ

SUN တနင်္ဂနွေ	MON တနင်္လာ	TUES အင်္ဂါ	WEDNES ဗုဒ္ဓဟူး	THURS ကြာသပတေး	FRI သောကြာ	SATUR စနေ
၂၉	၃၀	၃၁	၁	၂	၃	၄
၅	၆	၇	၈	၉	၁၀	၁၁
၁၂	၁၃	၁၄	၁၅	၁၆	၁၇	၁၈
၁၉	၂၀	၂၁	၂၂	၂၃	၂၄	၂၅

MAY 1958
မေ

SUN တနင်္ဂနွေ	MON တနင်္လာ	TUES အင်္ဂါ	WEDNES ဗုဒ္ဓဟူး	THURS ကြာသပတေး	FRI သောကြာ	SATUR စနေ
၂၆	၂၇	၂၈	၂၉	၃၀	၃၁	၁
၂	၃	၄	၅	၆	၇	၈
၉	၁၀	၁၁	၁၂	၁၃	၁၄	၁၅
၁၆	၁၇	၁၈	၁၉	၂၀	၂၁	၂၂

JUNE 1958
ဇွန်

SUN တနင်္ဂနွေ	MON တနင်္လာ	TUES အင်္ဂါ	WEDNES ဗုဒ္ဓဟူး	THURS ကြာသပတေး	FRI သောကြာ	SATUR စနေ
၂၃	၂၄	၂၅	၂၆	၂၇	၂၈	၂၉
၃၀	၁	၂	၃	၄	၅	၆
၇	၈	၉	၁၀	၁၁	၁၂	၁၃
၁၄	၁၅	၁၆	၁၇	၁၈	၁၉	၂၀

JULY 1958
ဇူလိုင်

SUN တနင်္ဂနွေ	MON တနင်္လာ	TUES အင်္ဂါ	WEDNES ဗုဒ္ဓဟူး	THURS ကြာသပတေး	FRI သောကြာ	SATUR စနေ
၂၇	၂၈	၂၉	၃၀	၃၁	၁	၂
၄	၅	၆	၇	၈	၉	၁၀
၁၁	၁၂	၁၃	၁၄	၁၅	၁၆	၁၇
၁၈	၁၉	၂၀	၂၁	၂၂	၂၃	၂၄

AUGUST 1958
သြဂုတ်

SUN တနင်္ဂနွေ	MON တနင်္လာ	TUES အင်္ဂါ	WEDNES ဗုဒ္ဓဟူး	THURS ကြာသပတေး	FRI သောကြာ	SATUR စနေ
၃၁	၁	၂	၃	၄	၅	၆
၇	၈	၉	၁၀	၁၁	၁၂	၁၃
၁၄	၁၅	၁၆	၁၇	၁၈	၁၉	၂၀
၂၁	၂၂	၂၃	၂၄	၂၅	၂၆	၂၇

SEPTEMBER 1958
စက်တင်ဘာ

SUN တနင်္ဂနွေ	MON တနင်္လာ	TUES အင်္ဂါ	WEDNES ဗုဒ္ဓဟူး	THURS ကြာသပတေး	FRI သောကြာ	SATUR စနေ
၂၈	၂၉	၃၀	၁	၂	၃	၄
၅	၆	၇	၈	၉	၁၀	၁၁
၁၂	၁၃	၁၄	၁၅	၁၆	၁၇	၁၈
၁၉	၂၀	၂၁	၂၂	၂၃	၂၄	၂၅

OCTOBER 1958
အောက်တိုဘာ

SUN တနင်္ဂနွေ	MON တနင်္လာ	TUES အင်္ဂါ	WEDNES ဗုဒ္ဓဟူး	THURS ကြာသပတေး	FRI သောကြာ	SATUR စနေ
၂၆	၂၇	၂၈	၂၉	၃၀	၃၁	၁
၂	၃	၄	၅	၆	၇	၈
၉	၁၀	၁၁	၁၂	၁၃	၁၄	၁၅
၁၆	၁၇	၁၈	၁၉	၂၀	၂၁	၂၂

NOVEMBER 1958
နိုဝင်ဘာ

SUN တနင်္ဂနွေ	MON တနင်္လာ	TUES အင်္ဂါ	WEDNES ဗုဒ္ဓဟူး	THURS ကြာသပတေး	FRI သောကြာ	SATUR စနေ
၃၀	၁	၂	၃	၄	၅	၆
၆	၇	၈	၉	၁၀	၁၁	၁၂
၁၃	၁၄	၁၅	၁၆	၁၇	၁၈	၁၉
၂၀	၂၁	၂၂	၂၃	၂၄	၂၅	၂၆

DECEMBER 1958
ဒီဇင်ဘာ

SUN တနင်္ဂနွေ	MON တနင်္လာ	TUES အင်္ဂါ	WEDNES ဗုဒ္ဓဟူး	THURS ကြာသပတေး	FRI သောကြာ	SATUR စနေ
၂၈	၂၉	၃၀	၃၁	၁	၂	၃
၄	၅	၆	၇	၈	၉	၁၀
၁၁	၁၂	၁၃	၁၄	၁၅	၁၆	၁၇
၁၈	၁၉	၂၀	၂၁	၂၂	၂၃	၂၄

THE THINGS THEY SAY

AUSTRALIA:

"THE LIGHT OF THE DHAMMA has interested me greatly ... As a scientifically trained person, Buddhist thought seems to fit into that type of thinking more logically than the philosophies of other religions ... I am enclosing a Money Order for two years' subscription."

... ...

"Leisure hours not often available in one uninterrupted stretch—for which I bring THE LIGHT OF THE DHAMMA in quantity, for reading and *re-reading* so good do I find the quality of the contents ... ".

... .

" I must congratulate you and the Editorial staff for such a beautifully intelligent well turned out magazine. The articles are example of instruction that would be hard to beat. I wish you future success."

... ...

" I continue to think the "Light of the Dhamma" excellent in every way. Personally I prefer the simple expositions like the ones you write to the more technical translation of suttas and commentaries but of course I realise that those who are studying deeply need these more technical artcles. I thought your article in Vol. IV, No, 2, "The Greatest Adventure" really excellent, it helped me a lot and I am sure would be of much value to others also. The succeeding article on "The Contribution of Buddhism to Philosophy" interested me greatly too.

... ...

'I am richer in wisdom since I read THE LIGHT OF THE DHAMMA'

... ...

' ..... You can see then why THE LIGHT OF THE DHAMMA comes as such a real light and a real help to me. I am so grateful that I would like you, if it is possible, to tell the contributors of my thanffulness.'

BURMA:

' I find that "The Light of the Dhamma" clears many points which were puzzling to me before and I now realise that there are many points which are very delicate and cannot be explained in a short way easily, particularly to persons who are brought up with "God" ideas which have taken a firm root in their heart.'

" I always enjoy reading your issues of the Light of the Dhamma and look forward to receiving them eagerly."

BELGIUM :

' ..... du LIGHT OF THE DHAMMA pour pouvoir vous remercier pour cette belle revue dont tous les articles m'ont beaucoup interesse et certains meme encore instruit.'

CANADA :

'Theravāda Buddhism is many centuries old in Ceylon and in some other countries, but nowhere is it more thoroughly alive and active than I found it in Rangoon. The journal, THE LIGHT OF THE DHAMMA is one instance of this'.

... ...

" Would ask you to renew this subscription year by year without further instructions from us."

CEYLON:

" I am very grateful to you for THE LIGHT OF THE DHAMMA as my fellow-bhikkhus, disciples and myself learn greatly from this magazine. As a citizen of the Union of Burma I am proud of this publication from my country. I am very happy to have the opportunity to discuss the contents of the magazine and the affairs of the Buddha Sāsana Council with Buddhist devotees of Ceylon."

... ...

'Which I read with greatest interest. It is my fervent hope that your excellent magazine will render an invaluable service to all mankind by disseminating the Dhamma in every nook and corner of the world'.

... ...

'It is a great pleasure to receive the "Light of the Dhamma" Everyone of us feels that you are sparing no effort in your endeavour to spread the Buddha-dhamma'.

DENMARK :

'It is a choice enjoyment to read your eminent magazine which has introduced to me a great happiness, and I shall be pleased to recommend to my friends 'The Light of the Dhamma'.

EGYPT :

'I received the inaugural number "The World Fellowship of Buddhist Second Conference Issue" ,Volume 1., Number 2, which I read all with great interest. Your article, "The Buddha's Basic Principles of Buddhism", is very good. It is always very important to point out the main principles.'

ENGLAND:

"We like your quarterly magazine THE LIGHT OF THE DHAMMA, very much, and we can suggest no improvements. We always pass this magazine on to our friends."

... ...

"I notice that in the last few issues the layout and printing of this most interesting booklet has greatly improved. Well done and here's to the success your efforts deserve."

... ...

"I have found THE LIGHT OF THE DHAMMA very helpful in my studies. I am enclosing herewith P.O. value 9/—shillings for a further year's supply."

... .

'I am very sure of my opinion of "THE LIGHT OF THE DHAMMA". as the most scholarly and the best conceived for its purpose in attracting and satisfying scholarly and intelligent enquirers. As you will find my name in the "Authors' and Writers' Who's Who" you will realise my opinion on your excellent quarterly is a considered one.'

... ...

"With grateful thanks to you and all concerned in the publication of this wonderful magazine."

... ...

"I enclose British Postal Order for two years' subscription to THE LIGHT OF THE DHAMMA which I have found most helpful, and have read the articles over many times."

... ...

'Congratulations once again on the very high standard of the articles in your publication. I consider it to be without equal anywhere so far as English language periodicals are concerned.'

... ...

"I have organized a small group in Leeds for study of the Dhamma and your magazine is a most valuable source of information."

'It was a great pleasure to receive the magazine, and to read its high quality contents, and I trust that its future issues will be as good as the first. (I have since received a copy of the second issue, which seems to bear out its first promise.)'

....

"I saw a copy of the "Light of the Dhamma" yesterday for the first time and I am so delighted with it that I have lost no time in writing to you".

....

'Please accept my sincere congratulations on having given us a first-rate journal.'

ETHIOPIA:

"Yesterday I received THE LIGHT OF THE DHAMMA (vol. IV, No.1) which had been on its way so long that I really nearly had given up hope. The greater is my joy and gratefulness now, since this enlightening journal finally reached Addis Abeba ... The Shwe Dagon Pagoda contribution brings back to my mind more livelily the unforgettable hours I spent there."

FINLAND :

'It is an excellent presentation of Theravāda Buddhism and I am convinced that coming numbers will come up to the standard of this one.'

FRANCE:

" I find this Periodical very interesting and would like to have volumes I &II."

... ...

'We are lost in admiration of your wonderful magazine and of the fact that the noble people of Burma are spreading light to the West.

GERMANY:

" The" Light of the Dhamma" is an excellent and well edited journal, the aricles reveal thorough learning and a most earnest mind to expound the Dhamma."

... ...

'Allow me please to congratulate you to this most excellent magazine. Not only printing is exceedingly good and makes a good impression, but also the contents are most interesting and stand on a very high level. It is a pity that most journals have not such a high standing.'

HOLLAND:

"Your LIGHT gives very much information about the religion which is rather poorly known in the Western countries. That is one thing we appreciate."

INDIA:

"I am regularly getting your valuable publication THE LIGHT OF THE DHAMMA and you will be glad to know that I am taking all the help for my Dhammaduta work from that valuable magazine. I may safely say that every word therein bears its significance. The volume of this magazine occupies the supreme place in this office. All my Buddhist work is full of Burmese Buddhism which is most important and essential for the world. I get a very great inspiration from this magazine."

... ...

This is giving us a good service as Shillong is the capital of Assam which is a cosmopolitan town. The people of different communities are mostly interested to read this magazine. It is quite necessary to us as well as the non-Buddhist people of this place."

... ...

"You are doing excellent work for Buddhism. It is very useful to spread Buddhism. Please send me your magazine regularly."

... ...

"May I avail myself of this opportunity to convey to you my great appreciation of your magazine.

... ...

Many international tourists as well as pilgrims coming from Burma were shown your magazine and these dāyakas not only read them but took them away from me, saying that they would like to become annual subscribers to THE LIGHT OF THE DHAMMA."

... ...

"I have immensely liked the magazine and am definitely one with others who feel that THE LIGHT OF THE DHAMMA has a mission and is making rapid strides towards the fulfilment of the noble cause of spreading the Dhamma. We have, however, to try further that it reaches the largest number of people.

.. ..

There are friends who would indeed be glad to go in for the magazine but then there is the difficulty of remitting the money. If somehow or the other this difficulty could be solved, I feel, I could secure quite a few subscribers."

'I am exceedingly glad to receive the "Light of the Dhamma". It is very heartening to see that the Government of Free Burma have been taking very keen interest in protecting and spreading of the "Saddhamma" in the world which is more in need of it now than ever and really this is an excellent medium to make this chaotic world acquainted with the Buddha.'

INDONESIA:

"THE LIGHT OF THE DHAMMA in which I find very much to learn."

... ...

"From THE LIGHT OF THE DHAMMA I learn much more of our Lord Buddha's Dhamma, and I endeavour to try my best to follow. If I can succeed to the Determination, great or small, this is your gift."

... ...

'The Light of the Dhamma we appreciate very much and we are trying to translate parts of them for our monthly. They give us a feeling of our unity in our religion'.

ITALY :

'As for your English language magazine, THE LIGHT OF THE DHAMMA, I wish to express my deep appreciation of it : it shines as a truly spiritual light, carrying on an extremely useful and commendable work, whose need is deeply felt in our troubled and restless times.'

JAPAN:

"Articles in the issues of THE LIGHT OF THE DHAMMA are full of interest and benefit in my reading. This interest and benefit, I am sure, is shared by all the readers. THE LIGHT OF THE DHAMMA is leading them to Enlightenment, by its illumination."

MALAYA:

"This excellent journal is very well written and serves as a very good medium for the propagation of the Dhamma ..... read every day and derived great happiness".

... ...

"I enclose herewith Kyats 24/—to cover 4 years subscription to THE LIGHT OF THE DHAMMA. I shall be glad if you will continue forwarding the valuable Dhamma to my address in Penang as follows:—

... ...

'"The Light of the Dhamma" for which I thank you. It is most instructive and interesting. I must congratulate your Council for such a splendid and noble effort.'

... ...

'THE LIGHT OF THE DHAMMA is most enlightening and instructive.'

NEPAL:

"Your esteemed LIGHT OF THE DHAMMA always receives my best attention and I go through it with interest. Then I pass on the same to my library section where very many enthusiastic people from the market visiting the library read it and there is always a response for its richness. The subjects and topics dealt with in the magazine are indeed of tremendous influence."

... ...

'Your magazine is indeed very useful. I am sure every Buddhist will feel proud of it.'

PAKISTAN:

'I beg to acknowledge with thanks receipt of your highly esteemed magazine. These are really full of gems of purest high thoughts and precious potential materials. The honest service for the propagation of the Dhamma rendered by the valued articles of the top-ranking and authoritative authors published therein, is unique and highly appreciable. May I take this opportunity to wish that your sincere endeavour for THE LIGHT OF THE DHAMMA may meet with ultimate success.'

... ...

May I suggest that a separate column be maintained under the head "News & Views" wherein the criticisms of the readers as well as the news of Buddhist activities can be published for wide circulation. The philosophy of the Lord Buddha is of a very high thought and spirit and therefore it may, at the first instance, appear to be disinteresting, rather difficult to understand, particularly to the new readers. To my opinion, if you deem it necessary, you may have some articles of a more simple nature together with the high ones."

... ...

'I went through the articles of your publication and it gave me much pleasure throughout. Such a magazine is immense help to the present distressed people of the world. In all matters of Buddhism the matters had been so nicely, accurately and lucidly placed and explained that they are easily comprehensible by all people of common sense.'

PERU:

"The high level of THE LIGHT OF THE DHAMMA should not be changed too much even if it is too high for some readers, because in my opinion that is one of the main reasons which makes THE LIGHT OF THE DHAMMA interesting *internationally* and I know that this is the opinion of all my friends."

POLAND:

"To my mind, your periodical THE LIGHT OF THE DHAMMA is the only one which can satisfy men of science who are serious students of Buddhism."

... ...

Your splendid review (THE LIGHT OF THE DHAMMA) is excellent and has given me light and knowledge on the great subjects of Buddhism and I thank you with all my heart. Please accept my respectful homage.

SCOTLAND:

"My personal opinion is that it is the finest magazine and is suitable for all conditions of students of Buddhism."

THAILAND:

"Your magazine 'The Light of the Dhamma' is a source of the greatest help to me..... I know that in Burma you have such a high standard, as is shown by the articles in your magazine".

... ...

"Your excellent magazine THE LIGHT OF THE DHAMMA".

... ...

Please continue to send "THE LIGHT OF THE DHAMMA" to me in England. I am taking all my numbers with me— it is invaluable.

U.S.A.:

'The Light of the Dhamma has proved very valuable for me. I am not the first foreigner who has become fascinated by Theravāda Buddhism in Burma'.

... ...

Your priceless books THE LIGHT OF THE DHAMMA.

... ...

"Has asked me to tell you he appreciates receiving your quarterly magazine of pristine Buddhism, THE LIGHT OF THE DHAMMA, and considers it a valuable addition to his library."

... ...

"We both feel greatly enriched through the study of the various articles in THE LIGHT OF THE DHAMMA".

... ...

"THE LIGHT OF THE DHAMMA is not the first Buddhist journal I have read.. For choice of subject and treatment, it is the best I have been able to find in the English language."

....

"There is a growing interest in this country, particularly in Southern California, in Buddhism and books and periodicals in this field have a wide use."

... .

"I have seen and read a number of Buddhist periodicals within the last decade or so, and I think I have never seen any other magazine on Buddhism which attains such a high standard of excellence and scholarship. I presume also, from the issue vol. III, No. 2, 2499 B.E. that THE LIGHT OF THE DHAMMA will continue to feature translations—or perhaps re-translations—of the basic Theravada suttas and Abhidhamma works. This is indeed a valuable service to the Western Buddhists, since many of the suttas have become almost unavailable except in the largest libraries."

... ...

"Before closing I would like to tell you how very much we are enjoying the first issue received of "The Light of the Dhamma", which is for January 1956. The following articles particularly proved to be splendid nourishment: The Buddhist Doctrine of Kamma and Rebirth; Satipatthana, The Simple Way (of Mindfulness); and the article on The Relation of Sufficing Condition. It is the "revealing" quality of the writings which strike us particularly; by that I mean, they are imbued with the ability to enlighten through the words, to let the reader see the higher octaves of meaning which the words contain within them. We shall look forward through the year to the future editions of the magazine.

... .

"It is a most instructive magazine and greatly appreciated. I have passed on the two subscription forms to friends and I know that they will be sending you their subscriptions."

... ...

"We particularly liked your 'Greatest Adventure' and we are enclosing two names and addresses to receive sample copies of this wonderful magazine as per the generous offer on the back cover—if possible we'd like them to have the issue Vol. IV, No. 2 because of that article, if not any will be welcome. Both are incipient Buddhists."

... ...

"Enclosed please find my remittance for renewal of subscription to the magazine 'The Light of the Dhamma'. I find it beyond price—a true encouraging factor and contributing influence to 'strive diligently'."

....

"After we have had the LIGHT OF THE DHAMMA at home we take these to some of the students of the University of Nebraska who are Buddhists, and you may be assured that there they are deeply appreciated."

... ...

"Enclosed is U.S. 3.00 dollars for which enter me as a subscriber to your wonderful magazine, The Light of the Dhamma, starting with the January 1957 issue. Your magazine is deeply appreciated by me and am looking for it most gratefully."

... ...

"THE LIGHT OF THE DHAMMA..... this valuable publication".

... ...

"THE LIGHT OF THE DHAMMA has already been of inestimable value to me, especially because direct translations of the Suttas are so frequently given in their entirety. Also the articles in serial form by the Ven'ble Ledi Sayadaw I found very helpful."

... ...

"I have very much enjoyed and have profited from receiving copies of THE LIGHT OF THE DHAMMA."

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Make sure you receive the next issue of this AUTHORITATIVE magazine of pristine Buddhism. Please send us your subscription now.

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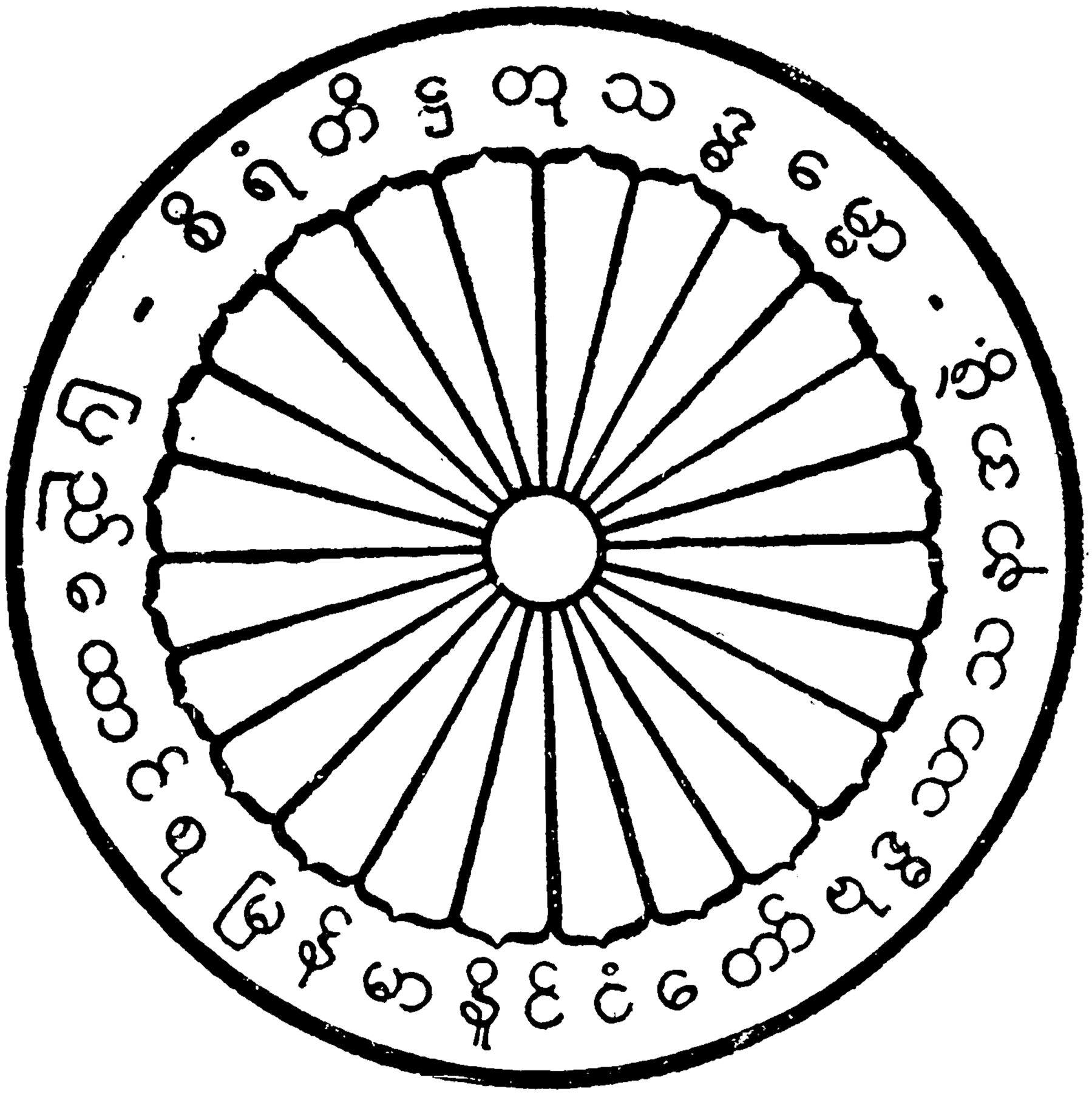
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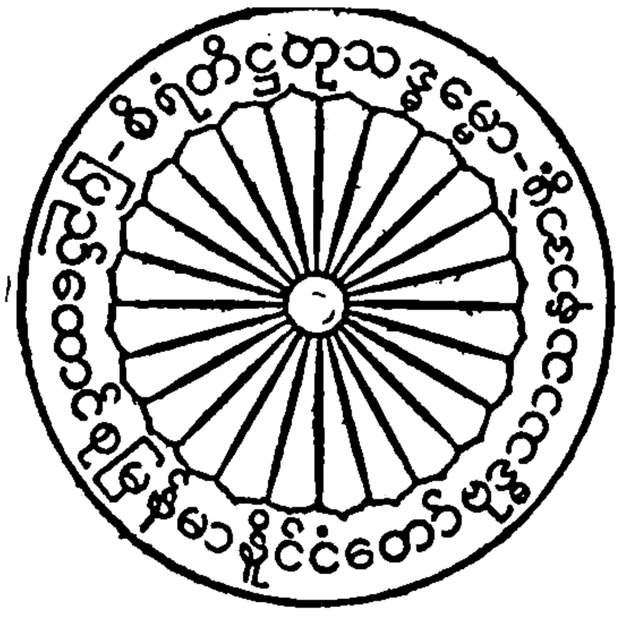
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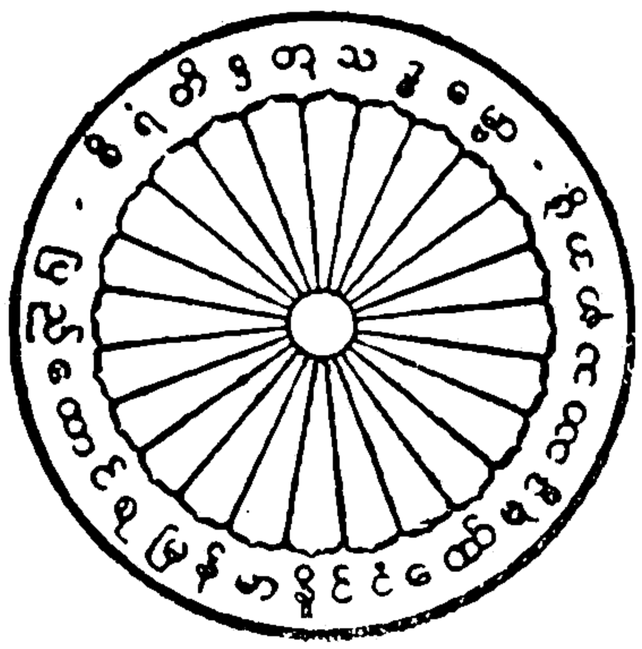
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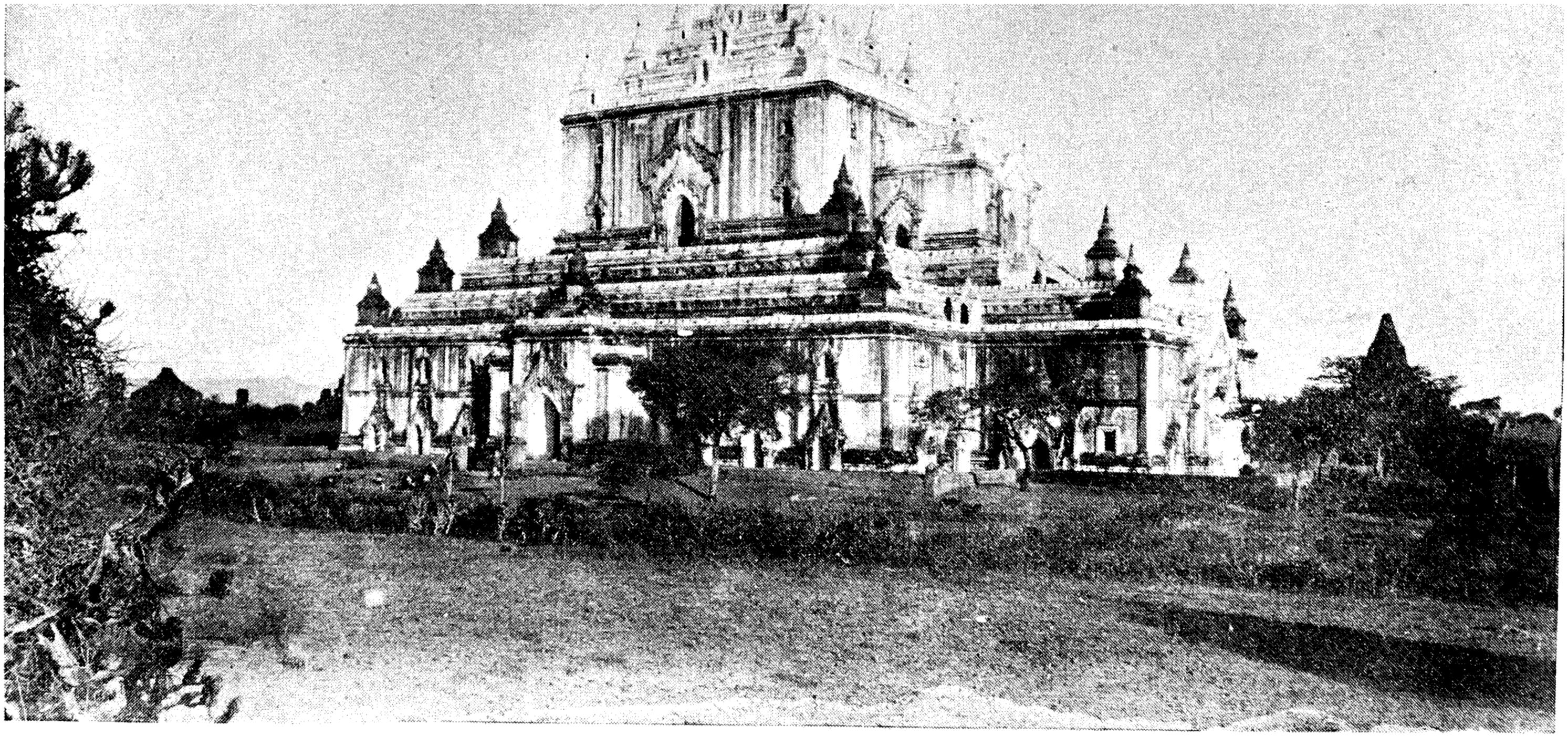
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SAMMĀDIṬṬHI DĪPANĪ

(The Manual of Right Views)

BY MAHĀTHERA LEDI SAYADAW, AGGAMAHĀPAṆḌITA, D. LITT.

TRANSLATED FROM PĀḶI INTO BURMESE BY LEDI PAṆḌITA U MAUNG GYI, M.A.

(Translated by the Editors of 'The Light of the Dhamma'.)

PART THREE

How Attā makes one vicious

Beings who are accompanied by soul-belief having inclinations to perform evil actions have to wander through the ceaseless round of rebirths. The moment they are able to extinguish soul-belief, that moment are they established in purity and nobility and they will wander peacefully in the round of rebirths free from all dangers.

One may question: "Why is soul-belief the root-cause of evil views, evil thoughts and evil deeds and why is destruction of this belief the origin of the cessation of these ?

It may be answered in this way: for example, a certain king has a great attachment to his kingship, pomp and grandeur. To preserve his kingly status and glory, he will have to exercise all evil thoughts and evil deeds in his power. Even a king, if he has a great attachment to his kingly power and glory has to protect himself by entertaining all kinds of evil thoughts and performing all kinds of evil actions.

Some time later that king sees shortcomings and blemishes in his kingly duties and glory. From that time his attachment to his kingship diminishes, and he has a great desire to abdicate his throne and become a *samaṇa*. Then he has a mind to keep aloof from all evil actions that are necessary for the preservation and protection of his kingly power and glory, and henceforth will refrain from performing evil actions.

Still some time later he will go forth from the house-hold life into that of a *samana*. Although he becomes a *samaṇa*, he delusively considers his mind and body—the five constituent groups of existence—as his soul, which is full of essence or substance and which belongs to him. Thus he delusively considers the five constituent groups of existence as his soul and clings to it. So long as he is attached to this soul-belief and is not able to put it away, he will undoubtedly have to preserve his soul by entertaining evil thoughts and performing evil actions as occasion arises.

Some time during his life as a *samaṇa* he realises the blemishes and miseries in the five constituent groups of existence, he, having rightly viewed through Insight-wisdom that there is no essence or substance in the five constituent groups of existence—that there is no soul—will have no soul-attachment. From that moment he will not entertain any evil thought or commit any evil action, by means of which he has formerly preserved what he has considered as his soul and will preserve himself only by acts of virtue.

He will never deviate from the path of virtue to protect himself. As a matter of fact he will sacrifice himself dauntlessly to preserve the principles of virtue. From the above analogy it should be understood that soul-belief is the root cause of all evil and that destruction of this belief is the origin of the cessation of evil.

ATTĀ AND *ANATTĀ*

Attā means 'Self, Ego, Personality, Soul-essence'. *Anattā* means 'Non-Ego, Not-Self, Absence of Soul-essence'. The word *anattā* is used to convey the following three interpretations:

(1) *Asārakaṭṭhena anattā.*—On account of being without essence or substance it is called *anattā.*

(2) *Asāmikaṭṭhena anattā.*—On account of not having any owner or overlord it is called *anattā.*

(3) *Avasavattanaṭṭhenā anatta.*—On account of its not yielding to another's will it is called *anattā.*

ASĀRAKAṬṬHENA ANATTĀ THE FIVE CONSITUENT GROUPS OF EXISTENCE DELUSIVELY TAKEN AS ATTĀ.

Of the three interpretations as shown in the Text, I shall first expound the phrase "*Asārakaṭṭhena anattā*".

Attā in the ordinary sense means essence or substance. Those beings who are not able to discern the momentary arisings and dissolutions of the physical and mental phenomena of the five constituent groups of existence and thus are not able to realise the characteristic of *anicca* (Impermanence) maintain: "The Corporeality-group is the essence and therefore *attā* of beings; the Sensation-group is the essence and therefore *attā* of beings; the Perception-group is the essence and therefore *attā* of beings; the Formation-group is the essence and therefore *attā* of beings; and the Consciousness-group is the essence and therefore *attā* of beings." This kind of view is known as soul-belief.

Example of a bowl

I shall explain the above with an example. There are such things as wooden bowl, earthen bowl, iron bowl, brass bowl, silver bowl and gold bowl. A bowl made of wood has wood as its substance and is called a wooden bowl; a bowl made of earth has earth as its substance and is called an earthen bowl; a bowl made of iron has iron as its substance and is called an iron bowl; a bowl made of silver has silver as its substance and is called a silver bowl; and a bowl made of gold has gold as its substance and is called a gold bowl.

Here, the word 'bowl' is merely the name by which is indicated a certain pictorial idea (*saṇṭhāna-paññatti*); and this conventional term of 'bowl' possesses no essence or substance as an ultimate thing. Only the conventional terms of 'wood', 'earth', gold' etc. possess essence or substance (at least for this purpose). By simply hearing the sound 'bowl' one is able to understand the pictorial idea of a bowl and not its essence or substance. Only when one hears the conventional terms of 'wood', 'gold' etc. is one able to know the essence or substance of that bowl.

A question may be asked: "Why is 'wood', 'earth' or 'gold' the essence or substance of the bowl?"

I shall explain it clearly. In calling a thing 'wooden', 'wood' is the essence or substance of the pictorial idea of the bowl, and is therefore its *attā*. Without the substance of wood, the conventional term of 'bowl' cannot exist. Only a piece of wood that is made in the form of a bowl is called a wooden bowl. This wooden bowl will last as long as the wood is durable, and it will be valuable according to the class of wood. If it is a bowl made of teak wood, it will be valuable according to the price of teak; if it be made of aloes wood it will be valuable according to the price of that wood; if it be made of sandalwood it will be valuable according to the value of sandalwood. As regards the utility too, a teak bowl will be used where it is fit to be used; and so too a bowl made of aloes wood or sandalwood. As regards the worthiness too, the teak bowl and the sandalwood bowl will be worthy according to their standards. Thus when we say 'the wooden bowl', the wood is the essence or substance of the bowl. The same principle follows in the cases of earthen bowl, gold bowl etc.

Analogy

Similarly a being is composed of the corporeality-group and has this group as his essence or substance. What has this group as its essence or substance is called a being.

A being is composed of the perception-group and has this goup as his essence or substance. What has this group as its essence or substance is called a being.

A being is composed of the mental-formation-group and has this group as his essence or substance. What has this group as its essence or substance is called a being.

A being is composed of the consciousness-group and has this group as his essence or substance. What has this group as its essence or substance is called a being.

In brief, every being is composed of the five constituent groups of existence and has them as his essence or substance.

In this analogy a bowl resembles a being and the substance of a bowl resembles the five constituent groups of existence which form the essence or substance of a being.

How attā-diṭṭhi is formed

Some maintain the following view: "So long as the five constituent groups of existence last, do not decay or dissolve, beings last, do not decay nor dissolve. They live up to 100 or 1000 years without decay, death and dissolution, and for such periods of time the five constituent groups of existence which are their essence or substance do not decay nor dissolve." This view is soul-belief.

Some people understand that the essence or substance of the wooden bowl is wood;

but they cannot penetrate the truth and discern that this piece of wood comprises an immense number of *aṭṭhākalāpa-rūpa.** So they can only superficially understand that the essence or substance of the wooden bowl is wood.

Some people penetrate the truth and realise that the essence or substance of the wood is but a collection of corporeal groups and that these are also causally-conditioned arising-and-vanishing physical phenomena.

They realise in the following manner: The state of extension is conspicuous in a piece of wood which assumes the shape of a bowl and these elements of extension are undoubtedly the ultimate truth of *pathavī-dhātu* (the element of extension), and not 'wood' at all. In the same way, the state of cohesion found conspicuously in that form or shape is the characteristic of *āpo-dhātu* (the element of cohesion); the state of heat or cold found in that shape is the characteristic of *tejo-dhātu* (the element of kinetic energy); and the state of support or motion found in that shape is the characteristic of *vāyo-dhātu* (the element of motion). These four elements are known as the four great primaries or the four great essentials (*Mahā-bhūta*).

In like manner, the colour of that piece of wood is *vaṇṇa* (the element of colour): the smell is called *gandha* (the element of smell); the taste is called *rasa* (the element of taste); and the nutriment is called *oja* (the element of nutriment). Thus some wise people penetrate the truth and realise it.

When they have so penetrated the truth, they realise: "Only physical phenomena roll on and no wood exists; and if there be no wood, how can there be the wooden bowl in the ultimate sense?"

When the piece of wood which we conventionally call 'bowl' is affected by cold or warm wind, or struck by a stick, or pierced by a spear, or thrown upward and downward the physical phenomena contained in that wood will change, yielding place to newer ones, and having arisen will also disappear then and there. Some of the phenomena decay, some dissolve and some arise again by conditions, some increase, some decrease and some remain normal.

When they have realised in this manner they clearly understand that there is no wood apart from these physical elements. Now, when the wood itself does not exist in the ultimate sense, how can the wood possess the essence or substance of the bowl? How can momentarily arising-and-passing-away corporeal groups become the essence or substance of the wood? Thus they penetrate to the truth.

Here, the conventional term of 'bowl' resembles the conventional term of 'being'. The corporeal groups contained in the wood resemble the five constituent groups of existence. This is the analogy.

(As regards the Mentality-group it has no form. When an object contacts any part of the body, then consciousness arises and disappears immediately. The *bhavanga-sotā* 'the stream of subconsciousness' incessantly arises and vanishes in the heart. The stream of subconsciousness can be broken only when a new object comes into contact with it.

PICTORIAL IDEAS AND CONCEPT OF CONTINUITY

The shapes of parts of the body such as face, hands, legs, breast, abdomen, thighs and back are called *saṇṭhāna* (pictorial ideas).

Mentality-group has no form but only *santati-paññatti* (concept of continuity).

The continuity of 'seeing' is *dassana-santati.*

The continuity of 'hearing' is called *savana-santati.*

The continuity of 'smelling' is called *ghāyana-santati.*

The continuity of 'tasting' is called *sāyana-santati.*

The continuity of thinking is called *cintana-santati* and so on.

How Pictorial Ideas and Concepts of Continuity are regarded as Attā.

Some people understand only the various kinds of shapes or forms and various kinds of continuity; but they do not penetratingly discern the physical and mental phenomena which are the essence or substance of these concepts of shape and continuity. Also

---

* Aṭṭhakalāpa-rūpa means 'pure eightfold group' consisting of (1) the element of extension, (2) the element of liquidity or cohesion, (3) the element of kinetic energy, (4) the element of motion: (5) the element of colour (6) the element of smell, (7) the element of taste, (8) the element of nutriment.

they are not able to realise the momentary decay and death of these physical and mental phenomena. They consider these concepts of shape and continuity as the essence or substance of beings and delusively take them as the *attā* of beings.

When through Insight-wisdom, people penetratingly understand the real nature of *Pathavī* (elements of extension), the phenomena of Eye-consciousness etc. and realise that these five constituent groups of existence are subject to momentary decay, death and rebirth, it will dawn upon them that these five constituent groups of existence have no essence or substance and that they are very far from being the essence or substance of beings.

I shall clarify the matter. People think that beings live for a day, a month, a year, a hundred years of a thousand years, and that during those periods there is no such thing as momentary decay, death and rebirth.

In fact, the physical and mental phenomena contained in the five constituent groups of existence which people take as the essence or substance, arise and dissolve more than one hundred thousand crores * of times during a wink of the eyelids or the period occupied by a flash of lightning.

If it be alleged that the Corporeality-group has *attā* (essence or substance), the sensation-group has *attā* (essence or substance), the Perception-group has *attā* (essence or substance), the Mental-Formation-group has *attā* (essence or substance), the Consciousness-group has *attā* (essence or substance), it will mean that beings decay, die and are reborn through conditions every moment. Why? Because the essence or substance of beings are the groups of existence which are subject to momentary decay, death and rebirth.

In reality, just as it is not appropriate to rely on the rapidly arising-and-vanishing flashes of lightning and use them as things of substance, it is also not appropriate to rely on the momentarily arising-and-vanishing physical and mental phenomena as things of substance and to regard them as the essence or substance of oneself. So the five constituent groups of existence are purely *anattā* (without essence or substance).

ASĀMIKAṬṬHENA-ANATTĀ

The meaning of the phrase '*Asāmikaṭṭhena anattā*' is as follows:—

As these flashes of lightning which do not last for more than a moment do not possess any essence, there cannot be any lord over them, nor can they be one's own. Just as one can not say that flashes of lightning are owned by him and so they are his, one should not say that the physical and mental phenomena comprising the five constituent groups of existence belong to him and are his own, or that one is the overlord of these phenomena.

So according to the phrase '*Asāmikaṭṭhena anattā*', the five constituent groups of existence are *anattā*.

AVASAVATTANAṬṬHENA-ANATTĀ

I shall expound the phrase '*Avasavattanaṭṭhena anattā*.

As these flashes of lightning do not last long and do not possess essence, they will not yield to one's wishes. Just as it is not proper for one to say that these flashes of lightning will listen to one's words and that one has control over them, the physical and mental phenomena contained in the five constituent groups of existence being impermanent, will not yield to the wishes of any one. So it is not proper for one to delusively consider that the five constituent groups of existence will obey one's orders or that one has sway over them.

The arising of these flashes of lightning is due to the relevant causes and conditions, and has nothing to do with the desire of any 'person', so these flashes of lightning do not yield to the wishes of anyone. The arising of the five constituent groups of existence is due to the causes and conditions which bring them about and has nothing to do with the desire of anyone, so these five constituent groups of existence do not yield to the wishes of anybody. Just as it is not fit to think that these flashes of lightning will yield to one's wishes, so it is not fit for one to think that the five constituent groups of existence yield to one's wishes and to regard them as one's essence or substance.

So according to the phrase '*Avasavattanaṭṭhenā-anattā*', the five constituent groups

* Crore = Ten millions.

of existence are *anaṭṭā* in the sense that they do not yield to the wishes of anyone.

BRIEF EXPOSITION OF ATTANIYA

"*Attassa idam attaniyam*"
Attaniyam means 'the property of *attā*'.
"*Attanā sambandhanti*" *attaniyam*
Attaniyam means 'objects connected with *attā*.

Attaniya Objects

According to the above interpretation all animate and inanimate objects connected with *attā* are called *attaniya*. But these objects become *attaniya* only when one is attached to and takes delight in them through Craving and accepts them as 'My own', 'These are mine'.

When through Insight-wisdom people are able to discard these animate and inanimate objects freely as they are not attached to and take no delight in them, these objects cease to be *attaniya*.

One is not attached to these objects which naturally have nothing to do with *attā* and are quite apart from it; so they are not *attaniya*.

People are generally concerned with what they consider to be as themselves or their own on account of the concept of *attaniya;* and their bodily, verbal and mental acts are based on and are conditioned by that concern. So the root of all vice for the foolish concern is "Self" and "One's own". People mistake what is not *attaniya* to be *attaniya* as they have these hallucinations, namely, that what are not their children are their children, that what is not their son is their son, that what is not their daughter is their daughter, and that what is not their gold, silver or other property is their gold, silver or other property.

Delusion of attaniya due to Vipāllasa
(*Hallucination*)

In the ultimate sense there does not exist one's own *attā*, and that being the case, how then can there be any *attaniya?*

So the *Dhammapada* says:—
"*Puttā m'atthi dhanam m'atthi*"
iti bālo vihaññati,
attā hi attano natthi
kuto puttā kuto dhanam?"
—Verse 62, *Bāla Vagga*, *Dhammapada.*

"Sons have I, wealth have I"
Thus a fool worries himself.
Verily, one's self does not exist.
Whence sons? Whence wealth?"

Owing to the misconception of *attaniya*, fools are tired and fatigued like a deer which follows a mirage thinking it to be a pool of water; in fact, one's self does not exist. How then can there be one's sons and how can there be one's wealth?

People do not perform bodily, verbal and mental acts, which are conditioned by Craving, on account of things which they do not regard as themselves or their own and they accordingly do not feel any concern. There is no likelihood of their committing any vice or sin on account of such things. This is quite clear from what we see and experience in this world.

Only those people who entertain soul-belief have *attaniya*. Those who have no soul-belief really have no *attaniya*. As regards these, let alone external things, they have no delusive perception of *attaniya* even in respect of the parts of their bodies such as eyes, ears, nose, tongue, body and mind and they don't have misconception of *attaniya* in respect of visible object, sound etc.

As regards those people who have already eradicated soul-belief, although they procure wealth and maintain their family, they do so not due to *attaniya-saññā* (Perception of *attaniya*), but due to residual Craving.

Inhabitants of Arivabhūmi (*the plane of noble and sanctified beings*)

Those people who have totally extinguished soul-belief will never dream of performing hell-leading deeds on account of their craving for their own persons or external objects, nor will they dream of performing such vile actions as would cause them to arise in the woeful course of existence.

They will attain *Sa-upādisesa Nibbāna* (Nibbāna with the constituent groups of existence still remaining), after passing through the planes of men, devas and brahmās for many world-cycles.

They will not fall back to the level of common men. In reality, they are beings who are bound to attain higher and higher stages of sanctity.

(Note.—This refers to *Sotāpannas.*)

When they desire to attain the knowledge of the 'Once-Returner', they will strive and attain *Sakadāgāmi-magga* (the Holy Path of 'Once-Returner') and will reach the second stage of sanctity.

Established in that stage they will pass through brahmā-planes for many world-cycles. enjoying themselvse as great brahmās.

When they desire to attain *Anāgāmi-magga* (Holy Path of Non-Returner') they will strive and attain that Holy Path and reach the third stage of sanctity.

Established in that stage they will pass through the planes of brahmā for many world-cycles, enjoying themselves as great brahmās.

When they feel that there is nothing to be contented with or attached to even in being great brahmās (when they detest being great brahmās like sputum), they will strive and attain *arahatta-magga*, the fourth and final stage of sanctity and become Arahats. There they need not strive further because they have become *khiṇāsava-dakkhineyya - arahanta* (Arahats who have extinguished all defilements and are worthy of all alms and offerings.

They will remain as Arahats in the fourth stage of sanctity for many world-cycles; on death they will discard the five constituent groups of existence and attain *anupādisesa Nibbāna.*

In this connection, the *asaṅkhata-nibbāna* (Nibbāna—the beyond of all becoming and conditionality) is called *sa-upādisesa Nibbāna.*

The reason why it is called *sa-upādisesa Nibbāna* is that it is attained while the constituent groups of men, devas and brahmās still remain.

'Nibbāna without the constituent groups of existence remaining' or the 'no-more-continuing of this physico-mental process of existence' is called *anupādisesa Nibbāna.*

These two are not different in principle and both are *asaṅkhata* (the Uncreated, the Unoriginated) and *amata* (deathless). *Animitta-dhamma* which has no beginning nor end, is of one kind only and not two.

FIVE KINDS OF *SAMMĀ-DIṬṬHI*

During the present time also, those virtuous people who desire to reach the supramundane sphere should strive to establish themselves in the following five kinds of *Sammā-diṭṭhi.*

(1) *Kammassakatā-sammādiṭṭhi* (Right View that beings are the owners of their own kamma),

(2) *Nāmarūpa - pariggaha - sammādiṭṭhi* (Right View arising from full comprehension of the characteristics of the physical and mental phenomena of existence),

(3) *Hetu-paccaya-pariggaha - sammadithi* (Right View arising from full comprehension of the root cause and other causes of the physical and mental phenomena of existence.

(4) *Vipassanā-ñāṇa-sammādiṭṭhi* (Right View arising from perception with Insight-wisdom),

(5) *Lokuttarā-magga - phala - sammādiṭṭhi* (Right View arising from the attainment of Holy Paths and Fruitions thereof).

Of these, *Lokuttarā-sammādiṭṭhi* is subdivided into the following:

(1) *Sotāpatti-magga - phala - sammādiṭṭhi* (Right View arising from the Path of Stream Winner and the Fruition thereof).

(2) *Sakadāgāmi-magga - phala-sammādiṭṭhi* (Right View arising from the Path of 'Once-Returner' and the Fruition thereof).

(3) *Anāgāmi-magga - phala - sammādiṭṭhi* (Right View arising from the Path of 'Non-Returner' and the Fruition thereof,) and

(4) *Arahatta - magga - phala - sammādiṭṭhi* (Right View arising from the Path of *Arahatta* and the Fruition thereof).

In the Buddha's Sāsana the above four are consolidated into one. So there are five kinds of *sammādiṭṭhi* only.

Ever-existing *kammassakata*

The *kammassakatā - sammādiṭṭhi* has already been expounded. It exists in innumerable universes and world-cycles even though an Omniscient Buddha does not arise.

Owing to the conspicuous existence of this *kammassakatā-sammādiṭṭhi* in the world, the

Happy Planes of Existence, namely, the worlds of men, devas and brahmas exist.

Chief-disciples-to-be, *Pacceka-Buddhas** to-be and Omniscient Buddhas-to-be also exist on account of this *kammassakatā-sammādiṭṭhi*.

Those who have wisdom arising from this *kammassakatā-sammādiṭṭhi* are free from all kinds of Wrong Views.

It is the 'Great Eye' of the mundane sphere.

However, the soul-belief of those who merely have this *sammādiṭṭhi* remains intact and unaffected.

