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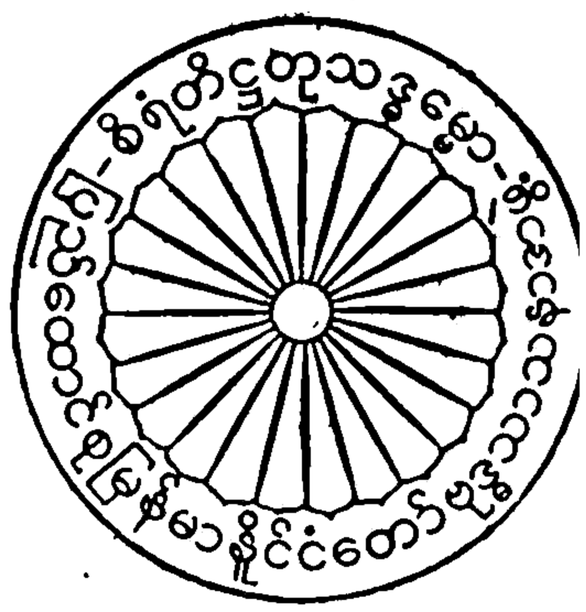

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THE LIGHT OF THE DHAMMA

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

MANUAL OF THE FOUR NOBLE TRUTHS

By

Agga Mahā Paṇḍita Ledi Sayadaw, D. Litt.

(Translated by the Editors of the Light of the Dhamma)

PART TWO

THE EXPOSITION OF THE MEANING OF *SAMUDAYA SACCA*

Craving:

I shall now expound the four different interpretations of the word '*Samudaya-sacca*'. '*Samudaya*' means 'the cause of ever continuing this psycho-physical process of existence'. It also means 'the cause of ever continuing the unsatisfactoriness of life'. There is no more continuing of this psycho-physical process of existence after the death of an *Arahat* who has overcome all kinds of craving, and there is no more continuing of suffering in him. Therefore it should be definitely understood that craving is the origin of ever continuing the arising of suffering in the lives of all beings, throughout all of their existence. In the world there is *kāma-taṇhā* (sensual craving), and those who overcome this craving are free from *sankhata* (that produced by a combination of causes), *santāpa* (burning