(Note.—*Attā-diṭṭhi* (Wrong View of Self, Ego, Personality), *Sakkāya-diṭṭhi* (Personality belief), *Attānudiṭṭhi* (Wrong View following Personality-belief) and *Attavādupādāna* (Attachment to the Ego-belief) are the same Dhamma with different names.)

This soul-belief is again subdivided into four kinds:—

(1) *Ati-oḷārika-attādiṭṭhi* (Very coarse soul-belief),
(2) *Oḷārika-attādiṭṭhi* (Coarse soul-belief),
(3) *Sukhuma-attādiṭṭhi* (Subtle soul-belief,) and
(4) *Ati-sukhuma-attādiṭṭhi* (Very subtie soul-belief).

These four degrees of soul-belief should be eradicated by means of *nāmarūpa-pariggaha-sammādiṭṭhi, hetu-paccaya-sammādiṭṭhi, vipassanā-ñāṇa-sammādiṭṭhi and lokuttara-magga-phala-sammādiṭṭhi* respectively.

Of these *sammādiṭṭhis* Right View arising from full comprehension of respective characteristics of the physical and mental phenomena of existence is called *nāmarūpa-pariggaha-sammādiṭṭhi*. Right View arising from full comprehension of the root cause and other causes of the physical and mental phenomena, or the Dependent Origination of these phenomena is called *hetu-paccaya-pariggaha-sammādiṭṭhi*. Right View arising from meditation on Impermanency (*anicca*), Suffering (*dukkha*) and Impersonality (*anattā*) is called *vipassanā-ñāṇa-dassana-sammādiṭṭhi*. Knowledge arising from the attainment of the Holy Paths and the Fruitions thereof is called *lokuttarā-magga-phala-sammādiṭṭhi*.

These four *sammādiṭṭhis* can be attained only during the Buddha's Sāsana. They cannot be attained at any other time.

Ati-oḷārika-attā-diṭṭhi and diṭṭhi-visuddhi-ñāṇa

(*Very coarse attā-diṭṭhi versus Wisdom arising from clearness of view*)

Some beings maintain that the five constituent groups of existence are *attā* or *jīva* (Life, Individual, Soul, or Personality). Some maintain that apart from the five constituent groups of existence there is a soul which has sway over them. All those kinds of delusions are known as *ati-oḷārika-attā-diṭṭhi*.

Those who have the *nāmarūpa-pariggaha-sammādiṭṭhi* are able to get rid of this false view.

(Note.—*Nāmarūpa-pariggha-ñāṇa* (Wisdom arising from full comprehension of the characteristics of the physical and mental phenomena), *nāmarūpa - vavatthāna - ñāṇa* (Wisdom in determining the physical and mental phenomena) and *diṭṭhi-visuddhi* (Wisdom arising from clearness of view) are the same. They are mere synonyms of *nāmarūpa-pariggaha-sammādiṭṭhi*.

With reference to this *Sammādiṭṭhi* it has been stated in *Paramattha-saṅkhepa:* "The self-belief will be dispelled and clearness of view will arise if one can determine Name and Form (*nāma-rūpa*) with reference to their respective nature, function, essence, tendency (or propensity) and basis.)

Oḷārika-attā-diṭṭhi and paccaya-pariggaha-ñāṇa.

(*Coarse attā-diṭṭhi and Wisdom arising from full comprehension of the root-cause and other causes of the physical and mental phenomena of existence*).

Some people delusively maintain that there is a 'doer of the deeds' and also 'one who takes the consequences'. These delusions of *kāraka-diṭṭhi* (Wrong View that there is a doer of deeds) and *vedaka-diṭṭhi* (there is a sufferer of consequences) are called coarse *oḷārika-attā-diṭṭhi*.

Those who have *paccaya-pariggaha-sammādiṭṭhi* can dispel *kārakadiṭṭhi* and

* Paccekabuddha: *Individual* or *Silent Buddha*, is called an Arahat who has realised Nibbāna without ever in his life having heard from others the Buddha's doctrine. He does not possess the faculty to proclaim the doctrine to the world.

vedā'kadiṭṭhi. They can also dispel *ahetuka-diṭṭhi* maintained by those who hold the 'View of the Uncausedness' of existence, and *visama-hetu-diṭṭhi* (mistaken view as to causes) held by those who believe that the Supreme Being is the Creator. They are also able to exterminate 8 kinds of Sceptical Doubt and 16 kinds of Intellectual or Ethical Doubt.

(Note.—*Paccaya - pariggaha - ñāṇa* and *kankhāvitarana-visuddhi-ñāṇa* (Wisdom arising from full comprehension of the root-cause and other causes of the physical and mental phenomena of existence and wisdom arising from purity due to all doubts having been dispelled are the same. They are mere synonyms of *paccaya-pariggaha-sammā-diṭṭhi*).

The Venerable Ledi Sayadaw in his *Paramattha-saṅkhepa* (A short treatise on the Ultimate Truths) says:—

"If one thoroughly understands the Dependent Origination of the physical and mental phenomena of existence, he will attain the knowledge relating to purity rising over all doubt dispelling 16 kinds of doubt, 8 kinds of sceptical doubt and various kinds of wrong views".

The two kinds of *sammā-diṭṭhi—nāmarūpa pariggaha-sammādiṭṭhi* and *hetu-paccaya-sammādiṭṭhi* are able to root out the coarse *attā-diṭṭhi* which are actually or actively arising in beings. But they are not able to root out the subtle soul-beliefs that lie latent in beings, nor are they able to root out the tendency to sceptical doubt.

This proclivity—the subtle soul-belief is the root-cause or the seed of all Wrong Views.

Sukhuma attā-diṭṭhi and Vipassanā-ñāṇa
(*Subtle soul-belief and Insight knowledge arising from practice of meditation*)

When Insight-knowledge has been gained by contemplating on *anicca, dukkha* and *anattā*, the subtle soul-belief and sceptical doubts are extinguished, but the extremely subtle soul-belief and the latent sceptical doubts will remain intact.

Atisukhuma-attā-diṭṭhi and magga-phala-ñāṇa

(*Extremely subtle soul-belief and the Wisdom arising from the attainment of the Holy Path and the Fruition thereof*)

When the *sotāpatti-magga-phala-sammādiṭṭhi* (Insight-knowledge arising from the Path of Stream Winner and the Fruition thereof) which is the first of the four *Lokuttara-sammādiṭṭhi* arises, the extremely subtle *attā-diṭṭhi* and latent sceptical doubts are expelled.

When soul-belief and sceptical doubts are dispelled completely the evil and mean deeds that would cause one to arise in the four lower worlds or in the woeful course of existence are also completely extinguished.

From that moment there will permanently and steadfastly arise in them the 'Eye of Wisdom' by means of which they can penetratingly realise the Four Noble Truths; also the 37 'Things pertaining to Enlightenment' will also be permanently established in them. Although they may pass through the planes of men, devas and brahmās in the round of rebirths, they will wander as good and virtuous people who have established themselves in Right View, Morality, Concentration and Wisdom, all of which will be permanent and will never be destroyed. They will always be good and virtuous people who belong to the higher stages, enjoying great wealth, glory and having numerous attendants. They will always be able to penetrate the Four Noble Truths.

(Note.—This is the exposition of the benefits of the Buddha's Sāsana enjoyed by *Sotāpannas* (Stream Winners) who have attained the First Holy Path and the Fruition Thereof.)

Example of an iron bowl

I shall give an example. Suppose a certain person obtains a substantial iron bowl which is very rusty. He will then strip off the outer rust by means of a chisel and will find the dark-coloured iron. Again for a second time he polishes the dark surface of the iron bowl with powdered rock and brick-dust, when he will find the original colour of the iron bowl. Thirdly, he polishes the remaining impurities on the surface of the iron bowl by means of very fine powdered rock so that the surface of the bowl becomes much brighter. The iron bowl will be free from the coarse impurities on the surface.

Although the iron bowl is devoid of the coarse impurities on the outer surface, the subtle and the extremely subtle impurities that lie latent in the inside of the bowl remain intact, or remain as they were: they do not disappear.

These subtle and extremely subtle impurities which lie latent in the interior of the bowl are the root-causes of the coarse impurities which may be formed on the outer surface of the bowl. Sometimes when the iron bowl is moistened with water and comes in contact with acid or saline water which are the causes of forming inpurities, the subtle and extremely subtle impurities contained in the bowl will help the growth of coarse and very coarse impurities on the surface of the bowl, and the iron bowl will once more become completely dark-coloured.

The owner of the bowl which has been previously polished on the outer surface then soaks it in acid or chemical water many times, and places it in a crucible heated to a high temperature. Then the subtle impurities contained in the iron bowl are purified; but the extremely subtle impurities which lie latent in the iron bowl do not disappear and they remain as they were. The bowl is not devoid of all impurities. If it comes in contact with conditions to form new impurities, a new layer of impurities will form on the surface.

Finally the owner of that bowl which has been somewhat purified before, soaks it again in a very powerful acid or chemical water of a special recipe for seven days and nights, and bakes it again in a very great fire for seven days and seven nights. Then all the extremely subtle impurities contained in the iron bowl become absolutely removed. From that moment there is no opportunity for the impurities to form again in the iron bowl. The bowl now becomes a stainless bowl possessing an ever-brilliant lustre. It becomes a bowl which is magnificent and which is as brilliant as a moon or a sun.

The bowl on which rust has accumulated for such a long time resembles the common people who hold the soul-belief in the endless round of rebirths.

The iron bowl, the very thick coarse impurities of which have been stripped off by a chisel, resemble the common people who have eradicated the *pubbekata-hetu-diṭṭhi* (View that all sensations enjoyed by beings in the present existence are caused and conditioned by the volitional actions done by them in their past existences), *issaranimmāna-hetu-diṭṭhi* (View that all sensations in the present existence are created by a Supreme Being or God), and *ahetuka-diṭṭhi* (View of the 'Uncausedness and Unconditionality' of of existence) by means of *kammassakatā-sammādiṭṭhi* (Right View in holding that beings are the owners of their own kamma).

The iron bowl which has its outer surface polished by means of powdered rock and brick-dust, resembles the worldlings who have rooted out the very coarse soul-belief by means of *nāmarūpa-pariggaha-sammādiṭṭhi* (Right View arising from full comprehension of the characteristics of the Physical and Mental phenomena of existence).

The iron bowl which is again highly polished by means of very fine powder or sand resembles a worldling or being who has dispelled the less coarse soul-belief by means of *hetu-paccaya-sammādiṭṭhi* (Right View arising from full comprehension of the root-cause and other causes of the Physical and Mental phenomena of existence).

The iron bowl in which the subtle impurities lie latent and are purified to a certain extent by treating with powerful acid and chemical water of a special recipe and heating to a high temperature in a crucible, resembles one who has eradicated soul-belief by means of *vipassanā-ñāṇa-dassana-sammādiṭṭhi* (Right View arising from perception with Insight-wisdom).

The bowl which has been transformed into a stainless bowl by treating it with very powerful acid and chemical water for seven days and seven nights and which has been baked in a very great fire for seven days and seven nights, thus absolutely driving out all impurities from the bowl, resembles a Holy One who belongs to the Supramundane sphere, and who has eradicated the extremely subtle soul-belief by means of *lokuttarā-magga-phala-sammādiṭṭhi* (Right View arising from the attainment of the Holy Paths and the Fruitions thereof).

Those virtuous people who desire to enjoy the benefits of the Buddha's Sāsana should strive their best to realise these five kinds of *sammādiṭṭhis*.

How to acquire *nāmarūpa-pariggaha-ñāṇa*

Of the five kinds of Right Views, the method of acquiring *kammassakata-sammādiṭṭhi* has been expounded clearly in a former chapter. Those who desire to strive for *nāmarūpa-pariggaha-sammādiṭṭhi* (Right View arising from full comprehension of the charactristics of the physical and mental phenomena of existence) should very well note and contemplate a mental pheno-

menon, which is prominent amongst the psychic phenomena, which is also a principal phenomenon, and which is inseparably associated with all consciousness.

If one develops his mental faculties by concentrating on a fundamentally important mental factor, which is inseparably associated with all consciousness, the other mental phenomena will be covered by this contemplation, and they need not be separately contemplated.

This statement is true. In the *Nidāna-vagga* of the *samyutta Nikāya*, the Buddha declared that if one is able to fully comprehend *phassa-āhāra* (the condition of sense-contact), he will realise the three kinds of sensation—agreeable, disagreeable, indifferent—and will achieve the Goal.

The Buddha also declared that if one fully comprehends *mano-sancetanāhāra* (the condition of mental volition), he will realise the three kinds of Craving and achieve the Goal; and if one fully comprehends *viññāṇāhāra* (the condition of consciousness), he will realise Mind and Matter and will achieve the Goal.*

(The exposition of these three kinds of *āhāra* (causes) may be taken from the *Āhāra-dīpanī* by the late Venerable Ledi Sayadaw.)

In the *Mahā-taṇhāsankhaya-sutta*** also, the Buddha preached to Sakka, King of Devas that if one is able to comprehend *vedāna* (sensation), he is able to achieve the Goal.

(The exposition of *vedanā* may be taken from *Kammaṭṭhāna-dīpanī* and *Anattā-dīpanī* by the late Venerable Ledi Sayadaw.)

Besides, there are many other Suttas where the Buddha declared the method of contemplation based on just one mental phenomenon.

In the contemplation of physical phenomena too, if one contemplates the Great-Primaries which are conspicuous, the other physical phenomena also come within the scope of this contemplation.

The Four Great Primaries have been dealt with in *Lakkhaṇa-dīpanī*, *Vijjā-magga-dīpanī*, *Somanassupekkhā- dīpanī*, and *Bhāvanā-dīpanī* by the late Venerable Ledi Sayadaw.)

In the chapter on *Diṭṭhi-visuddhi* in the *Visuddhi-magga Aṭṭhakathā* the process for full comprehension of the characteristics of physical and mental phenomena has been set out at great length and in great detail. But what has been set out there is only for those who are highly intelligent and who have specially grasped the *Abhidhamma*.

It is not for the beginner in the practice of meditation.

This statement is true. The Omniscient Buddha did not teach in the world of men this *Abhidhamma Piṭaka* wherein He fully dealt with such *dhammas* as wholesome volitional actions, the five constituent groups of existence etc. He taught this only to the Devas in the Tāvatimsa Deva-world.

In the world of men, the Omniscient Buddha declared only such physical and mental phenomena as will be suitable to these beings, and as will enable them to attain *lokuttara-sammādiṭṭhi-ñāṇa* by contemplating the same. He did not teach them all the physical and mental phenomena in full.

When one is prosecuting his studies in Buddhist literature, one should understand all the Teachings in the *Abhidhamma Piṭaka*. However when one is contemplating mental and physical phenomena for the purpose of acquiring *vipassanā-ñāṇadassana-sammādiṭṭhi* (Right View of *anicca*, *dukkha* and *anattā* through Insight-wisdom), it is not necessary for one to know all that is contained in the *Abhidhamma Piṭaka*. One should think out which Suttanta-method among the methods declared in the *Majjhima-nikāya* and *Samyutta-nikāya*, is best suited for one's purpose and should try and attain *nāmarūpa-pariggaha ñāṇa* by that method.

In doing so he should first get instructions from a competent *kammaṭṭhāna* teacher who has already attained *nāmarūpa-pariggaha-ñāṇa*. Otherwise if he simply depends on his intellectual power and contemplates as he pleases, he may be able to achieve the desired goal only after a very long period, or may not be able to achieve that goal at all.

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* Samyutta Nikāya, Nidāna-sanyutta, Mahā-Vagga-Puttamanata Sutta. Chattha Sangāyanā Edn. 322.

** Majjhima Nikāya, Mūlapannāsa....Mahayamaka-vagga.....Mahātanhāsaṅkhya-sutta. Chaṭṭha Sangāyana Edn. p. 323.

How to acquire *paccaya-pariggaha-ñāṇa* (Knowledge arising from full comprehension of the root cause and other causes of the Physical and Mental phenomena of existence).

In trying to attain *hetu-paccaya-pariggaha-sammāditthi* (Right View arising from full comprehension of the root cause and other causes of the physical and mental phenomena of existence), one should contemplate the following in accordance with such texts as "*āhāra-sammudayā rūpa -samudayo*" etc.

(1) Because of Nutriment, Material qualities arise;
(2) Because of Contact, Sensation arises;
(3) Because of Mind and Matter, Consciousnesss arises;
(4) Conditioned by the Eye-Base and the visible object, Eye-consciousness arises;
(5) Mental and physical phenomena arise according to the principle of Dependent Origination.

How to attain Insight-Wisdom

In developing one's mental faculties to attain Insight-Wisdom, one should contemplate as follows:—

By the cessation of Nutriment, Material qualities cease;
By the cessation of Contact, ceases Sensation;
By the cessation of Kammaformations ceases Consciousness;
By the cessation of Consciousness, cease the Mental and Physical phenomena;
By the cessation of the Mental and Physical phenomena, cease the 6 Bases;
By the cessation of the 6 Bases, ceases Contact;
By the cessation of Contact, ceases Sensation;
By the cessation of Sensation, ceases Craving.

Thus whenever the causes cease, the consequences also cease.

According to the Declaration" *Yadaniccam, tam dukkham*" a *dhamma* is really *anicca* (Impermanent), is utterly devoid of *sukha* (pleasure), and in reality it is *dukkha* (Suffering) pure and simple.

According to the Declaration "*Yam dukkham tadanattā*", a *dhamma* which is Suffering pure and simple should not be relied on as *attā*. This *dhamma* which is Suffering pure and simple should not be relied on as a *dhamma* which can be swayed by one's will. So it really is *anattā*.

(The exposition of *Vipassanā-ñāṇadassana sammāditthi* appears in many other books written by the Venerable Ledi Sayadaw.)

Here ends the exposition of the five kinds of *sammāditthi*.

Here "The Manual of Right Views" comes to a close. It was originally written in pāli by the Venerable Ledi Sayadaw and the Burmese translation of it was carried out by Ledi Paṇḍita U Maung Gyi, M.A. at Thaton.

★ ★ ★

Conquest engenders hate; the conquered lives in misery.....
The slayer gets a slayer in his turn ;
The conqueror gets one who conquers him;
The abuser wins abuse, the annoyer fret.
Thus by the evolution of the deed,
A man who spoils is spoiled in his turn.

Saṁyutta Nikāya i. 83.

AṄGUTTARA-NIKĀYA, PAÑCAKANIPĀTA, CATUTTHAPAṆṆĀSAKA UPĀSAKAVAGGA, VERA SUTTA

(DISCOURSE ON THE FIVE THINGS WHICH ARE DANGERS AND ENEMIES)

Now the householder, Anāthapiṇḍika, visited the Buddha, paid homage to Him and sat down at one side; and the Buddha spoke to the householder, thus seated, saying:

'Householder, he who has not got rid of the five dangers and enemies is called "vicious" and arises in hell. What five?'

Killing living beings, taking what is not given, sexual misconduct, telling lies, partaking of intoxicants.

Householder, in not getting rid of these five dangers and enemies a man is termed "vicious", and he arises in hell.

Householder, he who has got rid of these five dangers and enemies is called 'virtuous" and arises in the happpy plane of existence. What five?

Killing living beings, taking what is not given, sexual misconduct, telling lies, partaking of intoxicants.

Householder, in having got rid of these dangerous things, he is called "virtuous" and arises in the happy plane of existence.

When, householder, the killer of a living being, by reason of his killing, breeds hatred in this very life or breeds hatred in the life hereafter, he feels in his mind pain and grief; but he who abstains from killing living beings breeds no hatred in this life, nor in the life hereafter, nor does he feel in his mind pain and grief; thus for one who abstains from killing living beings danger is dispelled.

When, householder, the thief, by reason of his stealing, breeds hatred in this very life and the life hereafter, he feels in his mind pain and grief; but he who abstains from stealing breeds no hatred in this life, nor in the life hereafter, nor does he feel in his mind pain and grief; thus for one who abstains from stealing danger is dispelled.

When, householder, the indulger in sexual misconduct, by reason of his sexual misconduct, breeds hatred in this life and the life hereafter, he feels in his mind pain and grief, but he who abstains from sexual misconduct breeds no hatred in this life, nor in the life hereafter, nor does he feel in his mind pain and grief; thus for one who abstains from sexual misconduct, danger is dispelled.

When, householder, the liar, by reason of his telling lies, breeds hatred in this very life and the life hereafter he feels in his mind pain and grief; but he who abstains from telling lies, breeds no hatred in this life, nor in the life hereafter, nor does he feel in his mind pain and grief; thus for one who abstains from telling lies danger is dispelled.

When, householder, the drinker, by reason of his partaking of intoxicants, breeds hatred in this very life and the life hereafter, he feels in his mind pain and grief; but he who abstains from intoxicants breeds no hatred in this life, nor in the life hereafter, nor does he feel in his mind pain and grief; thus for one who abstains from intoxicants danger is dispelled.

One who kills a living being, takes what is not given, indulges in sexual misconduct, tells lies and partakes of intoxicants, on account of his not having got rid of these five dangers and enemies is said to be" vicious". On the dissolution of the body after death, that unwise man is reborn in hell.

One who abstains from killing living beings, abstains from taking what is not given, abstains from sexual misconduct, abstains from telling lies and from intoxicants, on account of his abstinence from these five dangerous things, is called "virtuous". On the dissolution of the body after death he arises in the Happy Course of Existence.

BUDDHIST MEDITATION AND ITS FORTY SUBJECTS

The Venerable Mahāsī Sayadaw, Sāsana-dhaja-siri-pavara-dhammācariya, Agga-mahā-paṇḍita, Chaṭṭha-saṅgīti-pucchaka.

INTRODUCTION

Throughout the whole world there is now a widespread interest and keen enthusiasm in the practice of Buddhist Meditation, but the proper knowledge of its practice in accordance with the actual teachings of the Buddha is still lacking. The majority of the general intelligent public has only a vague idea of the real purpose of undertaking the practice of Meditation, the correct method of practice, the benefits derived therefrom and other essential features.

For the sake of clear understanding and appreciation, and at the earnest request of the Union Buddha Sāsana Council, the Ven'ble Mahāsī Sayadaw, Bhadanta Sobhana Mahā-thera, Sāsana-dhaja-siri-pavara-dhammācariya, Agga-mahā-paṇḍita, Chaṭṭha-saṅgīti-pucchaka, has been kind enough to write a short treatise "Buddhist Meditation and its forty subjects" giving concise information of the fundamentals.

It is translated into English as desired by the Mahāsī Sayadaw.

U PE THIN, (Translator)
December 1957. Mahāsī Yogī.

Honour to the Exalted One, Arahant, Buddha Supreme.

MEDITATION

Its purpose

What is the purpose of carrying out the practice of meditation?

The practice of Meditation is carried out for the purpose of realising Nibbāna and thereby escaping from the ills of life:—old age, ill-health, death and so forth.

All living beings long to live harmlessly, peacefully, happily and prosperously without suffering old-age, ill-health, death and other ills of life; yet they always find these hopes to be vain. For in every life there is still to be found old age, ill-health, sorrow and lamentation due to many dangers and evils, physical sufferings and mental griefs. Then after suffering dire pangs and agonies there follows death. Yet there is no end in death. Again there is birth because of attachment to becoming. In this new life too they are the victims of old age and the other ills. In this manner they go round the rebirth-cycle from life to life, suffering all kinds of vicissitudes and without any stop.

On searching for the root cause of this state of affairs it becomes evident that ' because there is birth there follows the chain of old age, ill-health, death and the other ills of life '. So it is essential to prevent birth if the ills of life in old age etc. are to be avoided.

Rebirth can only take place because of the attachment inherent in the present life. The new birth is nothing but the rising of a new consciousness which is the result of grasping a sense object in the dying moment of the previous life. Where there is no attachment there can be no new birth; so every endeavour must be made to free oneself from attachment if no new birth is desired.

This attachment to life can persist for two reasons, firstly because of not perceiving the ills of mind and body, and secondly by not realising that Nibbāna is far superior. For example, it is like the case of a person living in a barren and desolate country which abounds with many dangers. He naturally thinks highly of his country and has a great attachment towards it since he has no real knowledge of the defects of his country and of the better condition of another place. If he comes to know the full facts, his country will no longer attract him and he will readily move to the new country. Similarly, it is essential to try to perceive the ill condition of mind and body which constitutes this life and to personally realise the superiority of Nibbāna with a view to removing totally the attachment to life. These knowledges can be acquired through the proper practice of Meditation. Hence, every one who is desirous of escaping from the ills of old age, death etc. and of personally realising Nibbāna should carry out the practice of Meditation.

Its divisions

There are two divisions of Meditation:—

(1) *Samatha-kammaṭṭhāna*, and
(2) *Vipassanā-kammaṭṭhāna*.

(1) The practice of *Samatha-kammaṭṭhāna* will develop the mental states of eight *Lokiya-*

samāpatti (mundane attainments) consisting of 4 *rūpa-jhānas* and 4 *arūpa-jhānas*. Repeated exercise of these jhānic states will bring forth the following:—

(*a*) *Iddhi-vidha-abhiññā*.....Power to become manifold from being one and from being manifold to become one again. Power to pass without being obstructed through walls and mountains, just as if through the air. Power to walk on water without sinking, just as if on the earth. Power to dive into earth and rise up again, just as if in the water. Power to float cross-legged through the air, just as a winged bird. Power to touch sun and moon with hand.

(*b*) *Dibba--sota--abhiññā* ... Celestial ear, power to hear sounds both heavenly and human, far and near.

(*c*) *Ceto-pariya-abhiññā* ... Power to know the mind of others.

(*d*) *Pubbe-nivāsa-abhiññā* ... Power to recollect the incidents of one's past existences.

(*e*) *Dibba-cakkhu-abhiññā* ... Celestial eye, power to see all material forms and colours whether afar off or near, whether great or small.

Yet the possession of these attributes will not bring freedom from the ills of life of old age, death etc. On death with the jhānic states remaining in full, intact, a person may be born in the relative plane of Brahma-world where the life-span lasts for one world-cycle or two, four, eight etc., as the case may be. At the end of his life-span he will die and be reborn either in the deva or human world, where he, just as others, suffers the ills of life of old-age, death etc. Often owing to unfavourable circumstances he may be reborn in one of the four lower worlds and live in utmost suffering and misery. It is therefore evident that the practice of *Samatha-kammaṭṭhāna* alone will not be a guarantee of absolute freedom from the ills of life.

(2) Through the practice of *Vipassanā-kammaṭṭhāna* one is able to realise Nibbāna and thereby win absolute freedom from the ills of life.

Vipassanā-kammaṭṭhāna is again sub-divided into (*a*) *Samatha-yānika*, one who takes up the basic exercise of *samatha-kammaṭṭhāna* for realising Nibbāna, and (*b*) *Suddha-vipassanā--yānika*, one who directly carries out the practice of *Vipassanā* without the basic exercise of *Samatha-kammaṭṭhāna* for realising Nibbāna.

There are forty subjects of Meditation, any one of which may be taken up as a basic Exercise of *Samatha* for carrying out the practice of *Vipassanā*.

They are:—

(1) 10 *Kasiṇas* (contemplation devices)
(2) 10 *Asubhas* (impurities)
(3) 10 *Anussatis* (reflections)
(4) 4 *Brahma-vihāras* (sublime states)
(5) 4 *Āruppas* (stages of *arūpa-jhāna*)
(6) 1 *Āhāre-paṭikūla--saññā* (reflection on the loathsomeness of food)
(7) 1 *Catu-dhātu-vavatthāna* (analysis of the four elements)

Here the ten *kasiṇas* are:—

(1) the earth-kasiṇa,
(2) the water-kasiṇa,
(3) the fire-kasiṇa,
(4) the air-kasiṇa,
(5) the dark-blue kasiṇa,
(6) the yellow-kasiṇa,
(7) the blood-red kasiṇa,
(8) the white-kasiṇa,
(9) the light-kasiṇa, and
(10) the bounded space kasiṇa.

The ten *Asubhas** are:—

(1) a bloated corpse,
(2) a livid corpse,
(3) a festering corpse,
(4) a corpse cut in the middle,
(5) a gnawed corpse,
(6) a scattered corpse,
(7) a hacked and scattered corpse,
(8) a bleeding corpse,
(9) a worm-infested corpse, and
(10) a skeleton.

The ten *Anussatis*** are:—

(1) reflection on the attributes of the Buddha,
(2) reflection on the attributes of the Dhamma,
(3) reflection on the attributes of the Sangha,
(4) reflection on the attributes of one's own *Sīla* (virtue),
(5) reflection on the attributes of one's own *Cāga* (liberality),
(6) reflection on one's own possession of *Saddhā* (trustful confidence), *Sīla* (virtue), *Suta* (learning), *Cāga*

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* Asubha : Impurity ; loathsomeness ; foulness ; ugliness.
** Anussati : Reflection ; contemplation.

(liberality), and *Paññā* (knowledge) which are the attributes leading to rebirth as Devas.
(7) reflection on Nibbāna,
(8) contemplation on the inevitability of death,
(9) contemplation on the 32 parts of body, such as, hair, body-hair, nails, teeth, skin, etc, and
(10) contemplation of in-breathing and out-breathing.

The four *Brahma-vihāras** are:—

(1) *Mettā*: loving-kindness
(2) *Karuṇā*: compassion,
(3) *Muditā*: altruistic joy (in the attainments of others),
(4) *Upekkhā*: perfect equanimity.

'... resides with a mind full of Loving-kindness pervading first one direction, then a second one, then a third, then the fourth one, just so above, below and all around; and everywhere identifying himself with all, he pervades the whole world with mind full of Loving-kindness, with mind wide, developed, unbounded, free from hate and ill-will..... with a mind full of Compassion ...of altruistic joy (joy in the attainments of others), and of Equanimity...' (Jīvaka Sutta, Majjhima-Nikāya.)

The four *āruppas* are:—

(1) *Ākāsānañcāyatana*: dwelling on the contemplation of the realm of the infinity of space,
(2) *Viññāṇañcāyatana*: dwelling on the contemplation of the realm of the infinity of consciousness,
(3) *Ākiñcaññāyatana*: dwelling on the contemplation of the realm of nothingness, and
(4) *Nevasaññā-nāsaññāyatana*: dwelling on the contemplation of the realm of neither-perception-nor-non - perception.

Description in brief of Exercise of Samatha-kammaṭṭhāna

A person who of the forty subjects of Meditation chooses the *Pathavī-kasiṇa* as his subject of contemplation, should look at a spot of earth on the ground or at a round earth-device and contemplate saying mentally "*pathavī, pathavī, pathavī*" or "earth, earth, earth". After repeated contemplation for some time the vivid image of the earth-device will appear in the mind as if it were seen by the eye. This appearance of mental image is called '*Uggaha-nimitta*' (acquired image). As soon as this '*nimitta*' becomes fixed and steady in the mind he can go to any place and take up a posture of either sitting, walking, standing, or lying. He should then continue to contemplate on the '*Uggaha-nimitta*' by saying mentally: "*pathavī, pathavī*" or "earth, earth" During the time of this contemplation it may happen that the mind does not remain fixed on its object but often wanders to other objects in the following manner:—

(1) The mind often thinks of desirable objects. This is "*Kāmacchanda-nīvaraṇa*" (sensuous lust).
(2) The mind often dwells on thoughts of despair and anger. This is '*Vyāpāda-nīvaraṇa*' (Ill-will).
(3) There is slackness in contemplation and the mind is often dull and foggy. This is '*Thina-middha-nīvaraṇa*' (sloth and torpor).
(4) The mind is often not steady but restless, and the mind is often worried on recollecting past misdeeds in speech and body. This is '*Uddhacca-kukkucca-nīvaraṇa*' (restlessness and worry).
(5) The mind often dwells on the thoughts "whether the contemplation which is being undertaken is a right method, whether it is capable of bringing beneficial results, whether there is any chance to achieve any good results". This is '*Vicikicchā-nīvaraṇa*' (sceptical doubt).

These 5 '*Nīvaranas*' (Hindrances) should be cut off as soon as they occur and the mind should be at once brought back to the object of '*Uggaha-Nimitta*' which should be contemplated as "*pathavī, pathavī*" for instance. If the mind loses its object of *Uggaha-Nimitta* one should go back to the place where the original earth-device is kept and contemplate again: "*pathavī, pathavī*" by looking at the device till '*Uggaha-Nimitta*' is formed again in the mind. Then one should return to the same place and proceed with the contemplation in any posture of sitting, standing, lying and walking.

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* Brahma-vihāra: Sublime states; also called the 4 Boundless States—Loving-kindness, Compassion, Altruistic Joy; Equanimity.

Carrying on thus the contemplation of the object of *Uggaha-Nimitta* repeatedly for a long time, the object assumes a very brilliant and crystal-like appearance unlike the original. This is called '*Paṭibhāga-nimitta*' (counterpart-image). At that time the mind is free from all '*Nīvaraṇas*'. It stays as directed on the '*Paṭibhāga-nimitta*'. This state of mind is known as '*Upacāra-samādhi*' (neighbourhood-concentration). Now, by continually fixing the mind with this '*Upacāra-samādhi*' on the '*Patibhāga-nimitta*' the mind reaches a state as if it sinks into the object and remains fixed in it. This state of fixedness and steadiness of mind is known as '*Appanā-samādhi*' (Attainment-concentration). There are four kinds of this '*Appanā-samādhi*', viz., (*a*) the first *jhāna*, (*b*) the second *jhāna*, (*c*) the third *jhāna* and (*d*) the fourth *jhāna*.

(*a*) In the first *jhāna* five distinct constituents are present; they are:—

(1) *Vitakka* (initial application),
(2) *Vicāra* (sustained application),
(3) *Pīti* (rapture),
(4) *Sukha* (happiness), and
(5) *Ekaggatā* (one-pointedness).

(*b*) One who has already attained the stage of first *jhâna*, seeing unsatisfactoriness in the first two constituents of '*Vitakka*' and '*Vicāra*' again proceeds with the contemplation to overcome them and succeeds in attaining the stage of second *jhāna* where there are present the three distinct constituents of '*Pīti*', '*Sukha*' and '*Ekaggatā*'.

(*c*) Again seeing unsatisfactoriness in '*Pīti*' he proceeds with the contemplation to overcome it and succeeds in attaining the stage of third *jhāna* where there are present the two distinct constituents of '*Sukha*' and '*Ekaggatā*'.

(*d*) Again seeing unsatisfactoriness in '*Sukha*' he proceeds with the contemplation to overcome it and succeeds in attaining the stage of fourth *jhāna* where there are present the two distinct constituents of '*Upekkhā*' (equanimity) and '*Ekaggatā*'.

This is the brief description of the manner of the contemplation of the '*Pathavī-kasiṇa*' and the development of the stages of four *jhānas*. The same applies to the remaining *Kasiṇas*.

In the case of a person who, of the 40 subjects of Meditation, chooses '*Asubha*' as the subject of contemplation, he should look at a bloated corpse, or a livid corpse, etc. and contemplate by saying mentally "bloated corpse, bloated corpse", "livid corpse, livid corpse", etc. He should then carry out the contemplation in the same manner as in the case of '*pathavī-kasiṇa*'. The only difference is that the contemplation of these '*Asubha*' subjects will lead only to the stage of first *jhāna*.

The contemplation of 32 parts of the body (*Kāyagatā-sati*) also will lead to the stage of first *jhāna*. The 8 reflections (*Anussati*) consisting of the subjects from '*Buddhānussati*' to '*Maraṇānussati*', reflection on the loathsomeness of food (*Āhāre-patikkula-saññā*) and analysis of the four elements (*Catu-dhātu-vavatthāna*) will lead to the stage of '*Upacārasamādhi*' (Neighbourhood-concentration).

Three *Brahma-Vihāras* of '*Mettā, Karuṇā and Muditā*' will lead to the stages of three lower *jhānas*, while those who have, through the contemplation of any of these three, already attained the stage of third *jhâna*, will also attain the stage of fourth *jhāna* by carrying out the contemplation of the fourth *Brahma-vihāra* of '*Upekkhā*'.

Those who have through the contemplation of the ten *Kasiṇas* attained the stage of 4 *rūpa-jhānas*, will attain the respective stages of 4 *arūpa-jhānas* by carrying out in serial order the contemplation of four '*Āruppas*'.

ĀNĀPĀNA-SATI-KAMMAṬṬHĀNA

One who chooses '*Ānāpāna-sati*' as the subject of contemplation, should retire to a quiet place and seat himself crosslegged or in any convenient manner so as to enable him to sit for a long time, with body erect, and then keep his mind fixed on the aperture of nose. He will then come to know in a distinct manner the feeling of touch at the tip of the nose or at the edge of the upper lip, which is caused by the constant flow in and out of breathing. This flow should be watched at the point of its touching and contemplated by saying mentally: 'coming, going', 'coming, going', on every act of in-breathing and out-breathing respectively. The mind should not go along with the flow either on its inward or outward journey, but it should remain at the point of touching.

During this contemplation there will be many hindrances with which the

mind wanders. These hindrances should not be followed any longer but attention should be brought back to the point of touching and contemplation carried on as 'coming, going'; 'coming, going'.

By this means of continually watching the point of touching and carrying on the contemplation,

(1) the long in-breathing and out-breathing are clearly noticed when they are long.

(2) the short in-breathing and out-breathing are clearly noticed when they are short,

(3) each course of soft in-breathing and out-breathing with its beginning, middle and end is clearly noticed from its touching the tip of the nose to where it leaves the nose, and

(4) the gradual change from the strong to the gentler form of in-breathing and out-breathing is clearly noticed.

As the in-breathing and out-breathing become more and more gentle it appears that they have vanished altogether. In such case time is generally wasted by trying to look for the objects of in-breathing and out-breathing, by trying to investigate the cause of vanishing, and finally by remaining idle without carrying on the contemplation. There is, however, no need to waste time in this manner: if the mind is fixed attentively either on the tip of the nose or upper lip the gentle form of flow in and out of breathing will again appear and will be perceptible distinctly.

By thus proceeding with the continued contemplation of in-and out-breathing it will be visualised in some peculiar forms or shapes. The following are those mentioned in the *Visuddhi-magga* (Way of Purity):

To some the in-breathing and out-breathing appears like a star or a cluster of gems or a cluster of pearls, to others with a rough touch like that of a cotton stalk or a peg made of heart wood, to others like a long braided string or a wreath of flowers or a puff of smoke, to others like a stretched-out cobweb or a film of cloud or a lotus flower or a chariot wheel or the moon's disk or the sun's disk. It is said that the variety in the forms or objects is due to the differences in '*saññā*' (perception) of the individuals. This peculiar form of objects is '*Paṭibhāga-nimitta*'. The '*samādhi*' (concentration) which is then developed with the '*Paṭibhāga-nimitta*' is called '*Upacāra-samādhi*. On continuing the contemplation with the aid of '*Upacārasamādhi*' then the stage of '*Appanā-samādhi*' of 4 *Rūpa-jhānas*' is developed.

This is the brief description of the preliminary practice for '*Samatha*' by a '*Samatha-yānika*' who chooses '*Samatha-kammaṭṭhāna*' as the basis for realising *Nibbāna*.

Those who desire to practise *Vipassanā* should in the first place be equipped with a knowledge, either in brief or *in extenso*, of the facts that living beings consist of the two sole constituents, of body (*rūpa*) and mind (*nāma*), that the body and mind are formed due to cause and effect and that, as they are in a constant state of changing process, they are impermanent, ill and devoid of '*attā*'.

A brief description of the practice of Vipassanā

A person with the proper knowledge mentioned above should in the first place induce the jhānic state which he has already attained and then contemplate on it. He should then proceed by contemplating continuously the sensations, such as, 'seeing, hearing, smelling, knowing the taste, touching, knowing, etc.' as they occur clearly at any of the six sense-doors. If he feels tired or exhausted by having to carry on continually the contemplation of these varied objects (*pakiṇṇaka-sankhāras*), he should again induce the jhānic state by making strong determination that the jhānic state may remain for 15 or 30 minutes. When the jhānic state passes away he should then immediately contemplate on that jhānic state and afterwards proceed by contemplating continuously the sensations as they occur at any of the six sense-doors. This alternate procedure of inducing jhānic state and then proceeding with the contemplation of sensations at the six sense-doors should be carried out repeatedly. When the *Vipassanāsamādhi* is sufficiently strong he will be able to carry on the contemplation continuously day and night without feeling any strain.

At this stage it is distinctly perceived as a matter of course at every moment of contemplation that the body and mind are two separate things which are joined together. It is also perceived that the object and the mind which directly knows the object rise and pass away at the very moment of the contemplation. It is therefore understood that 'they are clearly proved to be impermanent',that 'they are ill without any pleasant qualities or reliability', and that 'they are

merely a process of arising and passing away of things which do not consist of "*attā*" (enduring entity or soul). With the full development of the factual knowledge of '*Anicca, dukkha, anattā*' there arises the insight of '*Magga and Phala*' and he realises Nibbāna.

This is the description in brief of the practice by way of '*Samatha-yānika*' for the purpose of realising Nibbāna.

Here is the description of the practice by way of "*Suddha-vipassanā-yānika*".

With the proper knowledge mentioned above one who desires to practise"*Vipassanā*" should retire to a quiet place and seat himself cross-legged or in any convenient manner so as to enable him to sit for a long time, with body erect, and then contemplate by fixing his attention on the physical and mental phenomena which are known as "*Upādānak-khandhas*" and which are distinctly arising in his body. These phenomena should be continuously contemplated on every occasion of their arising.

"*Upādānakkhandhas*" are those which are distinctly perceived at every moment of seeing hearing. smelling, knowing the taste, feeling the bodily-contacts and thinking of ideas, etc.

At the moment of seeing, both the visual object and the eye where seeing takes place, are perceived. These two things are of the material group. They are neither pleasant nor "*attā*" nor "person". Yet those who do not contemplate the very moment of their occurrence do not understand that "they pass away immediately and are not permanent", that "they are origination and passing away without any stop and are therefore ill"; that "they are neither *attā* nor living entity but are *anattā* in that they are subject to cause and effect in arising and passing away." Because the material group forms the objects of wrong attitude and attachment they are called "*Upādānakkhandhas*".

Eye-consciousness (*cakkhu-viññāṇa*), feeling (*vedanā*), perception (*saññā*) of visual object, and exertion to see visual object, mental activities (*sankhāra*) are also distinctly perceived at the moment of seeing. They are merely of the mental group. They are neither pleasant nor "*attā*" nor "person". Yet those, who do not notice each and every arising of these phenomena (or each and every one of their arising), do not understand that "they are impermanent, ill and *anattā*". They, therefore, consider these mental elements to be pleasant and are attached to them. They egotistically consider "I am seeing; I am feeling; I am perceiving; I am looking intently"; and are attached to them. These are the very reasons why those mental groups are respectively called "*Viññāna-upādāna - kkhandha*", "*Vedanā - upādāna-kkhandha*" "*Saññā - upādānakkhanda*" and "*Sankhāra-upādānakkhandha*". This is how the five "*Upādānakkhandhas*" are distinctly perceived at the very moment of seeing the visual object through the eye.

Similarly the five "*Upādānakkhandhas*" are perceived distinctly at the very moment of hearing the sound through the ear, smelling the odour through the nose, knowing the taste through the tongue, feeling of the tactile sensations through the body and knowing the mental objects through the mind-base. However in the case of mental objects, there may be both material and mental elements.

Though the material and mental phenomena are arising distinctly at each of the moments of seeing, hearing, etc., in their six spheres, it is not possible for a beginner from the very start of the practice of *Vipassanā* to contemplate them in the serial order of their arising. In *Vipassanā* the practice is started with the contemplation, in particular, of the most outstanding objects present in the body. It is just as in schools where lessons easy to learn, are, as a rule, taught at the beginning of the studies.

Of the two phenomena of matter and mind, the material phenomena being more outstanding should be chosen as the preliminary or prime object of contemplation in *Vipassanā-kammaṭṭhāna*. Again, of the various classes of material phenomena, the bodily contact (*bhūta-rūpa*) which is more outstanding than the objects of sense-doors (*upādā-rūpas*) of seeing, hearing, smelling, tasting, should be taken up as the preliminary and prime object of the contemplation at the beginning of the practice.

Therefore, with a view to notice the particular outstanding bodily-contact, attention should be fixed on the sitting posture of the body and the continuous contemplation, carried out by making a mental note as 'sitting, sitting'. While thus engaged in the contemplation the distinct feeling of bodily contact on the haunch or leg or any part of

the body will be noticed. This particular feeling of bodily contact should be taken up as an additional object jointly with 'sitting' and continually contemplated as 'contacting' 'sitting, contacting''. If this manner of contemplation as 'sitting, contacting,' is, however, found to be difficult to begin with, then the attention should be fixed at the contact of the flow-in and flow-out of breathing and the contemplation carried out as 'contacting, contacting'. If it is still found to be difficult to carry out this contemplation of 'contacting' then the contemplation should be carried out by fixing the attention on the bodily motion of the abdomen caused by rising (expanding) and falling (contracting) due to the flow-in and flow-out of breathing.

This is an illustration to show the manner of contemplation. Firstly, attention should be fixed on the abdomen. Then it will be felt that the abdomen is expanding and contracting and there are always present bodily motions in the abdomen. If at the beginning of practice the movement of rising and falling is not clear by the mere act of fixing the attention on the abdomen, one or both hands should be placed on the abdomen. Suspension of breath, and quick or deep breathing should not be done. The natural course of normal breathing should be maintained. As the abdomen is felt rising it should be contemplated by saying mentally 'rising'. Attention should be fixed on the gradual rising step by step of the abdomen from start to finish. As the abdomen is felt falling, it should be contemplated as 'falling'. Attention should be fixed on the gradual falling step by step of the abdomen from start to finish.

For **particular attention** it may be mentioned here that the words 'rising' and 'falling' should not be repeated by mouth, but they should be repeated mentally. In fact, words are not of real importance. To know the actual movements of the abdomen and the bodily motion present therein is of real importance. However, if the contemplation is carried on by the simple act of mental observation without the act of repeating the words mentally, the contemplation will be casual and ineffective and with many drawbacks such as that the attention fails to reach closely enough to the object to which it is directed, that the objects are not clearly distinguished and perceived separately and that the necessary energy deteriorates. Hence it is directed that contemplation should be carried out by repeating mentally the necessary words on the respective objects.

While being occupied with the contemplation as 'rising, falling' there may be many occasions when the mind is found wandering to other objects. These wandering mental states should be contemplated as they arise.

For illustration: If it is found that the mind wanders to the objects other than those to which it is directed, it should be contemplated as 'wandering', if the mind intends to do something it should be contemplated as 'intending', if it is reflecting it should be contemplated as 'reflecting', in the case of wanting something it should be contemplated as 'wanting'; in the case of being pleased or angry or disappointed, it should be contemplated as 'pleased'. 'angry', 'disappointed', respectively, and in the case of feeling lazy or happy it should be contemplated as 'lazy' or 'happy' as the case may be. The contemplation should be carried out repeatedly until these wavering mental states cease. Then, the contemplation should be reverted to 'rising, falling' of the original objects and carried on continually.

If any disagreeable sensations (*dukkhavedanā*), such as, being tired in limbs or feeling hot or feeling painful, etc., arise in the body, attention should be fixed on the spot of the sensation and contemplation carried on as 'tired, tired', 'hot, hot'; or 'painful, painful' as the case may be. On the ceasing of the disagreeable sensations the contemplation of 'rising, falling' of the original objects shoud be reverted to.

But when the painful sensations are so acute that they are unbearable, then the posture of the body and the position of hands and legs have to be changed to ease the situation. In this case of changing, also, attention should be fixed on the outstanding major movements of the body and limbs and contemplation carried on as 'bending', 'stretching', 'swaying', 'moving', 'raising', 'putting down', etc., in the successive order of the changing process. When the change is completed then the contemplation of 'rising, falling' of the original objects should be reverted to.

At times when anything is being looked at, it should be contemplated as 'looking, seeing'. If anything is seen without being looked at, it should be contemplated as 'seeing, seeing'.

When one happens to be listening to something it should be contemplated as 'listening,' hearing'. If anything is heard without being listened to, it should be contemplated as 'hearing, hearing'. If a reflecting thought follows then it should be contemplated as 'reflecting, reflecting'. Then the contemplation of 'rising, falling' of the original objects should be reverted to.

In the case of changing from the sitting posture to that of standing and of changing to the lying posture, contemplation should be carried out by fixing the attention on every outstanding major movement of the body and limbs in the successive order of the changing process.

In the case of walking, contemplation should be carried out by fixing the attention on the moving of each step from the moment of lifting the foot up to the moment of putting it down and by making a mental note as 'walking, walking' or 'moving forward, moving forward' or 'lifting, moving forward, putting down'.

In summary, it may be mentioned that the contemplation should be carried out on all actions of body and limbs such as bending stretching, raising, moving, etc.' so as to perceive them in their true form as they occur. The contemplation should be carried out on all physical sensations and mental feelings (*vedanā*) so as to know their true nature as they arise. The contemplation should be carried out on all thoughts, ideas, reflections, etc. so as to know their true nature as they arise. If there are no outstanding objects of specific nature to be contemplated while remaining quietly in the sitting or lying posture, contemplation should be carried out by always fixing the attention on any of the bodily contacts. Instructions are, therefore, given here to treat or keep the rising and falling movements of the abdomen, which are easy to explain and easy to contemplate, as the primary and main objects in contemplation.

But there are two other cases of contemplation already mentioned above, namely, (*i*) the contemplation of sitting and contacting and (*ii*) the contemplation of the impressions of contact in in-breathing and out-breathing, either of which may be chosen, if so desired, as the primary and main objects in the contemplation.

On achieving the high state of contemplation where it is possible to contemplate on any objects as they arise there is no need at all to go back to the primary and main objects. Contemplation should be carried out on every moment of seeing, hearing, smelling, tasting, knowing the bodily contacts, thinking, ideas, etc. in the order of their arising.

The disciple who has developed, by this means of continuous contemplation, strong enough '*samādhi*' (concentration) and *ñāṇa* (insight) will personally perceive a rising and passing away of the mind for many times in a second. But a disciple who has just begun the practice of contemplation will not be able to perceive such a quick succession. It is just like the case of a person, who at the beginning of his study, cannot read so fast and so well as the one who has already advanced in studies. Nevertheless, a disciple should endeavour to perceive the rising and passing away of the mental states not less than once in every second in the beginning of his practice. (This is the basic summary of the practice of *Vipassanā*).

The development of Vipassanā Samādhi and Vipassanā Ñāṇa.

In spite of his endeavour to carry on the contemplation as mentioned above, the disciple will either fail or forget to observe many of the bodily actions and mental activities at the beginning of the practice. As pointed out in the section on '*Samatha-kammaṭṭhāna*' there will be many '*Nīvaraṇas*' which cause the mind to wander to other objects. In the case of '*Samatha-kammaṭṭhāna*' there is no particular need to contemplate on the wandering mental states but they should be cut off and the original object contemplated on continuously, while in the case of '*Vipassanā-kammaṭṭhāna*' the contemplation should be carried out on these wandering mental states also. After the contemplation in this manner, the contemplation should revert to the original objects of 'rising, falling'. This is one of the points on which the procedure for *samatha-bhāvanā* differs from that for *Vipassanā-bhāvanā* so far as dispelling of *nīvaraṇas* is concerned.

In the case of *Samatha-bhāvanā* one has to contemplate continuously on the original object of *samatha* so as to make one's mind fixed on that object only. It is not necessary to observe any other mental or physical phenomenon. So it is not necessary to contemplate on such hindrances as

wandering mental states which arise occasionally. It is only necessary to dispel them as they arise.

In *Vipassanā-bhāvanā*, however, all physical and mental phenomena that occur at the six sense-doors have to be observed. So if and when such hindrances as the mind contemplating something other than the original object of contemplation or the mind entertaining greed, covetousness etc., they also have to be contemplated upon. If they are not contemplated upon the wrong view and attachment that they are permanent, pleasant and *attā* (self) will arise so merely disregarding them is not enough as in the case of *Samatha*. The objects of *Vipassanā* will be accomplished only if one contemplates on them so as to know their real nature and characteristics and to be detached from them.

When the wandering mental state is contemplated on repeatedly in this manner for many times there will hardly be any wandering. As soon as it wanders to other objects the mental state is immediately noticed and contemplated on and then it ceases to wander any longer. In some cases it will be found that the contemplation is being carried on without interruption because the mental state is recognised as soon as it begins to arise.

At this level of the contemplation it is found that the mind which is contemplating, and its object always come together closely and fixedly. This fixedness of the mind on its object is '*Vipassanā-khaṇika-samādhi*' (momentary concentration of insight).

The mind is now free from '*Kāmacchanda*', (sensuous lust) and other '*Nīvaraṇas*' and it is therefore on the same level as '*Upacāra-samādhi*' (neighbourhood-concentration) mentioned in the section of '*Samatha-kammaṭṭhāna*'. As the mind is no longer mixed up with any hindrances, that cause the mind to wander, but is purely composed of contemplation it is called *Citta visuddhi* (Purity of mind).

Then the physical phenomena, such as rising, falling, bending, stretching, etc. which are being contemplated, are perceived at every moment of contemplation in separate forms without being mixed up with the mind contemplating on them or with other materia! phenomena. The mental phenomena, such as contemplating, thinking, seeing, hearing etc. also are perceived at every moment of contemplating in separate states without being mixed up with either material phenomena or other mental phenomena. At every moment of breathing, the body and the mind which knows the body are perceived distinctly and separately as two. The distinguishing knowledge of physical and mental phenomena as to separate processes is '*Nāma-rūpa-pariccheda-ñāṇa*' (Insight into twofold division of mind and corporeality).

On having developed this '*Ñāṇa*' (insight) for a good number of times in the course of continuous contemplation, there arises a clear understanding that 'there are only mind and conporeality. The body has no faculty of knowing rising, falling, bending, moving, etc. whereas the mind has the faculty of contemplating, thinking, seeing, hearing, etc. Apart from these two factors there is no *attā* or self'.This understanding is called '*Diṭṭhi-visuddhi*' (Purity of View).

On proceeding further with the contemplation it is perceived that the material and mental phenomena are arising in the body as effects of their respective causes.

For illustration: The disciple perceives the fact that, because of the mind intending to bend or stretch or move or change the posture, there arise the actions of bending, stretching, moving or changing; because of the fluctuation in temperature there are always changes in the physical condition either by being cold or hot; and because of the partaking of food there always arises new physical energy. Again, he perceives the fact that, because there are present eye and visual object, ear and sound, etc. there arise seeing, hearing, etc. and because of attention being directed, the mind reaches its object. Again, he perceives the fact that, because of the presence of '*Avijjā*' (ignorance or delusion), which views life as beautiful and happy and of '*Taṇhā*' (craving), all kinds of deeds are thought of and done, and because of the attachment to those deeds that have been done. there arise, in successive series, the new '*Viññāṇas*' (consciousnesses). Again, he perceives the fact that death is nothing but the passing away f the last one in the successive series of this kind of consciousness, and birth is the arising of a new consciousness in the successive series of this kind, dependent on a new corporeal formation. This distinguishing knowledge of Dependent Origination of cause and effect is "*Paccaya-pariggaha-ñāṇa*" (Insight arising from full comprehension of causes).

On understanding the fact of the Dependent Origination he will come to the conclusion that "life in the past was a formation of corporeality and mind which were dependent on their respective causes and that there will be a similar process of life in the future." This purity of view is called *Kankhā-vitaraṇa visuddhi*' (Purity arising from having overcome doubts.)

Before developing the right knowledge of the fact that 'life consists of corporeality and mind dependent on their respective causes' there were many sceptical doubts whether there was I in the past, whether I come into existence only in the present or whether I will continue to exist in the future" by holding the view that the formation of corporeality and mind are "*attā*" or "self". Now these sceptical doubts cannot arise as they have been overcome.

On proceeding further with the contemplation it is perceived that the physical and mental phenomena are arising and passing away at every moment of contemplation. This is "*Anicca-sammassana-ñāṇa*" (Insight into impermanent nature of phenomena).

On perceiving the fact that the physical and mental phenomena are constantly arising and passing away—that they are constantly afflicted by "arising and passing away" they are considered to be neither pleasant nor reliable, but terrible ills. This is "*Dukkha-sammassana-ñāṇa*" (Insight into ill condition).

On perceiving the fact that the physical and mental phenomena do not, as a rule, follow the dictates of one's will but are arising and passing away in accordance with their own nature and relative conditioning, it is realised that they are not '*attā*' or 'self'. This is "*Anattā-sammassana-ñāṇa*" (Insight into non-*attā* or non-self).

After having reflected on these facts as long as he wishes, the disciple proceeds with the contemplation without any further reflection. He then perceives clearly the beginning of every object of his contemplation. He also perceives clearly the coming to an end of each object of his contemplation as if it were cut off clearly. At this juncture there generally arise many strange experiences, such as—

(1) mental visions of brilliant lights,
(2) rapturous feelings,
(3) calm feelings,
(4) devotional feelings towards the Buddha, Dhamma and Sangha,
(5) great energy in carrying out the contemplation,
(6) happiness,
(7) the quick and clear perceiving of objects,
(8) the capability in carrying out mindfulness without missing any object,
(9) automati contemplation without particula ffort,
(10) feeling of subtle pleasure in the contemplation.

The disciple therefore, is so much elated that he can no longer keep his silence but generally speaks out his experiences. He often considers that he has already attained enlightenment. This is the initial or early stage of "*Udayabbaya-ñāṇā*" (Insight into rising and passing away of phenomena.); However it is a wrong "*Magga*" (Path).

Then the disciple decides that the experiences of seeing mental visions and other feelings are not the actual attainment of enlightenment, and that the correct method of contemplation to attain enlightenment is only constant observation of whatever arises. He comes to this decision in accordance with what he has learnt from the text or in accordance with the instructions of his teachers.

This decision is "*Maggāmagga-ñāṇa-dassana-visuddhi*" (Purity of insight into right and wrong paths).

Having come to this decision and proceeding further with the contemplation, those experiences of seeing mental visions and of other feelings gradually decrease and the perceiving of the objects becomes clearer and clearer. The arising and passing away of material phenomena at each movement in the course of a single bending or stretching of the arm or the leg or in the course of a single step, fragment by fragment, without reaching from one stage of the movement to another stage thereof, will then be clearly perceived. This is final or mature "*Udayabbaya-ñāṇa*". It is flawless as it is free from "*Upakkilesas*" (Impurities).

When this "*ñāṇa*" has gained enough strength, the perceiving of the objects is found to be faster. The ending or vanishing of the objects is more clearly perceived than their beginning or arising. The objects of contemplation appear to be vanishing. Forms

and shapes of hand, leg, head, body etc. are no longer perceived. Only vanishing of body and mind is perceived at every moment of contemplation. Even the contemplating mind is perceived to be vanishing along with the object of its contemplation at every moment. This knowledge of the process of vanishing, in pairs, of the mind and its object is "*Bhaṅga-ñāṇa*" (Insight into passing away).

On perceiving the process of ever vanishing in pairs of mind and its object there arises the knowledge realising the dreadful nature of things. This is "*Bhaya-ñāṇa*" (Insight into fearful condition).

Then there arises the knowledge realising the faults and defects of material and mental phenomena. This is "*Ādīnavañāṇa-*" (Insight into unsatisfactory condition).

Then there arises the knowledge realising the unattractive and boring nature of things. This is "*Nibbidā-ñāṇa*" (Insight into wearisome condition).

When it is realised that it would be well only if there were no physical and mental phenomena which are constantly coming into be ing and passing away in this manner, there arises the knowledge looking for an escape from suffering on account of these phenomena. This is "*Muccitu-kamyatā-ñāṇa*" (Insight arising from desire to escape).

On further contemplation with special anxiety for an escape there arises a clear perception of the characteristics of "*Anicca, Dukkha*, and *Anattā*. "with special emphasis on that of "*Dukkha*". This is "*Paṭisaṇkhā-ñāṇa*" (Insight arising out of further contemplation).

When the "*Paṭisaṇkhā-ñāṇa*" is mature-contemplation proceeds automatically like a clock without special effort for perception and knowledge. It proceeds contemplating on objects with equarimity—just to take notice of them without digressing into the pleasantness or unpleasantness. This contemplation is so peaceful and effortless and it proceeds knowing its objects so automatically that it may extend over one hour, two hours or three hours: and even though it may last so long, there will not be tiredness or exhaustion. This perception which arises for a long time realising the real nature of the objects of contemplation automatically and without going into the pleasantness and unpleasantness thereof is "*Sankhārupekkhā-ñāṇa*" (Insight arising from equanimity).

Out of this contemplation which proceeds automatically and by its own momentum realising its objects, there arises knowledge which is specially quick and active. This knowledge which rises straightway towards a noble path which is also known as "*Vutthāna*" (elevation) is "*Vutthāna gāminī-vipassanā-ñāṇa*" (Insight leading to elevation).

That special knowledge arises realising that physical and mental phenomena which appear at the six sense-doors at that very moment are impermanent, suffering and not-self. The last of such knowledge is "*Anuloma-ñāṇa*" (Adapation-knowledge) which consists of the three "*Javanas*" (Impulse moments) called '*Parikamma*" (Preparation) "*Upacāra*" (Approach) and "*Anuloma*" (Adaptation). This is the '*Ñāṇa*' which fits in both with the preceding eight "*Vipassanā-ñāṇa*" and subsequent "*Magga-ñāṇa*" (Path-knowledge).

Insights from the mature '*Udayabbaya-ñāṇa*' to the '*Anuloma-ñāṇa*' are collectively known as '*Paṭipadā-ñāṇa-dassana-visuddhi*' (Purity by knowledge and insight arising from having followed the course of practice).

After *Anuloma-ñāṇa*, there arises *Gotrabhu-ñāṇa* (Knowledge overmastering kinship) which has Nibbāna as its object where the ills and miseries connected with the physical and mental phenomena cease entirely. This is knowledge which cuts the lineage of "*puthujjanas*" (worldlings) and enters the lineage of "*Ariyas*" (Noble Ones).

Then there arise the '*Sotāpatti Magga* and *Phala ñāṇa*' (Insight arising from the Noble Path of stream-winning and its fruition) which realise Nibbāna. The '*Magga-ñāṇa* is called '*Ñāṇa-dassana-visuddhi*' (Purity of insight).

The moment of arising of the '*Magga* and *Phala Ñāṇa*' does not last even for a second. Then there arises reflection of the particular experiences of the '*Magga, Phala* and *Nibbāna*'. This is '*Paccavakkhana-ñāṇa*' (Insight of retrospection).

One who has acquired this '*Paccavakkhanā-ñāṇa*', according to this procedure, is a '*Sotāpanna*' (Stream Winner).

The *Sotāpanna* is free from the following three '*Samyojanas*' (fetters),

(1) The wrong view that the aggregates of physical and mental phenomena are ego or self. *Sakkāya-diṭṭhi*-Personality belief).

(2) Any doubt about the Buddha, the Dhamma, the Sangha and the discipline (*vicikicchā*).

(3) Belief that methods other than that of cultivating the qualities of the eight-fold '*Ariya-Magga*' (Noble Path) and developing insight into the four Noble Truths will bring eternal peace. (*Silabbata-parāmāsa*-Belief in mere rite and ritual).

Furthermore his observation of the five precepts remains pure and absolute, as a matter of course. For these reasons, a "*Sotāpanna*" is well secured from being re-born in the unhappy existence of four lower worlds. He will lead the happy life in the world of human beings and devas for seven existences at the most and during this period he will attain Arahatship and Nibbāna.

When a *Sotāpanna* carries out the practice of *Vipassanā* with a view to getting to the state of '*Phala-sammāpatti*' (Attainment of Fruition), he will then reach that state and remain in it for the duration of five or ten minutes, or half an hour or an hour. When he is well trained in the practice of getting to the state of '*Phala-samāpatti*' he will reach it quickly and remain in it for a whole day or a whole night or longer.

If he carries out the contemplation of the '*Upādānakkhandhas*' in the same manner as already mentioned with a view to realising the higher states of '*Magga and Phala*' the *Vipassanā-ñāṇas* will be developed from the stage of "*Udayabbaya-ñāṇa*" in the same serial order as before and on full maturity he will realise *Nibbāna* with the insight of '*Sakadāgāmi Magga* and *Phala*' (Path of once-returning and its Fruition) and become a *Sakadāgāmi* (once-returner). He is then free from coarse *Kāma-rāga* (sensuous craving) and coarse '*Paṭigha*' (ill will). He will lead the happy life in the world of human beings and devas for two existences at the most and will attain Arahatship and Nibbāna during this period.

When a *Sakadāgāmi* carries out the practice of *Vipassanā* with a view to getting to the state of '*Sakadāgāmi Phala-samāpatti*' he will reach that state.

When he carries out the practice with a view to realising the higher state of '*Magga* and *Phala*' the *Vipassanā-ñāṇa* will be developed in the same serial order as before and on full maturity he will realise *Nibbāna* with the insight of '*Anāgāmi magga and Phala*' (Path of Never returning and its Fruition) and become an *Anāgāmi* (never-returner). He is then totally free from two more *samyojanas* namely," "*Kāma-rāga*" (sensuous craving) and 'Paṭigha-' (ill-will). He will not be reborn in "*Kāma-loka*" (sensuous world) but will be reborn in "*Rūpa-loka*" (fine material world) and '*Arūpa-loka*' (Immaterial world) where he will become an Arahat and attain Nibbāna.

When an *Anāgāmi* carries out the practice of*Vipassanā* with a view to getting to the state of '*Anāgāmi Phala-samāpatti*' he will then reach that state. When he carries out the practice for the higher state the *Vipassanā-ñāṇa* will be developed in the same serial order and on full maturity will realise Nibbāna with the insight of '*Arahatta Magga and Phala*' (Path of Arahat-ship and its Fruition) become an Arahat.

An Arahat is free from the remaining five '*Samyojanas*' of—

(1) *Rūpa-rāga* (craving for fine-material existence),
(2) *Arūpa-rāga* (craving for immaterial existence),
(3) *Māna* (conceit),
(4) *Uddhacca* (restlessness), and
(5) *Avijjā* (ignorance or delusion) together with all '*Kilesas*' (Defilements). At the end of the span of the present life he will enter Nibbāna. As there is no more re-birth for him after the *Parinibbāna*, he is absolutely free from suffering the woes of old age, ill-health, death etc. It is with a view to this freedom that the question in the beginning of this article:

"What is the purpose of carrying out the practice of Meditation" has been given the following answer:—

"The practice of Meditation is carried out for the purpose of realising Nibbāna and thereby escaping from the ills of life in the form of old age, ill-health, death and so forth".

Therefore all those who earnestly wish to realise *Nibbāna* and thereby gain absolute freedom should carry out the practice of Meditation according to the instructions given here.

May all be able to practise Meditation and attain Nibbāna.

WHAT IS NIBBANA?

By Myanaung U Tin.

Nibbāna is the ultimate goal cherished by the Buddhists. Whatever good we do, or whenever we do a meritorious deed, each of us say, "By virtue of this good deed, may I attain Nibbāna." What is Nibbāna? Where is it? Why do we wish to attain it? How shall we attain it? When shall we attain it? What is meant by its attainment? These questions crop up in our minds at one time or other.

We approached our respected lay teachers as well as our revered monks. They very kindly tried to explain to us all pertaining to Nibbāna but we were at first more impressed by their erudition than by their explanations.

Then we read up books we could lay our hands on, or made available to us. Our confusion became worse confounded because we were lost on the high sea of texts, commentaries and sub-commentaries.

We have *saddhā* or trustful confidence in the Three Gems: Buddha, Dhamma, and Sangha, and yet we were vexed by sceptical doubts. In short, for a considerable time we were torn between our traditional reverence for our religion, and our own intellect. We might even go to the extent of finding fault with our elders and teachers and pass such remarks as: they were orthodox; they were not scientific in their approach; so on and so forth. And we would quote a relevant passage from the Kālāma Sutta whereby the Buddha exhorts us explicitly not to have blind faith in Him, His teachings, our elders and teachers.

However, we failed to do one important thing; we failed to take notice of our own limitations in intellect, mental outlook, spiritual development and sublime experience. By and by, these limitations dawned upon our minds and we began to realise that the fault, dear Brother, is not in our teachers, but in ourselves, that we are worldlings. In Pāḷi, the word for worldling is *Puthujjana*, which means one who is still possessed of all the ten fetters (*samyojana*) binding to the round of rebirths, and therefore has not yet reached any of the four stages of holiness. Ten fetters of existence and four stages of holiness will be explained later; here, it will suffice to say that worldlings are assailed by sceptical doubts, which constitute one of the ten fetters. Nevertheless, sceptical doubts are not altogether useless; they lead us on to further efforts in our search for truth.

Nibbāna is our cherished goal. What is Nibbāna? Before an attempt is made to answer this question, it may be reminded that the Four Noble Truths are the foundation of the Buddha-Dhamma: (1) The Noble Truth of Suffering, (2) the Noble Truth of the Origin of Suffering, (3) the Noble Truth of the Cessation of Suffering, and (4) the Noble Truth of the Path that leads to the Cessation of Suffering. The fundamental point to note is that the Buddhists recognise the universality of suffering. The opposite of suffering is its cessation, and this cessation or extinction is ordinarily considered to be Nibbāna. But a question arises: 'Is Nibbāna a mere cessation?" The answer will become clear in due course.

As the Venerable Anuruddha points out in his *Abhidhammatha-Sangaha*, Nibbāna is in its nature single, but for purposes of logical treatment, it is two-fold, namely: (1) the element of Nibbāna, wherewith is yet remaining stuff of life, and (2) the element of Nibbāna without that remainder. One is *referred to as Sa-Upādisesa Nibbāna Dhātu*, and another as *Anupādisesa Nibbāna Dhātu*. That Nibbāna is single is also explained in *Patisambhidā Magga* and *Visuddhi Magga*. In regard to two elements of Nibbāna, the Buddha himself says, in *Itivuttaka* (II, II, VII).*

"There are, O Bhikkhus, two elements of Nibbāna. What two? The element of Nibbāna with the basis still remaining and that without basis.

"What, O Bhikkhus, is the element of Nibbāna with the basis still remaining? Herein, a Bhikkhu is an Arahat, one who has destroyed the defilements, who has lived the holy life, done what was to be done, laid aside the burden, who has attained his goal, who has destroyed the fetters of existence, who rightly understanding is delivered. His

* *Itivuttaka, Duka Nipāta*, Dutiya *Vagga, Nibbāna-dhātusutta*. 6th synod *Ed.* ps. 22o.

five sense organs still remain, and as he is not devoid of them he undergoes the pleasant and the unpleasant, experiences pleasure and pain. That destruction of attachment (greed) hatred and delusion of his, O Bhikkhus, is called the element of Nibbāna with the basis still remaining.

"What, O Bhikkhus, is 'The element of Nibbāna without the basis?' Herein, a Bhikkhu is an Arahat, one who has destroyed the Defilements, who has lived the holy life, done what was to be done, laid aside the burden, who has attained his goal, who has destroyed the fetters of existence, who rightly understanding is delivered. In this very life, O Bhikkhus, all his sensations will have no delight for him, they will be cooled. This is called, O Bhikkhus, 'the element of Nibbāna without a basis."

This is the meaning :

"These two Nibbāna states are shown by him

Who seeth, who is such and unattached.

One state is that in this same life possessed

With base remaining, tho' becoming stream

Be cut off. While the state without a base

Belongeth to the future, wherein all

Becomings utterly do come (arise) and cease.

They who, by knowing this state uncompounded

Have heart's release, by cutting off the stream,

They who have reached the core of the Dhamma, glad

To end—such people have abandoned all becomings." *

From this passage it is clear that there is but one Nibbāna, and two names are given to it according to the way it is experienced before or at the death of an Arahat.

In this passage, it will be noticed that the destruction of attachment, hatred and delusion, itself is called Nibbāna. The same definition is also found in *Samyutta Nikaya* (XXXVIII, 1).** What does it mean? It means the extinction of life-affirming will as manifested in greed, hatred and delusion; the extinction of the craving which produces rebirth, accompanied by passionate clinging, welcoming this and that life; the extinction of the craving for sensual pleasures, craving for becoming and craving for annihilation. In *Udāna* (III, x)*** the Buddha says, "Craving's utter ending, utter stopping, is Nibbāna." In short, the destruction of greed, hatred and delusion means the destruction of the cause or origin of suffering.

At this point, it may be asked, "What is the difference between Nibbāna and *Parinibbāna*?" It has been incorrectly supposed that the term *Parinibbāna* refers merely to the dissolution of the constituent five groups of existence at the death of an Arahat. *Parinibbāna* is, in fact, used in two senses: (1) *Kilesa Parinibbāna*, destruction of the Defilements, and (2) *Khandha Parinibbāna*, dissolution of the constituent five groups of existence at the death of an Arahat. *Nibbāna* stresses the experience before and at the death of an Arahat, whereas *Parinibbāna* emphasises the fact of destruction of Defilements, before, and dissolution of the physico-mental process of existence at the death of an Arahat. *Samyutta - Nikāya* commentary clearly explains *Parinibbāna*. In other words *Sa-upādisesa Nibbāna Dhātu* is experienced with the destruction of the Defilements, and *Anupādisesa Nibbāna Dhātu* is experienced with the dissolution of the physico-mental process of existence. Sometimes both aspects take place at one and the same moment, that is, when one becomes an Arahat at the moment of death. Nibbāna and *Parinibbāna* appear to be synonymous but, in fact, convey different shades of meaning.

I do not propose to deal with the etymological explanations of Nibbāna as they are likely to take us away from the main track. I shall confine myself to the exegetical explanations.

According to the *Abhidhamma*, there are four realities in the ultimate sense: (1) consciousness, (2) Mental properties, (3) Material qualities and (4) Nibbāna. Nibbāna

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* The Minor Anthology of the Pāḷi Canon. Part II. Ps. 144.

** Saṁyutta Nikāya, Saḷāyatana vagga-Saṁyutta, Jambukhādakasaṁyutta, Nibbānapañha sutta; 6th synod *Ed.* ps. 446.

*** Khuddaka-Nikāya, Udāna, Nanda Vagga, Loka Sutta; 6th synod *Ed.* p. 116.

is a reality. In *Udāna* (*VIII, iii*)* the Buddha defines Nibbāna as an unborn, a not-become, a not-made, a not compounded. The Pāḷi word is *Asankhata* It means unformed, unoriginated, the Beyond of all becoming and conditionality. It is the opposite of *Sankhata* which means the formed, the originated, comprising all phenomena of existence. Again, in *Udāna* (*VIII, i*)** the Buddha says "Bhikkhus, there exists that condition wherein is neither earth nor water nor fire nor air: wherein is neither the sphere of infinite space nor of infinite conciousnesss nor of nothingness nor of neither consciousness nor unconsciousness; where there is neither this world nor a world beyond nor both together, nor moon-and-sun. Thence, O Bhikkhus, I declare is no coming to birth; thither is no going (from life); therein is no duration; thence is no falling; there is no arising. It is not something fixed, it moves not on, it is not based on anything. That indeed is the end of suffering". From this passage, it can be seen that Nibbāna is the end of suffering and yet it is not a mere cessation of suffering. It is neither annihilation nor a state of nothingness. It is a positive unconditioned state.

In *Udāna* (VIII iii)*** as well as in *Itivuttaka* (II ii vi)**** is found an identical passage wherein the Buddha says:

"O Bhikkhus, there is an unborn, a not-become, a not-made, a not-compounded. If that unborn, not-become, not-made, not-compounded were not, there would be apparent no escape from this here that is born, become, made, compounded. But, O Bhikkhus, since there is an unborn, a not-become, a not-made, a not-compounded, therefore the escape from this here that is born, become, made, compoiunded is apparent."

Surely, if Nibbāna were not a reality, there could be no path leading to it. If there were a path, it could lead nowhere. If the path reaches nowhere, Nibbāna cannot be the goal. This point will become more clear when we deal with the question: "How shall we attain Nibbāna?"

Nibbāna is. But where is it? In the *Milinda Pañha****** the Venerable Nāgasena answers the question thus: "There is no spot looking East, South, West or North, above, below or beyond, where Nibbāna is situate; and yet Nibbāna *is*; and he who orders his life aright, grounded in virtue, and with rational attention, may realise it whether he lives in Greece, China, Alexandria, or in Kosala". In illustration thereof he says: "Just as fire is not stored up in any particular place but arises when the necessary conditions exist, so Nibbāna is not said to be existing in a particular place, but it is attained when the necessary conditions are fulfilled."

In the identical passage cited above from *Udāna* and *Itivuttaka*, the Buddha says that Nibbāna has no duration. It means that Nibbāna is *Kālavimutti*, out of time, or literally, freed from time. Nibbāna is not to be thought of in terms of space either.

It is a remarkable thing that scientific philosophy is turning in the direction of the Buddhist concepts. Einstein's Law of Relativity to a great extent corroborates our notions regarding Nibbāna in so far as it is based upon the recognition that time and space are not the absolute entities.****** Einstein says: "Till now it is believed that time and space existed by themselves. even if there was nothing else—no sun, no earth, no stars; while now we know that time and space are not the vessel of the universe, but could not exist at all if there were no contents—namely, no sun, earth and other celestial bodies." Furthermore he says: "In the pre-relativity physics, space and time are separate entities. One spoke of points of space, as of instants of time, as if they were absolute entities..... It is neither the point in space, nor the instant in time. at which something happens that has reality, but only the event itself. There is no absolute (independent of the space of reference) relation in space; and no absolute

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* Khuddaka-Nikāya, Udāna, Pāṭaligāmiyavagga, Tativa Nibbāna Paṭisaṁyutta sutta, 6th Synod *Ed.* p. 178. (Minor Anthology of the Pāḷi Canon II, p. 98)

** Khuddaka-Nikāya, Udāna, Pāṭaligāmiyasutta Paṭhama Nibbāna Paṭisaṁyutta Sutta 6th, Synod *Ed.* p. 177. (Minor Anthology.....p. 97)

*** Same as *

**** Itivuttaka, Dukanipāta, Dutiyavagga, Ajāta sutta. 6th synod *Ed.* p. 220. (Minor Anthology. p. 142)

***** Milinda Pañha, Anumānapañha, Vessantaravagga, Nibbāna-sannihitapañha ; 6th synod *Ed.* p. 312.

****** The meaning of Relativity, three lectures given by Prof. Albert Einstein at the Princeton University, U.S.A.

relation in time between two events, but there is an absolute (independent of the space of reference) relation in space and time. The circumstance that there is no objective rational division of the four-dimensional continuum into a three-dimensional space and a one-dimensional time continuum indicates that the law of nature will assume a form which is logically most satisfactory when expressed as laws in the four-dimensional continuum." Since Einstein propounded his theory, those who were used to a three-dimensional world began to think in terms of four dimensions. Only last month (April 1958) Nobel Prize-winner Dr. Hideki Yukawa of Japan announced his new theory of unified field, which suggests a five-dimensional world. Dr. Yukawa has been working on a theory of unified field in the footsteps of Einstein. In his paper, he urges that in order to unify theories of time and space which are continuous manifolds forming a four-dimensional world, and the requirements of quantum mechanics which deals with discontinuity, **a five-dimensional world transcending space-time must be taken into account.** Of course we (at least I) don't know what all this new theory means, but it serves our purpose in that it agrees with the concept of Nibbāna transcending space-time. It is, indeed, not an easy matter for those who are confined within three dimensions or even within a four-dimensional world to appreciate this five-dimensional concept. The Buddha says, "Hard is the infinite to see; truth is no easy thing to see." (*Udāna* VIII, ii).*"

Nibbāna is our ultimate goal. Why do we wish to attain it? Because we have learnt from our own experience of life that there is universal suffering. Because we can appreciate what the Buddha teaches, "Birth is suffering; Decay is suffering; Disease is suffering; Death is suffering; to be associated with the unloved is suffering; to be separated from the loved is suffering; not to get what one desires is suffering; in short, the five constituent groups of Existence are suffering. Because we can also appreciate that the cause of suffering is craving; craving for sensual pleasures; craving for becoming; and craving for annihilation.

In respect of the universality of suffering, Sir Edwin Arnold's "Light of Asia" contains a most moving passage: Prince Siddhattha cried:

".....Oh! Suffering world
Known and unknown of my common flesh,
Caught in this common net of death and woe,
And life which binds to both! I see, I feel
The vastness of the agony of earth.
The vainness of its joys, the mockery
Of all its best, the anguish of its worst;
Since pleasures end in pain, and youth in age,
And love in loss, and life in hateful death,
And death in unknown lives, which will but yoke
Men to their wheel again to whirl the round
Of false delights and woes that are not false.
Me too this lure hath cheated, so is seemed
Lovely to live and life a sunlit stream
Forever flowing in a changeless peace;
Whereas the foolish ripple of the flood
Dances so lightly down by bloom and lawn
Only to pour its crystal quicklier
Into the foul salt sea. The evil is rent
Which blinded me! I am as all these men
Who cry upon their gods and are not heard,
Or are not heeded—yet there must be aid!
For them and me and all there must be help!
Perchance the gods have need of help themselves.
Being so feeble that when sad lips cry
They cannot save! I would not let one cry
Whom I could save!.,..... "

Prince Siddhattha, after enlightenment, became our Buddha, but he is not a saviour in the sense of a deliverer or a redeemer. In the *Dhammapada*, *Maggavagga*, (verse 276), He exhorts us: "You yourselves should make an effort; the Buddhas are only teachers." He shows us the path to deliverance, but we must make an effort ourselves to obtain deliverance from this suffering world, that is, to attain Nibbāna. How shall we attain it? By walking the path, the Noble Eightfold Path—Right Speech, Right Action and Right livelihood are grouped in *Sīla* (virtue or morality); Right Effort, Right Mindfulness

* Minor Anthology of the Pāḷi Canon. Part II, Ps. 97.

and Right Concentration in *Samādhi* (concentration), and Right Understanding and Right Thoughts in *Paññā* (Wisdom).

Students of *Abhidhamma* will remember that these factors comprising the Noble Eightfold Path signify the mental properties (*cetasikas*) collectively found in the four classes of transcendental (supramundane) consciousness. *Visuddhi Magga** treats of these eight factors of the Noble Truth of the Path leading to Extinction of Suffering under the above-mentioned three heads, namely, virtue, concentration and wisdom. We can learn all the details relating to the Path in that book as well as in several other authoritative expositions. I would only say that, in my opinion, Right Mindfulness is *always necessary*.

In the *Dhammapada*, *Buddha vagga*, (verse 183) the teaching of the Buddha is succinctly defined thus:

"Not to do any evil,
To cultivate good,
To purify one's mind
This is the teaching of the Buddhas."

The first two verses of *Dhammapada* describe the importance of mind. Mind is the forerunner of all evil and all good mental states. Mind is their chief, and they are mind-made. A person holding a balance by the central pivot lifts both scales at the same moment. In the same way, a person, in developing his concentration, becomes virtuous and wise at the same time. *Sīla* enables him to control his tongue and body only. *Samādhi* stands guard over his mind and therefore, over his tongue and body as well. A pure mind or a mind purified will "see things, by perfect wisdom, as in themselves they really are."

The Buddha's teachings offer a great variety of methods of mental training and subjects of meditation, suited to the various individual needs, temperaments and capacities, but all of them ultimately converge in "the way of Mindfulness" (*satipaṭṭhāna-magga*), called by the Buddha himself "the only way" (*ekāyana-magga*).

Chapter II of the *Dhammapada* (*Appamāda Vagga*) deals with the importance of heedfulness or ever-present mindfulness or watchfulness. "Heedfulness is the path to the deathless (Nibbāna.)" There is a wrong supposition that mindfulness is possible only when one is actually meditating at a quiet and secluded place. As a matter of fact, one can be mindful at all places and at all times, except when asleep or unconscious. Udāna Sutta provides illustrations to support this statement.

To borrow the words of Edward Conze, the author of "Buddhist Meditation": "Meditational practices constitute the very core of the Buddhist approach to life..... Enlightenment, or the state of Nibbāna, is, of course, the ultimate aim of Buddhist meditations. On the way to Nibbāna, they serve to promote spiritual development, to diminish the impact of suffering, to calm the mind and to reveal the true facts of existence."

In the *Anguttara Nikāya* (IV,V)** the Buddha says, "In this very fathom-long body, along with its perceptions and thoughts, I proclaim the world, the origin of the world, the cessation of the world, and the path leading to the cessation of the world." Important as is the doctrinal aspect of the Buddha-Dhamma, the practice alone can lead us to Nibbāna. The Buddha's last exhortation is: "Subject to change are all compounded things. Strive on with diligence."

We have come across in the Books, the Seven Stages of Purity and Ten Knowledges of Insight. Apalled by the difficulty of their achievement we would often despair. We should however not give way to despair. Let us be watchful of our minds and purity and insight will come by themselves. As the Venerable Nāgasena explained to Milinda, when the necessary conditions are fulfilled Nibbana is attained.

Here, I would draw your attention to a few lines from *Abhidhammattha Sangaha* by the Venerable Anuruddha. (U Shwe Zan Aung's. Compendium of Philosophy, part IX - page 215.) The tenth knowledge of Insight is that by which one qualifies oneself for the Path. "After this, the consciousness of the Initiate (*Gotrabhu*) **leaning upon Nibbāna** occurs, over-mastering kinship with the worldly, and evolving kinship with the

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* English translation. (1) Path of Purity by Prof. Maung Tin.
(2) Path of Purification by Bhikkhu Ñānamoli.

** (1) Aṅg-Nikāya, Catukka nipāta, paṭhama-paṇṇāsaka, Rohitassavagga, Rohitassa-sutta; 6th synod *Ed.* p. 357.
(2) Saṁyutta Nikāya, Sagāthā vagga saṁyutta.

Ariya's. (The Noble ones.) Immediately after that consciousness, the Path (*Magga Ñāṇa*), namely, (consciousness) discerning the Fact of Suffering, expelling the fact of its cause, realizing the fact of its cessation, cultivating the fact of the Way (to cessation,) descends into the ecstatic thought. After that Path-consciousness when two or three flashes of the consciousness of fruition (*Phala Ñāṇa*) have taken their course, there comes subsidence into the life-continuum; and then, again, the life-continuum is interrupted and the knowledges concerned with 'review' occur. (*Paccavekkhanā-Ñāṇa.*)"

These few lines explain Nibbāna as an ultimate reality, and the realization of the four Noble Truths. In the first instance, the consciousness of the Initiate has to lean upon Nibbāna to over-master kinship with the worldly, and evolve kinship with the *Ariya's*. Secondly, Nibbāna is the object of Path-consciousness as well as of Fruition-consciousness.

Suffering; cause of suffering; cessation of suffering; and the path leading to the cessation of suffering—are facts or truths but they are realized only by the Path-consciousness of the *Ariya*. *Putthujjanas* can appreciate them on account of their knowledge based on learning or their knowledge based on thinking or both, but they have not realised them through insight or wisdom. In the *Dhammacakkapavattana Sutta*, the Buddha says, "Thus, O Bhikkhus, with respect to things unheard before, there arose in me the eye, the knowledge, the wisdom the insight, and the light." Four truths are realized by the *Ariyas*: hence four Noble Truths.

There are four stages of holiness:

1. Sotāpanna — stream-winner
2. Sakadāgāmi — once-returner
3. Anāgāmi — never-returner
4. Arahatta — the Holy one.

I do not propose to dwell at length on this point. Suffice it to say that with the realization of the first stage, the Noble One becomes free from (1) self-illusion (personality belief) (2) sceptical doubt and (3) attachment to mere rite and ritual. At the second stage, the Noble One becomes free from (4) coarse sensuous craving and (5) coarse ill-will. It means that he has weakened these two fetters and not yet completely eradicated them. At the third stage the Noble One becomes fully free from the above-mentioned five fetters. At the last stage, an Arahat breaks asunder the remaining five fetters namely : (6) craving for fine-material existence, (7) craving for immaterial existence, (8) conceit, (9) restlessness (10) ignorance. The Arahat gains release from the round of rebirth and attains Nibbāna.

All those who have reached these four stages of holiness are known as *Ariyas* and they are considered to have attained Nibbāna to the extent they have got rid of some or all fetters of existence.

In the Books, namely, texts, commentaries and sub-commentaries, the word "Nibbāna" is used in five senses:

Nibbāna, as an ultimate reality, (1) which makes possible the destruction of Defilements and (2) which makes possible the dissolution of the physico-mental process of existence. Secondly, Nibbāna is used in the sense of (3) the resultant Destruction of Defilement and (4) the resultant dissolution of the physico-mental process of existence. In Pāḷi, these four are

(1) *Paramattha Asankhata Sa-upādisesa Nibbāna*
(2) *Paramattha Asankhata Anupādisesa Nibbāna*
(3) *Paññatti Sa-upādisesa Nibbāna*
(4) *Paññatti Anupādisesa Nibbāna.*

It is, therefore, clear that the latter two are only names, not in the sense of ultimate reality. The former two are one and the same thing, used in the sense of ultimate reality. There is but one single Nibbāna.

In the sub-commentaries, namely, *Visuddhi Magga Mahā Tīkā and Sārattha Dīpanī Tīkā*, (5) Nibbāna is used in the sense of Fruition-consciousness. Obviously, it refers to Fruition-consciousness of an Arahat. This is the fifth manner in which the word 'Nibbāna' is used. Nibbāna is apparently used here in the figurative or metaphorical sense, the resultant Fruition-consciousness standing for Nibbāna as an ultimate reality, because no Fruition-consciousness is possible without Nibbāna as an object.

Phala-samāpatti (Attainment of Fruition) denotes the moments of supermundane consciousness and, therefore, should not be mixed up with *Nirodha-samāpatti* (Attainment of Extinction) which is the suspension of all consciousness and mental activity in the cases of Anāgāmi and Arahat. *Phala-samāpatti*,

strictly speaking, is not Nibbāna as a reality whereas *Nirodha Samāpatti* is reckoned as *Nibbāna* itself. We should take note of the nuances of the term Nibbāna to be able to grasp its sense in a particular context.

The next question is "When shall we attain it?" It has been said: "When necessary conditions are fulfilled, Nibbāna is attained." Nibbāna is attainable here and now or, in other words, in this very life. "Well expounded is the Dhamma by the Blessed One; to be self-realised; with immediate fruit; to be but approached to be seen; capable of being entered upon; to be attained by the wise; each for himself." The meaning of the word *Akālika* with immediate fruit, is quite clear: our efforts can bear fruit immediately, right here and now.

What is meant by the attainment of Nibbāna? It means the end of suffering, and realization of unutterable eternal bliss. Its peaceful state cannot possibly be described in finite terms, but its condition can be appreciated as a contrast to *saṁsāra* or the round of rebirth. *Saṁsāra* is impermanent, miserable and undesirable, whereas Nibbāna is eternal, blissful and desirable. Nevertheless, after this fairly exhaustive discussion of Nibbāna, it must be conceded that "Nibbāna is not a subject to be grasped by intellect alone; it is something transcendental, and to be reached by one's own intuitive wisdom."

Beginning with His first sermon, *Dhammacakkapavattana Sutta*, throughout His life, up to the last sermon *Parinibbāna Sutta*, the Buddha stresses the fundamental importance of the Destruction of the Defilements. We are, therefore, primarily concerned with their destruction, and with that in view, let us strive on with diligence. Nibbāna is the end. Dhamma is the means. Our duty is to make full use of the means while the going is good, with unwavering confidence that the end can be reached in this very life, here and now.

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AṄGUTTARA-NIKĀYA, PAÑCAÑGUTTARA, NIRAYA SUTTA

(Discourse on Hell)

O monks, one who has the following five vices arises in hell as if he were taken and thrown there . What five?

He kills a living being; he takes what is not given; he indulges in sexual misconduct; he tells lies; and he partakes of intoxicants.

O monks, one who has these five vices arises in hell as if he were taken and thrown there.

O monks, one who has the following five virtues arises in heaven as if he were taken and placed there. What five?

He abstains from killing any living being; he abstains from taking what is not given; he abstains from indulging in sexual misconduct; he abstains from telling lies; and he abstains from partaking of intoxicants.

O monks a lay adherent who has these five virtues arises in heaven as if he were taken and placed there.

AṄGUTTARA-NIKĀYA, PAÑCAKA-NIPĀTA CATUTTHA-PAṆṆASĀSAKA, UPĀSAKA-VAGGA, VISĀRADA SUTTA

(Discourse on Self-confidence)

Thus I have heard. On one occasion the Buddha was staying at Jeta's Grove in the monastery of Anāthapiṇḍika at Sāvatthi. There the Buddha addressed the monks, "O monks". "Yes, Revered Sir", answered those monks to the Buddha.

O monks, a lay adherent who has the following five vices lives the home-life without self-confidence. What five?

He takes life; he takes what is not given; he indulges in sexual misconduct; he tells lies; and he partakes of intoxicants.

O monks, a lay adherent who has these five vices lives the home-live without self-confidence.

O monks, a lay adherent who has the following five virtues lives the home-life with self-confidence. What five?

He abstains from killing any living being; he abstains from taking what is not given; he abstains from sexual misconduct; he abstains from telling lies; and he abstains from intoxicants.

O monks, a lay adherent who has these five virtues lives the home-life with confidence.

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The Ānanda Pagoda.

BURMESE ART AND ARCHITECTURE

Thiripyanchi U Lu Pe Win.

Pagān, traditionally known to be founded in the 9th century C.E., reached the zenith of its political and cultural progress during the dynasty of the "Temple builders" beginning with the rule of Anôrahtā (1044-77 C.E.). It owes its prosperity and progress to the new faith, Theravāda Buddhism with the Pāḷi Piṭakas. Before the advent of Theravāda Buddhism the people of Pagān professed Mahāyānism and were under the religious-tutelage of the Ari priests of the Tantric sect who practised grossly immoral rites. Anôrahtā knew that such a state of affairs was undesirable and he found in Shin Arahan, a learned Môn monk, an enthusiastic preceptor of the pure Buddhism, by whose efforts the court and the citizens became convinced converts to Theravāda.

After the conquest of Thatôn in 1057 C.E. Anôrahtā brought back thirty sets of the Pāḷi canon and brought also to Pagān the captive king, Manuhā, together with hosts of courtiers, artists and artisans. The people saw their king promoting the new faith and Pāḷi learning and devoting himself to Pāḷi studies. They followed suit and gave their whole-hearted cooperation in the noble cause. Buddhism thus moulded the character of the Burmese as a nation. It broadened their outlook and gave them the idea of art and architecture, language and literature. For all their customs and manners, their domestic dealings, their special intercourse and their economic planning, the Burmans got their guidance from the Pāḷi Piṭakas. Law and order prevailed in the country and the people gained every opportunity to devote their time to produce works of art. With the heightening of his religious zeal Anôrahtā built many Pagodas of which the golden Shwezigon (left unfinished at his death) is the most famous of all his meritorious achievements. The court and the commoner also vied with each other to erect sacred buildings as a result of which *stūpas* and temples sprang up in thousands throughout the Pagān period of over two centuries. The magnificent monuments still preserved, and the numerous ruins which stand today, testify to the splendour of the city eight centuries ago.

Though it was Anôrahtā who brought the Môn architecture and artists to Pagān it was only during the reign of Kyanzittha (1084—1112) that the fine arts of the Môd appeared at their best. As the twelfth and thirteenth centuries progressed, more any more monuments, evolved on pureln Burmese aims of architectural designs and decoration, were built by successive kings and the citizens until an area of about sixteen square miles was practically filled with religious edifices.

These structures may be distinctly divided into two main categories, the *stūpa* and the temple. The first is a bellshaped structure of solid brickwork raised on a series of receding terraces and crowned by a conical finial. The second is a square hollow structure constructed to contain images of the Buddha, and rising up in gradually diminishing terraces and pyramidal roofs culminating in the curvilinear spire called the "*sikhara*".

The origin of the *stūpa* lies in the erection of a tumulus over the corporeal remains or the relics of holy personages like the Buddha. Next, the objects which served the use of the Buddha are revered and enshrined in the mound. The shape of the structure gradually changed to an elongated dome until it assumed the likeness of a bell. Then from motives of piety people erect *stūpas* in memory of the Buddha, by which act the greatest merit can be gained. The Pagodas in Burma are originally derived from the Indian topes but the Burmans evolved their own style of architectural forms and decorations and attained the fully developed stage by the 11th. century.

The typical pagoda can be divided into four distinct portions. The first is a square masonry plinth on which are generally placed small pagodas, sometimes miniature ones of the main *stūpa* which they surround. Steps ordinarily lead up to this plinth on the four sides. At the corners are frequently found huge figures of human-headed lions called *manussiha*. The second portion is made up of receding terraces with bold mouldings, and often projecting angles occur at this stage. The third portion is the bell which is the representative of the hemispherical body of the ancient *stūpa*. The fourth is the spire, consisting of a number of diminishing rings, and decorative features. Above the rings is a band of lotus leaves pointing downwards and another with the

leaves upturned, the two being intercepted by a bead moulding. The next component of the spire is a cone designated *āmalaka* in Indian architecture and known in Burmese as *khayaythee*. The whole structure is finally surmounted by a richly gilt iron umbrella. It consists of several rings rising in diminishing stages. and the central iron rod, which bears a gilt and bejewelled iron vane, is topped by a "diamond-bud" often made of crystal or genuine precious stone.

At Pagān, the Shwezigon pagoda is a fine example of such solid cylindrical structure. It was built by King Anôrahtā, who left it in an unfinished state, and completed by Kyanzittha. Around the terraces of the pagoda, there are set in panels enamelled plaques illustrating scenes in the previous lives of the Buddha. It is believed to contain the frontal bone and a tooth of the Buddha and is thus held in great veneration by the Buddhists of the whole of Burma. On each of the four sides of the pagoda is a small temple which enshrines a standing Buddha of the Gupta school of art.

The Shwesandaw is another notable *stūpa* built by the same king. Standing on five receding terraces, it assumes a conical shape in its main outlines, the whole edifice being crowned by a tapering finial.

Three main features of decorative treatment are developed in the pagodas while maintaining their dignity, grace and effect of permanence. Firstly, the sides of the platforms or terraces are outlined with boldly projecting moulding, and the space between these ornamented with bas-reliefs in square terracotta panels to enrich the entire composition and to attract the attention of the devout in the course of their progression around the shrine. Secondly, lotus leaves are carved at the base of the bell and in the upper part of the finial. The rich ornament applied to the bell also consists of pendants and bead festoons held in the mouths of gorgons. The third feature is the addition of small pagodas ranged around the *stūpa* on each angle of the several terraces.

The Mingalazedi indicates the high-watermark of the type of architecture because it was constructed a few decades before the subversion of the Pagān Empire by the Mongols. It consists of three stepped terraces and the usual superstructure in fine proportions. The pagoda is noted for its beautiful terracotta tiles with Burmese legends set in the panels round the terraces.

The prime purpose of the temple is to enshrine the image of the Buddha, but in course of time interior arrangements consisting of galleries and corridors were designed for religious ceremonial. The most imposing structure of this type at Pagān is Ānanda temple built by Kyanzittha in 1091 C.E. It is in plan a square of two hundred feet to the side, broken on each side by the projection of large gabled vestibules, which convert the plan into a perfect Greek cross. These vestibules are somewhat lower than the main square mass of the building, which elevates itself to a height of thirty five feet in two tiers of windows. Above this rise successively diminishing terraces, the last of which just affording breadth for the spire which crowns and completes the edifice. The lower half of this spire is in the form of a mitre-like pyramid adapted from the temples of India; the upper half is the same moulded taper pinnacle that terminates the common bell-shaped pagodas of Pagān. The gilded *hti* (umbrella) caps the whole at a height of 168 feet above the ground.

The interior consists of two vaulted and high but narrow corridors running parallel to each other along the four sides of the temple. They are connected by low and narrow passages in front of the windows by which light is admitted and further intersected by four large corridors into which access is obtained through porticoes. In the centre is an enormous cube, on the four sides of which are deep and high niches enshrining four colossal standing Buddhas of the present world who have appeared and entered Nibbāna. Each of them is 31 feet above the throne, which itself is nearly 8 feet in height above the floor level.

The Ānandā stands unique in the whole of Burma for its lavish ornamentation, the most striking feature of which is the crowd of terracotta bas-reliefs and stone sculptures. The basement as well as the terraces are ornamented with glazed terracotta tiles. The plaques of the basement represent the two principle phases of the Buddha's attainment of Omniscience, those on the western half depicting the hosts of Māra assailing the Buddha, and those on the east his glorification by the gods after his victory, each scene being explained by a short legend in Môn. The tiles round the next story illustrate the five hundred and thirty seven shorter Jātakas, each of which is numbered and the title in Pāḷi given. The upper terraces are ornamented by a series of nearly four hundred bas-reliefs illustrating the last Ten Great Jātakas, there being an average of 38 to 40

plaques to each Jātaka story with a line of explanation in Môn below each scene. In the first corridor along the side of the inner face of the outer wall are two rows of niches containing stone sculptures, nearly four feet high, illustrating the principal events in the Buddha's career until his attainment of supreme wisdom. The whole series contains 80 scenes. But these are not the only sculptures, for the walls of both the corridors are honeycombed with numerous small niches in which are Buddha figures, either seated or standing, in various attitudes. In each of the four porticoes also are 16 other sculptures, mostly repeating themselves, but among which are a few interesting scenes from the Buddha's life. The western sanctum also enshrines the life-size statues of its founder, Kyanzittha, and the primate, Shin Arahan.

The architectural accomplishment of the Ānandā is rivalled by the massive and majestic Thatbyinnyu temple built by Alaungsīthū, grandson of Kyanzittha. Standing within the ancient city-walls, some 500 yards to the south-west of the Ānandā, the Thatbyinnyu rises to a height of two hundred and one feet above the ground and overtops all the other monuments. Its general plan is similar to the Ānandā, but it does not, like the latter, form a symmetrical cross. The eastern porch alone projects considerably from the wall. Narrow stairways built in the thickness of the walls lead to an upper platform above the main mass of structure and 3 diminishing terraces. From this level rises another square cube of greater height which again supports another series of terraces together with the *sikhara* and the finial. Before reaching the upper platform a circumambulatory corridor forming the first floor of the building has to be passed through. Thus the main sanctuary enshrining the biggest Buddha in the temple is contained in the cubicle on the second floor of the structure.

Though different in architectural treatment the *stūpa* and the temple convey the same soaring effect, the former by its gradual attenuation and the latter by the introduction of pointed arches, flamboyant pediments over the doorways and the series of miniature *stūpas* at the corners of the receding terraces.

All these architectural features are purposive. They are dictated by the Burmese conception to make a symbol for something spiritual. The Burmese erect a pagoda over sacred relics and put up an image of the Buddha in a temple, not to worship blindly, but to afford, to the pious followers of the faith, the means of localising their feelings and concentrating their thoughts on the supreme model. The craftsman's ideas are not confined to mere artistic appeal but imbued with national traditions and religious beliefs. So there is hardly any architectural design or artistic motif in Burmese religious art which does not suggest a spiritual significance.

The *stūpa* itself is designed to convey an aspect of the Buddha's philosophy. Nibbāna, or complete emancipation is the highest goal of the Buddhist and this can only be attained by rising spiritually above this mundane plane. The Buddha having attained Nibbāna is allegorically represented by the spire of the *stūpa* which shoots from the conventionalized lotus flower above the concentric rings. The umbrella signifies sovereignty—in this case, supreme enlightenment. The 3 terraces above the base of the *stūpa* suggest the worlds of men, devas and Brāhmas. The octagon above is said to stand for Tusitā heaven, the abode of the Bodhisattas, and the hemispherical dome now transformed into the shape of a bell over a begging bowl represents Nibbāna. Contemporary original inscriptions describe the mouldings of the plinth or base of the Pagān temple to have been modelled to resemble the shape of a lotus vase, and the *sikhara* is after all a coventionalized lotus flower, a symbol of purity and nobleness, symbolically associated with the representation of the Buddha. In short, the religious buildings of Burma were evolved to conform to purely Burmese aspirations to express the transcendent nature of religious feelings.

In the 11th—13th. century in Burma, whose capital then was Pagān, it was the Theravāda Pāḷi Buddhism that freed the king from the tutelage of the Tantric priest, and the king in turn, despotic though he was, gave to the people, everybody in his country, every freedom in their devotion to and interpretation of the new faith. It is no wonder to us Buddhists, therefore, though it may be strange to non-Buddhists, that a semi-desert terrain of sixteen square miles of Pagān and her environs are now richly covered with unique works of art and architecture in their various stages of stagnation and decay beyond the scope of state finance for their preservation and maintenance. In Pagān, it is, therefore, one discovers and rediscovers the glory that is Burma and Burmese and the art and architecture that is Burmese and Buddhist.

ADVICE TO THOSE CONTEMPLATING A PERIOD OF PRACTICE OF VIPASSANĀBHAVANĀ IN THE UNION OF BURMA AND/OR ENTERING THE ORDER OF BHIKKHUS IN THE UNION OF BURMA

Burma, through the Union of Burma Buddha Sāsana Council, is ready to extend a cordial welcome to those of other countries who desire to practise Buddhist Meditation and/or to enter the Noble Order of Bhikkhus.

It will, therefore, help us very much, and help you, if you will give us the fullest possible information as to your life and background and we would suggest that the following be included:—

Name in full, sex, married or unmarried, place and date of birth, if parents living their address, your education (school standard or University degree, if any), your profession, religion (if Buddhist state whether Theravāda or Mahayana), extent of Buddhist reading, knowledge of languages, physical health, any other details that might help.

Two references from people of some standing should be sent with the application and a letter of recommendation from the Burmese Embassy, Legation or Consulate concerned should also be attached.

Those desiring to practise will be accommodated at a Meditation Centre selected by the Union Buddha Sāsana Council and the Course at this Centre will vary from a minimum of six weeks to ten weeks, depending on the progress of the pupil. During this period the Council will provide free accommodation and food. Food is not strictly vegetarian but vegatarian food can be arranged if desired.

The following **RULES** *have been framed:-*

During their stay at the Meditation Centre, pupils

(*i*) Must observe the Eight Precepts.

(*ii*) Must follow unconditionally the instructions given by their preceptor,

(*iii*) Apart from six hours of sleep, must spend the rest of the 24 hours in Vipassanābhāvanā (Insight-Meditation).

(Reading, writing, purposeless talking and visitors, are to be avoided.)

(*iv*) Must undertake to practise for a minimum of six weeks.

Those desirous of entering the Noble Order as Bhikkhus are required to study Buddhist Doctrine and practise Vipassanābhāvanā. They will undergo a period of probation as laymen during which time they will learn the 75 Rules binding on a Samanera (novice), and a further period as a Samanera during which they will practise Meditation and learn the rest of the 227 Vinaya Rules binding on a Bhikkhu.

Both in the case of those practising Meditation and those who join the Noble Order of Bhikkhus, they must promise that they will not write and speak on Buddhism mentioning the name of the Union Buddha Sāsana Council without the prior consent of the Council. Those who, in the opinion of the Council, have made sufficient progress will, naturally, be helped and encouraged to preach the Dhamma.



The Shwezigon Pagoda.

SATIPAṬṬHĀNA

THE HEART OF BUDDHIST MEDITATION

Bhadanta Nyanaponika Mahāthera

(Continued from previous issue)

B. THE FOUR OBJECTS OF MINDFULNESS

1. Body, 2. Feeling, 3. State of Mind, 4. Mental contents.

The objects of Right Mindfulness comprise the entire man and his whole field of experience. They extend from the body and its functions, to the feelings as well as to the processes and contents of perception and thought. The method of Right Mindfulness includes in its range the most primitive as well as the most lofty aspects of that complex being called 'man': from the functions he has in common with animals, *e.g.* nutrition and excretion, up to the exalted heights of the Factors of Enlightenment. We meet here again the Method's fundamental principle of thoroughness, together with its character as a Middle Path, which, avoiding one-sidedness or exclusiveness, aspires to completeness and harmony. The work of spiritual practice receives here a broad and secure foundation, being based upon the entire personality. Without such a foundation it may happen that from what is overlooked, underrated, neglected or ignored, strong antagonistic forces may grow, which may seriously damage, or even destroy, the results of long spiritual effort. Thoroughness of procedure will make the road of inner progress as safe as one may reasonably expect in a venture that aspires to such heights. There are further to be considered those various inner conflicts which consume so much energy and are the cause of so many defeats in the spiritual struggle: *e.g.*, the conflict between 'the mind that is willing and the flesh that is weak.' between emotion and reason, etc. These conflicts, too, will be greatly reduced or mitigated by the equal attention and the wise understanding which, in this method of harmonious development, is given to each participant. What is to be mastered, transformed or transcended, has first to be known and understood.

Therefore it is necessary that the disciple of this method should cultivate all four Contemplations, or Objects, of Mindfulness mentioned in the Discourse, whenever they come into the range of his daily experience. The systematic meditative practice, however, centers (as will be shown in the Appendix) on a very few selected subjects taken from the 'Contemplation of the Body', but the other objects of Mindfulness will likewise have ample opportunity to come into the range of observation and should then receive full attention.

'The Instructions for Practice'

The thoroughness and completeness of the method applies to other fields too, as exemplified in what we may call 'the Instructions for Practice', which are repeated in the Discourse after every single exercise. They begin as follows: 'Thus he dwells contemplating the body internally (in himself)..... externally (in others).....both internally and externally.....

According to that first part of the 'Instructions', each single exercise has to be applied first to oneself, then to others (in general or to a definite person just observed) and finally to both. This threefold rhythm of each aspect of the practice was obviously regarded as very important. It occurs, in different connections and applications, in various Discourses of the Buddha and also in later Pāḷi literature. By following the instruction, incomplete statements and misjudgements, resulting from an insufficient range of mindfulness, and one-sided attitudes, will be eliminated.'

As to the latter, there are, *e.g.*, those basic types of character as formulated by C.G. Jung: introverts and extraverts, *i.e.* people turned predominantly inward or outward, respectively. The former type will naturally prefer the contemplation of things internal; the latter, of those external. The deficiencies resulting from each partial contemplation will be compensated by faithfully following the instructions given above. The natural outcome of that threefold method of practice will be that each characterological type will remedy its shortcomings until an ideal balance is achieved. This method of Right Mindfulness, as an embodiment of the Middle Path, does in fact provide what each extreme type is lacking, and it does so in a form

acceptable and intelligible to each. But in this brief exposition it is not possible to enter into these details.

Many things permit of better understanding when observed in others, or in external objects, than in oneself. A closer scrutiny, and one more impartial, may thus be possible, and defects, virtues and their consequences may appear in a clearer light. On the other hand, by an exclusive attention to persons or things external, one may conveniently forget the all-important application of mindfulness to oneself. This may happen quite unconsciously even in contemplating Impermanence, etc. If such contemplations proceed only in a very general way, without direct reference to one's own case, they will have only a very limited effect.

The third phase in this threefold rhythm of practice is that of viewing internal and external things in immediate succession. In comparing them, the observed similarities as well as the differences will be highly instructive. In addition attention will be drawn to the interconnections existing between internal and external components of the same group of things, *e.g.*, the matter composing this body of ours, and external nature; to the causal, and other relations among the various internal and external phenomena, in brief: to the fact of conditionality or relativity. This scrutiny of relations and conditions is as important for a comprehensive understanding of actuality as are the results of analysis. Finally, this third, combined, phase of the practice serves to show the general validity of the knowledge and experience gathered, and the impersonal character of any object under view. This will gradually lead to the result that both internal and external things, *i.e.*, those pertaining to oneself or to others, are instantly viewed as impersonal processes.

It should be noted, however, that in the systematic meditative development of Insight only *internal* objects are taken up and brought into the focus of Bare Attention. This is so because only one's own bodily and mental processes are accessible to direct experience. And it is a knowledge by direct experience (*paccakkha-ñāṇa*), in the strictest sense, which is aimed at, and which is the distinguishing mark of the Buddhist meditation of Insight (*vipassanābhāvanā*). Inference, reflection, etc, are entirely excluded at the beginning of the practice, and only at a later stage may they receive a limited place in it, as a kind of interlude, when inference is made from the meditative observation of the facts present, to past and future events of the same type. Mindfulness on *external* objects, however, may, and should, be cultivated outside the strict meditative practice. These external objects, *i.e.*, bodily and mental activities of others, will present themselves to us either by direct sense-perception or by inference. The contemplation of them will assume a different character according to the specific details of each exercise (as given in the Discourse), and will claim varying degrees of importance—a subject which here can only be intimated, but not treated in detail.

The *second* way of application of the single exercises proceed likewise in a threefold rhythm; it is the attention to (1) the origination, (2) the dissolution, (3) both the origination and dissolution, of the respective objects. As pointed out earlier, this direct experience of the fact and the nature of Change is a key-point of the practice, and of decisive consequence for its success. The Commentary to the Discourse should be consulted at each repetitive occurrence of that passage. The Commentary, however, does not deal with the actual meditative observation of the facts and the nature of Change, for this does not so much require comment as diligent practice. It deals rather with the utilisation of those meditative observations for analytic reflection, and with a penetrative understanding of them in the wider context of the Dhamma. Here we shall mention, in addition, only the fact that, by way of reflection, this contemplation on origination and dissolution may be used with advantage for the avoidance as well as the refutation of certain speculative theories. According to the Buddha, the belief in annihilation (philosophical nihilism, materialism, etc.) is countered by the fact of origination; the belief in eternalism (theism, pantheism, naive realism, etc.), by the fact of dissolution.

The remaining part of our passage indicates the *results* of the aforementioned twofold practice, *i.e.* concerning things internal, etc., and origination, etc. 'The body exists', 'feeling exists', etc., but no separate self, no abiding personality or soul. These words of the text indicate the results in terms of insight, *i.e.*, the realistic view of things as they actually are. We read further in the text: 'He lives independent and clings to naught'. This

indicates the resulting attitude of detachment. This concluding part of the repetitive passage shows, as the result of the practice, the liberation from the two principal 'dependencies', or attachments, of man, as formulated in the Commentary, false views (*diṭṭhi*) and craving (*taṇhā*), *i.e.*, liberation from intellectual and irrational, theoretical and practical bondage.

The whole passage that we have now considered is a striking instance of the distinctive qualities apparent in statements coming from the source of Perfect Enlightenment (*sammā-sambodhi*). They have a quality of unique completeness and finality, as to their meaning and their way of expression, carrying deep conviction for those able to appreciate this quality at least partly. It is the very nature of these enunciations to combine profundity with simplicity, and, consequently, they are felt to be satisfying on any level of understanding. Their action on the mind is tranquillizing and stimulating as well: tranquillizing, by stilling doubts and conflicts, and by imparting that feeling of satisfaction, we have spoken of; stimulating, by their depth, or, as we may also express it, by their 'expanding horizon'.

Here we have been able to give only a bare indication of the far and deep-reaching significance of these seemingly simple words of the Master. He who practises accordingly, and reflects wisely, will discover more about them.

We now proceed to the consideration of the Single Contemplations and exercises, given in the Discourse.

I. THE CONTEMPLATION ON THE BODY

1. *Mindfulness on Breathing*

The section on Contemplation on the Body starts with 'Mindfulness on breathing in and breathing out' (*ānāpāna-sati*). It is an exercise in *mindfulness*, and not a 'breathing exercise' like the *prānayāma* of Hinduistic Yoga. In the case of the Buddhist practice there is no 'retention' of breath or any other interference with it. There is just a quiet 'bare observation' of its natural flow, with a firm and steady, but easy and 'buoyant' attention, *i.e.* without strain or rigidity. The length or shortness of breathing is noticed but not deliberately regulated. By regular practice, however, a calming, equalizing and deepening of the breath will result quite naturally: and the tranquillization and deepening of the breath-rhythm will lead to a tranquillization and deepening of the entire life-rhythm. In this way, Mindfulness on Breathing is an important factor of physical and mental health, though that is only incidental to the practice.

Breathing is always with us. Therefore we can, and we should turn our attention to it in any free or 'empty' minute during our daily occupations, even though we may not be able to do so with that highest attention demanded by the exercise proper. Even such a brief and casual application of the mind to the 'breath-body' lays the foundation for a very noticeable feeling of well-being, self-sufficient happiness and invulnerable quietude. Such happy conditions of mind as well as the keenness and naturalness of attention, will grow with repeated practice.

To put in a few conscious, deep and calm respirations before starting any continuous work, will likewise be found most beneficial to oneself and to the work as well. To cultivate the habit of doing so before taking important decisions, making responsible utterances, talking to an excited person, etc., will prevent many rash acts and words, and will preserve the balance and efficiency of mind. By simply observing our breath, we can easily and, unnoticed by others, withdraw into ourselves if we wish to shut ourselves off from disturbing impressions, empty talk in a large company, or from any other annoyance. These are only a few examples of how even a casual Mindfulness on Breathing, as applicable in the midst of ordinary life, may have beneficial results.

These instances will show that Mindfulness on Breathing is very effective in *quietening* bodily and mental unrest or irritation, for ordinary as well as for higher purposes. It is further a simple way to the initial stages of *concentration* and, meditation, used either as a prelude or preparation to other exercises, or as a practice in its own right. For attaining, however, to a more advanced degree of concentration, or even for achieving complete mental one-pointedness in the meditative 'Absorptions' (*jhāna*), Mindfulness on Breathing is not at all a simple method, but, for all that, most worthy of adoption. Progress on that higher level of the practice can lead to the four stages of meditative Absorption, and even to still higher attainments. About this developed stage of the practice, Buddhist tradition says: 'Mindful-

ness on Breathing takes the first place among the various subjects of meditation (*kammaṭ-ṭhāna*). To all Buddhas, Paccēka-Buddhas, and holy disciples it has been the basis of their attainment of the Goal, and of their well-being here and now'.

Breath stands on the threshold between the voluntary and the involuntary functions, and offers, thus, a good opening to extend the scope of conscious control over the body. In this way, Mindfulness on Breathing is able to contribute to that partial task of *Satipaṭ-ṭhāna* which may be formulated in the words of *Novalis:* 'Man should become a perfect self-instrument.'

Though, according to tradition, Mindfulness on Breathing is regarded, in the first instance, as a subject for Tranquillity-meditation (*samatha-bhāvanā*), *i.e.*, for inducing the meditative Absorptions (*jhāna*), it does, however, make important contributions also to the development of Insight (*vipassanā-bhāvanā*). In respiration, used as an object of Bare Attention, the heaving of the Ocean of Impermanence, its continuous rise and fall, can be well observed.

Mindfulness on Breathing will also contribute to a general understanding of the body's true nature. Just as, in ancient mystical thought, Breath is identified with the life force itself, so does Buddhist tradition regard Breathing as representative of the bodily functions (*kāya-sankhāra*). In the obvious evanescence of breath we perceive the *impermanence* of the body; in heavy or short breath, or in the ailments of respiratory organs, we become aware of the *suffering*, associated with the body; in breath as a manifestation of the vibrant, or Wind Element (*vāyodhātu*) the nature of the body as activated by impersonal processes becomes evident, *i.e., the absence of any substance* in the body; the dependence of breath on the efficient functioning of certain organs, and, on the other hand, the dependence of the living body on breathing, show the *conditioned* nature of the body. Thus does Mindfulness on Breathing help towards a true understanding of the body and to detachment from it resulting from such understanding.*

2. *Mindfulness on the Postures of the Body*

In the general application of this exercise, during one's routine life, its first purpose is to increase the awareness of one's momentary bodily behaviour when going, standing, sitting or reclining. It frequently happens that the preoccupation with thoughts about the *aim* of going, completely blots out the full consciousness of the *act* of going; and that, through giving sole attention to the activity performed while standing or sitting, there may be no conscious awareness of those two postures themselves. Though, in ordinary life, it will neither be possible nor even desirable to be always fully conscious of the postures, nevertheless a practice of this awareness of postures will be wholesome for many practical reasons too. By directing one's attention to the posture, any nervous haste in going will be restrained; unnecessary and harmful distortions of the body, in the case of the other postures, will be avoided, or corrected, and thereby those postural defects with which medical science has to deal in the case of children, and adults too, will be prevented. Unnecessary fatigue of the body, and, consequently, of mind, will be avoided, and reduction of the radius of conscious control over the body prevented. Controlled movement of the body is necessarily an expression of a self-possessed mind.

As to the ultimate purpose of *Satipaṭṭhāna*, Mindfulness on Postures will bring an initial awareness of the impersonal nature of the body, and will be conducive towards an inner alienation from it. In the course of the practice, one will come to view the postures, just as unconcernedly as one views the automatic movements of a life-sized puppet. The play of the puppet's limbs will evoke a feeling of complete estrangement, and even a slight amusement like that felt by an onlooker at a marionette show. By looking at the postures with such a detached objectivity, the habitual identification with the body will begin to dissolve.

In strict meditative training, the awareness of the bodily postures forms the starting point of the whole day of practice and its frame (see Appendix). Particularly through the sharpened awareness developed in strict practice, the postures, too, will afford an opportunity to observe the momentary rise and fall of phenomena, and to make those other observations to which we have referred earlier.

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* For a full treatment of the practice of 'Mindfulness on Breathing', see the relevant chapter in *The Path of Purity* ('Visuddhi Magga') by Bhikkhu Ñāṇamoli.

3. *Clear Comprehension*

Clear Comprehension extends to all functions of the body: to the four postures again, to the acts of looking, bending, stretching, dressing, eating, drinking, excreting, speaking, keeping silent, being awake and falling asleep, etc.* The general principles of that practice, its purpose and value, have been described earlier. To summarize briefly: the practice of Clear Comprehension teaches circumspect and purposeful action, (1) for practical ends; (2) for the purpose of progress in the Dhamma; (3) for a gradual merging of ordinary life and spiritual practice; (4) for a deepening of insight into the impersonality of bodily processes, by visualizing it in daily experience; (5) for the resulting detachment from the body.

In the previous exercise, Mirdfulness accompanies the postures while they are assumed, simply registering their occurrence. In distinction to it, the first and the second kind of Clear Comprehension ('Purpose' and 'Suitability') exercise a *directing* influence upon the various bodily activities. The previous exercise consisted of a full, but only general, awareness of the postures and their impersonal character. The fourth kind of Clear Comprehension ('Reality') may also include a more detailed analysis of the processes involved, leading thereby to a deeper penetration of their impersonal nature.

4. *Parts of the Body*

This contemplation opens, as it were, with a scalpel, the skin of this body of ours, and exposes to view what is hidden under it. This mental dissection dissolves the vaguely-held notion of the oneness of the body, by pointing to its various parts: it removes the delusion of the body beauty, by revealing its impurity. When visualizing the body as a walking skeleton loosely covered by flesh and skin, or seeing it as a conglomeration of its various strangely shaped parts, one will feel little inclination to identify oneself with one's so-called body, or to desire that of another being. Thus this practice will lead through initial repulsion and disenchantment to alienation and detachment as well as to the realization of the body's impersonal nature.

5. *The Four Elements*

This practice continues the dissection of the body into components of more and more impersonal character, by reducing it to those four primary manifestations of matter which it has in common with inanimate nature. The result will likewise be disenchantment, alienation and detachment, as well as an intensified awareness of impersonality.

6. *The Cemetery Contemplations*

One either obtains the actual object of these contemplations for direct observation, or, if that is not possible, the objects are viewed by vivid visualization. They show the dead body in various stages of decay. They are meant to arouse, in a passionately sensual nature, disgust towards the object of his desire (though, in some cases, other methods may prove more suitable). They are further an object lesson of impermanence, by showing the dissolution of this composite body, which, in other exemplars but particularly in that of one's "own", one sees moving about full of life: 'Thus he applies it to himself "Verily, this body of mine, too, is of the same nature as that body, it will become like that, and will not escape it." '

These contemplations will also point to the self-deception in regarding and cherishing as 'Mine' this body which to-morrow may 'belong' to the elements or, as prey, to the birds and worms. These contemplations will also make one more familiar with the fact of death.

Here, too, the sequence of development will proceed as before: from disgust through disenchantment and alienation, to a detachment with regard to the body which comes from a vivid awareness of its impersonal nature.

In ancient India, the objects of these contemplations could be seen easily on the charnel grounds where the dead bodies of the poor, and executed criminals, were exposed to the elements and to the beasts of sky and earth. Nowadays opportunity for seeing these actual objects is rare, but it might still be available in the morgues, mortuaries or dissecting rooms of our cities, and, also, the greed, hatred and stupidity of man still sees to it that battlefields, too, offer such sights.

Concluding remarks on Body Contemplation

The exercises in the section now concluded on 'Comtemplation on the Body' cover both types of the practice: they belong partly to

* For details, see the Commentary on the Discourse, in 'The Way of Mindfulness', by Bhikkhu Soma.

Bare Attention and partly to Clear Comprehension.

As a feature common to all these exercises we have found that they lead to a *detachment* with regard to the body, grown from the observation of its nature and from a true understanding of it. Detachment gives, with regard to its objects, mastery as well as freedom. This holds good in the case of the body, too. No mortification of the body is here required to assert mind's mastery over it. Above the extremes of mortification and sensuality leads the Middle Path, the simple, realistic and non-coercive Way of Mindfulness and Clear Comprehension, bringing mastery and freedom. In following that 'Only Way for the destruction of pain and grief', the body will become light and pliant to the wanderer on the path; and even if the body succumbs to sickness and pain, the serenity of his mind will not be affected.

11. THE CONTEMPLATION ON FEELING

The Pāḷi term *vedanā*, rendered here by 'feeling', signifies, in Buddhist psychology, just pleasant, unpleasant or indifferent sensation of physical or mental origin. It is not used, as in English, in the sense of emotion, which is a mental factor of a much more complex nature.

Feeling, in the sense spoken of, is the first reaction to any sense impression, and, therefore, deserves the particular attention of those who aspire to mastery over the mind. In the formula of 'Dependent Orgination' (*paṭicca-samuppāda*) by which the Buddha shows the conditioned 'arising of this whole mass of suffering'. Sense Impression is said to be the principal condition of Feeling (*phassa-paccayā-vedanā*), while Feeling, for its part, is the potential condition of Craving, and subsequently of more intense Clinging (*vedanā-paccayā taṇhā, taṇhā-paccayā upādānaṁ*).

This, therefore, is a crucial point in the conditioned Origin of Suffering, because it is at this point that Feeling gives rise to passionate emotion of various types, and it is, therefore, here that one may be able to break that fatuous concatenation. If, in receiving a sense impression, one is able to pause and stop at the phase of Feeling, and make it, in its very first stage of manifestation, the object of Bare Attention, Feeling will not be able to originate Craving or other passions. It will stop at the bare statements of 'pleasant' 'unpleasant' or 'indifferent', giving Clear Comprehension time to enter and to decide about the attitude or action to be taken. Furthermore, if one notices, in Bare Attention, the conditioned arising of feeling, its gradual fading away and giving room to another feeling, one will find from one's own experience that there is no necessity at all for being carried away by passionate reaction, which will start a new concatenation of suffering.

An undue stress on the 'feeling' aspect of reality marks the so-called emotional natures. By them, the pleasurable or unpleasant features of an experience are repeatedly and passionately dwelt upon, and thereby magnified. This will often lead to an exaggerated view of the situation and an extreme reaction to it, be it one of elation or dejection, overrating or depreciating, etc. But apart from markedly emotional types, even when feeling is just as uncontrolled as is the case with the average man, it will also tend to produce habitual overstatements, with all the dissatisfaction and disappointment they entail. Often one may hear people exclaim: 'This or that is my only happiness', or 'This or that would be the death of me!' But the still voice of Mindfulness speaks: 'It is a pleasant feeling, like many others too,—and nothing else!' or 'It is an unpleasant feeling, like many others too,—and nothing else!' Such an attitude will contribute much to an inner balance and contentedness, which are needed so greatly among the vicissitudes of life.

Another innate weakness of the world of feeling as far as it is uncontrolled by reason and wisdom, is its extreme and uncritical *subjectivity*. Uncontrolled feeling does not in the least question the values that it attaches so lavishly to persons and things; it does not admit that other evaluations of the same object are possible at all; it easily disregards or hurts the feelings—*i.e.*, the emotional values—of others, all this owing to its being so naively self-centred. Here, too, Right Mindfulness provides the remedy, by extending detached observation also to the 'feelings' of others, and comparing them with one's own, in accordance with the 'Instructions for Practice'.

In the text of the Contemplation on Feeling as given in the Discourse, there is first the

simple statement of the general quality of the feeling just arisen, *i.e.*, pleasant, unpleasant or indifferent. Then follows the same statement combined with a qualification as to the worldly or lofty nature of these three kinds of feelings. Such bare discriminative statements will prove to be very helpful to a gradual refinement of the emotional life and to an increase of noble and elimination of ignoble feelings. The curt and simple but repeated registering of the nature of feelings just arisen will have a greater influence on the emotional life than an emotional or rational counterpressure by way of eulogy, deprecation or persuasion. Experience shows that emotional persons are less susceptible to the arguments or emotional reactions of others than to repeated suggestion through brief, simple and definite statements,—impressing them by the strength and assurance of the inner conviction with which they are made. The same principle will work with our own emotions too. The simple device of Bare Attention, *i.e.* of making those bare statements given in the Discourse, will prove a very apt method for rendering that elusive world of emotions more susceptible to guidance and control. This will be particularly important when, in daily life, in the encounters with one's own emotions and those of others, a quick, simple, but effective dealing with them is required.

III. THE CONTEMPLATION ON THE STATE OF MIND

Here too, mind is placed in front of the clear mirror of Bare Attention. The object of observation is here the condition and the level of mind, or consciousness, in general, as it presents itself at the given moment. For that purpose, the relevant passage of the Discourse gives various examples of contrasting states of mind of a beneficial or harmful, developed or undeveloped nature, *e.g.*, mind with and without lust, mind concentrated and unconcentrated. Exceptions are only two terms—the shrunken and distracted mind—where two states of mind, both of harmful, but opposite nature, are contrasted.

In most cases man carefully avoids looking too closely into his own mind, lest the sight of his own faults and shortcomings may disturb his complacency or do serious damage to his self-esteem. But if, on certain occasions, he cannot but notice his faults, he tends to gloss over that unpalatable truth as hurriedly as he can. By such an attitude he will make himself unable to check the reappearance and the growth of these undesirable traits.

On the other hand, man's good qualities too, particularly those which are still weak, should receive full notice when they appear; it will encourage their development. This express attention to, and recollection of, one's good traits is likewise often neglected.

Both omissions are made good by the Contemplation on the State of Mind. We had occasion to speak about this subject earlier when dealing with the value of Bare Attention for Shaping the Mind.

Thus the Bare Attention to one's present mental condition, as undertaken in the Contemplation on the State of Mind, proves helpful for both the understanding and the development of mind.

IV. THE CONTEMPLATION ON MENTAL CONTENTS

(*dhamm'ānupassanā*)

By the constant practice of the last of the four contemplations, the mental objects (Pāḷi. *dhamma*,—having here this specific meaning), *i.e.* the contents of thought, will gradually assume the thought-forms of the *Dhamma*, in the sense of the Buddha's teaching of actuality and liberation. The single exercises in the Discourse furnish for that purpose a sufficient selection of such thought-forms or terms, which are in accordance with true vision and will give to the mind a natural slant towards the goal of liberation. They should be absorbed as much as possible into the thought patterns of daily life, and should replace those concepts which cannot stand the scrutiny of Right Understanding, and are too closely associated with notions and purposes alien to the way of Mindfulness.

Here, the *first* exercise deals with the five principal Mental Hindrances (*nīvaraṇa*), and the *fourth* with the seven Factors of Enlightenment (*bojjhaṅga*); *i.e.* these two exercises deal with qualities to be abandoned and qualities to be acquired, respectively. Other qualities to be abandoned are intimated in the *third* exercise (on the six Sense Bases), under the term of Fetters (*saṃyojana*), which are enumerated in the Commentary.

The first parts of the first and the fourth exercise belong to the practice of Bare Atten-

tion. The content of these passages is, briefly, as follows: if a certain Mental Hindrance or a Factor of Enlightenment is present or absent in the meditator, he should be fully aware of that fact. To Bare Attention belongs likewise the following part of the *third* exercise: '..... and what fetter arises dependent on both (*e.g.* eye and forms) that he knows well'. All the aforementioned three passages giving a bare statement of the present state of mind, are properly part of the Contemplation of the State of Mind. Here they serve as the indispensable preparation for the second phase of all these three exercises. In that second phase purposeful and thoroughly examining Clear Comprehension is employed in the following tasks. (1) to avoid, to overcome temporarily, and to annihilate finally the respective Hindrances and Fetters; (2) to produce and to develop the Factors of Enlightenment. For both these tasks, the negative one, and the positive, an intimate knowledge of the conditions which are conducive to the arising or non-arising of the respective states of mind is indispensable. In the Discourse, this enquiry about the conditions is mentioned in a general way thus: 'In what manner the arising of the non-arisen (Fetter, Hindrance, Factor of Enlightenment) comes to be, that he knows well... ' The several conditions, in detail, are dealt with in the respective passages of the Commentary which are of great importance. But the knowledge of these conditions of good and evil states of mind will become a true mental possession of the disciple only if it is applied to, and tested in, the actual occasions of daily life.

The aforementioned three exercises (the third one, in its second phase) will supply the 'thought-forms', or conceptual tools, of the Dhamma, with regard to its *practice*.

The *second*, *third* (in its first phase) and the *fifth* exercise, dealing with the five Groups of Grasping (*khandha*), the six Sense Bases (*āyatana*) and the four Noble Truths (*sacca*), circumscribe actuality in its entirety,—each in its particular way, and from a different angle.

These three exercises will enable the meditator to bring his daily experiences, which are habitually referred to a non-existing personality, into conformity with the impersonal nature of actuality itself. Conventional language (*vohāra* or *sammuti*), based on the belief in personality, is here converted into the 'ultimate' or factual terms (*paramattha*) of the Dhamma. In that way, the single experiences of life can be brought into relationship with the Dhamma as a whole, and can be assigned their proper places within the system of the Doctrine.

For such application of the Contemplation on Mental Contents, the Commentary gives an example which becomes all the more impressive as it is regularly repeated there. After explaining in full each exercise given in the Discourse, the Commentary always brings it into relationship with the four Noble Truths. For instance: 'Here the Truth of Suffering is the mindfulness which lays hold of in -and out-breathing. The Craving that foreruns that mindfulness and causes it is the Truth of Origination. The non-occurrence of both is the Truth of Cessation. The Pure Path of understanding Suffering, of abandoning Origination, of taking Cessation as the object, is the Way of Truth'.

The three exercises, Nos. 2,3 and 5, provide the *theoretical* thought-forms of the Dhamma, *i.e.* the framework for a factual analysis of actuality. The fifth, about the Truths, fulfils the additional purpose of keeping up the connection with the fundamentally *practical* purpose of the Dhamma as expressed in the Truths of Ill's Cessation and of the Path leading to it.

The three Contemplations on Feeling, State of Mind and Mental Contents dealing with the mental part of man, converge, just as the Contemplation on the Body, in the central conception of the Dhamma; *Anattā* (No-self). The whole Discourse on the Foundations of Mindfulness may be regarded as nothing else but a comprehensive theoretical and practical instruction for the realization of that liberating truth of *Anattā*, having two aspects of No-self (Impersonality) and Voidness of Substance. The guidance provided by *Satipaṭṭhāna* will bring about not only a deep and thorough understanding of that truth, but also, by visible demonstration through the single exercises, that immediate visualization of it which alone imparts life-transforming and life-transcending power.

The exposition of the *Satipaṭṭhāna* method, in its twofold division as to the modes and objects of practice, is now concluded This exposition has been based in its fundamental principles, though not in its details and formulations, on the characteristic features of

the New Burman *Satipaṭṭhāna* Method about which a few facts have been given in the Preface.

The New Burman Satipaṭṭhāna Method

The fundamental principles of this method of practice may be summarized as follows:—

(1) The main emphasis is on a radical practice of Bare Attention. To have understood the importance and efficacy of it is a chief merit of the Burman school of practice.

(2) From the principle of Bare Attention follows the insistence on 'first-hand knowledge', *i.e.* on direct experience and exclusive self-reliance. This implies: avoidance of abstract or discursive thinking during the strict meditative practice; disavowal of external devices for the practice, and avoidance of methods that may lead to self-deception.

(3) Since the perceptual object of Bare Attention can only be one of the immediate present, there is the insistence on the Here and Now. Thoughts of the past and the future are obviously a breach of the strict practice, and should be reduced even outside it.

(4) From this again another important practical rule follows: the transformation of *disturbances* of the practice into *objects* of the practice, *i.e.* each present thought, whatever it may be, has to be attended to in the light of the practice. This rule is very significant for the spirit of the method and it is of great practical efficacy. The procedure is as follows: if any disturbance from within or from without does not vanish soon or naturally, but offers resistance against the return to the primary object of contemplation, then this very disturbance itself has to form the new object of mindfulness. When the mind has been quietened, or the outer disturbances have disappeared, one should return to the primary subject of meditation.

This procedure is in conformity with a method of mental training that teaches one to utilize any opportunity for spiritual practice, without insisting on particular conditions and circumstances. This again implies:

(5) The practice of all four Objects of Mindfulness, according to occasion.

(6) The method does not aim at attaining the highly focussed concentration of the meditative Absorptions (*jhāna*), but leads directly to liberating Insight (*vipassanā*). Hence there is no strict limitation to a single subject of meditation (*kammaṭṭhāna*), as is required for gaining the Absorptions, though here too there is strong emphasis on the cultivation of the primary and secondary subjects taken up in the practice (for details, see Appendix A).

A few *illustrations* from the Burman practice might be of interest:

Illustrating point (2):—A disciple undertaking one of the periodical courses of strict practice wanted to take with him into the cell the rosary that he was accustomed to use when reciting the 'Parts of the Body'. But he was requested to leave the rosary behind.

Another disciple told the Meditation master on the occasion of one of the latter's regular visits to the cell that, during the practice, he had had a very vivid mental image of the Buddha that had made him very happy. The Meditation Master remarked, in a somewhat reproachful tone: 'Concepts, concepts (*paññatti paññatti*) !', and he added that it was a decline from the level of practice reached earlier.

Illustrating point (4):—A disciple told the Meditation Master that the creaking noise of passing carts was disturbing his Mindfulness on Breathing, for noise is particularly detrimental to it. The Master said: 'Change over your mindfulness to the noise! Meditate on "*sound*"!' In explanation we may add that this may be done by way of the third exercise of the Contemplation on Mental Contents: 'He knows well the ear and sounds; and whatever fetter (here: annoyance) arises dependent on both, that too he knows well'.

Culture of Mind and Culture of Heart

Satipaṭṭhāna, the training in Right Mindfulness, is Culture of Mind in its highest sense. But from the Discourse, the Commentary, and also from the preceding exposition, some readers may perhaps gather the impression that it is a rather coldly intellectual, dry and prosy teaching, being indifferent to ethics, and neglecting the Culture of Heart. Though we hope that the warm life pulsating within the sober frame of the *Satipaṭṭhāna* practice will not have remained unnoticed, a few words about that objection shall be added. The seeming deficiency, as to the

consideration of ethics, is explained by the fact that, on many other occasions, the Buddha has spoken with the greatest emphasis of morality as the indispensable basis for any higher mental development. This fact, well known to all followers of the Master, did not require to be mentioned again in a discourse devoted to a special subject. But to meet any doubts or objections a few additional remarks, to that purpose, are added here.

Morality, regulating the relations between the individual and his fellow men, must, in this world of ours, be supported and protected by precepts, rules and laws, and it must also be rationally explained by common sense and philosophy. But morality's safe roots lie in a true *Culture of Heart*. In the Dhamma, this Culture of Heart has a prominent place, and finds an ideal expression in the four 'Sublime States' or 'Divine Abodes of the Mind' (*brahma-vihāra*), viz. Loving-kindness, Compassion, Sympathetic Joy and Equanimity. Selfless and boundless Loving-kindness is the basis of the other three qualities as well as of any effort for ennobling and elevating the mind. Therefore, in the *Satipaṭṭhāna* method too, a primary task of mindfulness is to watch that no deed, word or thought offends against the spirit of unbounded Loving-kindness (*Mettā*). The cultivation of it should never be absent from the path of the disciple. 'Maintain this mindfulness (*i.e.* of Loving-kindness)'!, says the classical *Mettā Sutta*, the 'Song of Loving-kindness'.

Furthermore it was said by the Buddha, again connecting this subject with *Satipaṭṭhāna*:

" I will protect myself", thus the Foundations of Mindfulness have to be cultivated. "I will protect others", thus the Foundations of Mindfulness have to be cultivated. By protecting oneself one is protecting others; by protecting others one is protecting oneself.

'And how does one, by protecting oneself, protect others? By repeated practice, by meditative culture of mind, and by frequent occupation with it.

'And how does one, by protecting others, protect oneself ? By patience, by a non-violent life, by loving-kindness and compassion'.

(Samyutta Nikāya 47, 19)

The Message of Self-help

In the beginning of this exposition the Royal Way of Mindfulness was called a 'message of help'. Now, after all that has been said in these pages, it may be more exactly described as a 'message of *self*-help' which, in truth, is the only help that is possible.

'By self alone is evil done, by self one is defiled;
By self is evil left undone, by self alone one is purified.
Pure and impure on self alone depend;
No one can make another pure'.

(Dhammapada, v. 165)

'The effort you yourself must make,
The Perfect Ones point out the Way.'

(ib., v. 276)

But quite apart from clearly showing the *way* of help, the message that there *is* help at all must of itself be regarded as truly glad tidings by a world that has become entangled all over in ties of its own making. Mankind has good reasons to despair of any help at all, because too often attempts have been made to loosen the fetters in one place or another with the only result that, just by that action, the fetters cut still deeper into the flesh somewhere else. But there *is* help, and it has been found by the Buddhas and the Holy Disciples who followed in their footsteps. By men 'whose eyes are not completely covered by dust', these Enlightened Ones will not be mistaken for those who offer only partial, and therefore illusory help. The true Helpers will be recognized through the singular harmony and balance, consistency and naturalness, simplicity and depth, appearing in their teachings as well as in their life. These great Helpers will be recognized by the warm smile of understanding, compassion and assurance that glows on their lips and inspires a confidence that will grow beyond all doubt.

This smile of assurance on the Buddha's face says: 'You too can attain! Open are the doors to the Deathless!' Soon after the Buddha had entered through these doors of Enlightenment, he proclaimed:

'Like me victorious saints will be,
Who have attained
to the defilements' end'.

The Buddha's 'showing the way' to the exalted goal was not made with cold indifference; it was not merely a casual pointing of the finger to the road, nor was it a mere 'piece of paper', with an intricate 'map' provided by some abstruse scripture

that was thrust into the hands of those in need of an experienced guide and helper. The pilgrims were not merely left to their own poor devices (as far as they knew any) to wend their way with emaciated bodies and confused minds. The 'showing of the way' included the pointing to the *provisions* needed for that long journey—provisions which, in fact, the pilgrims carry with them without being aware of it, in their dumb stupor. Emphatically did the Buddha proclaim again and again that man is in full possession of all the resources needed for self-help. The most simple and most comprehensive way in which he spoke about these resources is just this method of *Satipaṭṭhāna*. Its essence may be compressed into the two words: 'Be mindful!' That means: *Be mindful of your own mind*! And why? Mind harbors all: the world of suffering, and its origin, but also Ill's final cessation and the path to it! All this depends on our own mind, on the guidance that the flux of mind receives through this very moment of mind-activity, which faces us just now!

Satipaṭṭhāna, as dealing with just this crucial present moment of mind-activity, must necessarily be a teaching of *self-reliance*. But self-reliance has to be gradually developed, because men, knowing not how to handle the tool of mind, have become used to leaning on others and on habit, and, owing to that, this splendid tool, the human mind, has, in fact, become unreliable through neglect. Therefore the road to self-mastery which *Satipaṭṭhāna* shows, begins with very simple steps which even the most diffident of men may take.

Satipaṭṭhāna, in that simplicity which befits a teaching claiming to be the Only Way, starts, in fact, with very little: with one of the most elementary functions of mind, *attention*, or initial mindfulness. This is indeed so very near and familiar that every man, if he only would, may easily base on it his first steps of self-reliance. And quite as familiar are the first objects of that attention: they are *the tasks and little activities of everyday life*. What mindfulness does with them first, is: to take them out of their habitual grooves, and sort them out for closer inspection and improvement.

The visible *improvements in the work of everyday life*, effected by careful attention, thoroughness and circumspection, will give additional encouragement to the quest for self-help.

There will be noticeable *improvements in the mind's condition* too; the quietening influence of self-possessed action and thought will infuse a well-being and happiness where once dissatisfaction and ill-humour may have ruled.

If, in that way, the burden of daily life has been eased to a certain extent, it will be a tangible proof of the *Satipaṭṭhāna*—method's capacity to relieve suffering. This initial result, however, will accord with the Dhamma only so far as it is said to be 'beneficial in the beginning' (*ādi-kulyāna*). Higher results—the benefits of the middle and of the end of the road—are to follow and have to be aspired for.

In the course of further practice, the *little things of everyday life* will become teachers of great wisdom, revealing gradually their own immense dimensions of depth. If one gradually learns to understand their language, profound aspects of the Dhamma will come into the range of one's direct experience, and thereby confidence in one's own mind, and in the power of its hidden resources will grow.

Receiving such direct instruction from life itself, one will gradually learn to dispose with unnecessary mental ballast and unnecessary complications of thought. Seeing how life wins clarity and ease under the selecting and controlling influence of Right Mindfulness, one will gradually learn to deal with unnecessary complications in one's practical life too, caused by the thoughtless perpetuation of habits and wants.

Satipaṭṭhāna restores *simplicity* and *naturalness* to a world that grows more and more complicated, problematic and reliant on artificial devices. It teaches these virtues of simplicity and naturalness primarily for the sake of their own inherent merits, but also for easing the task of spiritual self-help.

Certainly this world of ours is complex in its very nature, but it need not grow infinitely in its complexity, and it need not be as complicated and perplexing as the unskilfulness, ignorance, unrestrained passion and greed of men have made it. All these qualities making for increasing complication of life, can be effectively countered by the Method of Right Mindfulness.

Satipaṭṭhāna teaches man how to cope with all this confusing complexity of his life

and its problems: in the first instance, by endowing him with *adaptability* and pliancy of mind, with quickness of apt response in changing situations, with the 'skilfulness in applying the right means' (*i.e.* Clear Comprehension of Suitability). As to the irreducible minimum of life's complexity, that too may, to a reasonable extent, well be mastered with the help of Right Mindfulness. It teaches, for that purpose: how to keep one's affairs both worldly and ethical, tidy, and without arrears and debts; how to use and to keep the reins of control; how to *co*-ordinate the numerous facts of life, and how to *sub*-ordinate them to a strong and noble purpose.

As to the complications *capable* of reduction, *Satipaṭṭhāna* holds up the ideal of *simplicity of wants*. To stress this ideal today is most urgent in view of the dangerous modern tendency artificially to create, to propagandize and 'condition' for, ever new wants. The results of that tendency as appearing in social and economic life, belong to the secondary causes of war, while the root of that tendency, *i.e.* Greed, is one of its primary causes. For the material and spiritual welfare of humanity it is imperative to check that development. And as to our particular subject, spiritual self-help,—how can man's mind become self-reliant if it keeps on surrendering itself to that endless and weary toil of continuously increasing imaginary needs entailing a growing dependency on others? Simplicity of life should be cultivated for the sake of its own inherent beauty as well as for the sake of the freedom it bestows.

Let us glance now at the avoidable *inner* complications, or at least a few of them. Here *Satipṭṭhāna* teaches how to control and to improve man's principal tool, the mind, and it shows the right purpose for its use.

A frequent source of the growth of inner and outer complications is unnecessary and uncalled-for *interference*. But one who is truly mindful will first mind his own mind's business. The desire to interfere will be effectively curbed by acquiring the habit of Bare Attention, which is in direct contrast to interference. Clear Comprehension, the guide to circumspect action, will then carefully examine the purpose and suitability of an intended interfering activity, and will mostly advise to drop it.

Many inner complications are caused by *extreme attitudes* of the mind, and by an unwise handling of the various pairs of opposites operating in life. Surrendering to extreme attitudes of any description will limit one's freedom of action and thought, and the capacity of true understanding; it reduces independence and the chances of effective practical and spiritual self-help. By ignorance of the laws governing the pairs of opposites or by taking sides with either of the extremes in their eternal conflict, one will become a helpless pawn in their recurrent movements. *Satipaṭṭhāna* as an expression of the Buddha's Middle Path is a way leading above and beyond extremes and opposites. It corrects one-sided development by filling out deficiencies and reducing excess. It instils a sense of proportion, and aspires to harmony and balance without which there cannot be lasting self-reliance and effective self-help.

As an example, two opposite types of character may be mentioned as they were formulated, and further elaborated, by C.G. Jung: the introvert ('turned inward') and the extravert ('turned outward') which partly cover such other opposites as the contemplative and the active, the solitary and the sociable type, etc. The character as a Middle Path is so deeply ingrained in *Satipaṭṭhāna* that this method is, in fact, capable of attracting as well as compensating both types.

Beginners in meditation will often be painfully conscious of the sometimes considerable disparity in the condition of their minds during ordinary life and during the limited period given to spiritual practice. By *Satipaṭṭhāna* that gap is reduced and finally closed by a gradual merging of life and practice, which will be of benefit to both. Many, discouraged by the disparity spoken of above, and by the failure of their efforts, have left the road of mental culture and spiritual self-help, and have surrendered to creeds teaching that man can only be saved by grace. This is not likely to occur to the disciple of the *Satipaṭṭhāna* Method of self-reliance and self-help.

Another source of inner complications is the powerful and unpredictable influence of *subconsciousness*. But through Bare Attention a natural, close and more 'friendly' contact with it will result, due to the growing familiarity with the most subtle vibrations of body and mind, and supported by the attitude

of 'waiting and listening' that avoids all coarse and harmful meddling with the subconscious realm. In that way, and by the slowly and steadily pervading light of Mindfulness, the subconsciousness will become more 'articulate' and more amenable to control, *i.e.* capable of being co-ordinated with, and helpful to, the governing tendencies of the conscious mind. By reducing the element of the unpredictable and of the unmanageable emerging from the subconscious, self-reliance will receive a safer basis.

In its spirit of self-reliance, *Satipaṭṭhāna* does not require any elaborate technique or external devices. The daily life is its working material. It has nothing to do with any exotic cults or rites, nor does it confer 'initiations' or 'esoteric knowledge' in any way other than by self-enlightenment.

Using just the conditions of life it finds, *Satipaṭṭhāna* does not require complete *seclusion* or *monastic* life, though in some who undertake the practice, the desire and the need for these may grow. Occasional periods of seclusion, however, are helpful for initiating methodical and strict practice, and for stepping up the progress in it. Western society, too, should provide opportunities for such periodical seclusion in suitable environment. Apart from their value for strict meditative practice, the atmosphere of such 'Houses of Stillness' will be a source of physical and mental regeneration from the effects of urban civilization.

Satipaṭṭhāna is a way of *self-liberation*. Being based on the Law of Kamma, it is, in its ultimate aim and in its complete practice, incompatible with a belief in vicarious salvation, in a saving divine grace, or in mediation by priests.

Satipaṭṭhāna is free from *dogmas*, from reliance on 'divine revelations', or any external authority in matters spiritual. *Satipaṭṭhāna* relies only on first-hand knowledge as furnished by the direct vision of one's own experience. It teaches how to purify, extend and deepen this mainspring of true knowledge,—direct experience. The Word of the Buddha is accepted and cherished by the disciple of *Satipaṭṭhāna*, as the detailed travelling directions from one who has already gone the whole length of the Way, and therefore deserves confidence. But it becomes a mental property of the disciple only according to the degree of verification by his own experience.

This character of *Satipaṭṭhāna* as a message of self-reliance and self-help is documented in the words of the Buddha himself, spoken during the very last days of his life, a fact that gives to them a particular emphasis:

'Therefore, Ānanda, be ye islands unto yourselves! Be ye a refuge unto yourselves! Betake yourselves to no external refuge! The Truth (Dhamma) be your island, the truth be your refuge! Take no other refuge! And how is this done?

'There, Ānanda, a monk dwells contemplating the body, in the body,—contemplating the feelings, in the feelings,—contemplating consciousnesss, in consciousness,—contemplating mind objects, in mind objects, ardent, clearly comprehending and mindful, having overcome, in the world, hankering and dejection.

And whosoever, Ānanda, either now or after I am dead, shall be an island unto themselves, a refuge unto themselves, shall betake themselves to no external refuge, but holding fast to truth as their island and refuge, taking refuge in nothing else,—it is they, Ānanda, among my Bhikkhus, who shall reach the very topmost height—but they must be anxious to learn'.

('*Mahā-parinibbāna-sutta*')

The serious student will appreciate the cogency of that last sentence.

For the rest, it was tersely and rightly said that, after a disciple has received information about the Way and the Goal, there are only two rules for his successful spiritual practice: 'Begin!' and 'Go on!'

'With folded hands I greet all those
Whose hearts are bent on guarding their own mind.
With all your strength you should protect
Attentiveness and Comprehension Clear.'

SHANTIDEVA.

THE DHAMMAPADA COMMENTARY

THE STORY OF TWO FRIENDS

(Translated by the Department of Pāḷi, University of Rangoon).

Bahum pi ce sahitaṁ bhāsamāno
na takkaro hoti naro pamatto,
gopo'va gāvo ganayaṁ paresaṁ
na bhāgavā samaññaṣsa hoti

—*Dhammapada, V.19.*

(Though he recites much of the Texts, yet, if he, being heedless, does not live up to them, he is like a cowherd who counts the cattle of others; he has no share in the advantages of the holy life.)

Appam pi ce sahitaṁ bhāsamāno
dhammassa hoti anudhammacārī,
rāgañ ca dosan ca pahāya mohaṁ
sammappajāno suvimutta-citto
anupādiyāno idha vā huraṁ vā
sa bhāgavā sāmaññassa hoti.

—*Dhammapada, V.20.*

(Though he recites little of the Texts, yet if he acts in conformity with the Dhamma, dispelling lust, hatred and delusion, truly knowing, with mind totally freed, not clinging to this world or the next, he shares the advantages of the holy life.)

While residing at the Jetavana monastery the Teacher (the Buddha) gave this religious discourse beginning with *bahum pi ce* in connection with two monks who were friends.

Two friends of noble family from Sāvatthi, went to a monastery, listened to the religious discourse of the Teacher and abandoning sensual pleasure, imbued with the desire of practising the Dhamma, renounced the world. Having spent five years under instructors and preceptors they approached the Teacher, asked about the courses of practice in His Teachings and heard in detail about the course of insight-meditation, and that of study. Thereupon one of them said, "Revered Sir, as I have become a monk in old age, I shall not be able to fulfil the course of study; but will fulfil the course of insight-meditation", and had the course of insight leading to Arahatship preached to him. Striving with patience and zeal, he attained Arahatship together with mastery over analytical knowledge. But the other said, "I shall fulfil the course of study" and gradually learned the three *Piṭakas*, the Word of the Buddha, and wherever he went he preached the Dhamma and recited the Texts. He travelled about and taught five hundred monks to recite the Dhamma and became the instructor of eighteen large groups of monks.

The monks (who were with the Buddha) received a subject of meditation from the Teacher, went to the abode of the other (the one who had mastered the course of insight-meditation) and abiding by his instructions attained Arahatship. They paid respects to the Elder and expressed their desire to pay a visit to the Teacher. Said the Elder, "Go you, brethren, pay respects to the Teacher and to the eighty great Elders on my behalf, as also to the Elder who is my friend, and tell him that your instructor pays respect to him also."

They went to the monastery, paid respects to the Teacher, to the eighty great Elders and also to the Elder (their instructor's friend) and said, "Sir, our instructor pays respects to you". Being questioned "Who is your instructor?" they replied; "He is your fellow-elder". In this way the Elder sent messages of respect to him time and again. That monk forbore for sometime, but later on could not bear it any longer, and when he was again greeted: "Our instructor sends respects to you," asking "Who is he?" and being told, "He is your fellow-monk", he asked, "What have you learnt from him? Have you mastered even one of the *Nikāyas*, such as the *Dīgha*, or any of the *Piṭakas* out of three?' He then thought : "He does not know even a stanza of four lines; after becoming a monk, taking the vow of wearing dust-stained robes, he entered the forest and gathered many resident pupils. When he comes, I shall put questions to him".

Then, on a certain occasion, the Elder came to pay a visit to the Teacher. Leaving his bowl and robe with his fellow-elder, he went and paid respects to the Teacher as well as to the eighty great Elders and returned to the residence of his friend. He, after performing the duty of a host towards him, took a seat on the same level as his guest and sat down with the intention of asking questions of him. At that moment, the Teacher thought, "As the result of giving trouble to such a disciple of mine, this one will be reborn in hell"; and out of compassion for the monk,

He went to the place where they stayed as if on a visit to the monastery and sat down on the seat specially prepared for the Buddha. Wherever the monks assembled, they usually did so after keeping a seat specially set apart for the Buddha. Therefore, the Teacher sat down on the seat specially arranged for him. Having done so, He put questions on the first *Jhāna* to the monk who had studied the Texts. When the monk did not answer, He asked him questions beginning with the second *Jhāna* and on the eight attainments, the *Rūpa* and *Arūpa Jhānas*. The learned monk could not answer even a single question. The other monk answered all the questions. Next He asked the learned monk questions on the Path of *Sotāpatti*, which he could not answer. Thereafter, the Buddha put the questions to the Elder who had destroyed the *Āsavas*.* The Elder gave Him the answers. The Teacher was highly pleased and said, "Well done, well done, O monk"! and asked questions on the remaining Paths one after another. The learned monk, was not able to answer even one of these questions, but the one who had attained arahatship answered every question that was put to him. The Teacher applauded him on four occasions. On hearing that, all classes of gods from the terrestrial world up to the Brahmā world as also the *Nāgas* and the *Supaṇṇas* congratulated him.

Having heard the words of congratulation, the resident disciples and the co-resident monks of the Elder who had studied the Texts grumbled amongst themselves about the Teacher saying: "What is that the Teacher has done! On as many as four occasions He applauded the old monk who does not know anything, but has not spoken even one word of praise for our teacher who has mastered all the Texts and is the leader of five hundred monks". Thereupon, the Teacher asked them, "What are you talking about, monks?" When the matter was told Him, the Master made this remark, "Monks, in my Order your instructor is like a person who looks after the cows for wages, while my disciple is like the owner of the cows who enjoys the five kinds of produce of cows at his will and pleasure", and uttered the verses:

> Bahum pi ce sahitaṁ bhāsamāno
> na takkaro hoti naro pamatto,
> gopo'va gāvo ganayaṁ paresaṁ
> na bhāgavā samaññassa hoti

(Though he recites much of the Texts, yet, if he, being heedless, does not live up to them, he is like a cowherd who counts the cattle of others; he has no share in the advantages of the holy life.)

> Appam pi ce sahitaṁ bhāsamāno
> dhammassa hoti anudhammacārī,
> ragañ ca dosañ ca pahāya mohaṁ
> sammappajāno suvimutta-citto
> anupādiyāno idha vā huraṁ vā
> sa bhāgavā sāmaññassa hoti.

(Though he recites little of the Texts, yet, if he acts in conformity with the Dhamma, dispelling lust, hatred and delusion, truly knowing, with mind totally freed, not clinging to this world or the next, he shares the adventages of the holy life.)

Therein, *sahitaṁ* means the three *Piṭakas* which are the words of the Buddha.

Bahum pi paresaṁ bhāsamāno means reciting much to others after having approached the Teacher and learnt the Texts; after having listened to the *Piṭakas*, he does not carry out that which ought to be done. He does not pay careful attention to Impermanence, and so on, even for the time a cock takes to flap its wings. He is like the one who tends cows for the day for wages. Taking charge of cows early in the morning, in the evening he returns them to the owner after proper counting. He gets only his daily wages, but not the privilege of enjoying the five kinds of produce of the cows at his will and pleasure. In the same way, such a monk enjoys only the different types of service rendered to him by his resident pupils, but does not enjoy the advantages of monkhood. Just as only the owners enjoy the produce of cows which are handed over to them by the cowherds similarly, after having listened to the Dhamma preached by a monk, the diligent practise it as instructed,

---

* Āsava: The word has been translated as "poisons", "banes", "biases", "inflows", "cankers", "intoxicants", "fluxes" and "fluxions". The latter are perhaps academically correct translations but "cankers" (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: Kāmāsava, Sensuous Canker; Bhavāsava, Canker of existence; Diṭṭhāsava Canker of Views; Avijjāsava, Canker 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 Sabbāsava Sutta of the Majjhima-nikāya.

and some of them attain to the first stage of *Jhāna* and so on, while some develop insight and attain to the Paths and Fruitions. As the owners of cows get a share of the produce of cows, so also such people enjoy the advantages of monkhood. Thus, the Teacher spoke the first stanza in connection with a monk who, though endowed with virtue and wide learning, leads a negligent life and does not pay careful attention to Impermanence (*anicca*) and so on, and it was not spoken in connection with one who is devoid of virtue. The second verse, however, was spoken in connection with a person who, though of little learning, acts by paying careful attention.

Therein, *appam pi ce* implies only a little, just a section or two.

A person who, having understood the letter and the spirit of Dhamma, practises the four *Pārisuddhi** *Sīlas*, the *Dhutaṅgas*** (Ascetic practices), *Asubha Kammaṭṭhāṇa* (Med.tation on the unpleasantness of the body) etc., which are regarded as preliminary steps and are conducive to the attainment of the nine supramundane Dhamma,*** is an *Anudhammacārī*—one who acts in conformity with the Dhamma.

Such a person practises the Dhamma aspiring after penetration into the Truth "this very day". Having abandoned lust, hatred and delusion (*rāgañ ca dosañ ca pahāya mohaṁ*) through this perfect practice and by fully grasping the Dhamma which should be comprehended methodically and by right means, he attains to the emancipation of mind (*suvimuttacitto*) by way of momentary emancipation,**** emancipation by suppression,***** emancipation by destruction,****** emancipation through tranquilisation******* and that through absolute freedom.********

Anupādiyāno idha vā huraṁ vā implies that the Noble One, having got rid of the *Āsavas* and not being attached by way of fourfold clinging to aggregates, sense spheres and elements, whether internal or external, related to this world or the next, becomes a sharer (*bhāgavā*) of the advantages of monkhood known as the Path as well as of the group of five qualities of an arahat.

The Buddha emphasised arahatship as an encrownment of the discourse just as a mansion is encrowned by a jewelled pinnacle.

At the end of the utterance of the stanzas many persons became *Sotāpannas* and so on, and the discourse was beneficial to the multitude.

The Story of the two friends, the fourteenth one.

---

* Restraint with regard to the monks' Code of Discipline Pātimokkha saṁvarasīla; restraint of the senses Indriya saṁvarasīla; purity with regard to one's livelihood ājīvapārisuddhisīla morality with regard to the requisites of a monk Paccayasannissitasīla.

** Dhutaṅga, 'Means of purification'. 'The monk training himself in morality should take upon himself the Means of Purification, in order to gain those virtues through which the purity of morality will become accomplished, vix.; fewness of needs, contentedness, austerity, detachment, energy, moderation etc.' (Visuddhi Magga 11) (Nyanatiloka's translation) They are described as:—

1. wearing patched-up robes. Paṁsukūlākaṅga.
2. wearing only three robes. Tecīvarikaṅga.
3. going for alms. Piṇḍapātikaṅga.
4. not omitting any house while going for alms. Sapadānacārikaṅga.
5. eating at one sitting. Ekasanikaṅga.
6. eating only from the alms-bowl. Pattapiṇḍikaṅga.
7. refusing all further food. Khalupacchābhattikaṅgai.
8. living in the forest. Ānaññikaṅga.
9. living under a tree. Rukkhamūlikaṅga.
10. living in the open air. Abbhokāsikaṅga.
11. living in a cemetery. Sosānikaṅga.
12. being satisfied with whatever dwelling. Yathāsantatikaṅga.
13. sleeping in sitting posıtion (and not lying down). Nesajjikaṅga.

*** Lokuttara. Supramundane. The four paths and four fruitions of Sotapanship etc. with Nibbāna as the ninth.

**** as a result of vipassanā.
***** as a result of jhāna.
****** as a result of attainment of magga.
******* as a result of attainment of fruition.
******** as a result of attainment of nibbāna in this very life.

Because of others' welfare howsoever great,
One's own welfare should not be neglected.
Well perceiving one's own welfare,
Be zealous regarding self-interest. Dhammapada. 166.
Beings imagining wrong in what is not wrong,
And viewing as not wrong what is wrong,
Embrace false views and go to a woeful state. Dhammapada 318.

❋ ❋ ❋

If anyone were to hit anyone else with his hand or clod or stick or weapon in your presence, there too you should train yourself thus - 'My mind shall not be perverted; nor shall I utter evil words, I shall abide cherishing good-will and with no hatred in heart'.....Even if robbers and fellows of vile profession should cut off limb after limb with a two-handled saw, even there, should his mind be corrupted, he is not one who acts according to my teaching.

Majjhima Nikāya, Kakacupama Sutta.

❋ ❋ ❋

Hatreds never cease by hatreds in this world. By lovingkindness alone they cease. This is an ancient law. Dhammapada 5.

Though he should conquer a million men in battle, yet he is the noblest victor who conquers himself. Dhammapada. 103.

Neither for the sake of self nor the sake of another. Dhammapada 84.

All tremble at punishment, all fear death.

Comparing others with oneself, one should neither kill nor cause to kill. Dhammapada 129.

In the case of a soldeier who in battle exerts himself, puts forth effort, he must previously have had this low, mean, perverse idea : 'Let those beings be tortured, be bound, be destroyed, be exterminated, so that they may be thought never to have existed'. Then, so exerting himself so putting forth effort, other men torture him and make an end of him. When body breaks up after death he is reborn in Hell.

Saṁyutta Nikāya IV, 308.

* * *

What do you think about, thls Dhānaṅjāni,? Suppose someone were a non-dhamma-farer or an uneven dhamma-farer because of his parents,.. because of his wife and children, .. because of the Ruler; would they gain anything by saying: 'It was because of us that he was a non dhamma-farer, an uneven dhamma-farer—do not let the guardians of Hell drag him off to hell'?

No good Sāriputta, for the guardians of Hell would hurl him wailing into Hell itself.

Majjhima Nikāya, 11, 186.

* * *

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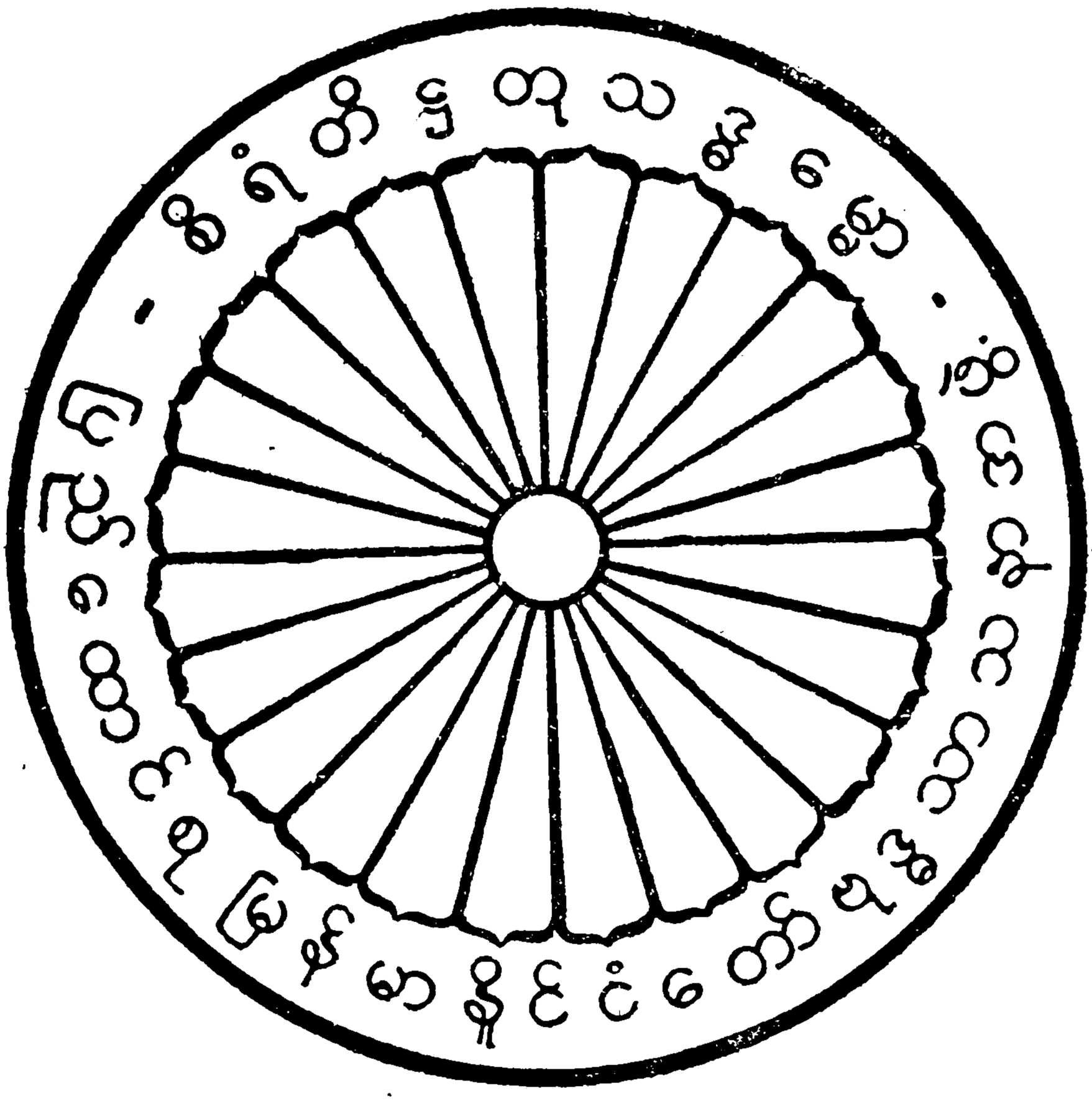
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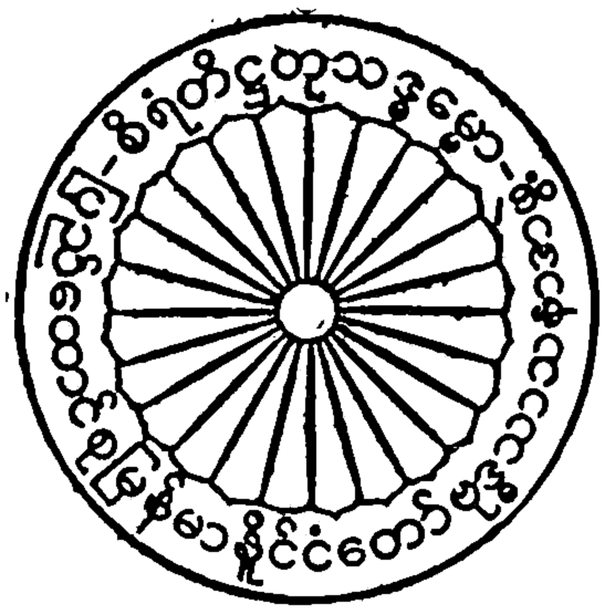
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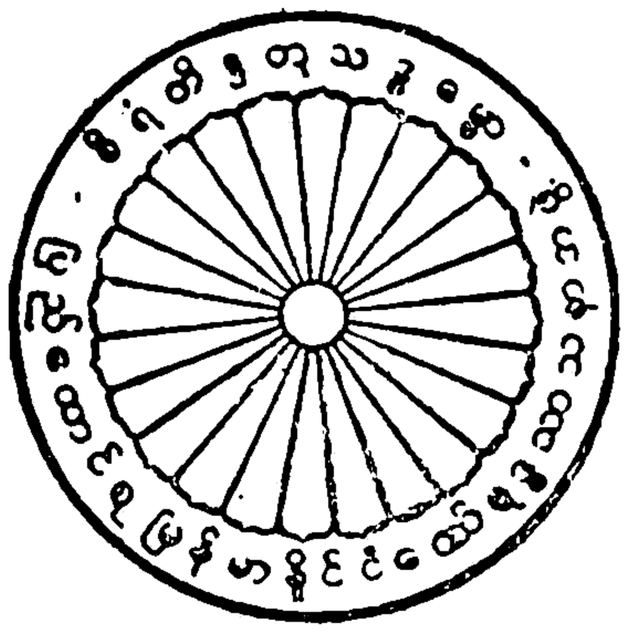
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MANUAL OF THE FOUR NOBLE TRUTHS

By Agga Mahā Paṇḍita, Mahāthera Ledi Sayadaw, D. Litt.

Namo Tassa Bhagavato Arahato Sammā Sambuddhassa.

Veneration to Him, the Most Exalted, the Purified, the Supremely Enlightened Buddha.

THE FIVE KHANDHAS (GROUPS OF EXISTENCE)

"Pheṇapiṇḍūpamam rūpam, vedanā pupphulūpamā,
Marīcikūpamā saññā, sankhārā kadalūpamā,
Māyūpamañca viññānam, desitādiccabandhunā."

.....Samyutta Nikāya- Khandha-vagga, Pheṇapindūpama-sutta.*

The Omniscient Buddha declared, 'The Corporeality-Group resembles a heap of foam which is devoid of Soul-entity and essence; the Feeling-Group resembles water bubbles which are devoid of Soul-entity and essence; the Perception-Group resembles a mirage which is devoid of Soul-entity and essence; the Group of Mental Formations resembles the trunk of a banana tree which is devoid of Soul-entity and essence; and the Consciousness-Group resembles deceitful appearances produced by a magician, and which are devoid of Soul-entity and essence.

THE TWELVE ĀYATANAS (BASES)

Ajjhattika.	**Bāhirā.**
Six Somatic Bases	*Six External Bases*
Eye.	Visible Object
Ear.	Sound.
Nose.	Odour.
Tongue.	Taste
Body.	Body-contact
Mind-base,	**Mental-object**
(*Manāyatana*)	(*Dhammāyatana*)

"Suññogāmo suññogāmoti kho bhikkhave channetam ajjhattikānam āyatanānamadhivacanam; cakkhāyatanassa, sotāyatanassa, ghānāyatanassa, jivhāyatanassa, kāyāyatanassa; manāyatanassa; gāmaghātakacorā ti kho bhikkhave channetam bāhirānam āyatanānam, rūpāyatanānam, saddāyatanānam, gandhāyatanānam, rasāyatanānam, phoṭṭhabbāyatanānam, dhammāyatanānam".**

Monks, the Six Somatic Bases— the Eye, the Ear, the Nose, the Tongue, the Body, and the Mind-base or Consciousness (*Manāyatana*) are figuratively termed "a ruined village". The Six External Bases—visible objects, sound, odour, taste, body-impressions and mental-objects are figuratively termed "gangs of robbers who plunder the village."

18 Psycho-physical Elements.

eye	visible object	eye-consciousness
ear	sound	ear-consciousness
nose	odour	nose-consciousness
tongue	taste	tongue - consciousness
body	body-contact	body-consciousness

mano-dhātu (mental-element)
dhamma-dhātu (mental-object-element)
mano-viññāna-dhātu (mind-consciousness-element)

According to the Declaration "*Attano sabhāvam dhāretīti-dhātu*", as these eighteen psycho-physical elements never act according to the wishes of beings, but function according to their respective natures, they are termed *dhātu* (elements).

Three-Psychophysical Elements and Dependent Origination.

The *Nidāna-vagga* of the *Samyutta Nikāya* says:***

"Lokasamudayañca bhikkhave desessāmi lokanirodhañca, I. *Kathañca bhikkhave lokasamudayo*? 1. Cakkhuñcapaticcarūpeca uppajati cakkhu-viññānam, tiṇṇamsangatiphasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānam, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇa sokaparideva dukkhadomanassupāyāsā sambhavanti, evametasas

---

* Saṁyutta Nikāya, khandhavaggasaṁyutta, khandhasaṁyutta, (5) Pupphavagga, (3) Pheṇapiṇḍūpama sutta. 6th syn: Edition ps 115.

** Saṁyutta Nikāya, saḷāyatanavagga, saḷāyatanasaṁyutta (4) āsīvisavagga, āsīvisopama sutta. 6th syn: Edition. pg. 383.

*** Saṁyutta Nikāya, Nidānavagga saṁyutta, Nidānasaṁyutta, (5) Gahapati vagga, (4) Loka sutta 6th syn: Edition p. 301.

kevalassa dukkhakkhandhassa samudayo hoti.

2. Sotañca paṭicca saddeca uppajjati sotaviññānam, tiṇṇam sangati phasso; peyyāla;

3. Ghānañca paṭicca gandheca uppajjati ghānaviññānam tiṇṇam saṇgati phasso; peyyalā;

4. Jivhañca paṭicca raseca uppajjati jivhāviññānam tiṇṇam sangati phasso, peyyāla;

5. Kāyañca paṭicca phoṭṭhabbeca uppajjati kāyaviññānam tiṇṇam sangati phasso, peyyāla;

6. Manañca paṭicca dhammeca uppajjati manoviññānam tiṇṇam sangati phasso, peyyāla, dukkhakkhandhassasamudayo hoti, evañca bhikkhave loka samudayo.

II *Kathañca bhikkhave lokanirodho*? Cakkhuñca paṭicca rūpeca uppajjati cakkhuviññānam tiṇṇam sangati phasso, phassanirodhā vedanā nirodho, vedanānirodhā taṇhānirodho, taṇhā nirodhā upādānanirodho, upādāraninodhā bhvanirodho, bhavanirodhā jātinirodho, jātinirodhā jarā maraṇa soka parideva dukkha domanassa upāyāsa nirujjhanti; evametassa kevalassa dukkhakkhandhassa nirodho hoti; evañca bhikkhave lokanirodho".

2. Sotañca paṭicca sadde ca uppajjati sotaviññānaṁ, tiṇṇaṁ sangati phasso, phassanirodhā vedanā nirodho, vedanānirodhā, taṇhānirodho, taṇhānirodhā upadānanirodho, upadānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarā maraṇa soka parideva dukkha donanassupāyāsā nirujjhanti; evametassa kevalassa dukkhakkhandhassa nirodho hoti; evañca bhikkhave lokanirodho;

3. Ghānañca paṭicca gandhe ca uppajjati ghānaviññānaṁ, tiṇṇaṁ saṁgati phasso, phassanirodhā vedanā nirodho, vedanānirodhā taṇhānirodho, taṇhānirodhā upādānanirodho, upadāna nirodhā bhavanirodho, bhavanirodhā jāti nirodho, jātinirodhā jarā maraṇa soka parideva dukkha domanassupāyāsā nirujjhanti; evametassa kevalassa dukkhakkhandhassa nirodho hoti, evañce bhikkhave lokanirodho;

4. Jivhañca paṭicca rase ca uppajjati jivhāviññānaṁ, tiṇṇaṁ saṁghati phasso, phassanirodhā vedanā nirodho, vedanānirodhā taṇhānirodho, taṇhānirodhā upadānanirodho, upadāna nirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā, jarā maraṇa soka parideva dukkha donanassupāyāsā nirujjhanti, evametassa kevalaessa dukkhakkhandhassa nirodho hoti, evañca bhikkhave lokanirodho;

5. Kāyañca paṭicca phoṭṭhabbe ca upajjati kāyaviññānaṁ tiṇṇaṁ saṅgati phasso, phassanirodhā vedanā nirodho, vedanānirodhā, taṇhānirodho taṇhānirodhā upadāna, nirodho, upadāna nirodhā bhavanirodhobhavanirodhā jātinirodho, jatinirodhā jarā maraṇa soka parideva dukkha donanassupāyāsā nirujjhanti, evametassa kevalassa dukkhakkhandhassa nirodho hoti; evañca bhikkhave lokanirodho;

6. Manañca paṭicca dhamme ca uppajjati manoviññānaṁ, tiṇṇaṁ sanghati phasso, phassanirodhā vedanā nirodho, vedanānirodhā taṇhānirodho, taṇhānirodhā upadānanirodho, upadāna nirodhā bhavanirodho, bhavanirodhā jāti norodho jātinirodhā jarā maraṇa soka parideva dukkha donanassupāyāsā nirujjhanti; evametassa kevalassa dukkhakkhandhassa nirodho hoti, evañca bhikkhave lokanirodho;

The Buddha said: "I will teach you, monks, the Origin of repeated birth and passing away of beings in this world. 1. *What, monks, is the Origin of beings*? On account of the eye, and visible object, eye-consciousness arises. Impression (*Phassa*) is the conjunction of the three; through *Phassa*, *Vedanā* (Feeling) arises; through *Vedanā*, *Taṇhā* (Craving) arises; through *Taṇha*, *Upādāna* (Grasping) arises; through *Upādāna*, *Bhavā* (Process of Becoming) arises; through *Bhava*, *Jāti* (Rebirth) arises; through *Jāti*, *Jāra-marana* (Decay and Death), *Soka* (Sorrow), *Parideva* (Lamentation), *Dukkha* (Pain), *Domanassa* (Grief) and *Upāyāsa* (Despair) arise. Thus arises this whole mass of Suffering.

2. On account of the ear and sound, ear-consciousness arises. *Phāssa* is the conjunction of the three; through *Phassa*, *Vedanā* arises; through *Vedanā*, *Taṇhā* arises; through *Taṇhā*, *Upādāna* arises; through *Upādāna*, *Bhava* arises; through *Bhava*, *Jāti* arises; through *Jāti*, *Jarā-maraṇa*, *Soka*, *Parideva*, *Dukkha*, *Domanassa* and *Upāyāsa* arise. Thus arises this whole mass of suffering.

3. On account of the nose and odour, nose-consciousness arises. *Phassa* is the conjunction of the three; through *Phassa*, *Vedanā* arises; through *Vedanā*, *Taṇha* arises; through *Taṇha*, *Upādāna* arises; through *Upādāna*, *Bhava* arises; through *Bhava*, *Jāti* arises; through *Jāti*, *Jāra-maraṇa*, *Soka*

Parideva, *Dukkha*, *Domanassa* and *Upāyāsa* arise. Thus arises this whole mass of suffering.

4. On account of the tongue and taste, tongue-consciousness arises. *Phassa* is the conjunction of the three; through *Phassa*, *Vedanā* arises; through *Vedanā*, *Taṇhā* arises; through *Taṇhā*, *Upādāna* arises; through *Upādāna*, *Bhava* arises; through *Bhava*, *Jāti* arises; through *Jāti*, *Jarā-maraṇa*, *Soka*, *Parideva*, *Dukkha*, *Domanssa* and *Upāyāsa* arise. Thus arises this whole mass of suffering.

5. On account of the body and bodily impression, body-consciousness arises. *Phassa* is the conjunction of the three; through *Phassa*, *Vedanā* arises; through *Vedana*, *Taṇhā* arises; through *Taṇhā*, *Upādāna* arises; through *Upādāna*, *Bhava* arises; through *Bhava*, *jāti* arises; through *Jāti*, *Jarā-marana*, *Soka Parideva Dukkha*, *Domanassa* and *Upāyāsa* arise. Thus arises this whole mass of suffering.

6. On account of mental element and mental-object element, mind-consciousness arises. *Phassa* is the conjunction of .the three; through *Phassa*, *Vedanā* arises; through *Vedanā*, *Taṇhā* arises; through *Taṇhā*, *Upādāna* arises; through *Upādāna*, *Bhava* arises; through *Bhava*, *Jāti* arises; through *Jāti*, *Jarā-mɔrana Soka*, *Parideva*, *Dukkha*, *Domanassa* and *Upāyāsa* arise. Thus arises this whole mass of suffering. This is the origin of beings.

11 *What*, *monks*, *is the passing away of beings*? 1.Monks, on account of the eye and visible object, eye-consciousness arises. *Phassa* is the conjunction of the three; through the extinction of Impression, Feeling becomes extinguished; through the extinction of Feeling, Craving becomes extinguished; through the extinction of Craving, Grasping becomes extinguished; through the extinction of Grasping, Rebirth becomes extinguished; through the extinction of Rebirth, Decay and Death become extinguished, as well as Sorrow, Lamentation, Pain, Grief and Despair. Thus takes place the extinction of this whole mass of Suffering. This is the passing away of beirgs.

2. On account of the ear and sound, ear-consciousness arises. Impression is the conjunction of the three, through the extinction of Impression, Feeling becomes extinguished; through the extinction of Feeling, Craving becomes extinguished; through the extinction of Craving, Grasping becomes extinguished; through the extinction of Grasping, Rebirth becomes extinguished; through the extinction of Rebirth, Decay and Death become extinguished, as well as Sorrow, Lamentation, Pain, Grief, and Despair. Thus takes place the extinction of this whole mass of suffering. This is the passing away of beings.

3. On account of the nose and odour, nose-consciousness arises. Impression is the Conjunction of the three; through the extinction of Impression, Feeling becomes extinguished; through the extinction of Feeling, Craving becomes extinguished; through the extinction of Craving, Grasping becomes extinguished; through the extinction of Grasping, Rebirth becomes extinguished; through the extinction of Rebirth, Decay and Death become extinguished, as well as Sorrow, Lamentation, Pain, Grief, and Despair. Thus takes place the extinction of this whole mass of suffering. This is the passing away of beings.

4. On account of the tongue and taste, tongue-consciousness arises. Impression is the conjunction of the three; through the extinction of Impression, Feeling becomes extinguisehed; through the extinction of Feeling, Craving becomes extinguished; through the extinction of Craving, Grasping becomes extinguished; through the extinction of Grasping, Rebirth becomes extinguished; through the extinction of Rebirth, Decay and Death become extinguished, as well as Sorrow, Lamentation Pain, Grief, and Despair. Thus takes place, the extinction of this whole mass of suffering. This is the passing away of beings.

5. On account of the body and bodily impression, body-consciousness arises. Impression is the conjunction of the three; through the extinction of Impression, Feeling becomes extinguished; through the extinction of Feeling, Craving becomes extinguished; through the extinction of Craving, Grasping becomes extinguished; through the extinction of Grasping, Rebirth becomes extinguished; through the extinction of Rebirth, Decay and Death become extinguished, as well as Sorrow, Lamentation, Pain, Grief, and Despair. Thus takes place the extinction of this whole mass of suffering. This is the passing away of beings.

6. On account of the mental element and mental object element, mind-consciousness arises. Impression is the conjunction of the three; through the extinction of Impression,

Feeling becomes extinguished; through the extinction of Feeling, Craving becomes extinguished; through the extinction of Craving, Grasping becomes extinguished; through the extinction of Grasping, Rebirth becomes extinguished; through the extinction of Rebirth, Decay and Death become extinguished, as well as Sorrow, Lamentation, Pain, Grief, and Despair. Thus takes place the extinction of this whole mass of suffering. This is the passing away of beings.

1. "Cakkhuñca paṭicca rūpeca uppajjati cakkhuviññānam" On account of the eye and visible object, eye-consciousness arises. - 3 psycho-physical elements.

2. "Sotañca paṭicca saddeca uppajjati sotaviññānam" On account of the ear and sound, ear-consciousness arises. - 3 psycho-physical elements.

3. "Ghānañca paṭicca gandheca uppajjati ghānaviññānam" On account of the nose and odour, nose-consciousness arises. - 3 psycho-physical elements.

4. "Jivhañca paṭicca raseca uppajjati jivhāviññānam" On account of the tongue and taste, tongue-consciousness arises. - 3 psycho-physical elements.

5. "Kāyañca paṭicca phoṭṭhabbeca uppajjati kāyaviññānam" On account of the body and bodily impression, body-consciousness arises. - 3 psycho-physical elements.

6. "Manañca paṭicca dhammeca uppajjati manoviññahm" On account of mental clement and mental object element, mind-consciousness arises. - 3 psycho-physical elements.

Thus there are six triads making in all the 18 psycho-physical elements.

Here, *Phoṭṭhabba* means the combination of *Pathavī* (the element of extension), *Tejo* (the element of kinetic-energy) and *Vāyo* (the element of motion).

Dhamma-dhātu (mental-object elements) comprise all kammically wholesome, kammically unwholesome and kammically neutral phenomena excepting the former 17 psycho-physical elements.

The meaning of 16 characteristics of Truths.

"Dukkhassa pīḷanaṭṭho, sankhataṭṭho, santāpaṭṭho, viparināmaṭṭho;

Dukkhasamudayassa āyūhanaṭṭho, nidānaṭṭho, samyogaṭṭho, palibodhaṭṭho;

Nirodhassa nissaraṇaṭṭho, pavivekaṭṭho, amataṭṭho, asankhataṭṭho;

Maggassa niyyānaṭṭho, hetuṭṭho, dassanaṭṭho, adhipateyyaṭṭho."

—Paṭisambhidāmagga.

The interpretation of Dukkha-saccā (Noble Truth of Suffering)

The four inherent characteristics of *Dukkha-saccā* are:—

1. *Piḷanaṭṭho* —having the characteristic of oppression,
2. *Sankhataṭṭho* —having the characteristic of production by a combination of causes.
3. *Santāpaṭṭho* —having the characteristic of continuously burning, heat, fire.
4. *Viparinamaṭṭho* —having the characteristic of change,

Thus any *dhamma* that has the above four characteristics is called *Dukkha-saccā*. It means that they are dangers much to be feared by the wise. As all causally-conditioned physical and mental phenomena have the above four characteristics, they are all *Dukkha-saccā*.

The interpretation of Samudaya-saccā (Noble Truth of the Origin of sufferings)

The four inherent characteristics of *Samudaya-saccā are*:—

1. *Āyūhanaṭṭho* —having the characteristic of accumulating what would cause suffering.
2. *Nidānaṭṭho* —having the characteristic of constantly supplying, or becoming a constant source of supply of suffering.
3. *Samyogaṭṭho* —having the characteristic of causing union or association with suffering.
4. *Palibodhaṭṭho* —having the characteristic of obstructing, being an obstacle or impediment to freedom from suffering.

Thus any *dhamma* that has the above four characteristics is called *Samudaya-saccā*. It means that this *Samudaya-saccā* really helps the growth of all kinds of suffering. As *taṇhā*

satisfies the ahove four characteristics, it is all *Samudaya-sacca.*

The interpretation of Nirodha-saccā (Noble Truth of the Cessation of Suffering)

The four inherent characteristics of *Nirodha-sacca are—*

1. *Nissaranaṭṭho* —having the characteristic of being an escape, liberation from suffering
2. *Pavivekaṭṭho* —having the characteristic of being free from disturbance.
3. *Amataṭṭho* —A state where there is no more death or dissolution.
4. *Asankhataṭṭho* —having the characteristic of the Unoriginated (*Nibbāna*).

Thus any *dhamma* that has the above four characteristics is called *Nirodha-saccā. Nibbāna* alone has the above four characteristics, so it is all *Nirodha-saccā.*

The interpretation of Magga-saccā (Noble Truth of the Path leading to the Cessation of Suffering)

The four inherent characteristics of Magga-saccā are:

1. *Niyyānaṭṭho* —having the characteristic of leading to release or deliverance.
2. *Hetuṭṭho* —having the characteristic of being a cause for the attainment of *Arahat*-ship.
3. *Dassanaṭṭho* —having the characteristic of realization of the four Noble Truths, which is not even dreamt of in the Rounds of *Samsāra.*
4. *Adhipatey-yaṭṭho*—having the characteristic of overcoming 3 kinds of craving and attaining mastery over oneself.

Thus any *dhamma* that has the above four characteristics is called *Magga-saccā.* Only the eightfold Noble Path has the above four characteristics. So it is *Magga-saccā.*

The exposition of four characteristics of the Truth of suffering.

Oppression of Dukkha.

The four characteristics are *pīḷanaṭṭha, sankhataṭṭha, santāpaṭṭha,* and *vipariṇāmaṭṭha.* Of these, *pīḷanaṭṭha* is the main characteristic of *Dukkhasaccā,* and the remaining three are its adjuncts. *Pīḷanaṭṭha* means 'Oppression' and this Oppression can be formed in the following three ways:—

1. By way of *sankhata,*
2. By way of *santāpa,*
3. By way of *vipariṇāma.*

Any causally-conditioned phenomemon burdens any being who clings to it in the following manner:—

In the beginning, it burdens the being by way of *sankhata,* in the middle, by way of *santāpa,* and at the end, by way of *vipariṇāma.* These three methods of burden in the beginning, in the middle and at the end, manifest themselves as the state of *pīḷaṇaṭṭha.*

I. The Burden of Dukkha in the Brahma world.

1. *By way of sankhata at the beginning means:—*

To attain the five *khandhas* of the *brahma* world (*i.e.* to be born in *brahma* world), one has to practise for *jhāna* and *samāpatti* in his previous existence. This endeavour to attain such states is the heavy burden of *sankhata* at the beginning. Such attainments can be achieved only by one who lives in remote places such as in forests and on mountains, and takes severe austerities unbearable for an ordinary man.

2. *By way of santāpa in the middle means:—*

When a being achieves the *khandhas* of a brahma as the resultant effect of his having reached *Samāpatti* (attainments) while in the world of men, his body and mind are incessantly burdened by the Superiority-Conceit of 'I am' 'I am.' In the same manner, other evils, such as *sassataditthi* (Eternalist theory), *uccheda-diṭṭhi* (Annihi lationist theory), *mada* (intoxication with sensual pleasures in the *brahma* plane), '*pamāda*' (negligence of the *dhamma*) and the Defilements are burdening him by way of '*santāpa*' (burning; heat; fire). When a *brahma* is being burdened by the 10 Kinds of Defilements, he does not perceive the weight of that burden. He thinks that it is good and to his liking also. Only when there arise anxiety and repentance, then the weight of the burden caused by defilements becomes apparent. Although a person may not be aware of his being burdened by these *kilesas,* all those passions that are going to defile his

mind are the means of burdening him. As long as that *brahma* lives, the groups (*khandha*) which constitute his existence produce all kinds of defilements and will burden him throughout his life.

3. *By way of vipariṇāma at the end means:—*

The phrase "In the end the being is burdened by way of *vipariṇāma* (change)" means the death or dissolution of the Five Groups of existence pertaining to that being, and that is his *vipariṇāma-dukkha* (suffering due to change). Because there is the dissolution of that Braham's body, he will have to be reborn in a lower plane—the Sensuous plane. He may gradually go down till he reaches *Avīci*. He may be reborn as a dog, a pig, a fowl, a bird, a mosquito a gadfly, a louse, a bug and so forth. Thus the five groups of *khandhas* belonging to that *brahma* burden him by way of *vipariṇāma*.

Therefore, that *brahma's* body is known as *Dukkha-saccā* inas much as it has the four characteristics—*paḷinaṭṭha*, *sankhataṭṭha*, *santāpaṭṭha* and *vipariṇāmaṭṭha*.

II Burden of Dukkha in Deva World:—

In the six abodes of *devas* also, the Five Groups of existence found in any *devas* will firstly burden him by way of *sankhata*, at the beginning, by way of *santāpa*, in the middle and finally by way of *vipariṇāma*.

1. *Saṅkhata dukkha* here the burden by '*sankhata*' may be explained as follows:—

It briefly means almsgiving, restraint of bodily and verbal actions, and restraint of mental action. Only when one has performed these wholesome deeds in this present life, will he be able to arise in the *deva*-plane in his next birth and attain the body of a *deva*. He will not be able to achieve such a state by developing his Mental Groups only. By giving away his property to others in charity, a person who has wealth of a hundred Kyats or a thousand Kyats may be reduced to poverty in a single day morality means strict observance and restraint. If one does not practise almsgiving and morality, he is bound to be reborn in the lower worlds in his next birth. So it is necessary to perform these wholesome deeds to reach the *deva* world. Even when they arise in the happy course of existence by virtue of their wholesome deeds done in the previous existences, if they have offered on a small scale in their past existence, they will have to lead a base life in their present existence. The more they practiced *dāna* and *sīla*, the better positions they will enjoy in their present existence. So people have to practice almsgiving spending a lot of money and also observe precepts with great self-control, because they fear that they may be low down in lower worlds in their next existence. When they have to do this merely because it is essential for their future welfare, it is *dukkha*.

Anything that is performed compulsorily is *dukkha*. If, without practising *dāna* and *sīla*, a being were able to arise in the *deva*-plane after his death, or if he were able to arise in the *brahma* plane without practising calm, who would care to perform such wholesome deeds as *dāna*, *sīla* and *bhāvanā*. 2. *Santāpa dukkha?* Once the beings obtain the bodies of *devas* in the *deva* planes, great fire of passions rise up form the body and burn that *deva* throughout his life. *Dosa*, *moha*, *Soka Parideva*, *Dukkha*, *Domanassa* and *Upāyāsa*, arise in his life in the fullness of time. This is how a *deva* is burdened by way of *santāpa*.

3. *Vipariṇāma dukkha*.

Again, while the *devas* are thus enjoying pleasures in the *deva*-plane, their span of life expires, and just like a big fire suddenly put out by an external agency, these *devas* die suddenly and generally they arise in the lower worlds. In fact, their *khandhas* cause them to arise in the lower worlds. This is how the *devas* are burdened by way of *vipariṇāma* finally.

Out of three ways of burdening at the beginning, in the middle and at the end, the burden of *sankhata* is very heavy for *brahmas*. Because they are able to bear the heavy burden of *sankhata*, the *santāpa* in the middle becomes a little lighter for them. The burden of *vipariṇāma* also comes after a long time. Their life-span is calculated in terms of *kappa* (world-cycles).

In the case of *devas* in the 6 *deva*-worlds, the burden of *sankhata* is not heavy. The practice of *dāna* and *sīla* is a thousand times easier than the practice of *jhāna* and *bhāvanā*. As the burden of *sankhata* is not heavy and as *kilesa* have not even faded, the burden of *santāpa* is very heavy when one becomes a *deva*. The fire of passion and sensous lust arisen out of the 6 sense-doors burns those *devas* up to the end of their lives. The remaining fire of defilements also burns when

the time is ripe. The burden by way of *vipariṇāma* also comes very quickly. Their span of life is calculated in terms of years, months and days. The life-span of the *devas* is like the wink of an eye when compared to that of *brahmas*. Though there is said to be pleasures and enjoyments in the whole of the 6 *deva*-worlds, all these are fires of *kāma* and *rāga* that are burning them.

Thus the *khandhas* of 6 *deva*-worlds burden the *devas* in four ways and as the burden is manifest it is clearly *dukkha-saccā.*

III. The Burden of Dukkha in the Human World:—

In the case of men too, the mental and physical phenomena in their *khandhas* always burden them in 3 ways of *sankhata*, *santāpa* and *vipariṇāma*.

1. *Saṅkhata Dukkha.*

As they have not to strive very hard in the field of *sankhata*, their burden of *santāpa* is very heavy, and is a hundred thousand times greater than that of a *deva*. Their time of destruction too comes to them very quickly, Their span of life is an infinitesimal fraction of that of a *deva*.

2. *Santāpa Dukkha*

How heavily the *khandhas* of men are burdened by way of *santāpa* may be explained as follows:—

The trouble of being conceived in the womb of a mother, the trouble of having to be born, the trouble of feeling warm when residing in a warm region during the warm weather, the trouble of feeling cold when residing in a cool region during the cold weather, the trouble of living in the torrid zone and exposing oneself to the heat of the scorching sun, the blowing of hot wind and the biting by flies and fleas, the immense trouble to be undertaken by a cultivator to cultivate his lands amidst those troubles for the purpose of his livelihood, the trouble of serving under a government, the trouble of having to transact civic duties. the trouble concerning one's kith and kin, the trouble of feeding the so-called body morning and evening so that it may live, the trouble of changing the postures every now and then as one is not able to remain for long in any one posture during one of the four modes of deportment, the trouble of supplying nutritive essence to the defilements that arise at the six sense-doors and which may be compared to ogres and demons. These are all suffering which are the common ways of the world. There are other kinds of suffering such as the troubles arising out of the over-enjoyment of sensuous pleasures, the trouble arising out of earning a livelihood by performing evil deeds, the trouble of maintaining wife and children, the trouble of becoming a man among people who profess a faith involving wrong views, thus dragging him to the lower worlds as long as he remains in that clan or nation, the trubles arising from self-mortifications by living near the fire during the hot season and by remaining in the water during the cold season etc., which are fruitless and are the practices of people of wrong views, the trouble connected with diseases, bruises, wounds and pains, and the immense troubles caused by external enemies, such as water, fire, thieves, rulers and those disliked.

Thus the burdens of *santāpa* for human beings, in the round of *samsara* are various and heavy. The body of human beings burdens them in such a manner by way of *santāpa*.

3. *Vipariṇāma Dukkha*

The *khandhas* of men burden them by *vipariṇāma*. To have become a man is one of the rare opportuinties, and even when a being arises in the world of men, he is liable to die at any moment from the time of conception in the mother's womb up to the end to the span of his life.

Thus at the embryonic stage immediately formed after conception. a being has the appearance of a little drop of butter-oil scum attached to a fine woolen thread. Then follows the *abbuda* (an oval shaped tiny mass), then the *pesī* (the lump of flesh), then the *ghana* (clot), then the *pasakha* (off-shoots), in which later stage, arms, legs etc. are forming. In the whole of the Round of Rebirths, a being arises and perishes countless times in any one of the abovementioned stages of life. Thus *khandhas* of men burden them in the four ways, and so this is purely *Dukkha-saccā.*

IV. The burden of Dukkha in the lower planes.

The *khandhas* of beings in the four lower worlds burden them by four ways.

1. *Saṅkhata Dukkha.*

Unwholesome volitional actions cause beings to arise in the four lower worlds.

There is the Declaration: "Pāpasmim ramate mano" (The minds of beings take delight in evil actions). They perform evil actions according to their wishes and do not consider it as suffering while they can enjoy their lives according to their inclinations, and so its burden of *sankhata* consequences may be said to be not very heavy; but by judging the severity of the resultant effects, it may be said that its burden of *sankhata* consequences is very heavy indeed.

2. *Santāpa Dukkha*

As regards the beings that arise in the four lower worlds, the Buddha Declared that it was not possible to explain in full how these beings are burdened by *santāpa*, because they are numerous and it would occupy a great deal of time. They have been discussed generally in the *Samvega-vatthu.*

Those who arise in hell will have their bones, nerves, flesh, hearts, lungs, brains, etc., all red-hot and tongues of fire will spring out of their skins. Thus they will remain for hundreds of thousands, bullions, trillions, and decillions of years, experiencing intolerable heat. So long as their resultant effects are not exhausted they will not be free from such misery. In like manner there are myriads of beings who are arising in the various lower worlds, and who are suffering there for decillions and decillions of years.

(The *Samvega-vattha* also describes the *santāpadukkh*e relating to the *petas*, ghosts, *asuras* (Demons) and animals.)

3. *Vipariṇāma Dukkha*

In the case of *vipariṇāma* at the end which is the passing away, one may rise in an infernal region for a single unwholesome volitional action; and when resultant effect comes to an end, one may pass away from there due to the burden of *vipariṇāma* and be reborn in a lower region which is deeper than that of one's previous existence. One may not have the opportunity to arise in the happy higher planes even after thousands of existences.

Here the explanation given by the *Sammohavionodanī* Commentary may be pointed out. For beings wandering in the *saṁsāra* the number of existences in which they live up to the principles of virtue are comparatively few. Most of the existences are in the lower worlds where beings prey upon one another.

Even if they happen to be reborn in the world of men for many a time, in one out of a hundred of such existences would they be able to encounter the *Buddha Dhamma* and practise it. They would hold wrong views or be vicious people in a greater number of existences. Evil conduct in deeds, words and thought, done by any being in an existence is incalculable. So, among worldly beings existing in the present life, any one being possesses myriads of evil actions done by him in the innumerable past existences that could drag him to hell.

Those beings who are destined to arise in the hells, in the *peta* world and in the *asura* world also possess myriads of old accumulated unwholesome volitional actions; and the same is the case with those who arise in the planes of *devas* and *brahmas.*

If a being who dies from the world of men, the *deva* plane or the *brahma* plane, happens to be reborn for a time in hell, all the unwholesome *kammas* done by him in his past existences will have the opportunity to play their parts. One evil *kamma* after another would cause him to be reborn continually in the four lower worlds and he would not have an opportunity to arise in the happy course of existence in another one thousand, ten thousand or a hundred thousand existences. A being bound to be reborn in the lower worlds by having performed a comparatively small amount of evil action, could arise there continuously for a great number of aeons due to his successive past *kammas*. There are decillions and decillions of such beings who become 'rooted in hell' and who have no opportunity to arise in the happy course of existence.

Here ends the brief exposition as to how the beings belonging to the four lower worlds are burdened by way of *santapa* and *viparinama.*

This also explains how the *khandha* of a being in any one existence is burdened by *sankhata*, *santāpa* and *vipariṇāma.*

A multitude of Dukkha for Cultivators.

The five Groups of existence Corporeality Group and Mental Groups, of a cultivator burden him by *sankhata*, *santāpa* and *vipariṇāma*, every hour, every day every month and every year.

1. *Sankhata Dukkha.*

In cultivating the lands and consuming the yearly crops, firstly the trouble of tilling the

lands, sowing the seeds and looking after the plants burden the cultivator by way of *sankhata*.

2. *Santāpa Dukkha.*

The trouble of looking after the standing crop, reaping the harvest, threshing corn, storing the corn in the granary, guarding the granary, disposing of the corn thus stored, living on the sale proceeds of the corn, sustaining such evil actions as *lobha*, *dosa*, *māna*, *issā* and *macchariya*—all these burden the cultivator by *santāpa*.

3. *Vipariṇāma Dukkha.*

Moreover, he is burdened by *vipariṇāma* daily, when he has to cosume his wealth, thus reducing the amount. Here, one may argue: "Only the destruction of property by fire or water should be termed "burden". The gradual decrease of wealth owing to expenditure should not be termed a "burden". "This is an argument advanced by utterly ignorant persons. If the crop thus acquired by the cultivator be permanent, *i.e.*, it can never become less and exhausted, his one year's labour would be sufficient to maintain him peacefully for the rest of his life. Thus he would be free from the trouble of tilling the ground, again, etc. He would even have an opportunity to live his whole life spending his time in practising the *Buddha Dhamma* and thereby attaining a great deal of supramundane benefit. As it is, the crop is not permanent, but impermanent. As the crop becomes less and exhausted due to daily usages he is reduced to poverty and dire straits. For that reason, when the next rainy season starts, he has to take the trouble of tilling his land and cultivating it. In this manner he will have to continue from year to year till he becomes old and dies at last. Although he has obtained the opportunity of 'becoming a man', which is a rare opportunity, as he has no opportunity to hear the *Buddha Dhamma* and practise it, he misses the chance of reaping supramundane benefits. There is no way out for those foolish people who are entangled is such worldly pleasures as these destructible and impermanent things which can never lead one to the state of permanent happiness.

Wise people regard all these as 'Unsatisfactoriness of life', because one has no chance to escape from the sphere of suffering; has not found a way out; has to encounter such suffering in his future births, has no opportunity to practise the *Buddha Dhamma* in this present birth and has to take the trouble of tilling the soil, etc. To these wise people all are the same, whether one loses his property by spending for himself or by it being destroyed by fire or water. Ultimately they regard the sensuous pleasures found in the world of men, the planes of *devas* and *brahmas* — in the thirty-one planes of existence as unsatisfactoriness of life.

Those foolish people who have no such kind of understanding would feel sorry if their properties were destroyed by fire or water, because they could not use them for themselves, but they would not be sorry if their property lessened owing to their own expenditure according to their will and pleasure. They would feel quite satisfied with that. So long as one's heart does not burn at such wastage and deterioration, one will never have a chance of escaping such suffering. Only when one's mind is moved at that, will one have a chance to do so. Then only will one be able to realise the Groups of Existence found in the world of men, the *deva* plane and the *brahma* plane as suffering, and not otherwise. Only if a person clearly discerns the various grades of advantages enumerated above, will he be able to realise as suffering all the days, months, years and world cycles he has wasted in many of his past existences without reaping any benefit, just like throwing water into the sand. This is the answer to the argument.

The above is the exposition how the crops which are produced and exhausted yearly burden a cultivator in three ways, *sankhata*, *santāpa* and *vipariṇāma*.

Relying on this principle, discriminate and understand how a being is burdened by various kinds of suffering for days and months continuously. Ponder over the matter and understand how in this cosmos, earning wealth for one's livelihood and spending money on food and clothing are burdening in three ways. Extend this to the cases of men, *devas* and *brahmas* who have enjoyed sensuous pleasures in their respective planes, by virtue of their having done wholesome volitional actions in respect of gifts, morality and mental development in wandering in the *samsara*.

Sense object and Suffering:

In perceiving the objects, when the visible object comes into contact with the eye-organ,

it is pleasurable to the eye. When the visible object is removed, the sense pleasure to the eye disappears.

When the sound comes into contact with the ear-organ, it is pleasurable to the ear. When the sound, is removed, the sense pleasure to the ear disappears.

The same principle holds good in the cases of nose and odour, tongue and taste, body and tangible object, mental element and mind object-element.

Corresponding to the 6 sense-objects, there are 6 kinds of Craving: craving for visible objects, for sounds, odour, taste bodily-impressions, mental impressions; and also 6 kinds of feeling: feeling associated with seeing, hearing, smelling, tasting, bodily-impression and mental-impression.

To feed the 6 kinds of craving, 6 kinds of sense-objects have to be kept in readiness. Those who are following these sensuous pleasures cannot get rid of them. These sense objects are also subject to decay. So feelings such as joy and mentally agreeable feeling burden the beings in all their existences by *sankhata*, *santāpa* and *viparinuma*.. They are not able to get out of this pit of suffering for many existences and world-cycles. Nor are they able to obtain the opportunity of practising the *dhamma* which can lead them to deliverance. They only deviate from this course and are tempted to follow the previously mentioned disadvantageous ways.

The above is the exposition as to how beings are continuously burdened by the Five Groups of Existences at every hour and at every moment. Highly obvious facts have been sought and set out in the above exposition. Further exposition of *viparinama Dukkha*.

I shall now briefly explain the *viparināma dukkha* alone.

In this *samsāra*, suffering in the four lower worlds is intense. Those who know of it greatly dread to fall there. As for those who do not know of it, they have to suffer there for their ignorance.

Unwholesome volitional actions which are the seeds of birth in the lower worlds cling to *sakkāya-diṭṭhi* (the belief in a permanent personality). When this *sakkāya-diṭṭhi* becomes strong, these unwholesome volitional actions become powerful. When they fade away, those bad *kammas* also fade away. When this *sakkāya-diṭṭhi* ceases, those *kammas* also cease. For example, in introducing a light into a room, the flame may be compared to evil *kamma*. When the fire is strong, the light becomes bright, and when the fire becomes weak, the light also becomes dim. When the fire dies out, the light also disappears.

Although the beings with *sakkāya-diṭṭhi* are bound for hell, they may know to some extent the intensity of suffering in the lower worlds, and they may perform evil actions, simply because they are tempted by their hellish element. What can be said then of those people who are either utterly ignorant of this or who maintain false views? Their hellish element will play its part completely.

While wandering in the *samsāra*, there are very few existences where a being can understand what are evil actions and the dangers of the lower worlds. There are a great number of existences where they do not know about it, or where they maintain false views. A person in one thousand of his existences might encounter only one existence where he could differentiate between good and evil. The explanation given so far is a point to judge how much greater a being's unwholesome volitional actions would be, though there may be many wholesome volitional actions done by him in his past existences, and while wandering in this round of rebirths.

Another point to consider is how much greater a being's unwholesome volitional actions will be though there may be a great deal of wholesome volitional actions in his future existences, while wandering in this round of rebirths.

How beings have to wander in the Round of Rebirths.

Wholesome deeds such as almsgiving, morality and mental development performed by worldlings are the actions done by those who dread the dangers of hell, so that they may escape from such dangers. Even though they arise in the planes of men, *devas* and *brahmas* according to the quantity of wholesome volitional actions, they are always accompanied by myriads of old accumulated unwholesome *kammas* coupled with *sakkāya-diṭṭhi*. This *sakkāya-diṭṭthi* has accompanied a being thoughout his existences as man, *deva* and *brahma* with the result of

multiplying more evil *kammas* in whatever existence he may happen to arise.

The wholesome *kammas* such as almsgiving, morality and mental development performed by any one being in his past existences are also subject to change (exhaustion-*vipariṇāma*). They naturally fade away when they cannot have any further effect.

The Groups of Existence found in men, *devas* and *brahmas* are also subject to decay. It is the law of cosmic order that they must dissolve at the exhaustion of their *kammas* and the expiry of their span of life.

The groups of existences of those who are enjoying sensuous pleasures in the planes of human beings, *devas* and *brahmas* burden them with death by way of *vipariṇāma*. As soon as the vitality element is cut off, *sakkāya-diṭṭhi* latent in them causes them to be reborn in the lower worlds. They then have to sink in the ocean of suffering in hell which they dread very much. As explained by the Commentators previously, these beings will have no chance to escape the hells and arise in a higher plane even after a lapse of one thousand or ten thousand existences. Only after a very great length of time, will some have the opportunity to arise in a higher plane, the happy course of existence.

Some will only have a chance to escape at the end of the world-system *i.e.* when it is destroyed. Then they have to arise in the planes of men, *devas* and *brahmas*; and again they who enjoy the sensual pleasures in these planes are burdened by the Groups of Existence by *vipariṇāma*. As soon as they die in that state their *sakkāya-diṭṭhi* causes them to be reborn in the lower worlds. They then have to sink in the ocean of suffering in hell and have no chance to escape in a thousand or ten thousand existences. The sequences in this respect are the same as mentioned above.

The above is the textual explanation as to how beings wander in the Round of Rebirths.

Here, men, *devas* and *brahmas* may be compared to victims, and the Groups of Existence to the murderers; the Law of Change may be compared to a very sharp sword.

In the *khandha-vagga* of the *Samyutta-Nikāya*,* the Buddha declared: "Corporeality is a murderer, so too are *vedanā*, *saññā*, *sankhāra* and *viññāna*". According to this, it is to be remembered that whenever beings pass away, their respective *khandhas* play the part of murderers. If we examine the causes of all deaths, we shall find that there can be no death unless there are dislocation, displacement or change in the body. If there be no such change, even if lightning were to strike a person on the head, he would not die. That shows that the *khandhas* of a being are really murdering him.

Another interpretation. As people call *maccu* the God of death which itself is Death personified, the Law of Change (*Vipariṇāma*) is again termed a murderer. The inherent quality of the Law of Change found in men, *devas* and *brahmas* cause their death. Thus the *khandhas* of men, *devas* and *brahmas* are alway receiving capital punishments, and therefore are *Dukkhadhamma* (Suffering miserably).

All human beings, who are trying to take refuge in the world of men because they fear the dangers of hell are killed and caused to arise in the lower worlds from time to time by the Groups of existence and *sakkāya-diṭṭhi*. The same holds good in the cases of *devas* and *brahmas*. The *khandhas* of beings that are subject to change are murderers, and the unwholesome *kammas* together with soul-belief are constantly tending to drag them to the lower worlds.

In the cases of men, *devas* and *brahmas* who have already got rid of soul-belief, although they die through the agencies of their *khandhas*, they are never reborn in the lower planes, but in the higher planes of existence. This matter will be fully discussed when we come to the chapter on *magga-saccā* (the Noble Truth of the Path leading to the cessation of suffering).

A question may be raised at this point: "If what has been said be true, there should be no inhabitants in the planes of men, *devas* and *brahmas*. But that is not the case. There are plenty of men in the world of men, many *devas* in the *deva*-worlds and many *brahmas* in the *brahma*-worlds. So, it may be said that it is an unwarranted threat".

This is the kind of question raised by those ignorant people who have not the slightest

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* Saṁyutta Nikāya, khandhavagga saṁyutta, (2) Rādhasaṁyuṭta, (2) Dutiyavagga, (1) Mārasutta. 6th syn. Edition. p. 159.

idea of the vastness therein of the four lower worlds, and the density of population.

The happy course of existence is very extensive, but the inhabitants are very few. An abode of a *deva* or a *brahma* is as big as five or ten of our town ships. Their bodies are about 3 *gāvutas* high. Each of the planets we see high above the sky is of enormous dimensions.

The woeful course of existence is also extensive and the inhabitants there are immensely numerous too. The number of people in the world of men, and the number of inhabitants in the 6 *deva*-worlds and the 20 *brahma*-worlds cannot even be equal to the number of a single kind of insect, say ants, living in our country of Burma. In our country alone, even besides ants there are countless numbers of aquatic and land animals. Just imagine how great would be the number of those aquatic and land animals residing in the big islands, small islands, oceans, seas, mountains, rivers and lakes of the world excluding those of Burma. Thus, if the number of occupants in the 27 planes of the happy course of existence be compared with those in the animal world, it will be found to be very insignificant.

Crowded in Avīci Hell.

It is said in the Commentaries as follows:— "There are 8 kinds of Hells, each of which is as big as *Jambudipa* and is about 1000 *yojanas* in extent. The lowest of these 8 hells is *Mahā Avīci* where the inhabitants are packed to the full like mustard seeds in a bamboo tube. All those beings who have committed the evils of the deepest dye usually take rebirth in *Avīci*, the most frightful of the many hells. If *Avīci* alone is packed so much, just consider how many beings there will be in the 7 other major hells and many other minor hells. Thus, if compared with the inhabitants of a single hell, the number of inhabitants in the other 27 planes of the happy course of existence is insignificant. Extend this to the cases of *Petas* (Ghosts) and *Asuras* (Demons).

Only the three kinds of wholesome *kammā*– almsgiving, morality and mental development —can cause a being to arise in the happy course of existence and only when a being can objectify a wholesome *kamma* at the moment of death, will he be able to take in the happy course of existence.

On the other hand, if he objectifies an unwholesome *kamma* at the moment of death, he will as a matter of course be reborn in the four lower worlds.

A countless number of acquatic and land animals pass away in one day in Burma alone. Of these very few would be able to objectify a wholesome *kamma* at the moment of death.

There will be not even one in a hundred thousand. The same is the case with all beings in the lower worlds.

How can the beings who do not know that is wholesome *kamma*, objectify such *kamma* at the moment of death ? A being who is reborn in the four lower worlds usually takes rebirth there for many existences, and when his old accumulated kammas wane, the *aparā-pariya-vedaniya kamma* (*kamma* ripening in successive births) comes into play and he has no chance to arise in the happy course of existence.

Those who are able to use logic and reason and those who are ignorant, think that there are very many people in this world. By seeing the planets or constellations high above the sky, they think that there are many inhabitants in the *deva*-worlds. They have not the slightest idea as to how difficult it is to have become a man. They have heard the discourses about the blind turtle and the yoke* and the comparison of the small piece of earth on the finger-nail and the great earth itself,** but do not realise their truth.

This is the answer to the question raised by an ignorant person as mentioned above.

Here ends the exposition as to how the beings who wander in this round of rebirths are burdened by the groups of existence to show that this is purely *dukkha-saccā* (the Noble Truth of Suffering).

Here ends the exposition on *dukkha-saccā*.

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* Saṁyutta Nikāya, Mahāvagga Saṁyutta, Saccasaṁyutta, Papātavagga, Chiggaḷayuga sutta. 6th syn. Edition. p. 397.

** Saṁyutta Nikāya, Nidānavaggasaṁyutta, Opammasaṁyutta (2) Nakhasikhasutta. 6th syn. Edition. p. 454

THE ADDRESS OF THE HON'BLE JUSTICE U CHAN HTOON, *Hon. General-Secretary of the Union of Burma Buddha Sāsana Council, Judge of the Supreme Court of Burma,* **AT THE SIXTEENTH CONGRESS OF THE INTERNATIONAL ASSOCIATION FOR RELIGIOUS FREEDOM, CHICAGO, U.S.A. AUGUST 1958.**

I count it a great honour to have been invited to speak for Buddhism, the religion of nearly one-third of the entire human race—the religion of the majority of the people of Asia—in this Congress of distinguished representatives of the five great religions of mankind. At the same time, I am humbly aware of the magnitude of the task I have before me of presenting a picture of the Buddhist out-look and the beliefs which have shaped it; yet this I must do to the best of my ability, because the doctrines of Buddhism are inextricably woven into the pattern of Buddhist thought; and if I am to explain to you the Buddhist attitude to life and to the problems that confront mankind today, I must begin by acquainting you, at least in outline, with the fundamental tenets of this religion known to the West as Buddhism, but which we Buddhists prefer to call the Buddha Dhamma.

Before I begin, I wish to say that the sponsors of this Congress are to be warmly congratulated on their enterprise and their breadth of vision in bringing together for mutual understanding and appreciation the representatives of the world's leading faiths. The exchange of ideas, beliefs and aspirations, undertaken without any proselytising design but purely for the advancement of knowledge and spiritual welfare, cannot fail to be of benefit to all who take part in it, whether as spokesmen or observers. I am convinced, also that in the final summation it will be seen that those things wherein we are all agreed far outweigh, both in number and importance, the differences of theology and doctrine that too often obscure the real significance of human faith. We meet here, not to make converts or to establish superiorities, but to help one another towards a better understanding of certain fundamental principles we all share, and which are necessary to the right conduct of human affairs. It is therefore my sincere hope that by the unfolding of knowledge leading to wisdom, this object will be realised as the Conference progresses to its triumphal conclusion.

In order to place Buddhism in its true perspective it is necessary to begin with its historical background. Just as Christianity, Islam and Judaism share a common origin in Hebraic thought, so also Buddhism and Hinduism are to be understood as having their background in the Vedic religious thought of India. Hinduism came into being after the time of the Buddha, and owes much of its development to the Buddha's teaching. Buddhism, however, antedates both Vedic Brahmanism and Hinduism, because it represents the rediscovery by the Buddha of the primal spiritual Truth which has been taught by innumerable Buddhas in previous world-cycles. The historical Buddha, Gotama, is not a solitary teacher or prophet; He is one of an endless line of Enlightened Beings, reaching from remotest times into immeasurable cycles of futurity. Buddhist cosmology teaches that

time is beginningless; that universes arise and pass away in an endless succession, obedient to the cosmic law of cause and effect, and that, in the several periods of each world-cycle, certain highly-advanced beings attain supreme Enlightenment and Omniscience. They become Buddhas and teach the Buddha Dhamma, or Truth, for the welfare of all beings. For this reason the Buddha Dhamma is sometimes called the "Sanantana Dhamma", that is, primordial, eternal or timeless Doctrine. The Pāḷi word "Dhamma", means Law, Truth and Doctrine. It has other significations also, in different contexts, but for our present purpose the term "Buddha Dhamma" means the Doctrine taught by the Enlightened Ones, and that is the title Buddhists prefer to give to it.

Two thousand five hundred years ago, when the Buddha-to-be was born as a prince of a warrior clan in northern India, religious beliefs had not hardened into dogma. Religion was conjoined with speculative philosophy, and there was a spirit of broad tolerance which embraced many schools of thought. In common with most of the ancient world, the majority of these schools accepted reincarnation as a basic fact. To thinking men it has always seemed impossible that life should come to an end with the disintegration of the physical body; and if this is so it is equally difficult to imagine that it comes into being for the first time with physical birth. Throughout nature there is a principle of continuity in change which we are able to sense within ourselves, and it is this which has given rise to the concept of an immortal soul in man. As I shall explain later, the Enlightenment of the Buddha modified the idea of a transmigrating "soul", but the principle of rebirth remains and is one of the central doctrines of Buddhism. It is this, together with the law of Kamma: "as ye sow, so shall ye reap"—which gives Buddhism its moral code. These two principles together explain all the anomalies of life and the problem of evil and suffering in the world. In India it was generally believed that the goal of the religious life was to obtain ultimate knowledge, or illumination, which most of the sects conceived to be an identification of oneself with the supreme Godhead, the impersonal Absolute, or Brahman. There were, however, certain schools which taught nihilism and were equivalent to our modern agnostic and materialist systems.

When the Prince Siddhattha renounced the world to become a religious ascetic he placed himself successively under two teachers of the Vedic and Upanishadic schools and mastered all that they were able to teach concerning union with the Brahman, both in theory and meditational practice. He succeeded, in fact, in obtaining that identification with the highest consciousness which was considered to be the final goal of the religious experience. In after years, when He was the Buddha, He was able to tell the Brahmins of his day that He was to be numbered among those who had known the highest spiritual state, that He was a "knower of the Vedas" and one who had "seen Brahma face to face".

But this, he found, was not enough. Even on the highest spiritual plane the Brahma gods were not completely liberated from the processes of life and death; they were still subject to change, and hence to uncertainty and

suffering. What he desired was a state completely outside all the categories of existence and non-existence, utterly free from all the bonds of conditioned being. So, although most men would have been content to accept the highest religious norm of the time, and to have taken a place as one of the qualified exponents of those doctrines, he was not satisfied, but driven by an inner compulsion he had to seek fresh ways of attainment and a goal beyond that of the Vedas and Upanishads.

After six years of intense striving He at last found Himself in possession of the great Truth, and it was then that He became the Buddha. He found that the faith He had entertained all along in a state of absolute liberation, a state in which the conditions of birth and death, arising and passing away, could never re-establish themselves, had been justified. This state is called "Nibbāna", and it is attained by the extinction of all the life-asserting and death-bringing qualities of selfhood; that is to say, by the total elimination of all those craving instincts that bind us to the life-process and so cause repeated rebirths in this and other realms.

Buddhist doctrine is summarised in the Four Noble Truths, which are: first, the truth that all sentient life involves suffering; second, the truth that the cause of repeated rebirth and suffering is Ignorance conjoined with Craving ; third, the truth that this process of birth, death and suffering can be brought to an end only with the attainment of Nibbāna; and fourth, the truth that Nibbāna can be attained by following the Noble Eightfold Path to perfection, which embraces Sīla, Samādhi and Paññā *i.e.*, Morality, Meditation and Insight-Wisdom.

In Buddhism the word "Dukkha" which we can only translate as "Suffering", signifies every kind and degree of unpleasant sensation, mental and physical; it is in fact the same as the problem of pain which we find at the root of all religions and philosophies. So long as a being lives he experiences suffering in one form or another; in the words of the Hebrew prophet: "man is born unto trouble as the sparks fly upward." The religious instinct itself is born of the sense of sorrow and pain, for which man has tried throughout history to find either an antidote or a compensation. Not only religion but science also is primarily concerned with the amelioration of suffering. But in Buddhist philosophy the fact of suffering assumes cosmological proportions, for the very life-process itself, being a process of continual change and transformation, and therefore of unrest and uncertainty, is seen as it really is, a process of suffering. In everyday speech we talk of "growing pains", and both growth and decay, to say nothing of the incidental sicknesses and accidents, deprivations and griefs, that are met with on the way, are indeed accompanied at every stage by suffering. From the moment of his birth man is overshadowed by death. In taking this view and insisting upon it, Buddhism is no more pessimistic than any other religion so far as the conditions of this world are concerned, for all religions are cognisant of this great problem of suffering. And it is not man alone who is thus afflicted; Buddhism takes into account the life of all sentient beings, thereby bringing within the scope of its philosophy the entire

realm of living beings, all of whom are subject to the same law of cause and effect.

The second of the Four Noble Truths goes down to the cause of this suffering process, which is psychological. Mind is the activating factor in life, and the physical bodies of living beings are only the material results of preceding mental forces which have been generated in past lives. The Buddha said, "Mind precedes all phenomena; Mind dominates them and creates them". By some process which we will only be able to understand fully when we have ourselves gained Enlightenment, the invisible force generated by the mind, when it is liberated and projected outwards at death, fastens upon the elements of the material world and from them, by the natural processes of generation, moulds a new form of life. The elements are always present in the physical world, and they come together in the required order when conception takes place. It is, however, the mind—the unknown, unseen factor—that gives the new being its individuality. It may be compared to the law of gravity, which operates upon material bodies without any connecting material agency, or to the force of electricity which, travelling invisibly from its source, produces a diversity of different results according to the mode of transformation its energy undergoes. Both of these dominating forces in the physical realm are invisible except when they come to operate on and through material substance, yet they are in a sense more real than the matter which they influence; such is the case also with the mental energy that animates living beings. And here I wish to point out, because of the important present day world context, that Buddhism is the precise antithesis of materialism, for whereas materialism maintains that mind is only a by-product of matter, Buddhist philosophy shows beyond dispute that it is the mind which precedes the material formations and shapes them according to its own nature and tendencies. I wish this point to be very clear, because in it lies the answer Buddhism gives to the materialistic errors of our age. In Buddhism we try to avoid the use of the word "spirit" because this may be taken to imply some kind of enduring entity; but if "spirit" is understood to mean the current of psychic activity, as opposed to the physical processes, then we can say that in Buddhism it is the "spirit" which is all-important. Buddhism teaches the dominance of the mind; and in the last phase the mind has to dominate itself rather than, as now, being directed towards dominating external things.

But the functioning of the mind in a state of ignorance—that is, the unenlightened state—is itself dominated by craving. The deeper the ignorance, the stronger the craving, as in the case of the lower forms of life. As we ascend the scale we find it much the same in primitive man, but transformed and to a certain extent controlled in the civilised human being. By "craving" I mean that thirst for life which is manifested in the seeking for sensual gratification and the repetition of pleasant sensations arising from the six bases of sense cognition, that is, the senses of sight, sound, smell, taste, touch and mental perception. These generate a continual thirst for renewed pleasures. The process of biological evolution as it is known to science

today is simply the carrying forward from generation to generation, through immeasurable ages, of this instinct of craving, and it is this which, working through biological processes, has produced the entire range of living creatures from the single-cell protoplasm to the most highly-evolved and sensitised organism we know, the human being. The craving-instinct, therefore, is the very mainspring of the life-process; it is the will-to-live and the vital urge, ever seeking fresh intensities of experience, and for this purpose equipping living forms with more and more highly specialised organs through biological selection. This process is inseparable from its parallel process of rebirth, for rebirth is not the reincarnation of a "soul" after death, but more precisely it is the continuation of a current of cause and effect from one life to another. There is nothing in the universe that is not subject to change, and so there is no static entity which can be called a "soul" in the general acceptance of that term. This idea is not peculiar to Buddhism, for it has been known to philosophers from the time of Heraclitus down to the psychologists and neurologists of our own day; but it was left for the Buddha, by means of His enlightened wisdom, to discover how this could be so and yet to perceive that this "soulless" process is in fact the basis of a continual rebirth.

A living being is the totality of five factors, one of them being material and the remaining four psychic. They are: the physical body, the sensations, the perceptions, the tendency-formations (volitions) and the consciousness. All of these factors are undergoing change from moment to moment and are linked together only by the causal law —the law that "this having been, that comes to be". Hence, Buddhist philosophy regards a being not as an enduring entity but as a dynamic process, and all phenomenal existence is , in the Pāḷi phrase, "Anicca, Dukkha, Anattā"—impermanent, subject to suffering and devoid of any permanent ego-substance. When one life comes to an end the process still goes on, carried forward into a fresh existence. The volitional activities, both good and bad, of the past life then bear their results, the good deeds producing happiness and the evil ones misery. Volitional activity in thought, word and deed is called "Kamma": the results are called "Vipāka", and in every life we are carrying out this dual process: we are at once the passive subjects of effects from our past actions, and the active originators of fresh Kamma which in its turn will bear fruit either here or hereafter.

As I said at the outset, time is beginningless; and this implies that the act of creation is not one that took place once for all at some particular moment selected from eternity, for it would be impossible to isolate any specific moment from a timeless eternity without past, present or future. The act of creation is rather one that is taking place continually, within ourselves. The idea is one that will be familiar to all who are acquainted with Bergson's theory of "creative evolution"; the Buddha expressed it succinctly and with profound meaning when He said "Within this fathom-long body, equipped with mind and sense-perceptions, O Monks, I declare unto you is the world, the origin of the world and the cessation thereof". If the

human mind with its limitations cannot envisage an infinity of time, neither can it form any picture of a state outside its temporal and spatial situation. Nevertheless, the third of the Four Noble Truths asserts the reality of Nibbāna, which is precisely this release from the bondages of time, space and conditioned existence.

The state of Nibbāna must not be understood as annihilation, except in the sense of the annihilation of the passions of desire, hatred and ignorance, the factors which produce rebirth in Samsāra, the round of existences. To the ordinary man whose understanding is obscured by these imperfections, there appears to be no alternative to existence on the one hand and non-existence on the other; but the absolute, as I have already indicated, lies outside and beyond both of these illusory categories. In the Christian Scriptures it is written that "heaven and earth shall pass away", but that something remains which does not pass away. The Buddhist does not call it God or the Word of God, because these are definitions and the ultimate goal cannot be defined in relative terms. Existence on earth, in heaven or in the states of great suffering is only temporary, for beings pass from one to the other in accordance with their deeds: beyond all these existences there lies the ultimate, supreme and unchanging and indefinable state: the state of absolute balance, equanimity and release from the conflict of opposites.

What man in his ignorance takes to be positive and real, the world of phenomenal effects and of his own existence, is nothing of the kind. It is real in a certain sense and on one particular plane of experience, but its reality is only the relative reality of a transforming process, a coming-to-be which never actually reaches the state of perfect being. When we acknowledge that this is indeed the case, we must grant that true reality lies in some other dimension, not only outside of time and space relationships as we know them, but also outside all that they contain of unrealised potentialities. Nibbāna can not be described because there is nothing in our mundane experience with which it can be compared, and nothing that can be used to furnish a satisfactory analogy. Yet it is possible to attain it and to experience it while still living in the flesh, and in this way to gain the unshakable assurance of its reality as a "dhamma" that is independent of all the factors of conditioned existence. That is the state the Buddha achieved in His lifetime, and which He enabled others to attain after Him. He pointed the Way, with the invitation, "Come, and see for yourself" (Ehipassiko).

That Way, the fourth of the Noble Truths of Buddhism, is called the Noble Eightfold Path: Right View, Right Resolution, Right Speech, Right Action, Right Livelihood, Right Endeavour, Right Mindfulness and Right Concentration. For the lay Buddhist, the moral code consists of five simple Precepts: to abstain from taking life, to abstain from taking what is not one's own by right, to abstain from sexual misconduct, to abstain from untruthfulness and to abstain from intoxicating drinks and drugs. In these five voluntarily undertaken vows the Buddhist layman establishes himself in basic morality, the everyday purification of thought, speech and conduct. On the Uposatha, or Fast Days, he

takes upon himself three or five additional Precepts of a more ascetic character, including absolute chastity, making eight or ten Precepts for these regular observances. The Buddha did not enjoin severe asceticism, but only that which is necessary to free oneself from inordinate attachments; a simple, wholesome life is the Buddhist ideal, and the practice of generosity and the cultivation of universal benevolence are the cardinal virtues of His Teaching. For the Buddhist monk, however, there are 227 rules of conduct which are very precisely laid down in the Vinaya, or monastic discipline.

But ethical principles and discipline, whether for the monk or layman, are only the beginning of the Buddhist way of life. Their purpose is to make the way clear for spiritual progress through mental concentration which, in Buddhism, is a very exact psychological science. It is called "Bhāvanā" or Mental Development, and is of two kinds: "Samatha-bhāvanā", the cultivation of mental tranquility, evenness and equilibrium, and "Vipassanā-bhāvanā", which is aimed at direct insight into the true nature of reality. In the first category, the development of a mind of boundless universal benevolence towards all beings, which is called "Mettā-bhāvanā", is of primary importance. When the Buddhist prepares for meditation he first purifies his mind by generating thoughts of love and compassion for all living beings without any exception, near and far, big and small, visible and invisible, and he directs these thoughts to all quarters of the universe. He does so with Compassion and with Altruism (joy in attainments and advantages gained by others) and then with Equanimity. These are performed with discursive thoughts and then with higher states of intellection. This practice gives calm and tranquillity and a more alert and poised mind and helps towards higher practice of Vipassanā.

Buddhist Meditation consists in developing the power of concentrating the mind to what is called "one-pointedness" by the exclusion of all extraneous objects or related concepts. The techniques used to this end include the practice of concentrating attention on the ingoing and outgoing breath, and the development of mindfulness fixed on any of the bodily actions such as the movements of the feet in walking. In this, the object of attention is stripped of all adventitious mental associations; the arm that is lifted ceases to be "my arm", the body that is standing, sitting or lying is no longer "my body". It is just the object of an impersonal contemplation, the instrument of movements and attitudes. By this means the mind is tamed, brought under complete control and disassociated from all false interpretations and the passions they engender. The mind, in fact, becomes de-personalised; it contemplates the physical and mental sensations as it were from the outside, detached and uninvolved. It is only when this process of mental de-personalisation is completed that the mind becomes capable of perceiving the reality that lies beyond the ever-changing forms. It then becomes a keen instrument, tempered to razor-edge sharpness, with which to cut through the bonds of ignorance. To put the case in another way, the mind, which up to that point had been constructing the moment-to-moment continuum of its illusory con-

ceptions of selfhood, all at once breaks the sequence of that activity, is no longer tied to it, and at once enters into a fresh realm of knowledge. When this happens, the chain of cause and effect, which is linked by the emotional and intellectual reactions, is broken; there is then no more Kamma rooted in desire, and so no further projection into the future of Samsāra. The incessant round of births and deaths comes to an end; in the Buddhist phrase, the fire of the passions is extinguished, and so Nibbāna is attained. One who has accomplished that is called an Arahat.

I should not conclude this short account of Buddhism without mentioning the two complementary ideals—the Arahatta ideal and the Bodhisatta ideal. In all sects (and where I mention "sects" in Buddhism I should point out that they are mostly complementary and not at all "warring sects") there are those who lay stress on the former, as do most, though not all, in my own country, Burma. They follow the teaching of the Buddha that it is not possible for one himself sunk into mud to pull another out of the mud, but that it is quite possible for one himself on firm ground to pull another person out of the mud. In all sects also there are those, including some of our leading citizens in Burma, who follow the Bodhisatta ideal. A Bodhisatta is a being who dedicates himself to becoming a fully Enlightened Buddha, and for this purpose renounces or postpones the attainment of Nibbāna for himself for many aeons, during which time in successive births he works for the benefit of all other living beings. In this doctrine the ideal of compassion and of service to others reaches its highest level. It has produced a rich and noble literature embodying all that is most sublime and inspiring in human thought. A Buddhist finds no difficulty in identifying many of the great teachers of other religions with those great personalities who exemplify the virtues of the self-renouncing Bodhisatta. Whosoever teaches truths that are good and enduring, who sacrifices himself for mankind and who asserts the divine potentialities of man in absolute unselfishness and love, partakes of the spirit of the Bodhisatta. A Bodhisatta is not yet fully enlightened, so he does not necessarily exhibit all the characteristics of the highest perfection, but within him there is above all else the spirit of mercy, loving-kindness and self-denial. His love encompasses all beings without distinction, and he is ready to suffer every kind of martyrdom for their benefit. He is a teacher and a guide, a loving father and the servant of all. Such was Gotama Buddha through many lives before His final Enlightenment, and it is He who provides the great pattern for this ideal.

From what has already been said, certain aspects of Buddhism, as it moulds and colours the life and thought of the Buddhist peoples, must by now be clear. In the first place, Buddhism inculcates self-reliance rather than dependence upon the aid of supernatural powers. It therefore tends to promote an individualistic outlook which is characteristic of Buddhists, both in their personal relationships and their national life. The rejection of all forms of authoritarianism stems from the Buddha's insistence upon freedom of will and choice, under what is nothing more than an enlightened

spiritual guidance. In Buddhist society no individual is encouraged to impose his will on others; the ideal for which he must strive is to perfect his own control over his desires and impulses. In doctrine, *ex cathedra* pronouncements by religious leaders are unknown, for the sole authority is the text of the Tipiṭaka.

Buddhism requires that the freedom of the individual to determine his own destiny and to choose the kind of life he lives must never be subordinated to group interests which seek to mould him to a standardised pattern and so deprive him of the initiative necessary for his spiritual development. For this reason the Buddha opposed caste distinctions, seeing in them an attempt to confine people in a rigid frame-work that would stultify their growth and prevent the full realisation of their potentialities. Buddhism is democratic, but makes no attempt to achieve a classless society, considering this to be an impossible condition on account of the inherent inequalities between one man and another as the result of personal Kamma; but it classifies men according to their character and natural abilities. It is thus the antithesis of the totalitarian concept in which the individual has only a group-existence subordinate to the needs of the State. The State and its laws exist for the individual, not the individual for the State. They are merely the instruments by which men are enabled to live together in just and liberal relationships with the greatest amount of freedom consistent with a disciplined society. The problem of the exploitation of man by man is solved in Buddhism by the absolute condemnation of all forms of greed; of greed for possession, for power and for the pleasures of the senses. The worker is expected to give of his best to his employer, and the employer's duty to the worker is to compensate him generously and give him such care and protection as he would extend to his own children. The sick and needy are to be helped, which in the light of Buddhism is help not only to the recipient but to the donor as well, for the law of Kamma makes a reality of the truth taught in Ecclesiastes: "Cast thy bread upon the waters: for thou shalt find it after many days". A Buddhist lives knowing that when he dies the only treasure he will be able to take with him into his next birth is the treasure he has given away. This is the only true and lasting source of worldly happiness.

Buddhism teaches us not to envy or hate the rich because of their wealth, and not to despise the poor; they are what they are because of their previous deeds, and their destiny can be changed, for better or worse, by their actions in this present life. Buddhism therefore offers us the blueprint of an ideal society; not an unrealistic Utopia that disregards the obvious facts of human nature, but a practicable and attainable scheme for human improvement. If there is any meaning in the phrase "enlightened self-interest" it is to be found in this concept of each individual doing good for others and for himself at the same time. It may seem paradoxical that self-interest should ultimately lead to the realisation that there is no reality in Self; yet such is the case when the highest form of self-interest is seen to be the denial of self for the welfare of others. By the conscious cultivation of compassion and benevolence, the

Buddhist gradually weakens the bonds of self until he reaches the stage at which they, and the illusion of selfhood, no longer exist.

To view the whole of humanity in terms of rebirth and Kamma must necessarily give a feeling of kinship and universal brotherhood. When a Buddhist thinks of the round of rebirths in Samsāra, extending infinitely backwards in time and stretching into an immeasurable future, he realises that he has lived in many parts of the world, as a member of many different races. He may at present be a Burman but in his past life he may have been a European, a white or coloured American or an African tribesman. He cannot therefore feel that there is any real distinction in being what he now is, and ideas of superiority or inferiority are equally out of place. He has brought with him into the world certain individual characteristics of mind, certain aptitudes and certain disabilities which are the results of past thinking and acting, and it is these, not his racial or notional background, that are his real inheritance. He may congratulate himself on having earned his rebirth in a land of advanced culture, and be thankful for his past achievements that have caused him to be born where the Buddha Dhamma is taught and practised, but he cannot harbour the delusion that he has been specially singled out for these favours. They are there for everybody: prizes in the school of life that each may strive for and obtain. He cannot rest upon his laurels, but must either go forward or backward in the scale of spiritual evolution; and if he chooses to interpret this as free competition, it is still competition without rivalry, for victory to oneself does not mean the defeat of someone else. On the contrary, every 'personal spiritual victory is one that should and can be shared with all. The Buddhist finds no difficulty in conceiving himself as a citizen of the world, a member of the great brotherhood of mankind. He acknowledges his kinship with all that breathes, lives and hopes.

Faith in spiritual values is part of the logic of Buddhism. The universe is governed by a moral principle which is self-existent in its causal laws and so forms part of its essential mechanism. It is by living in the knowledge of those laws and in obedience to them that man reaches his highest fulfilment. They are not man-made laws, subject to variations according to time, place and circumstance, but universal principles which operate so long as life exists, and whether we are aware of them or not. To say that we cannot alter or escape them is superfluous; by scientific means one may resist the law of gravity for a time, but it must prevail in the end because it is a principle inherent in the structure of the physical universe. So it is with the moral law of causality. The urgent problems that confront the world today can only be solved by applying these moral and spiritual laws. But to do that we must first of all have understanding of them. It is not enough to invent rules to fit our circumstances and justify our actions, yet this is in effect what men have been doing from time immemorial. We must approach the great mystery of life in a spirit of reverential enquiry, choosing the best guides and seeking to establish to our own satisfaction the truth behind their greatness. Only in this way can we

confirm the promptings of instinctive virtue and arrive at conviction.

Religion for the man of today must be supported by reason; it must be in conformity with what we know to be facts; and where it goes beyond mere facts it must have sufficient logical probability to invite our investigation on higher levels. If we assume too much we risk being in the realms of imagination; if too little, we wilfully restrict ourselves to a materialistic level from which it is difficult to rise. There must be a just balance between credulity and scepticism, in order that faith may be founded on reason. In Buddhism we start with only one assumption—that there is a moral principle in life. It is a sound assumption because everything we observe confirms it. From that primary assumption everything else follows logically and we are able to discern the general pattern from the portions of it that are known to us. Everywhere we see natural effects springing from natural causes; everything changes, yet the continuity of cause and effect survives the temporary forms to which it gives birth. It is the one constant element in an ever-changing universe. Matter is energy —energy involved in a perpetual process of transformation. As our knowledge of the physical universe expands we find the same law of causal continuity prevailing throughout. Hence it is reasonable to conclude that the animating life-principle must belong to the same order of things. Any hypothesis beyond this is an unnecessary elaboration at this stage; it does not help us at all to assume the existence of an enduring soul when there is no evidence whatever for such an entity. The energy of Kamma which forms the life-continuum can only produce evil if it is used for evil and good if it is used for good. The energy itself is neutral; it is the manner in which it is directed by volitional action that produces the moral resultants. This energy can never expend itself automatically because it is continually being renewed by the generator, craving. Fresh impulses are continually being projected to sustain and carry it forward. All our mental activities motivated by desire are perpetually renewing the current. If it is to be brought to an end it must be by a conscious effort of will, a deliberate stopping of the craving impulses. Buddhism teaches that Lobha, Dosa and Moha—Greed, Hatred and Delusion—must be neutralised by Alobha, Adosa and Amoha; Benevolence, Altruism and Enlightenment. When this is achieved the current is cut off and there is no more rebirth. Nibbāna is attained.

The materialism and scepticism that are rife in the world today have their roots in the scientific attitude. Scientific facts they say can be proved; but for the most part religious doctrines cannot. They rest upon the willingness to believe, or the deliberate suspension of unbelief, in the faithful. In the face of scientific knowledge people are finding it more and more difficult to maintain this willingness to believe; part of their mind tells them that there is a moral and spiritual purpose in life, but they cannot reconcile any of the accepted beliefs concerning it to their knowledge and experience. Theist Religion tells them that there is a Supreme Being who regulates the universe and that there is an immortal soul and a life after death; but there is no actual proof of these

assumptions. On the contrary, the great mass of scientific evidence seems to point the other way, to a purely mechanistic explanation of life. This fact we cannot ignore when we try to assess the place of religion in modern thought. Buddhism answers the challenge by asserting that spiritual truth *can* be proved; that it is open for every man to discover and confirm for himself. The Buddha said that it is natural to doubt, until complete confirmation is obtained through personal experience. One of the distinguishing characteristics of the Buddha Dhamma is that it is "Ehipassiko"—that which invites everyone to come and see for himself. The way to do this is by means of the Buddhist system of meditation, a technique of mental development taught by the Buddha Himself and expounded in great detail in the Buddhist texts and commentaries. Its object is to break through the evils of ignorance and delusion which hide the truth from our sight, and thereby to liberate the mind. One who has attained even the first stage of this development receives absolute certainty as to the truth of the Doctrine. For him it is proved, as a scientific theory is proved, by successful practical experiment. He sees the truth, not "through a glass darkly", but "face to face". When he attains the fourth stage of purification he is completely liberated and enlightened and he can speak of the Dhamma as one who is actually living and experiencing it. His faith becomes knowledge; and Nibbāna, the state of final liberation from all sorrow, is for him the only reality.

The goal of Buddhism is very high, nothing less than absolute perfection; but there are stages of attainment on the way, and it is with these that the ordinary man is more immediately concerned. The ordinary man will ask: "What will Buddhist Meditation do for me or do to me?". The answer is given by the many who, without attaining to the highest path of Arahatship, have yet benefitted in an access of mental alertness and spiritual awareness in the wider sphere. Our manifold problems of worldly life, our social problems and problems of international relations, clamour for our attention with an urgency greater than ever before. If we do not succeed in resolving them the consequences threaten to be disastrous to civilisation, if not to humanity itself. When we look back on history we cannot say that religion—any religion—has ever for any long period, succeeded in preventing war; but the fault lies in human nature rather than in religion. The desire for self-preservation, if necessary at the cost of others, is, in all but the most exceptional people, stronger than the appeal religion makes to the nobler side of their nature. The remedy for this can only lie in a form of religion which carries the fullest conviction; one that is impregnable against the cold blast of scientific knowledge and is philosophically comprehensive enough to include all the elements of human experience. It is only a religion of this kind which can so dominate the minds of men as to make them follow the path of virtue fearlessly, knowing that in the end right will triumph, and that there is a spiritual goal that makes their sufferings in this world bearable. Secure in this conviction, men will strive and live nobly, and the highest standards of today will become the average standards of the future. Despite all the anti-reli-

gious trends of the present day there is a growing desire on the part of great numbers of people to embrace religion. They are seeking a solid basis for faith. This is the most encouraging feature of our times, the one that offers the greatest hope for the future of mankind.

The sponsors of this Conference, and the delegates who have attended it, have in their grasp a unique opportunity for promoting spiritual values all over the world. It is my earnest wish that their labours may be richly rewarded and that we may live to see a great moral and spiritual regeneration of mankind. May the Triple Gem of the Buddha, the Dhamma and the Sangha shed light and tranquillity on all present here. May they and all beings be happy, and may peace prevail in the world.

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TWELVE QUESTIONS

By a lady from the West.

(with replies by U OHN GHINE)

The lady had read a good deal of Buddhism, mainly by Western writers, and had lived in neighbouring countries for some periods and came to Burma for a comparatively short stay. Here she enquired as to the method of Buddhist Insight-Meditation (*Vipassanābhāvanā*) and her questions followed.

Some of these questions are, unconsciously I presume, what are popularly known as 'loaded questions' but I have tried to answer them all as there are many in the West to whom such questions, or some of them, will occur.

THE QUESTIONS:

(1) Is it not possible to achieve Nibbāna without practising this type of *bhāvanā*?

(2) How can this type of *bhāvanā*, where concentration is on bodily actions in slow motion, and involuntary processes like breathing, be very helpful in solving the day to day problems that life presents and in day to day living?

(3) What concrete results of social value, if any, can be obtained by the practice of this *bhāvanā?* or

(4) Is this practice merely done in the hope of escaping from the various Buddhist hells?

(5) Merely escaping from any hell is a very poor motivation for good living or any kind of practice, don't you think? In this life I merely want to lessen as much suffering as possible for self and fellow men. Is this also a Buddhist practice?

(6) If this kind of concentration leads to knowledge why is the life of the masses in 'Buddhist' lands often worse than the dogs in 'Christian' lands. Should not true knowledge produce better living and equality of economic status?

(7) Instead of concentrating on abstraction via concrete action-forms is it not possible for us to concentrate more profitably on the four-fold struggle annunciated by the Buddha, *i.e.* the struggle to preserve all the good that is, and help new good to arise; the struggle to rid life of known evil, and prevent new forms arising?

(8) What about concentrating on the simple and very definite practice for wholesome and happy living given by the Buddha in the *Dhammapada? e.g.* Be as the bee that in taking honey does not dispoil but serves a fundamental need of the flower, besides producing honey for self and others.

(9) Why are the very practical and desparately needed precepts of the *Dhammapada* so seldom even mentioned by modern Buddhists?

(10) If life is lived in accordance with the teachings of the *Dhammapada* will there be any need to fear the hell, however fearful it may be?

(11) I prefer to concentrate on the actual teachings of the Buddha as expressed in the practical *Dhammapada*, can I do this here?

(12) Is there any monk or layman or laywoman or nun willing and able to expound *Dhammapada* to me, more fully than is possible by myself?

ANSWERS TO THE QUESTIONS

The answers are not given "as one having authority" but merely by a devout layman who hopes that he can see the very sincere motivation behind the questions and, from a little knowledge of the Scriptures, and a little knowledge of the "way of thought" of the questioner, hopes also that the answers will be found not altogether unsatisfactory.

Question 1. asks: "Is it not possible to achieve *Nibbāna* without practising this type of *bhāvanā*?" and it is *Vipassanābhāvanā*, cursorily investigated by the questioner, that is referred to. The answer is, on the authority of the Buddha Himself, very certainly in

the negative. In the special *Sutta* on the practice, the *Satipaṭṭhāna Sutta* of the *Majjhima Nikāya* and its longer form as the *Mahāsatipaṭṭhāna* of the *Dīgha Nikāya*, it is referred to as "*ekayano*", the only way.

In the great chapter of the *Saṁyutta Nikāya*,* the Buddha explains to a certain Brahmin that the neglect of this practice will, after the Passing Away of the Buddha, be a cause of the decay of the Teaching while its practice will be a cause for the long persistence of the Teaching.

In verse 293 of the *Dhammapada*, we read:

> Yesan ca susamāraddhā
> niccam kāyagatā sati,
> akiccam te na sevanti,
> kicce sataccakārino,
> satānam sampajānānam
> attham gacchanti āsavā.

Those who always earnestly practise the meditation of the nature of the body, who follow not after what ought not to be done, who pursue perseveringly what ought to be done,— of these, the mindful and recollected, defilements come to an end.

In many other, indeed in most other, Texts we find the same insistence on this keystone of the Buddhadhamma.

In questions 8,9 and 10 the questioner seems to think that the *Dhammapada*, teaching is one thing and Meditation another. She asks *inter alia*: "Why are the very practical and desperately needed precepts of the *Dhammapada* so seldom even mentioned by modern Buddhists?" She evidently does not mean the majority of Buddhists living to-day in Burma and neighbouring countries where the *Dhammapada* is read, studied and, in many cases, practised.

The whole tone of the *Dhammapada* is given by the first two stanzas:

1. Manopubbangamā dhammā,
manosetthā manomayā;
manasā ce paduṭṭhena
bhāsati vā karoti vā,
tato nam dukkham anveti
cakkam va vahato padam.

All mental states have mind as their forerunner, mind is their chief, and they are mind-made. If, with an impure mind, one speaks or acts, then suffering follows one even as the wheel, the hoof of the ox.

2. Manopubbangamā dhammā,
manosetthā manomayā;
manasā ce pasannena
bhāsati vā karoti vā,
tato nam sukham anveti
chāyā va anapāyini.

Mind is the forerunner of all mental states; mind is their chief, and they are mind-made. If, with a pure mind, one speaks or acts, happiness follows him close like his never departing shadow.

Meditation is strongly advised also in stanzas Nos. 23, 27, 35, 110, 111, 181, 282, 299, 301, 326, 362, 371, 372 and 386. and implied in most others.

In question No. 11 the lady asks whether she can in Burma, concentrate on the "Actual Teachings of the Buddha as expressed in the practical *Dhammapada*". This is rather awkwardly phrased as it would tend to give the impression that she does not regard the other Teachings of the Buddha or even the Teaching of Meditation given in a very considerable number of the stanzas of the *Dhammapada*, as "the actual practical Teaching". Of course she would not have this idea and it is just mentioned as there may be some who would misread the question as phrased. From the above it will be quite clear that the Teaching of Meditation was given as an eminently practical teaching, which indeed it is, and that *vipassanābhāvanā* is an integral part of the Teachings of the Buddha and, of course, of the *Dhammapada*.

If the lady means could she, as a devout laywoman, follow the moral Teachings of the Buddha without necessarily practising *vipassanābhāvanā*, the answer is in the affirmative. The majority of the people in Burma follow these moral Teachings, to a greater or lesser degree, without attempting to practise Meditation.

Question 12 asks whether anyone in Burma is able and willing to expound the *Dammapada* more fully than is possible for herself alone. Yes, the Union Buddha Sāsana Council can find people able and willing to do this. There are many thousands.

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* Saṁyutta Nikāya, Mahāvagga saṁyutta, (3) satipaṭṭhāna saṁyutta, (3) Silatthiti vagga, (5) Aññatarabrāhmaṇa Sutta pg. 151. 6th Synod Edition.

Question 6 asks: "If this kind of concentration leads to true knowledge, why is the life of the masses in "Buddhist" lands often worse than the dogs in "Christian" lands ? Should not true knowledge produce better living and equality of economic status ? "

Almost any answer, short of an exhaustive survey in several volumes, would be an over-simplification. However, some thoughts on this might help to clarify the ideas. Firstly if the majority of people in "Christian" lands (It is the lady who puts the words above in the verbal quarantine of inverted commas) were really Christian,

> ("Go and sell that thou hast, and give to the poor,
> and thou shalt have treasure in heaven"*
> "Consider the lilies of the field, how they grow;
> They toil not, neither do they spin:
> And yet I say unto you,
> That even Solomon in all his glory
> Was not arrayed like one of these"**)

then there might exist the possibility of certain non-Christians exploiting them and their lives would be much less "satisfactory" in material things than the lives of Asians.

Asia generally took "the long view" and saw the array, the awful array, of millions of lives whirling round in the vortex of infinite time, and sought a way out, and in some Asian countries still seeks a way out.

The Buddha showed that way out but few are brave enough to take it. The West concentrated on one life and gained more material "know-how" which enabled it to make bigger and better weapons with which to subjugate Asia, temporarily, first militarily and then economically.

Before changing the orientation of mind, before even discussing "which is right", take time off to see whether the West is satisfied now that it has gone far enough along that path to produce a weapon capable of wiping out all its "civilisation".

Since the suicidal impulse exists in nations as well as in individuals, we cannot comfort ourselves with the thought "they won't dare to use it". Already they are working on far more appalling weapons than the frightening "H-bomb".

The questioner's orientation is that of "one life". The Buddha did not teach one life and then a hereafter, nor one life and then annihilation. He taught the background of millions of lives, any one of which, especially in the human world, is like a flash of summer lightning in duration compared with the whole horrible phantasmagoria (one, unfortunately, we must live through and that is real enough in pain-production) of life after life after life after life running through aeons and aeons of time.

This does not at all mean that we should not concentrate at all on the present life, which is real enough to us. We can and should, always remembering that unless we first "get wisdom" we are like drowning men clutching each other in order to "save" each other or to "help" each other and thereby perishing the more surely and dragging others down, since much of our effort "to help and to save" ends in hindering ourselves and those we would help and save. There is an old and hard saying that "The wise men of the world spend most of their time undoing the harm done by the good men "and in the *Sallekhasutta* of the *Maj-jhima Nikāya**** the Buddha exhorted Cunda. "this situation does not occur, Cunda, when one sunk into mud will by himself pull out another who is sunk into mud. But this situation occurs, Cunda, when one not sunk into mud will by himself pull out another who is sunk into mud. This situation does not occur, Cunda, when one who is not tamed, not trained, not utterly quenched, will by himself tame, train, make another utterly quenched ... These Cunda, are the roots of trees, these are empty places. Meditate, Cunda; do not be slothful; be not remorseful later. This is our instruction to you".

We can now come to the other questions.

In question 4 and 5, the lady asks whether the "Practice" is followed merely in order to escape from hells and if this is not a very poor motivation. No, the Practice is by no means motivated by this "merely", though that motivation can by no means be termed "a poor one". "Merely" to leave a burning house is surely a wise thing to do: in addition to warn others and, in so far as one can, to guide others out, is a good thing to do.

Those who have come to the human world through various hells have not always learned

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* Matthew XIX; 21.
** Matthew VI; 28 and 29.
*** Majjhima Nikāya, Mūlapaṇṇāsa Mūlapariyāyavagga. Sallekha Sutta. P5. 56: 6th Syn: Edition.

all of their lessons and often bring hellish thoughts with them, to the detriment of others. (There is, of course, no "person with thoughts" but rather a continuum). One who has "escaped from the hell worlds" has thereby gained in Compassion, gained in Insight, gained in the wish and the CAPACITY to help others, and lessened his Anger, Lust and Greed by this practice of *vipassanābhāvanā* even before he has reached the high stage of the *Arahat*. The lady has the very laudable wish "to lessen the suffering of others in this life" and asks whether it is a Buddhist practice. As is shown, it very certainly is.

This answers to some extent questions 2,3 and 7. To go a little more fully into these. Just as a burning glass, a magnifying glass, can concentrate the rays of the sun to a point where light and heat are both immensely magnified, so the Practice acts to concentrate the mind and its faculties, to give light on one point which, made, clear illumines all of life, and then to burn out lusts and hatreds and ignorant selfish motives. It is, quite truly, "the only way". The mind struggles and rationalises and goes its own way unless completely controlled. This complete control is the object of the Practice and if this is not achieved the Practice has not been properly grasped and persistence is called for.

"What concrete results of social value?" This for one thing, the greater penetration of intellect and the greater "handiness" with social problems. That is how and why the process is certainly "very helpful in solving the day to day problems that life presents in day to day living"; and that is the beginning only.

"The struggle to preserve all that is good and help new good arise" is possible only through the practice of *vipāssanā;* perhaps it would be truer to say, is possible only efficiently and with certainty of success heough this Practice.

To sum up: stanza 75 of the *Dhammapada* tells us that the path that leads to worldly gain is one, and the path that leads to *Nibbāna* is another; and read with the stanzas above quoted, it will be seen that this is so whether one's action is motivated by gain for oneself or for others. And stanza 282 tells us: "Indeed, from Meditation does wisdom spring; without Meditation, wisdom wanes ....."

Concentration of mind, heightened perception, keener intellect and lessening of greed are results of the Practice, as well as greater tranquillity.

Only with these, can one really do good in the world.

APPENDIX TO 'ANSWERS TO TWELVE QUESTIONS'

There are several thoughts and facts that should be mentioned but which are better placed in an appendix for those who have the time to consider the matter a little more deeply. First it should be mentioned that the assertion that "the life of the masses in 'Buddhist' lands is often worse than the dogs' in 'Christian' lands" is one made on an emotional base and is a generality and therefore not strictly factual. From a Buddhist point of view, it is particularly untrue. While in materially advanced Western countries, there are those with a great deal of money who pet and pamper certain dogs so that those dogs, with enough of food and medicine and shelter may well at times be envied by some of the men and women in those same countries, who have to work hard for their food and shelter, often with a sense of insecurity which the animals have not; nevertheless there is the possiblity of the hardships of those in the human world being turned to good account in the way those hardships are met. The poorest man in the poorest country in the world always has the possibility of using his human faculties to rise above the world. He has at least a modicum of intelligence and using this, to follow the Noble Eightfold Path, he can rise to the highest peak of intelligence and beyond it to *Nibbāna*.

It should be pointed out that the *Sāsana*, the Teaching, of the Buddha, falls naturally into three parts:—

1. *Pariyatti*—Study of the Teaching.
2. *Patipatti*—Practice of the Teaching.
3. *Pativedha*—Realisation of the Truth.

While *Pativedha* is the peak and the 'jumping-off place' to reach beyond the mundane, *Patipatti* also consists of:—

1. *Sīla*—Morality.
2. *Samādhi*—Concentration.
3. *Paññā*—Wisdom.

The whole Teaching is based on Emancipation. 'Just as' exhorted the Buddha 'the great ocean, wherever one contacts it, has but one taste, the taste of salt, so my Teaching has, wherever one contacts it, but one taste, the taste of Emancipation' (*Aṅguttara Nikāya Aṭṭhaka Nipāta Pahārāda Sutta*).*

The goal of all Buddhists is the attainment of *Magga Phala*. (the Paths and their Fruitions,) and *Nibbāna*. These cannot be attained without the practice of *Vipassanā*.

This is set out in many places in the texts and we may quote here some further stanzas from the *Dhammapada*.

276. *Tumhehi kiccaṁ ātappaṁ;*
akkhātāro Tathāgatā.
Patipannā pamokkhanti
Jhāyino Mārabandhanā.

You yourselves should make an effort; the Buddhas are only teachers. Those who are virtuous and practise Meditation escape from the bonds of *Māra*.

277. *Sabbe saṅkhārā aniccā ti*
yadā paññāya passati,
atha nibbindati dukkhe;
esa maggo visuddhiyā.

'All compounded things are transient', when one sees this with wisdom, then one becomes disgusted with the painful. This is the Path to Purity.

278. *Sabbe saṅkhārā dukkhā ti*
yadā paññāya passati,
atha nibbindati dukkhe
esa maggo visuddhiyā.

'All compounded things are fraught with pain' when in wisdom one sees this, then he is disgusted with the painful. This is the Path to Purity.

279. *Sabbe dhammā anattā ti,*
yadā paññāya passati,
atha nibbindati dukkhe;
esa maggo visuddhiyā.

'All things whatsoever are unsubstantial' when in wisdom one see this, then he is disgusted with the painful. This is the Path to Purity.'

We may also quote in full a short Sermon of the Buddha that is most relevant.

Khuddaka Nikāya Paṭisambhidāmagga

(3) Paññāvagga, (9) Vipassanā Kathā. Discourse on Vipassanā**

Thus I have heard. On one occasion the Buddha was residing at Sāvatthi in the Jetavana monastery of Anāṭhapiṇḍika. There the Buddha addressed the monks and the monks replied 'Revered Sir'. The Buddha said to them:

1. *ANICCA*

(*a*) (i) 'O monks, there is no possibility (cause or reason) indeed that a monk who regards any causally-conditioned phenomenon as permanent (*nicca*) will be replete with *Vipassanā Ñāna* (*Anulomika Khanti*) (Insight wisdom).

(ii) There is no possibility (cause or reason) that he who is not replete with *Vipassanā Ñāna* will enter the path of Assurance (*Sammattaniyama*).

(iii) There is no possibility (cause or reason) that he who has not entered the Path of Assurance will realise the fruition of *Sotāpattṭ*, *Sakadāgāmi*, *Anāgāmi* and *Arahatta*.

(*b*) (i) O monks, there is indeed the possibility (cause or reason) that a monk who realises that all causally-conditioned phenomena are impermanent (*anicca*) will be replete with *Vipassanā Ñāna*.

(ii) O, monks, there is indeed the possibility (cause or reason that he who is replete with such *Ñāna* will enter the Path of Assurance.

(iii) O monks, there is indeed the possibility (cause or reason) that he who enters the Path of Assurance will realise the fruition of *Sotāpatti*, *Sakadāgāmi*, *Anāgāmi* and *Arahatta*.

2. *DUKKHA*.

(*a*) (i) O monks, there is no possibility (cause or reason) that a monk who considers any causally-conditioned phenomenon as 'Happiness' (*Sukha*) will be replete with *Vipassanā Ñāna*.

(ii) There is no possibility (cause or reason) that he who is not replete with *Vipassanā Ñāna* will enter the Path of Assurance.

(iii) There is no possibility that he who has not entered the Path of Assurance will realise the fruition of *Sotāpatti*, *Sakadāgāmi*, *Anāgāmi* and *Arahatta*.

(*b*). (1). O monks, there is indeed the possibility (cause or reason) that a monk

* Vol III. 6th Syn. Edition. pg 40.

** 6th syn. Edition. p. 409, 411.

who realises all causally-conditioned phenomena as suffering (*Dukkha*) will be replete with *Vipassanā Ñāna.*

(ii) O monks, there is indeed the possibility (cause or reason) that he who is replete with such *Ñāna* will enter the Path of Assurance.

(iii) O monks, there is indeed the possibility that he who enters the Path of Assurance will realise the fruition of *Sotāpatti, Sakadāgāmi, Anāgāmi* and *Arahatta.*

3. *ANATTA*

(*a*) (i). O monks, there is no possibility (cause or reason) that a monk who considers any phenomenon to be 'self' (*Attā*) will be replete with *Vipassanā Ñāna.*

(ii) O monks, there is no possibility (cause or reason) that he who is not replete with *Vipassanā Ñāna* will enter the Path of Assurance.

(iii) O monks, there is no possibility (cause or reason) that he who has not entered the Path of Assurance will realise the fruition of *Sotāpatti, Sakadāgāmi Anāgāmi* and *Arahatta.*

(*b*) (1) O monks, there is indeed the possibility (cause or reason) that a monk who realises all phenomena to be 'not self' (*Anattā*) will be replete with *Vipassanā Ñāna.*

(ii). O monks, there is indeed the possibility (cause or reason) that he who is replete with such *Ñāna* will enter the Path of Assurance.

(iii) O monks, there is indeed the possibility (cause or reason) that he who enters the Path of Assurance will realise the fruition of *Sotāpatti, Sakadāgāmi, Anāgāmi* and *Arahatta.*

4. *NIBBĀNA*

(*a*) (1). O monks, there is no possibility (cause or reason) that a monk who regards *Nibbāna* as 'suffering' will be replete with *Vipassanā Ñāna.*

(ii) There is no possibility (cause or reason) that he who is not replete with such *Ñāna* will enter the Path of Assurance.

(iii) There is no possibility (cause or reason) that he who has not entered the Path of Assurance will realise the fruition of *Sotāpatti, Sakadāgāmi, Anāgāmi* and *Arahatta.*

(*d*) (1). O monks, there is indeed the possibility (cause or reason) that a monk who realises *Nibbāna* as happiness (*Sukha*) will be replete with *Vipassanā Ñāna.*

(ii) O monks, there is indeed the possibility (cause or reasaon) that he who is replete with such *Ñāna* will enter the Path of Assurance.

(iii) O monks, there is indeed the possibility (cause or reason) that he who enters the Path of Assurance will realise the fruition of *Sotāpaṭṭi. Sakadāgāmi. Anāgāmi* and *Arahatta.*

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AṄGUTTARA NIKĀYA, TIKA-NIPĀTA DUTIYAPAṆṆĀSAKA, BRAHMAṆA VAGGA, NIBBUTA SUTTA *

" Discourse on Nibbāna"

Now, the brahmin Jāṇussoni approached to where the Buddha was. Having approached, he paid respects, sat at one side and asked the Buddha:

"O Gotama, it is said, '*Nibbāna* can be visualised by oneself; *Nibbāna* can be visualised by oneself?' (1) In what respect, O Gotama, can *Nibbāna* to be visualised by oneself? (2) In what respect can *Nibbāna* be attained simultaneously (with *Magga*)? (3) In what respect does *Nibbāna* invite everyone to come and see it? (4) In what respect can *Nibbāna* be attained by proper practice? (5) In what respect can *Nibbāna* be realised or experienced by the wise?"

'O brahmin, he who takes delight in lust is overcome by lust, and having lost control over his mind plans harm to himself to others and to both. He experiences painful and unpleasant mental feelings. When lust is extinguished he does not plan harm to himself to others or to both. He does not experience painful and unpleasant mental feelings. Thus, O brahmin, is *Nibbāna* visualised by oneself.

O brahmin, he who is defiled by ill-will is afflicted by it, having lost control over his mind he plans harm to himself, to others and to both. He experiences painful and unpleasant mental feelings. When ill-will is extinguished, he does not plan harm to himself to others or to both. He does not experience painful and unpleasant mental feelings. Thus, O brahmin, is *Nibbāna* visualised by oneself.

O brahmin, he who is bewildered with delusion is overcome by it, and having lost control over his mind plans harm to himself to others and to both. He experiences painful and unpleasant mental feelings. When delusion is extinguished, he does not plan harm to himself to others or to both. He does not experience painful and unpleasant mental feelings. Thus, O brahmin, is *Nibbāna* visualised by oneself.

O brahmin, because he enjoys the extinction of lust without any remainder, the extinction of ill-will without any remainder, the extinction of delusion without any remainder, thus O brahmin is *Nibbāna* visualised by himself, can be attained simultaneously (with *Magga*) invites everyone to come and see it, can be realised and experienced by the wise."

Wonderful indeed, O Gotama, delightful indeed, O Gotama. Just as, O Gotama, one should set upright that which is upset, or one should reveal that which is covered, or one should point out the way to one who has gone astray, or should hold a lamp in the darkness with the intention, "those who have eyes may see", in the same way, the Buddha expounds the Dhamma in various ways.

I take refuge in the *Buddha*, in the *Dhamma* and in the *Sangha*. May the Venerable Gotama receive me as a disciple who has taken refuge in the Three Jewels from this day onwards up to the end of my life.

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* Sangāyanā Edition Vol. I. P. 158.

THE APPEAL OF BUDDHISM

In the "Buddhist Forum" of Radio Ceylon on June 1st 1958, four self-converted Buddhists were asked to speak on the subject of "What appeals to me most in Buddhism". The following is the reply given by Anāgārika Sugatananda (Francis Story)

It was many years ago when I became a Buddhist and I was quite young, between 14 and 16, but I remember that it was first of all the two facts of rebirth and *Kamma* which convinced me of the truth of the Dhamma. I say "facts" because even among many non-Buddhists rebirth is now well on the way to being a proven truth, and once it is accepted the reality of *Kamma* must be accepted with it.

In the first place, these two doctrines explain everything in life which is otherwise inexplicable. They explain the seeming injustices with which life abounds, and which no earthly power can remedy. They explain, too, the apparent futility and lack of a satisfactory pattern in the individual human life which, taken as one life out of a measureless eternity is obviously quite pointless, full of unresolved problems and incomplete designs. Take, for instance, a recent and much publicised example of what appears to be a cruel freak of chance—the tragically brief life of a child, Red Skelton's son, whom neither human science nor divine mercy could save. There are, and always have been, countless millions of such cases, besides the untold numbers of blind, deaf and dumb, deformed, mentally deficient and diseased human beings whose pitiful condition is not due to any fault of theirs in this present life, nor to any remediable defect in the organisation of human society.

Materialists may say what they will, but we now know enough of the limitations of science to realise that it will never be able entirely to abolish these evils. At the same time we can no longer derive comfort from religions that science has discredited. While we know that material progress will never succeed in abolishing suffering, it is equally futile to suppose that some special compensation for unmerited misfortune awaits the victims in a future life irrespective of any moral issues that are involved.

The sense of justice, which was very strong in me, demanded a reason for these things and an intelligible purpose behind them. I could not accept the theory that there is a "divine justice" which is different from human concepts of justice, for both the word and the idea can only mean what we take them to mean by human standards. If conditions are not just in the human sense they are not just at all: there cannot be two different meanings to the word. The "justice of God" is an invention of theologians, the last refuge of unreason.

But right at the beginning Buddhism gave me the justice and the purpose which I had been seeking. I found them both in the doctrine of *Kamma* and rebirth. Through them I was at last able to understand the otherwise senseless agglomeration of misery, futility and blind insensate cruelty which forms most of the picture human life presents to a thinking person.

Those who know something about the subject may say, "Yes, but Buddhism is not alone in teaching *Kamma* and rebirth; Hinduism has it also". That is true; but Buddhism is alone in presenting rebirth as a scientific principle. When I say "scientific" I mean that it is a principle which is in accordance with other universal laws which can be understood scientifically and even investigated by scientific methods. The principle of change and serial continuity is one that runs throughout nature; all scientific principles are based on it. In Buddhism it is the principle of "*Anattā*" which lifts the concept of rebirth from the level of primitive animism to one on which it becomes acceptable to the scientifically-trained mind. "*Anattā*" means "non-soul", "non-ego" and "non-self"; it is the denial of any abiding or constant and unchanging element in the life-process. Buddhism does not point to a "soul" that transmigrates; it points to a continuum of cause and effect that is exactly analogous to the processes of physics. The personality of one life is the result of the actions of the preceding current of existences, in precisely the same way that any physical phenomenon at any given moment is the end-result of an

infinite series of events of the same order that have led up to it.

When I came to understand this thoroughly, which I did by pondering the profound doctrine of *Paṭicca-samuppāda* (Dependent Origination), I realised that the Buddhadhamma is a complete revelation of a dynamic cosmic order. Complete scientifically because it accounts not only for human life but for the life of all sentient beings from lowest to highest; and complete morally because it includes all these forms of life in the one moral order. Nothing is left out; nothing unaccounted for in this all-embracing system. If we should find sentient beings on other planets in the remotest of the galactic systems, we should find them subject to the same laws of being as ourselves. They might be physically quite different from any form of life on this earth, their bodies composed of different chemical combinations, and they might be far superior to ourselves or far below us, yet still they must consist of the same Five-*Khandha* aggregates, because these are the basic elements of all sentient existence. They must also come into being as the result of past *Kamma*, and pass away again just as we do. *Anicca*, *Dukkha* and *Anattā* are universal principles; and this being so, the four Noble Truths must also be valid wherever life exists. There is no need for a special creation or a special plan of salvation for the inhabitants of this planet or any other. Buddhism teaches a cosmic law that obtains everywhere; hence the same moral law of spiritual evolution must prevail everywhere. Cosmic law and moral order in Buddhism are related to one another as they are not in any other religious system.

Another fact which struck me forcibly right at the beginning is that Buddhism does not condemn anybody to eternal hell just because he happens not to be a Buddhist. If a being goes to the regions of torment after death it is because his bad deeds have sent him there, not because he happens to believe in the wrong set of dogmas. The idea that anyone should be eternally damned simply because he does not go to a certain church and subscribe to its particular creed is repugnant to every right-thinking person. Moral retribution is a necessity, but this vicious doctrine of damnation for not believing in a certain god and the particular myths surrounding him has nothing whatever to do with ethical principles. It is itself supremely immoral. It has probably been the cause of more harm in the world than any other single factor in history.

Furthermore, Buddhism does not postulate eternal punishment for temporal sins; that is, for misdeeds committed within the limiting framework of time. The Dhamma teaches that whatever suffering a man may bring upon himself is commensurate with the gravity of the evil action—neither more nor less. He may suffer through several lives because of some very heavy *Akusala Kamma* (evil action), but sometime that suffering must come to an end when the evil that has been generated has spent itself. The atrocious idea that a being may be made to suffer throughout eternity for the sins committed in one short lifetime does not exist in Buddhism. Neither does the equally unjust doctrine that he may wash out all his sins by formal acts of contrition or by faith in some one particular deity out of all the gods man has invented.

In Buddhism also, there is no personal judge who condemns, but only the working of an impersonal law that is like the law of gravitation. And this point is supremely important, because any judge in the act of judging would have to outrage either justice or mercy. He could not satisfy the demands of both at the same time. If he were inexorably just he could not be called merciful: if he were merciful to sinners he could not be absolutely just. The two qualities are utterly incompatible. Buddhism shows that the natural law is just. It is for man to be merciful, and by the cultivation of *Mettā*, *Karuṇā*, *Muditā* and *Upekkhā* to make himself divine.

Lastly, the truth that rebirth and suffering are brought about by Ignorance and Craving conjointly is a conclusion that is fully supported by all we know concerning the life-urge as it works through human and animal psychology and in the processes of biological evolution. It supplies the missing factor which science needs to complete its picture of the evolution of living organisms. The motivating force behind the struggle for existence, for survival and development, is just this force of Craving which the Buddha found to be at the root of *Samsaric* rebirth. Because it is conjoined with Ignorance it is a blind, groping force, yet it is this force which has been responsible for the development of complex organisms from simple beginnings.

It is also the cause of the incessant round of rebirths in which beings alternately rise and fall in the scale of spiritiual evolution.

Realising the nature of this twofold bondage of Ignorance and Craving we are fully justified in the rational faith that, as the Supreme Buddha taught, our ultimate release, the attainment of the eternal, unchanging state of *Nibbāna*, is something that we can reach, by eliminating all the factors of rebirth that are rooted in these two fundamental defects. *Nibbāna*, which the Buddha described as *Asankhata*, the Unconditioned, *Aiāra*, the Ageless, *Dhuva*, the Permanent and *Amata*, the Deathless, is the Reality that lies outside the realms of the conditioned and illusory *Samsara*, and it may be reached only by extinguishing the fires of *Lobha*, *Dosa* and *Moha*.

So we see that *Saddha*, or faith, in Buddhism is firmly based on reason and experience. Ignorance, is blind, but Buddhist faith has its eyes wide open and fixed upon reality. The Dhamma is "*Ehi passiko*" —that which invites all to come and see for themselves. The Buddha was the only religious teacher who invited reasoned, critical analysis of His Doctrine. The proof of its truth—and hence the conclusive proof of the Buddha's Enlightenment as well—is to be found in the Doctrine itself. Like any scientific discovery it can be tested empirically. Everyone can test and verify it for himself, both by reason and by direct insight. The Buddhist is given a charter of intellectual liberty.

These are just a few of the features which appealed to me when I first started studying Buddhism in my quest for truth. There were many others which followed later; they came in due course as my own understanding and practice of the Dhamma made them manifest to me. As one investigates the Dhamma new vistas are constantly opening up before one's vision; new aspects of the truth are continually unfolding and fresh beauties are being disclosed. When so much of moral beauty can be discerned by merely intellectual appreciation of the Dhamma, I leave it to you who are listening to imagine for yourselves the revelations that come with the practice of *Vipassanā* or direct insight. There can be nothing in the entire range of human experience with which it may be compared.

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DUTIES AND RULES OF TRAINING OF A SĀMAṆERA.

There are two degrees of ordination into the 'Noble Order' of Buddhist monks, the *sangha*, that of a *sāmaṇera*, a novice, and that of a *bhikkhu*, one who has been fully ordained.

It is possible for any male person, even in early childhood, to become a *sāmaṇera*, provided he has his parents' consent, is sane, is not suffering from certain physical deformities or diseases and is not bound by obligations to the State (*e. g.* Government Service) or if so can obtain consent, and provided he is accepted by the Order.

Only one who has reached the age of twenty years can receive full ordination, and full ordination requires a preliminary period (which may be a matter of days or may extend to years depending on circumstances) as a *sāmaṇera*.

A *sāmaṇera*, and a *bhikkhu*, can leave the Order at any time as there is no vow of life-long service.

In addition to certain duties and observances a *sāmaṇera* has to observe '75 Rules of Training' which also form part of the 227 Rules undertaken by a *bhikkhu*. These Rules of Training as the name implies are to train the *sāmaṇera* in the discipline and deportment befitting his high vocation and to help him in leading the religious life.

Formula for Sāmaṇera

Any layman who wishes to be initiated as a *sāmaṇera* has first to get permission from has parents or guardians and having approached a *bhikkhu* with the 8 requisites for a *bhikkhu*,* he informs the *bhikkhu* of his desire for initiation. When the Order agrees to initiate him, his head is to be shaved by a *bhikkhu* or a layman.

During this shaving of the head, he meditates on the first five of the constituent parts of the body (in the canonical enumeration) namely hair, body-hair, nails, teeth and skin and reflects "These are mere filth as regards colour, shape, smell and location. These are not I, not mine, not a soul or a being, but are impermanent, a cause of suffering and not self (*anicca*, *dukkha*, *anattā*)."

Having his head shaved and washed, he squats on the ground with palms together and makes request in the following manner:—

"Revered Sir, may you be pleased to take the yellow robe from me and out of compassion for me, initiate me as a novice so that I may be able to overcome all the suffering in the round of rebirths, and attain *Nibbāna*." Then he offers his robe to the *bhikkhu*.

He then recites a formula thrice requesting that his robe be returned.

"Revered Sir, may you be pleased to give me the robe and out of compassion for me, may you initiate me as a novice so that I may be able to overcome all the suffering in the round of rebirths and attain *Nibbāna*.

Revered Sir, I ask for initiation in order to enable me to escape from the troubles of *samsara*. For the second time, Revered Sir, I ask you for initiation. For the third time, Revered Sir, I ask you for initiation."

Then he is given the yellow robe to wear and he takes refuge in three Jewels saying:—

"I take refuge in the Buddha,
I take refuge in the Dhamma,
I take refuge in the Sangha."

For the second and third time also he recites the formula of Refuge. At the end of the third recitation, he becomes a novice. He is received into the Order.

As soon as he becomes a novice he has to ask one of the monks to be his instructor by reciting the formula:—

"Revered Sir, may you become my instructor. For the second time, Revered Sir, may you become my instructor. For the third time also, Revered Sir, may you become my instructor"

His instructor then advises him to behave well in order to inspire respect and to fulfill the three-fold Teaching (*i.e. Pariyatti*, *Paṭipatti* and *Paṭivedha*). The novice promises to act according to his advice.

In order to enable the novice to learn the Texts and practise *Patipatti* the instructor excuses him from performing certain duties

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* 8 requisites for a bhikkhu :—a full set of robes (3 robes)' a girdle, a bowl, a razor, a needle and a filter.

as a disciple. The disciple also requests the instructor to live according to his own wishes and not to burden himself with his personal obligations as a teacher.

Ten Precepts

As a novice, he has to observe ten precepts. They are:—

(1) Abstaining from taking the life of sentient beings.
(2) Abstaining from taking what is not freely given.
(3) Abstaining from sexual misconduct.
(4) Abstaining from telling lies.
(5) Abstaining from partaking of intoxicants.
(6) Abstaining from taking food after midday.
(7) Abstaining from dancing, singing playing music and witnessing show or entertainments.
(8) Abstaining from wearing flowers, using scents and unguents and beautifying with ointments.
(9) Abstaining from using high and large beds.
(10) Abstaining from accepting gold and silver.

Four-fold Reflection.

Besides these ten precepts he has to carry out certain duties as a novice and reflect attentively. This reflection is four-fold.

(1) Reflecting attentively will I wear the robe only for the purpose of protection from cold, heat, from dangers of gadflies, mosquitoes, snakes, from wind and sun, for the purpose of covering the body out of a sense of decency.

(2) Reflecting attentively will I partake of food not for the purpose of playing, not for taking pride in strength, not for the growth of the parts of the body (to have charm) not for beautification, but for support and maintenance of the body, for keeping it unharmed, for enabling the practice of the (*Brahmacariya*) religious life; and thus by taking food, I may dispell the former painful feelings and will not cause new ones to arise There will be for me, support of life; faultlessness and living without discomfort.

(3) Reflecting attentively will I use lodgings in order to protect from cold, heat, danger of gad-flies, mosquitoes, snakes, for the purpose of dispelling the dangers of season and for retirement for meditation.

(4) Reflecting attentively will I use medicines for removing painful feelings that have arisen and the purpose of freedom from illness and disease.

Ten Acts for which A Novice may be Punished.

He should avoid performing ten immoral acts and if he has committed one of them he should be given penance in the form of carrying water and bags of sand, etc.

These ten improper acts for which the penance is imposed are:—

(1) Taking food after midday.
(2) Indulging in dancing, singing, playing music and witnessing shows.
(3) Wearing flower, using scents and unguents and beautifying with ointments.
(4) Using high and luxurious beds.
(5) Accepting gold and silver.
(6) Attempting to prevent monks from getting offerings.
(7) Attempting to cause harm to monks.
(8) Attempting to cause monks to be without lodgings.
(9) Abusing monks.
(10) Causing disunion among monks.

Ten Acts for which A Novice must be expelled.

There are another 10 immoral acts for which the novice is to be defrocked and expelled from the Order.

(1) Taking the life of sentient beings.
(2) Taking what is not freely given.
(3) Leading an unchaste life.
(4) Telling lies.
(5) Partaking of intoxicants.
(6) Speaking in dispraise of the Buddha.
(7) Speaking in dispraise of the Dhamma.
(8) Speaking in dispraise of the Sangha.
(9) Holding false views.
(10) Seducing nuns.

SEKHIYA (RULES FOR TRAINING)

These are the 75 Rules of a *Samanera* (Novice) which form part of the 227 Rules for a Bhikkhu.

1. 'I will dress with the inner robe hanging evenly around me,' is a training to be observed.

2. 'I will put on the upper robe hanging evenly around me,' is a training to be observed.

3. 'Properly clad will I go in the villages,' is a training to be observed.

4. 'Properly clad will I sit down in the villages,' is a training to be observed.

5. 'Well-controlled will I go in the villages,' is a training to be observed.

6. 'Well-controlled will I sit down in the villages', is a training to be observed.

7. 'With the eyes cast down will I go in the villages,' is a training to be observed.

8. 'With the eyes cast down will I sit down in the villages,' is a training to be observed.

9. 'Not lifting up the robes will I go in the villages,' is a training to be observed.

10. 'Not lifting up the robes will I sit down in the villages,' is a training to be observed.

11. 'Not with loud laughter will I go in the villages,' is a training to be observed.

12. 'Not with loud laughter will I sit down in the villages,' is a training to be observed.

13. 'With little noise will I go in the villages,' is a training to be observed.

14. 'With little noise will I sit down in the villages,' is a training to be observed.

15. 'Not swaying the body will I go in the villages,' is a training to be observed.

16. 'Not swaying the body will I sit down in the villages,' is a training to be observed.

17. 'Not swaying the arms will I go in the villages,' is a training to be observed.

18. 'Not swaying the arms will I sit down in the villages,' is a training to be observed.

19. 'Not swaying the head will I go in the villages,' is a training to be observed.

20. 'Not swaying the head will I sit down in the villages,' is a training to be observed.

21. 'Not with arms akimbo will I go in the villages,' is a training to be observed.

22. 'Not with arms akimbo will I sit down in the villages,' is a training to be observed.

23. 'Not covering the head will I go in the villages,' is a training to be observed.

24. 'Not covering the head will I sit down in the villages,' is a training to be observed.

25. 'Not walking on the heels or toes will I go in the villages,' is a training to be observed.

26. 'Not with knees raised and clasped or wound round with the upper robe will I sit down in the villages,' is a training to be observed.

27. 'Attentively will I accept almsfood,' is a training to be observed.

28. 'Mindful of the bowl will I accept almsfood,' is a training to be observed.

29. 'With a proportionate amount of curry will I accept alms food,' is a training to be observed.

30. Only up to the inner ring of the bowl will I accept almsfood' is a training to be observed.

31. 'Attentively will I eat almsfood', is a training to be observed.

32. 'Mindful of the bowl will I eat almsfood,' is a training to be observed.

33. 'In orderly manner will I eat almsfood' is a training to be observed.

34. 'With a proportionate amount of curry', will I eat almsfood is a training to be observed.

35. 'Not pressing down the top will I eat almsfood', is a training to be observed.

36. 'Desiring something more I will not cover up the soup and curry and the condiment with rice,' is a training to be observed.

37. 'If not ill, I will not ask for food for myself and eat it,' is a training to be observed.

38. 'Not with a captious mind will I look at another's bowl,' is a training to be observed.

39. 'I will not make up too large a mouthful,' is a training to be observed.

40. 'I will make each mouthful round,' is a training to be observed.

41. 'I will not open the mouth till the mouthful is brought close', is a training to be observed.

42. 'I will not put the fingers into the mouth while eating', is a training to be observed.

43. 'I will not talk with the mouth full', is a training to be observed.

44. 'I will not eat tossing the rounds of food into the mouth', is a training to be observed.

45. 'I will not eat breaking up the rounds', is a training to be observed.

46. 'I will not eat stuffing the cheeks', is a training to be observed.

47. 'I will not eat shaking the hands about', is a training to be observed.

48. 'I will not eat scattering grains of rice', is a training to be observed.

49. 'I will not eat putting out the tongue', is a training to be observed.

50. 'I will not eat smacking the lips', is a training to be observed.

51. 'I will not eat making a hissing sound', is a training to be observed.

52. 'I will not eat licking the fingers', is a training to be observed.

53. 'I will not eat scraping the bowl', is a training to be observed.

54. 'I will not eat licking the lips', is a training to be observed.

55. 'I will not touch a drinking cup, my hands soiled with food', is a training to be observed.

56. 'I will not throw out in the village rinsings of the bowl containing rice', is a training to be observed.

57. 'I will not preach Dhamma to one who is not ill and yet has a sunshade in his hand', is a training to be observed.

58. 'I will not preach Dhamma to one who is not ill and yet has a staff in his hand', is a training to be observed.

59. 'I will not preach Dhamma to one who is not ill, and yet has a knife in his hand' is a training to be observed.

60. 'I will not preach Dhamma to one who is not ill and yet has a bow in his hand', is a training to be observed.

61. 'I will not preach Dhamma to one who is not ill and yet is wearing sandals,' is a training to be observed.

62. 'I will not preach Dhamma to one who is not ill and yet is wearing shoes', is a training to be observed.

63. 'I will not preach Dhamma to one who is not ill and yet is in a vehicle', is a training to be observed.

64. 'I will not preach Dhamma to one who is not ill and yet is on a bed', is a training to be observed.

65. 'I will not preach Dhamma to one who is not ill and yet is sitting with knees raised and clasped or wound round with the upper robe,' is a training to be observed.

66. 'I will not preach Dhamma to one who is not ill and yet is wearing headgear (which covers all his head),' is a training to be observed.

67. 'I will not preach Dhamma to one who is not ill and yet has his head covered up', is a training to be observed.

68. 'While sitting on the ground myself, I will not preach Dhamma to one who is not ill and yet is sitting on a seat', is a training to be observed.

69. 'I will not preach Dhamma, while sitting on a low seat myself, to one who is not ill and yet is sitting on a high seat', is a training to be observed.

70. 'I will not preach Dhamma standing, to one who is not ill and yet is sitting down,' is a training to be observed.

71. 'I will not preach Dhamma following one who is not ill and yet is going in front,' is a training to be observed.

72. 'I will not preach Dhamma walking at one side of a path, to one who is not ill and yet is walking along the path', is a training to be observed.

73. 'I will not ease myself standing if not ill', is a training to be observed.

74. 'I will not ease myself or spit on living plants if not ill', is a training to be observed.

75. 'I will not ease myself or spit on potable water, if not ill,' is a training to be observed.

ANGUTTARA NIKĀYA, CATUKKANIPĀTA, DUTIYAPAṆṆĀSAKA, PUÑÑĀBHISANDA-VAGGA

*"Pathama-samvāsa Sutta"**

Discourse on living together as husband and wife.

On one occasion, the Buddha was travelling between Madhura and Verañja. Many householders and their wives were also on the same journey. The Buddha then went and sat down at the foot of a certain tree by the side of the road; the householders and their wives saw the Buddha sitting there, approached him, paid homage to him and sat down at one side. The Buddha said to them while they were sitting there. 'O householders, there are four ways of men and women living together. What are the four?

(1) A dead man **lives with a dead woman.
(2) A dead man lives with a *devi.****
(3) A *deva* lives with a dead woman.
(4) A *deva* lives with a *devī.*

1. O, householders, how does a dead man live with a dead woman? In this case, the husband is one who takes the life of sentient beings, takes what is not freely given, indulges in sexual misconduct, tells lies, partakes of intoxicants, is vicious, is wicked, lives the household life with his mind agitated by the evil of selfishness and abuses and threatens monks and brahmins.

His wife also is one who takes the life of sentient beings, takes what is not freely given, indulges in sexual misconduct, tells lies, partakes of intoxicants, is vicious, is wicked, lives the household life with mind agitated by the evil of selfishness, and abuses and threatens monks and brahmins.

Thus, O householders, a dead man lives with a dead woman.

2. O householders, how does a dead man live with a *devī*? In this case, householders, the husband is one who takes the life of sentient beings, takes what is not freely given, indulges in sexual misconduct, tells lies, partakes of intoxicants, is vicious, is wicked, lives the household life with his mind agitated by the evil of selfishness, and abuses and threatens monks and brahmins.

But his wife refrains from taking the life of sentient beings, refrains from taking what is not freely given, refrains from indulging in sexual misconduct, refrains from telling lies, refrains from partaking of intoxicants, is virtuous and of good conduct, lives the household life with her mind free from the evil of selfishness, and does not abuse nor threaten monks and brahmins.

In this way, householders a dead man lives with a *devī.*

3. O householders, how does a *deva* live with a dead woman? O householders, in this case, the husband refrains from taking the life of sentient beings, refrains from taking what is not freely given, refrains from indulging in sexual misconduct, refrains from telling lies, refrains from partaking of intoxicants, is virtuous and of good conduct, lives the household life with mind free from the evil of selfishness, and does not abuse nor threaten monks and brahmins.

But his wife is one who takes the life of sentient beings, takes what is not freely given, indulges in sexual misconduct, tells lies, partakes of intoxicants, is vicious, is wicked, lives the household life with mind agitated by the evil of selfishness, and abuses. and threatens monks and brahmins. In this way householders, a *deva* lives with a dead woman.

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* Sangayana Edition, Vol. I. p. 368.
** 'Dead' because his or her good qualities are dead.
*** God or Goddess (because his or her qualities are divine).

4. O householders, how does a *deva* live with a *devī*? In this case, householders, the husband refrains from taking the life of sentient beings, refrains from taking what is not freely given, refrains from indulging in sexual misconduct, refrains from telling lies, refrains from partaking of intoxicants, is virtuous and of good conduct, lives the household life with mind free from the evil of selfishness, and does not abuse nor threaten monks and brahmins.

His wife also refrains from taking the life of sentient beings, refrains from taking what is not freely given, refrains from indulging in sexual misconduct, refrains from telling lies, refrains from partaking of intoxicants, is virtuous and of good conduct, lives the household life with mind free from the evil of selfishness, and does not abuse nor threaten monks and brahmins.

In this way householders, a *deva* lives with a *devī*. These are the four ways of living together.

1. Both are vicious, stingy and abusers. They are husband and wife living together as dead persons.

2. The husband is vicious, stingy and abusive; the wife is virtuous, liberal and free from selfishness. That wife is a *devī* who lives with a dead husband.

3. The husband is virtuous, liberal and free from selfishness; the wife is vicious, stingy and an abuser; she is a dead person who lives with a *deva* as her husband.

4. Both have faith and are liberal; they have self-control, they live righteously and speak pleasantly to each other. There is so much prosperity for the couple who are equally virtuous, and there is so much happiness in their life that people who are unfriendly to them are displeased.

The couple having morality equally, practise the *Dhamma* in this world and rejoice in the *deva* world enjoying the pleasures of the senses.

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SATIPAṬṬHĀNA

THE HEART OF BUDDHIST MEDITATION

APPENDIX A

Bhadanta Nyanaponika Mahāthera

I. Instructions for the Methodical Practice of Satipaṭṭhāna as taught in Burma

Preliminary Remarks

In the following pages, information will be given about a course of strict meditative practice according to the Satipaṭṭhāna method. The course was held at the 'Thathana Yeiktha', at Rangoon (Burma), under the guidance of the Venerable U Sobhana Mahathera (Mahā Si Sayadaw).

A course of practice at this meditation centre lasts usually one to two months. After that period the meditators are expected to continue the practice at their own abodes, in adaptation to their individual conditions of life. During the course of strict practice the meditators do not engage themselves in reading and writing, or any other work than that of meditation and the routine activities of the day. Talk is limited to the minimum. The lay meditators, at that institution, observe, for the duration of their stay there, the Eight Precepts (aṭṭhangasila) which include, *e.g.*, abstinence from taking solid food (and certain liquids as, milk, etc.) after 12 o' clock, noon.

A brief written statement on practical meditation, even if limited to the very first steps as is done here, cannot replace personal guidance by an experienced teacher who alone can give due consideration to the requirements and the rate of progress of the individual disciple. The following notes are therefore meant only for those who have no access to an experienced meditation master. The fact that their number will be very great, in the West as well as in the East, has induced the writer to offer these notes with all their inherent shortcomings, as a practical supplement to the main body of the book.

It is a fundamental principle of the Satipaṭṭhāna method that the disciple should take his very first steps on the firm ground of his own experience. He should learn to see things as they are, and he should see them for himself. He should not be influenced by others giving him suggestions or hints about what he *may* see or is expected to see. Therefore, in the aforementioned course of practice, no theoretical explanations are given, but only the bare instructaions about what to do and not to do, at the start of the practice. When, after some initial practice, mindfulness becomes keener, and the meditator becomes aware of features in his object of mindfulness which were hitherto unnoticed, the meditation master may, in individual cases, decide not merely to say (as usual), 'Go on!' but indicate briefly the direction to which the disciple's attention may be turned with benefit. It is one of the disadvantages of a written statement that even these indications cannot be given, as they necessarily depend on the progress of the individual meditator, at the start of his practice. Yet, if the instructions given here are closely followed, the meditator's own experience will become his teacher and will lead him safely onwards, though it has to be admitted that progress is easier under the direction of an experienced meditation master.

Soberness, self-reliance, and an observant, watchful attitude are the characeristics of this meditative practice. A true Satipaṭṭhāna Master will be very reticent in his relationship with those whom he instructs; he will avoid seeking to 'impress' them by his personality and making 'followers' of them. He will not have recourse to any external or mental devices that are likely to induce self-hypnotism, trance or a mere emotional exultation.

In taking up this practice, one should not expect 'mystical experiences' or cheap emotional satisfaction. After one has made one's earnest initial aspiration, one should no longer indulge in thoughts of future achievements or hanker after quick results. One should rather attend diligently, soberly, and exclusively to those very simple exercises which will be described here. At the outset, one should even regard them just as purposes in themselves, *i.e.* as a technique for streng-

thening mindfulness and concentration. Any additional significance of these exercises will naturally unfold itself to the meditator, in the course of his practice. The faint outlines of that significance which appear at the horizon of the meditator's mind will gradually grow more distinct and finally become like commanding presences to him who moves towards them steadily.

As a general introduction the following remarks must suffice here. In part, they will be elaborated later on. The method outlined here falls into the category of Bare Insight (*sukkhavipassanā*), i.e. the exclusive and direct practice of penetrative Insight, without the previous attainment of meditative Absorptions (*jhāna*). The method aims, in its first stage, at a discernment of bodily and mental processes (*nāma-rūpa-pariccheda*) in one's own personality by one's own direct experience. An increasingly keen awareness of the nature of these processes, and a strengthened concentration (up to the degree of Access- or Neighbourhood-Concentration (*upasāra-samādhi*) will result in a deepening insight into the Three Characteristics of Existence—Impermanence, Suffering and Impersonality—, gradually leading to the attainment of the Stages of Sanctity (*magga-phala*), i.e. to final Liberation. The approach to that final goal leads through the seven Stages of Purity (*satta visuddhi*) which are treated in Buddhaghosa's 'Path to Purity' (*Visuddhi Magga*).

Posture

As a posture for male meditators, the so-called '*sukh' āsana*" (i.e.'comfortable posture') is recommended: legs are not crossed, but both are placed on the ground evenly; the heel of the left foot rests between the legs, the toes are between the knee bend of the right leg which provides, as it were, the outer frame of the left one. For one who is able to place, without strain, both knees firmly on the ground, this posture will be the most comfortable one, and can be maintained longer than a posture with crossed legs, because it avoids pressure on the limbs.

Female meditators, in the East, do not sit in that way, nor crosslegged, but kneel on an ample-sized, well-stuffed cushion, sitting on their heels, the hands resting on the knees.

If these postures prove difficult to those unused to sitting on the ground, they may sit in a chair with flat seat and straight back. One should, in any case, choose a comfortable posture which one is able to maintain long without change.

Whatever posture one assumes, it is important that the entire upper body is kept perfectly straight, but not rigidly stiff. One may lean against a wall or the back of a chair. Before one starts with the meditation, one should make sure that the muscles are relaxed, e.g. at the shoulders, neck, forehead, etc. Clothing should be loose, e.g. at the waist.

Mental Attitude

The aim of the meditative practice to be described here, is the highest which the teaching of the Buddha offers. Therefore the practice should be taken up in a mental attitude befitting such a high purpose. The Buddhist meditator may begin with the recitation of the Threefold Refuge, keeping in mind the true significance of that act.* But the non-Buddhist too will do well to consider that, in following, even partly, the Way of Mindfulness, he enters ground that is hallowed to the Buddhist, and therefore deserving of respect. Such courteous awareness will help him in his own endeavours on the Way.

One should start the practice with the quiet, but determined aspiration to attain to the highest, not in a distant future, but in this very life.

'I shall be going now the Path trodden by the Buddhas, the *Pacceka-Buddhas*, and the Great Holy Disciples. But an indolent person cannot follow that Path. May my energy prevail! May I succeed!'

The Programme of Practice

1. *Training in general mindfulness.*— During a course of strict meditative training, the time of practice is the whole day, from morning to night. Mindfulness of all activities and perceptions has to be maintained throughout, to the greatest possible extent: beginning with the first thought and perception when awakening, and ending with the last thought and perception before falling asleep. This general mindfulness starts with. and retains as its centre piece, the Awareness of the Four Postures (*iriyāpathamanasikāra*), i.e. going, standing, sitting and lying down. That means, one has to be fully aware of the posture presently assumed, of any change of

* See the author's *The Threefold Refuge* (21pp.), Colombo 1949, Servants of the Buddha.

it (including the preceding intention to change it), of any sensation connected with the posture, e.g. pressure, i.e. touch-consciousness (*kāyaviññāna*), and—if strong enough to be noticeable—of any feelings of pain or ease ('Contemplation on Feeling'). For instance, when lying down for the night and waking up in the morning, one should be aware of one's reclining posture, and of touch('I am lying down, I touch'). If, after a test, one feels unable to cope at once with all-round mindfulness, extending to all activities, one may start with the 'postures' alone, and gradually extend the scope of mindfulness to all routine activities of the day, as dressing, washing, eating, etc.

One example may illustrate how mindfulness may correctly be applied to a series of activities: a wish arises to clean the mouth in the morning, and one is aware of that wish (thought-conscious: he knows mind and mental objects'); one sees the glass and water jug, at some distance (visual consciousness); one goes towards that place (posture-conscious); stops there (posture-conscious); stretches the hand towards the jug ('acting with clear comprehension when bending and stretching'); one grasps the jug (touch-conscious), etc.

While performing these activities, one should also notice the arising of any pleasant or unpleasant feelings ('Contemplation on Feeling') of stray thoughts interrupting the flow of mindfulness (Mind contemplation: 'unconcentrated mind'), of lust (e.g. when eating; Mind Contemplation: 'mind with lust'; Mind-object Contemplation: Hindrance of Sense Desire, or Fetter arising through tongue and flavours), etc. In brief, one should be aware of all occurrences, bodily and mental, as they present themselves. In that way, one will attend to all four objects, Contemplations, of Satipaṭṭhāna, during the day of practice.

Such a detailed application of Mindfulness involves a considerable slowing-down of one's movements which can be maintained only in periods of strict practice, and not, or only rarely, during routine life. The experience, and the effects, of that slowing-down practice will, however, prove wholesome and useful in many ways.

The initial purpose of this general application of Mindfulness is the strengthening of awareness and concentration to an extent enabling the meditator to follow the unceasing flow of variegated mental and bodily impressions and activities, for an increasingly long period, without a break of attention or without an *unnoticed* break. It will count as 'uninterrupted mindfulness', if the meditator is not carried away by his stray thoughts, but if breaks of attention are noticed at once when they occur, or soon after. For the beginner, the standards of 'general mindfulness' will be satisfied by that procedure.

2. *The main practice with selected subjects.*— After one has attended mindfully to the various routine activities of the morning, one sits down on the meditation seat, being aware of one's preceding intention, the single phases of the act, and then of 'touching' and 'sitting'. Now one turns one's attention to the regular *rising and falling movement of the abdomen*, resulting from the process of breathing. The attention is directed to the slight sensation of touch caused by that movement, and not to visually observing it. This forms the *primary object* (*mūl' ārammana*) of mindfulness, in the course of practice described here. It has been introduced into the practice by the Venerable U Sobhana Mahathera as it was found to be very effective.

It should be well understood that one must not think *about* the movement of the abdomen, but keep to the bare noticing of that physical process, being aware of its regular rise and fall, in all its phases. One should try to retain that awareness without break, or without *unnoticed* break, for as long a period as possible without strain. The insight at which the method aims, will present itself to the mind spontaneously, as the natural result, or the maturing fruit, of growing mindfulness. The Meditation Master said: 'The knowledge will arise by itself' (*ñāṇam sayam eva uppajjissati* It will come in the degree in which, through sharpened awareness, features of the observed processes appear which were hitherto unnoticed. Insight arrived at in this way will carry the conviction conveyed by one's own indubitable experience.

The awareness of the movement of the abdomen has nothing to do with the practice of 'Mindfulness on Breathing' (*ānāpāna-sati*). The object of mindfulness is here not the breath, but just the abdominal movement as experienced by touch consciousness.

In the case of beginners, the movement may not be clearly noticeable at once, and

remain distinct only for short recurring periods. This is nothing unusual and will improve in the couse of diligent practice. As a help in making the movement of the abdomen perceptible more often and for a longer stretch, one may lie down; by doing so it will become more distinct. One may also place one's hand on the abdomen for tracing the movement first in that way; it will then be easier to keep track of it, even when the hand is removed. If one feels it helpful, one may well continue the exercise in a reclining position, provided one can keep off sleepiness and lassitude. But in between, one may try it repeatedly in the sitting posture.

Whenever the awareness of the abdominal movement ceases, or remains unclear, one should not strain to 'catch' it, but should turn one's attention to '*touching*' and '*sitting*'. This should be done in the following way. From the many points of contact, or better, perceptions of touch, that are present in the apparently uniform act of sitting—e.g. at the knees, thighs, shoulders, etc.—six or seven may be chosen. The attention should turn to them successively, travelling, as it were, on that prescribed route, ending with the awareness of the sitting posture, and starting again with the same series: touching— touching—touching —sitting; touching—touching—touching—sitting. One should dwell on the single perception just for the length of these two-syllable words (spoken internally, and later to be abandoned when one has got into the time rhythm). It should be noted that the object of mindfulness is here the respective sensation, and not the places of contact in themselves, nor the words'touching-sitting', One may change, from time to time, the selection of 'touches'.

This awareness of 'touching-sitting' is, as it were, a 'stand-by 'of the awareness of the abdominal movement, and is one of the secondary, objects of the main practice. It has, however, a definite value of its own for achieving results in the domain of Insight.

. When, while attending to 'touching-sitting', one notices that the abdominal movement has become clearly perceptible again, one should return to it, and continue with that primary object as long as possible.

If one feels tired, or, by sitting long, the legs are paining or benumbed, one should be aware of these feelings and sensations. One should keep to that awareness as long as these feelings and sensations are strong enough to force attention upon them and to disturb the meditation. Just by the act of noticing them quietly and continuously, i.e. with Bare Attention, these feelings and sensations may sometimes disappear, enabling one to continue with the primary object. In the awareness of the disturbing sensations one stops short at the bare statement of their presence, without "nursing" these feelings and thus strengthening them by what one adds to the bare facts, i.e. by one's mental attitude of self-reference, excessive sensitivity, self-pity, resentment, etc.

If, however, these unpleasant sensations, or tiredness, persist and disturb the practice, one may change the posture (noticing the intention and the act of changing), and resort to *mindfully walking up and down*. In doing so, one has to be aware of the single phases of each step. According to the Meditation Master, the sixfold division of these phases as given, e.g., in the Commentary to the Discourse, will be too elaborate for the beginner. It is sufficient to notice three (A) or two (B) phases. For fitting into a two-syllable rhythm it was suggested to formulate them as follows: A. 1. lifting, 2. pushing, 3. placing; B. 1. lifting, 2. placing, of the foot. Whenever one wishes to walk somewhat quicker, one may use the twofold division; otherwise the threefold one is preferable as affording a closer sequence of mindfulness. without a gap.

This practice of mindful walking is, particularly for certain types of meditators, highly recommendable both as a method of concentration and as a source of Insight. It may therefore be practised in its own right, and not only as a 'change of posture' for relieving fatigue, if one feels it to be helpful. In the Discourses of the Buddha we meet a frequently recurring passage, saying: 'By day, and in the first and third watches of the night, he purifies his mind from obstructing thoughts, while *walking up and down* or *sitting*'.

If walking up and down is taken up as a practice in its own right, it is desirable to have for that purpose a fairly long stretch of ground, either in the house (a corridor or two adjoining rooms) or outdoors, since turning around too often, may cause disturbance in the continuous flow of mindfulness. One should walk for a fairly long time, even until one feels tired.

During the entire day of practice, stray thoughts, or an unmindful 'skipping' of steps (in walking), phases or sequences of the abdominal movements, or of parts of any other activities, should be clearly noticed. One should pay attention to the fact whether these breaks in attention have been noticed at once after occurring, or whether, and how long, one was carried away by stray thoughts, etc., before resuming the original object of mindfulness. One should aim at noticing these breaks at once, and then returning immediately to one's original object. This may be taken as a measure of one's growing alertness. The frequency of these breaks will naturally decrease when, in the course of the practice, mental quietude and concentration improve. Growing competence in this practice of immediate awareness of breaks of attention will be a valuable help in the strengthening of one's self-control, and in checking mental defilements (*kilesa*) as soon as they arise. Its importance for one's progress on the Path and one's mental development in general is evident.

One should not allow oneself to be irritated' annoyed or discouraged by the occurrence of distracting or undesirable thoughts, but should simply take these thoughts themselves as (temporary) objects of one's mindfulness, making them thus a part of the practice (see the Contemplation on the State of Mind). Should, however, feelings of irritation about one's distracted state of mind arise and persist, one may deal with them in the very same way (Contemplation on Mind-objects: the hindrance of agitation and scruples). In this context, the Meditation Master said: Since a multiplicity of thought-objects is unavoidable in ordinary life, and such defilements as lust, aversion, etc., are sure to arise in all unliberated minds, it is of vital inportance to face these variegated thoughts and defilements squarely, and to learn how to deal with them. This is, in its own way, just as important as acquiring an increased measure of concentration. One should, therefore, not regard it as 'lost time' when one is dealing with these interruptions to the methodical practice.

Three to four hours of continuous mindfulness, *i.e.* without unnoticed breaks, are regarded as the minimum for a beginner undergoing a course of strict practice. This of course, does not mean that three or four hours are sufficient for the whole day of practice. If one has 'lost the thread' of mindfulness, be it after, or before, that minimal period, one should take it up again and again, and continue with the practice of sustained concentration, as long as possible.

Quiet sustained effort, without too much regard to bodily discomfort, is recommended, particularly during a course of strict practice. Often, when disregarding the first appearance of fatigue, one will discover behind it new resources of energy, a 'second-wind'. On the other hand, one should not go to extremes, and should allow oneself rest when effort ceases to be useful. These intervals of rest will also form parts of the practice (with less intense focussing) if one keeps mindful. The more natural and relaxed the flow of one's mindfulness is, or becomes, in following the continual arising and disappearing of its selected or variegated objects, the less fatigue will be caused by it.

When alertness grows one may also give particular attention to one's thoughts or moods of satisfaction or dissatisfaction, even if very subtle. They are the seeds of stronger forms of attraction and aversion, and of feelings of pride or inferiority, elation or depression. It is therefore important to get acquainted with them, to notice them and to stop them early. One should also avoid futile thoughts of the past or the future, as *Satipaṭṭhāna* is concerned with the present only.

The primary and secondary objects dealt with here (*i.e.* abdominal movement, touching-sitting, walking) are retained throughout the whole practice, *i.e.* during a strict course and afterwards, without anything being added, in the way of new devices, etc. If there is persistent application to them, these simple exercises are capable of leading gradually to the highest results. Main emphasis rests on the primary object, *i.e.* the movement of the abdomen.

Sundry Remarks

In view of its importance, it is here again emphasized that the objects of mindfulness are here the bodily and mental processes themselves, as they occur. One should, during the practice, not be side-tracked into discursive thoughts or feelings *about* them. If such thoughts or feelings arise, one should deal with them as recommended here, and should then return to the original object of mindfulness.

Yet, a certain reservation may be made. In the successful progress of the practice it may happen that the meditator's mind is suddenly flood-lit by a quick succession of thoughts, illuminating for him strikingly certain parts of the Dhamma or sayings of the Master; or strong emotion may arise: happiness and rapture, a deep confidence in, or veneration for, the Buddha, etc. These will be experiences of great intellectual and emotional satisfaction (which one should objectively know as such, at least retrospectively). In such moments, the meditator will judge for himself how much room he may allow, with advantage, to these thoughts and feelings. Though they may be of great value to his general progress, and should certainly not be suppressed by force, the meditator should know that they are just by-products of the practice in which he is engaged. After the waves of those thoughts and feelings have subsided, he should return to the primary and secondary objects, and, with their help, push on to higher achievement, in the field of Insight.

As remarked earlier the main exercises should first be practised for their own sake, as devices for the strengthening of mindfulness and concentration. One should first become thoroughly familiar with the processes underlying those exercises, and should not be intent on 'quick results', other than the growth of mindfulness. The other results, in the field of Insight, will appear in due course. Any premature intellectual straining at achieving them will only interfere with the quietude and singleness of mind required for attending successfully to the primary and secondary objects. At the beginning of the practice it is therefore advisable to disregard, for the time-being, the few hints on results in Insight which had to be included here, but are not given in oral instruction.

The situation is similar with the practice of *general* (all-day) mindfulness, outside the hours devoted to the primary and secondary objects. The first purpose of it is to create a generally high level of keen awareness by which, what we may call the peak hours' of mindfulness (*i.e.* the attention to the main exercises) will be greatly benefited. It puts the mind in proper poise and gives it heightened efficiency for the 'decisive attack' to be launched at those 'peak hours'. But beneficial influence will soon be noticeable also in the reverse direction: results achieved in concentration and Insight during the 'peak hours' will strengthen the concentration and the penetrative power of mindfulness during the periods of general awareness. It may well happen that important results of Insight will appear first, not in connection with the primary object, but on some other occasion during the day of practice.

In view of the valuable reciprocal support of all-day mindfulness and application to the main exercises, it is desirable that a determined practice of *Satipaṭṭāna* should start with a number of weeks exclusively devoted to it, in the way described here. In order to get gradually accustomed to such a strict mental discipline, one may begin with a day or two (weekend), extend it to a week, and increase the period up to one's opportunity to do so. Such a time of strict training will be a strong impetus to a regular continuation of the practice during one's normal life.

If one's circumstances of life are such that even on days of strict practice, social contact cannot be entirely avoided, one may, for that time, deliberately and mindfully put aside the practice and be satisfied with an attitude of general mindfulness (e.g. Clear Comprehension in speaking). After one has regained one's privacy, one should, in the same deliberate and mindful way, resume the practice, 'just as one takes up again a piece of luggage that one has temporarily put down' (Commentary).

In the living conditions of a modern city, however, it may sometimes be difficult, or even impossible, to make suitable arrangements for a period of strict practice, even with the limitations and adjustments suggested. The question was therefore put to the Meditation Master whether, and to what extent, progress may be expected if the practice is restricted to the short time of leisure allowed by the daily routine, without a preceding period of strict training. The reply was that some of the Meditation Master's lay pupils had practised in that manner, while pursuing their professions and had partly obtained good results. But progress, as far as the specific Buddhist aspect of the practice is concerned, will be slower and more difficult, and will also depend on the capacities and persistence of the individual. Very regular practice is imperative, under such circumstances, even though the time at one's disposal is short. Such restricted practice

too, will, however, in no way lack beneficial results for a general development of mind, as indicated in the main body of this book; and these results, again, will be conducive to further progress.

For such a restricted way of practice, and also for its continuation *after* strict training, the programme outlined here, will have to be adapted to circumstances. (1) The place of general (all-day) mindfulness will have to be taken by aspiring to a maximum level of mindfulness, circumspection and restraint, during the whole day, adapted to the demands of professional and domestic life. Again, during working hours, one will be able, even for seconds, to direct one's attention to the postures or to breathing; and the work itself will be benefited by it. (2) To the practice with the primary and secondary objects one should devote all time available for privacy, at the early morning hours and at night. When beginning with systematic practice, one may, for a short time and to the extent possible, dispense with any other private pursuits (including reading, etc)., and restrict social contact to the minimum. This may serve as a substitute for the initial period of strict and exclusive practice.

When pursuing the practice of Mindfulness in one's normal environment, one should do it as unobtrusively as possible, for spiritual as well as practical reasons. The practice of Mindfulness and Clear Comprehension should show itself in its fruits, and not in any outward behaviour that may appear unusual to others. One may make the choice of one's regular exercise accordingly, and reserve other practices for occasions affording privacy.

II. The Place of the Methodical Practice of Satipatthana within the System of Buddhist Meditation

1. The system of Buddhist meditation divides into two great parts: (*a*) the Development of Tranquillity (*samathā-bhāvanā*) and (*b*) the Development of Insight (*vipassanā-bhāvanā*).

(*a*) The *Development of Tranquillity* aims at the full concentration of mind, attained in the meditative Absorptions (*jhāna*). These Absorptions are gained, in different degrees, by the systematic practice of any of the 38 traditional 'subjects of meditation, conducive to Tranquillity' (*samatha-kammaṭṭhānā*). Through the high degree of mental unification and stillness attained in these Absorptions, the fivefold sense perception is temporarily obliterated, and conceptual and discursive thought, being weak in the first stage of Absorption, is completely absent in the following stages. From the latter fact alone it can be gathered that, in the Buddha's teaching, the Development of Tranquillity or the meditative Absorptions, are only means to an end, and cannot lead, by themselves, to the highest goal of liberation which is attainable only through Insight. After rising from these states of Absorption, the meditator is threrefore advised to continue his meditation with the Development of Insight.

(*b*) *The Development of Insight*.—Here the mental phenomena present in the Absorption and the bodily processes on which they are based, are analyzed and viewed in the light of the Three Characteristics That procedure, adopted in Buddhist meditation, serves as a safeguard against speculative or phantastic interpretation of meditative experience. The degree of concentration, attainable in, and necessary for, successful practice of Insight is called Access-or Neighbourhood-Concentration (*upacāra-samādhi*). Here, thought-conception and discursive thinking retain their full strength, but owing to the mental concentration achieved, they are not easily diverted to a multiplicity of objects, but pursue steadily and efficiently the courses set for them.

It is the combined practice of Tranquillity and Insight which is most frequently described in the Buddhist scriptures. But we meet also, and not at all rarely, with a method which, in later terminology, is called the practice of Bare Insight (*sukkha-vipassanā*). *i.e.* the direct and exclusive meditative practice of this, without a previous attainment of the Absorptions. The *Satipaṭṭhāna* Method described here, and the directions of practice outlined in the preceding pages, belong to that category of Bare Insight.

One of the classic scriptural references to the method of Bare Insight is the *Susima sutta* (*Samyutta Nik.* XII, No. 70). There the monks who, by that method, had attained to Liberation (*arahatta.* holiness) speak of themselves as 'liberated by wisdom' (*paññā-vimutta*), explained in the commentary as 'without the Absorptions, by Bare Insight'. There are numerous other instances in the Discourses where the Buddha gives various

methods of direct attainment to the highest goal, by Insight alone, without recourse to the Absorptions (*e.g. Samy. Nik* XXXV, 152).

Leaving aside characters who, by nature, strongly incline to that approach of Bare Insight, there is no doubt that the method to be preferred is that in which the attainment of the Absorptions precedes the systematic practice of Insight. In the Absorptions, the mind attains a very high degree of concentration, purity and calm, and reaches deep down into the subconscious sources of intuition. With such a preparation, the subsequent period of Insight-practice is likely to bring quicker and steadier results. Therefore he who has good reason to believe that he is able to make fairly quick progress on the road, is certainly well advised to select a 'primary subject of meditation' (*mūla-kammaṭṭhāna*) that is conducive also to the attainment of the Absorptions, *e.g.* the Mindfulness on Breathing.

Yet, we have to face the fact that, in this hectic and noisy age of ours, the natural quietude of mind, the capacity for higher degrees of concentration, and the requisite external conditions to cultivate both, have greatly decreased, compared with the days of old. This holds good not only for the West, but also, though in a lesser degree, for the East, and even for a not inconsiderable section of Buddhist monkhood. The principal external conditions required for cultivating the Absorptions are seclusion and noiselessness; and these are very rare commodities nowadays. In addition, environment and education have produced an increasing number of those types who will naturally be more attaracted by, and adapted, to the direct Development of Insight.

Under such circumstances, it would amount to a neglect of promising roads of progress if one were to insist rigidly on an exclusive approach through the Absorptions, instead of making use of a method emphatically recommended by the Buddha himself: a method which is more easily adaptable to the current inner and outer conditions, and yet leads to the aspired goal. To make use of it, will be a practical application of the Clear Comprehension of Suitability.

While repeated failures to make progress on the road of Tranquillity (sometimes due to unfayourable external conditions) will tend to discourage the meditator, the comparatively quick initial results obtainable through the Development of Insight will mean encouragement and a powerful stimulus to unremitting effort. In addition if Access-Concentration has once been gained through the meditative development of Insight, the chances of attaining to the *full* concentration of the Absorptions are considerably enhanced for those who aspire after it.

These reasons of practicability referred to here, will certainly have contributed to the fact that *satipaṭṭhāna* has obtained such a strong hold on the minds of many in modern Burma. The singleminded application to the Way of Mindfulness and the enthusiastic propagation of it, by Burman devotees, are based on the conviction conveyed by personal experience. The emphasis which the practice of *satipaṭṭhāna* receives in Burma, and in the pages of this book, is however, not meant to be a discouragement or disparagement of other methods or devices. *satipaṭṭhāna* would not be the Only Way if it could not encompass them all.

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The method described in the preceding 'Instructions', is based on the first *satipaṭṭhāna*, the Contemplation of the Body (*kāyānupassanā*). The bodily processes selected here as principal objects of Mindfulness serve for the systematic development of Insight throughout the whole practice, from the first steps of the beginner up to the summit of the highest goal. The other three Contemplations of *satipaṭṭhāna* (feeling, state of mind, and mental contents) are not taken up in a systematic way, but are attended to whenever their objects occur, either in connection with the primary and secondary objects or within the range of general (all-day) mindfulness. In that way the whole field of *satipaṭṭhāna* is covered.

When mental objects appear in close connection with one of the bodily objects, it will be less difficult to discern their subtle nature. Owing to their subtlety, they are not taken separately as objects for the systematic development of Insight, as this promises success only in the case of those meditators who have attained to the Absorptions (*jhāna*).

The emphasis on the Contemplation of the Body is supported by utterances of the Buddha in his Discourses, as well as by the commentarial tradition.

It was said by the Enlightened One:

'Whosoever, O monks, has developed and frequently practiced mindfully on the body, included for him therein are all beneficial things conducive to wisdom' (*Majjh. 119*, (*Kāyatatāsati Sutta*).

'If the body is unmastered (by meditation; *abhāvito*), the mind will be unmastered; if the body is mastered, the mind is mastered' (*Majjh. 36, Mahā-Saccaka Sutta*).

The 'Path of Purity' (*Visuddhi Magga*) says:

'If, after having attended to the corporeal processes, one takes up the mental processes, and they do not present themselves clearly, the meditator should not abandon the practice, but should again and again comprehend, consider, take up and define just the corporeal processes. If the corporeal becomes to him fully distinct, unconfused and clear, the mental processes which have that corporeal process as object, will become clear by themselves'.

'Since mental processes will become clear only to one who has grasped the corporeal with full clarity, any endeavour in grasping the mental processes should be made only by thoroughly grasping the corporeal, not otherwise..... If one proceeds thus, the practice of one's subject of meditation (*kammaṭṭhāna*) will come to growth, development and maturity'.

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A few explanatory words will be appropriate here, concerning the 'primary object' (abdominal movement), introduced by the Venerable U Sobhana Mahāthera. It may be objected that this practice is not found in the *Satipaṭṭhāna Sutta*, nor in other texts. But it shares that circumstance with many other physical and mental processes which likewise are not expressly mentioned in the scriptures, but belong nevertheless to the all-comprehensive domain of mindfulness. Our 'primary object' may, however, well be included in the passage of the Discourse, saying, 'just as his body is disposed, so he understands it', or, alternatively, in the section of the Six Sense Bases, 'he understands the organ of touch and tactual objects'.

How that exercise came to be introduced, together with the spirit in which it is offered by the Meditation Master, has been very aptly expressed by a lay disciple in Burma. 'This exercise has not been "invented" by the Meditation Master, it was not arbitrarily or deliberately "devised". It was rather so that the bodily processes concerned did not escape his attention'. Having found attention to it helpful, he cultivated it and recommended it to others. It has no 'mystic significance', but is just a simple and sober fact of our bodily existence like many others. But, by patient application, one may make it reveal what it has to tell, and give it a chance to kindle the flame of penetrative Insight. This exercise has a number of definite advantages which will find confirmation through actual practice: the movement of the abdomen, like breathing, is an automatic process, and is constantly present; being a *movement*, it gives opportunity for many observations conducive to Insight; it is, and remains, rather 'coarse,' which is an advantage for the practice of Insight, while breathing, in the advanced stages of the practice of *Anāpānasati*, tends to become more and more subtle and delicate.

APPENDIX B

THE FOUNDATIONS OF MINDFULNESS

Thus have I heard. At one time the Buddha was living among the Kurus, at Kammāsadamma, a market-town of the Kuru people.

There the Buddha addressed the monks thus: 'Monks', and they replied to him, 'Venerable Sir'. The Buddha spoke as follows:—

> 'This is the only way, monks, for the purification of beings, for the overcoming of sorrow and misery, for the destruction of pain and grief, for reaching the right path, for the attainment of *Nibbāna*, namely the four Foundations of Mindfulness'.

What are the four? Here, monks, a monk lives contemplating the body in the body, ardent, clearly comprehending and mindful, having overcome, in this world, covetousness and grief; he lives contemplating feelings in feelings, ardent, clearly comprehending, 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, having

overcome, in this world, covetousness and grief.

I. The Contemplation on the Body

1. *Mindfulness on Breathing*

And how, monks, does a monk live contemplating the body in the body?

Here, monks, a monk, having gone to the forest, to the foot of a tree, or to an empty place, sits down cross-legged, keeps his body erect and mindfulness alert.

Mindful he breathes in, and mindful he breathes out. Breathing in long, he knows, 'I breathe in long', breathing out long, he knows, 'I breathe out long'; breathing in short, he knows, 'I breathe in short', breathing out short he knows, 'I breathe out short',

'Experiencing the whole (breath-) body, I shall breathe in', thus he trains himself. 'Experiencing the whole (breath-) body, I shall breathe out', thus he trains himself. 'Calming the activity of the body, I shall breathe in', thus he trains himself. 'Calming the activity of the body, I shall breathe out', thus he trains himself.

Just as a clever turner or turner's apprentice, turning long, knows: 'I turn long', or, turning short, knows: 'I turn short', just so a monk, breathing in long, knows, 'I breathe in long', or, breathing out long, knows, 'I breathe out long', or, breathing in short, knows, 'I breathe in short', or, breathing out short, knows, 'I breathe out short'. 'Experiencing the whole body, I shall breathe in', thus he trains himself. 'Experiencing the whole body, I shall breathe out; thus he trains himself. 'Calming the activity of the body, I shall breathe in', thus he trains himself. 'Calming the activity of the body, I shall breathe out', thus he trains himself.

Thus he lives contemplating the body in the body internally, or he lives contemplating the body in the body externally, or he lives contemplating the body in the body, internally and externally. He lives contemplating origination-factors in the body, or he lives contemplating dissolution-factors in the body, or he lives contemplating origination- and dissolution-factors7 in the body. Or his mindfulness is established with the thought: 'The body exists', to the extent necessary just for knowledge and mindfulness, and he lives independent, and clings to naught in the world. Thus also, monks, a monk lives contemplating the body in the body.

2. *The Postures of the Body*

And further, monks, a monk knows when he is going, 'I am going', he knows when he is standing, 'I am standing'; he knows when he is sitting, 'I am sitting'; he knows when he is lying down, 'I am lying down'; or just as his body is disposed so he knows it.

Thus he lives contemplating the body in the body internally, or he lives contemplating the body in the body externally, or he lives contemplating the body in the body internally and externally. He lives contemplating origination-factors in the body, or he lives contemplating dissolution-factors in the body, or he lives contemplating origination- and dissolution-factors in the body. Or his mindfulness is established with the thought: 'The body exists', to the extent necessary just for knowledge and mindfulness, and he lives independent, and clings to naught in the world. Thus also, monks, a monk lives contemplating the body in the body.

3. *Mindfulness with Clear Comprehension*

And further, monks, a monk, in going forwards and in going backwards, applies clear comprehension; in looking straight on and in looking away, he applies clear comprehension; in bending and in stretching, he applies clear comprehension; in wearing robes and bowl, he applies clear comprehension; in eating, drinking, chewing and savouring, he applies clear comprehension; in defecating and urinating, he applies clear comprehension; in walking, in standing; in sitting, in falling asleep. in waking, in speaking and in keeping silence, he applies clear comprehension.

Thus he lives contemplating the body in the body internally, or he lives contemplating the body in the body externally, or he lives contemplating the body in the body internally and externally. He lives contemplating origination-factors in the body, or he lives contemplating dissolution-factors in the body, or he lives contemplating origination- and dissolution-factors in the body. Or his mindfulness is established with the thought. 'The body exists', to the extent necessary just for knowledge and mindfulness, and he lives independent, and clings to naught in the world. Thus also, monks, a monk lives contemplating the body in the body.

4. *The Reflection on the Repulsiveness of the Body*

And further, monks, a monk reflects on this very body enveloped by the skin and full of manifold impurity, from the soles up, and from the top of the head down, thinking thus: 'There are in this body: hair of the head, hair of the body, nails, teeth, skin, flesh; sinews, bones, marrow, kidney, heart, liver pleura, spleen, lungs, bowels, intestines, mesentery, faeces, bile, phlegm, pus, blood, sweat, solid fat, liquid fat, saliva, mucus, synoval fluid, urine'.

Just as if, monks, there were a basket with two openings, full of various kinds of grain, namely, hill-paddy, paddy, green-gram, cow-pea, sesamum, rice; and a man with sound eyes, having opened it, should reflect thus: 'This is hill-paddy; this is paddy; this is green-gram; this is cow-pea; this is sesamum; this is rice'. In the same way, monks, a monk reflects on this very body enveloped by the skin and full of manifold impurity, from the soles up, and from the top of the head down, thinking thus: 'There are in this body: hair of the head, hair of the body, nails, teeth, skin, flesh, sinews, bones, marrow, kidney, heart, liver, pleura, spleen, lungs, bowels, intestines, mesentery, faeces, bile, phlegm, pus, blood, sweat, solid fat, liquid fat, saliva, mucus, synovial fluid, urine'.

Thus he lives contemplating the body in the body internally, or he lives contemplating the body in the body externally, or he lives contemplating the body in the body internally and externally. He lives contemplating origination-factors in the body, or he lives contemplating dissolution-factors in the body, or he lives contemplating origination- and dissolution-factors in the body. Or his mindfulness is established with the thought: 'The body exists', to the extent necessary just for knowledge and mindfulness, and he lives independent, and clings to naught in the world. Thus also, monks, a monk lives contemplating the body in the body.

5. *The Reflection on the Material Elements*

And further, monks, a monk reflects on this very body according as it is placed or disposed, by way of the material elements: 'There are, in this body, the element of earth, the element of water, the element of fire, the element of wind'.

Just as if, monks, a clever cow-butcher or a cow-butcher's apprentice, having slaughtered a cow and divided it into portions, should be sitting at the junction of four high-roads, in the same way, a monk reflects on this very body, according as it is placed or disposed, by way of the material elements: 'There are, in this body, the element of earth, the element of water, the element of fire, the element of wind'.

Thus he lives contemplating the body in the body internally, or he lives contemplating the body in the body externally, or he lives contemplating the body in the body internally and externally. He lives contemplating origination-factors in the body, or he lives contemplating dissolution-factors in the body, or he lives contemplating origination- and dissolution-factors in the body. Or his mindfulness is established with the thought: 'The body exists', to the extent necessary just for knowledge and mindfulness, and he lives independent, and clings to naught in the world. Thus also, monks, a monk lives contemplating the body in the body.

6. *The nine Cemetery Contemplations*

(1) And further, monks, as if a monk sees a body dead one, two, or three days; swollen, blue and festering, thrown in the charnel ground, he then applies this perception to his own body thus: 'Verily, this body of mine, too, is of the same nature, it will become like that and will not escape it'.

Thus he lives contemplating the body in the body internally, or he lives contemplating the body in the body externally, or he lives contemplating the body in the body internally and externally. He lives contemplating origination-factors in the body, or he lives contemplating dissolution-factors in the body, or he lives contemplating dissolution-factors in the body, or he lives contemplating origination-and dissolution-factors in the body. Or his mindfulness is established with the thought: 'The body exists', to the extent necessary just for knowledge and mindfulness, and he lives independent, and clings to naught in the world. Thus also, monks, a monk lives contemplating the body in the body.

(2) And further, monks, as if a monk sees a body thrown in the charnel ground, being eaten by crows, hawks, vultures, dogs, jackals or by different kinds of worms, he then applies this perception to his own body thus: 'Verily, this body of mine, too, is of the

same nature, it will become like that and will not escape it'.

Thus he lives contemplating the body in the body internally.....

(3) And further, monks, as if a monk sees a body thrown in the charnel ground and reduced to a skeleton with (some) flesh and blood (attached to it), held together by the tendons, he then applies this perception to his own body thus: 'Verily, this body of mine, too, is of the same nature. it will become like that and will not escape it.

Thus he lives contemplating the body in the body internally .....

(4) And further, monks, as if a monk sees a body thrown in the charnel ground and reduced to a skeleton, blood-besmeared and without flesh, held together by the tendons, he then applies this perception to his own body thus: 'Verily, this body of mine, too, is of the same nature, it will become like that and will not escape it'.

Thus he lives contemplating the body in the body internally .....

(5) And further, monks, as if a monk sees a body thrown in the charnel ground and reduced to a skeleton without flesh and blood, held together by the tendons, he then applies this perception to his own body thus: 'Verily, this body of mine, too, is of the same nature, it will become like that and will not escape it'.

Thus he lives contemplating the body in the body internally .....

(6) And further, monks, as if a monk sees a body thrown in the charnel ground and reduced to disconnected bones, scattered in all directions—here a bone of the hand, there a bone of the foot, a shin bone, a thigh bone, the pelvis, spine and skull,—he then applies this perception to his own body thus: 'Verily, this body of mine, too, is of the same nature, it will become like that and will not escape it'.

Thus he lives contemplating the body in the body internally .....

(7) And further, monks, as if a monk sees a body thrown in the charnel ground, reduced to bleached bones of conch-like colour .....

(8) ... reduced to bones, more than a year old, lying in a heap .....

(9) ... reduced to bones gone rotten and become dust, he then applies this perception to his own body thus: 'Verily, this body of mine, too, is of the same nature, it will become like that and will not escape it'.

Thus he lives contemplating the body in the body internally, or he lives contemplating the body in the body externally, or he lives contemplating the body in the body internally and externally. He lives contemplating origination-factors in the body, or he lives contemplating dissolution-factors in the body or he lives contemplating origination-and dissolution-factors in the body. Or his mindfulness is established with the thought: 'The body exists', to the extent necessary just for knowledge and mindfulness, and he lives independent, and clings to naught in the world. Thus also, monks, a monk lives contemplating the body in the body.

And how, monks, does a monk live contemplating feelings in feelings?

Here, monks, a monk when experiencing a pleasant feelling knows, 'I experience a pleasant feeling'; when experiencing a painful feeling he knows, 'I experience a painful feeling'; when experiencing a neither-pleasant-nor-painful feeling, he knows, 'I experience a neither-pleasant-nor-painful feeling'. When experiencing a pleasant worldy feeling, he knows, 'I experience a pleasant worldly feeling' when experiencing a pleasant spiritual feeling, he knows, 'I experience a pleasant spiritual feeling'; when experiencing a painful worldly feeling, he knows, 'I experience a painful worldly feeling'; when experiencing a painful spiritual feeling, he knows, 'I experience a painful spiritual feeling'; when experiencing a neither-pleasant -nor-painful worldly feeling, he knows, 'I experience a neither-pleasant-nor-painful worldly feeling'; when experiencing a neither-pleasant-nor-painful spiritual feeling, he knows, 'I experience a neither-pleasant-nor-painful spiritual feeling'.

Thus he lives contemplating feelings in feelings internally, or he lives contemplating feelings in feelings externally, or he lives contemplating feelings in feelings internally and externally. He lives contemplating origination-factors in feelings, or he lives contemplating dissolution-factors in feelings, or he lives contemplating origination-and dissolution-factors in feelings. Or his mindfulness is established with the thought, 'Feeling exists', to the extent necessary just for knowledge and mindfulness, and he lives independent, and clings to naught in the

world. Thus, monks, a monk lives contemplating feelings in feelings.

III. The Contemplation of Consciousness

And how, monks, does a monk live contemplating consciousness in consciousness?

Here, monks, a monk knows the consciousness with lust, as with lust; the consciousness without lust, as without lust; the consciousness with hate, as with hate; the consciousness without hate, as without hate; the consciousness with ignorance, as with ignorance; the consciousness without ignorance, as without ignorance; the shrunken state of consciousness as the shrunken state; the distracted state of consciousness as the distracted state; the developed state of consciousness as the developed state; the undeveloped state of consciousness as the undeveloped state; the state of consciousness with some other mental state superior to it, as the state with something mentally higher; the state of consciousness with no other mental state superior to it, as the state with nothing mentally higher; the concentrated state of consciousness as the concentrated state; the unconcentrated state of consciousness as the unconcentrated state; the freed state of consciousness as the freed state; and the unfreed state of consciousness as the unfreed.

Thus he lives contemplating consciousness in consciousness internally, or he lives contemplating consciousness in consciousness externally, or he lives contemplating consciousness in consciousness internally and externally. He lives contemplating origination-factors in consciousness, or he lives contemplating dissolution-factors in consciousness, or he lives contemplating origination- and dissolution-factors in consciousness. Or his mindfulness in established with the thought, 'Consciousness exists', to the extent necessary just for knowledge and mindfulness, and he lives independent, and clings to naught in the world. Thus, monks, a monk lives contemplating consciousness in consciousness.

IV. The Contemplation on Mental Objects

1. *The five Hindrances*

And how, monks, does a monk live contemplating mental objects in mental objects?

Here, monks, a monk lives contemplating mental objects in the mental objects of the five hindrances.

How, monks, does a monk live contemplating mental objects in the mental objects of the five hindrances?

Here, monks, when sense-desire is present, a monk knows, 'There is sense-desire in me', or when sense-desire is not present, he knows, 'There is no sense-desire in me'. He knows how the arising of the non-arisen sense-desire comes to be; he knows how the abandoning of the arisen sense-desire comes to be; and he knows how the non-arising in the future of the abandoned sense-desire comes to be.

When anger is present, he knows, 'There is anger in me', or when anger is not present, he knows, 'There is no anger in me'. He knows how the arising of the non-arisen anger comes to be; he knows how the abandoning of the arisen anger comes to be; and he knows how the non-arising in the future of the abandoned anger comes to be.

When sloth and torpor are present, he knows, 'There are sloth and torpor in me', or when sloth and torpor are not present, he knows, 'There is no sloth and torpor in me'. He knows how the arising of the non-arisen sloth and torpor comes to be; he knows how the abandoning of the arisen sloth and torpor comes to be; and he knows how the non-arising in the future of the abandoned sloth and torpor comes to be.

When agitation and scruples are present, he knows, 'There are agitation and scruples in me', or when agitation and scruples are not present, he knows, 'There is no agitation and scruples in me'. He knows how the arising of the non-arisen agitation and scruples comes to be; he knows how the abandoning of the arisen agitation and scruples comes to be; and he knows, how the non-arising in the future of the abandoned agitation and scruples comes to be.

When doubt is present, he knows, 'There is doubt in me'. or when doubt is not present, he knows, 'There is no doubt in me'. He knows how the arising of the non-arisen doubt comes to be; he knows how the abandoning of the arisen doubt comes to be; and he knows how the non-arising in the future of the abandoned doubt comes to be.

Thus he lives contemplating mental objects in mental objects internally, or he lives contemplating mental objects in mental objects externally, or he lives contemplating mental objects in mental objects internally and externally. He lives contemplating origina-

tion-factors in mental objects, or he lives contemplating origination-and dissolution-factors in mental objects. Or his mindfulness is established with the thought,'Mental objects exist', to the extent necessary just for knowledge and mindfulness, and he lives independent, and clings to naught in the world. Thus also, monks, a monk lives contemplating mental objects in the mental objects of the five hindrances.

2. *The five Aggreates of Clinging*

And further, monks, a monk lives contemplating mental objects in the mental objects of the five aggregates of clinging.

How, monks, does a monk live contemplating mental objects in the mental objects of the five aggregates of clinging?

Here, monks, a monk thinks, 'Thus is material form; thus is the arising of material form; and thus is the disappearance of material form. Thus is feeling; thus is the arising of feeling; and thus is the disappearance of feeling. Thus is perception; thus is the arising of perception; and thus is the disappearance of perception. Thus are the formations; thus is the arising of the formations; and thus is the disappearance of the formations. Thus is consciousness; thus is the arising of consciousness; and thus is the disappearance of consciousness'.

Thus he lives contemplating mental objects in mental objects internally, or he lives contemplating mental objects in mental objects externally, or he lives contemplating mental objects in mental objects internally and externally. He lives contemplating origination factors in mental objects, or he lives contemplating dissolution-factors in mental objects, or he lives contemplating origination-and dissolution-factores in mental objects. Or his mindfulness is established with the thought, 'Mental objects exist', to the extent necessary just for knowledge and mindfulness, and he lives independent, and clings to naught in the world. Thus also, monks, a monk lives contemplating mental objects in the mental objects of the five aggregates of clinging.

3. *The six internal and the six external Sense-bases*

And further, monks, a monk lives contemplating mental objects in the mental objects of the six internal and the six external sense-bases.

How, monks, does a monk live contemplating mental objects in the mental objects of the six internal and the six external sense-bases ?

Here, monks, a monk knows the eye, knows visual forms, and knows the fetter that arises dependent no both (eye and forms); he knows how the arising of the non-arisen fetter comes to be; he knows how the abandoning of the arisen fetter comes to be; and he knows how the non-arising in the future of the abandoned fetter comes to be.

He knows the ear, knows sounds and knows the fetter that arises dependent on both; he knows how the arising of the non-arisen fetter comes to be; he knows how the abandoning of the arisen fetter comes to be; and he knows how the non-arising in the future of the abandoned fetter comes to be.

He knows the nose and smells, and knows the fetter that arises dependent on both, he knows how the arising of the non-arisen fetter comes to be; he knows how the abandoning of the arisen fetter comes to be; and he knows how the non-arising in the future of the abandoned fetter comes to be.

He knows the tongue, knows tastes and knows the fetter that arises dependent on both; he knows how the arising of the non-arisen fetter comes to be; he knows how the abandoning of the arisen fetter comes to be; and he knows how the non-arising in the future of the abandoned fetter comes to be.

He knows the body, knows tactual objects, and knows the fetter that arises dependent on both; he knows how the arising of the non-arisen fetter comes to be; he knows how the abandoning of the arisen fetter comes to be; and he knows how the non-arising in the future of the abandoned fetter comes to be.

He knows the mind, knows mental objects, and knows the fetter that arises dependent on both; he knows how the arising of the non-arisen fetter comes to be; he knows how the abandoning of the arisen fetter comes to be; and he knows how the non-arising in the future of the abandoned fetter comes to be.

Thus, monks, the monk lives contemplating mental objects in mental objects internally, or he lives contemplating mental objects in mental objects externally, or he lives contemplating mental objects in mental objects internally and externally. He lives contem-

plating origination-factors in mental objects, or he lives contemplating dissolution factors in mental objects, or lives contemplating origination-and dissolution-factors in mental objects. Or his mindfulness is established with the thought, 'Mental objects exist', to the extent necessary just for knowledge and mindfulness, and he lives independent, and clings to naught in the world. Thus, monks, a monk lives contemplating mental objects in the mental objects of the six internal and the six external sense-bases.

4. *The seven Factors of Enlightenment*

And further, monks, a monk lives contemplating mental objects in the mental objects of the seven factors of enlightenment.

How, monks, does a monk live contemplating mental objects in the mental objects of the seven factors of enlightenment?

Here, monks, when the enlightenment-factor of mindulness is present, the monk knows, 'The enlightenment-factor of mindfulness is in me'; or when the enlightenment-factor of mindfulness is absent, he knows, 'The enlightenment-factor of mindfulness is not in me'; and he knows how the arising of the non-arisen enlightenment-factor of mindfulness comes to be, and how perfection in the development of the arisen enlightenment-factor of mindfulness comes to be.

When the enlightenment-factor of the investigation of mental objects is present, he knows, 'The enlightenment factor of the investigation of mental objects is in me'; when the enlightenment factor of the investigation of mental objects is absent, he knows, 'The enlightenment-factor of the investigation of mental objects is not in me'; and he knows how the arising of the non-arisen enlightenment-factor of the investigation of mental objects comes to be, and how perfection in the development of the arisen enlightenment-factor of the investigation of mental objects comes to be.

When the enlightenment-factor of energy is present, he knows, 'The enlightenment-factor of energy is in me'; when the enlightenment-factor of energy is absent, he knows, 'The enlightenment-factor of energy is not in me'; and he knows how the arising of the non-arisen enlightenment-factor of energy comes to be, and how perfection in the development of the arisen enlightenment-factor of energy comes to be.

When the enlightenment-factor of joy is present, he knows, 'The enlightenment-factor of joy is in me'; when the enlightenment-factor of joy is absent, he knows, 'The enlightenment-factor of joy is not in me'; and he knows how the arising of the non-arisen enlightenment-factor of joy comes to be, and how perfection in the development of the arisen enlightenment-factor of joy comes to be.

When the enlightenment-factor of tranquillity is present, he knows 'The enlightenment-factor of tranquillity is in me'; when the enlightenment-factor of tranquillity is absent, he knows, 'The enlightenment-factor of tranquillity is not in me'; and he knows how the arising of the non-arisen enlightenment-factor of tranquillity comes to be, and how perfection in the development of the arisen enlightenment-factor of tranquillity comes to be.

When the enlightenment-factor of concentration is present, he knows, 'The enlightenment-factor of concentration is in me'; when the enlightenment-factor of concentration is absent, he knows, 'The enlightenment-factor of concentration is not in me'; and he knows how the arising of the non-arisen enlightenment-factor of concentration comes to be, and how perfection in the development of the arisen enlightenment-factor of concentration comes to be.

When the enlightenment-factor of equanimity is present, he knows, 'The enlightenment-factor of equanimity is in me'; when the enlightenment-factor of equanimity is absent, he knows, 'The enlightenment-factor of equanimity is not in me'; and he knows how the arising of the non-arisen enlightenment-factor of equanimity comes to be, and how perfection in the development of the arisen enlightenment-factor of equanimity comes to be.

Thus he lives contemplating mental objects in mental objects internally, or he lives contemplating mental objects in mental objects externally, or he lives contemplating mental objects in mental objects internally and externally. He lives contemplating origination-factors in mental objects, or he lives contemplating dissolution-factors in mental objects, or he lives contemplating origination-and dissoution-factors in mental objects. Or his mindfulness is established with the thought, 'Mental objects exist', to the

extent necessary just for knowdge and mindfulness, and he lives independent, and clings to naught in the world. Thus, monks, a monk lives contemplating mental objects in the mental objects of the seven factors of enlightenment.

5. *The four Truths*

And further, monks, a monk lives contemplating mental objects in the mental objects of the four truths.

How, monks, does a monk live contemplating mental objects in the mental objects of the four truths?

Here, monks, a monk knows, 'This is suffering', according to reality; he knows, 'This is the origin of suffering'; according to reality; he knows, 'This is the cessation of suffering', according to re. lity; he knows, 'This is the road leading to the cessation of suffering', according to reality.

Thus he lives contemplating mental objects in mental objects internally, or he lives contemplating mental objects in mental objects extrenally, or he lives contemplating mental objects in mental objects internally and externally. He lives contemplating origination-factors in mental objects, or he lives contemplating dissolution-factors in mental objects, or he lives contemplating origination- and dissolution-factors in mental objects. Or his mindfulness is established with the thought, 'Mental objects exist' to the extent necessary just for knowledge and mindfulness, and he lives independent, and clings to naught in the world. Thus, monks, a monk lives contemplating mental objects in the mental objects of the four truths.

Verily, monks, whosoever practises these four Foundations of Mindfulness in this manner for seven years, then one of two results may be expected by him: Highest Knowledge (Saintship) here and now, or if some remainder of clinging is yet present, the state of Non-returning.

O monks, let alone seven years. Should any person practise these four Foundations of Mindfulness in this manner for six years... for five years... four years... three years... two years... one year, then one of two results may be expected by him: Highest knowledge here and now, or if some remainder of clinging is yet present, the state of Non-returning.

O monks, let alone a year. Should any person practise these four Foundations of Mindfulness, in this manner, for seven months...for six monks ... five months...four months ... three months ... two months ... a month ... half a month, then one of two results may be expected by him: Highest Knowledge here and now, or if some remainder of clinging is yet present, the state of Non-returning.

O monks, let alone half a month. Should any person practise these four Foundations of Mindfulness in this manner for a week, then one of two results 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 this was it said: 'This is the only way, monks, for the purification of beings, for the overcoming of sorrow and misery for the destruction of pain and grief, for reaching the right path, for athe attainment of *Nibbāna*, namely the four Foundations of Mindfulness.

Thus spoke the Blessed One. Satisfied the monks approved of his words.

For perishes the deed of none.
Nay! It becomes his taskmaster:
Both dullard and transgressor see
Themselves hereafter writhe in pain.

Sutta Nipāta 666.

NOTES AND NEWS

TOUR OF VEN. SAYADAW U THITTILA, AGGAMAHAPAṆḌITA TO WESTERN EUROPE

A. A. G. Bennett

In April this year the Buddhist organisations of Western Europe had the privilege of welcoming Ven. Sayadaw U Thittila and Ven. Paññādīpa who had travelled together from Rangoon as representatives of the Union of Burma Buddha Sāsana Council. They were met at London Airport by members of the Ven. Sayadaw's particular organisation, the Buddha Study Association of which he is President, and escorted to the London Buddhist Vihāra, 10 Ovington Gardens, S.W. 3, where Ven. Pandit Saddhātissa Mahāthera is in charge.

Ven. Sayadaw U Thittila, being already well-known over a period of many years in England and on the continent of Europe, had a full programme awaiting him concerning both his work amongst the Burmese residents and the specific organisations depending on his lectures, advice and instructions for the work to be undertaken during the coming year. On the day following the Sayadaw's arrival, H.E. the Burmese Ambassador and his wife invited the Ven. Sayadaw and Ven. Paññādīpa to lunch, after which the Ven. Bhikkhus chanted the *Metta Sutta* and the Ven. Sayadaw discoursed on *Metta*, while at each week-end during their stay they were entertained by personnel of the Burmese Embassy and of the Burmese Section of the B.B.C. Gatherings were always celebrated by the chanting of the *Metta Sutta* and by short talks. Frequently the Ven. Bhikkhus were entertained to lunch by Daw Mya Sein, the proprietress of the Burma Restaurant, and the Ven. Sayadaw was taken to his various appointments in the cars of Mr. and Mrs. R. Iggleden and Mr. G. Cruikshank.

In the period preceding the Wesak Festival, Ven. U Thittila spoke in Burmese on the Burmese Section of the B.B.C. His subject was "Wesak". He lectured at the *Vihāra* to the Buddha Study Association on "What is Happiness?", "The Laws of Cause and Effect", and "Rebirth". For the *Abhidhamma* Study Group he held classes on the *Paṭṭhāna*. At the opening ceremony of the Wesak celebrations at the *Vihāra* when, in the presence of H.E. Mr. Gunasena de Soysa, High Commissioner for Celyon, Ven. Saddhātissa invited H.E. U Aung Soe, the Burmese Ambassador in London, to hoist the Buddhist flag over the building, Ven. U Thittila, heading a list of distinguished speakers, discoursed on the significance of Wesak and all that the terms "*Buddha*" and "Buddhism" imply. In May, on the "East Asia Calling" Section of the B.B.C., he gave a talk on "Buddhism" and subsequently answered a number of questions.

Renewing his contact with the University of Oxford Buddhist Society, the Ven. Sayadaw spoke to the group on "Meditation", returning to conduct a discussion relating thereto. He addressed the World Congress of Faiths-23 Norfolk Square, W.2, and the Theosophical Society, Tavistock Square, W.C.2; his subjects were, respectively, "The Practical Aspect of Buddhism" and "Buddhist Psychology". He spoke at the *Vihāra* Sunday Meeting on "Causes of Unhappiness", and on subsequent days continued his lectures to the *Abhidhamma* Group on the *Paṭṭhāna*. For the Buddha Study Association he spoke on "The Origin of Life" and on the *Paṭicca Samuppāda*. Finally, he addressed the London Buddhist Society, 58 Eccleston Square, S.W.I. on "Buddhism in Burma".

In the interval before proceeding to the Continent he spent more time in reviewing the overall position of his organisations in England and centres of activity which have recently arisen on the Continent.

This review has confirmed the necessity of greater continuity in the direction and personal management if the Buddhist organisations which have been the Ven. Sayadaw's particular care are to expand as healthy organisations should. Many years of work have sown the seeds of success in the expansion of Buddhist teachings, but these cannot mature unless a Burmese centre should be established in Western Europe—and the centre would obviously be in London where the Sayadaw and the assistant *bhikkhus* could live and from which they could work. Three points are outstanding regarding the

review: (1) that a considerable change of outlook has occurred during the last few months and that in the present state of flux of thought there is exceptional opportunity to attract followers to the Buddhist Teachings, (2) that there are some students who have already made sufficient progress in their studies of Buddhism to be of value to the movement as a whole if they could continue them for another few years, (3) that the demand for headquarters is not for palatial buildings but for a settled genuine place of work. The last of the three points is, of course, that most generally appreciated by Buddhists in England, for they have raised a certain sum of money amongst themselves and are disappointed that the Burmese authorities have not yet been able to give substantial help. Moreover, enquiries have been received from continental cities which previously showed no interest in Buddhism, yet without a headquarters it is impossible even to deal with the letters. The British Buddhists, and particularly the members of the Buddha Study Association, while expressing their heartfelt gratitude for the visit of the Ven. Sayadaw U Thittila, do also make an earnest appeal for substantial help from the Burmese authorities whereby he may continue to teach them the *Dhamma* and help them to spread it to others.

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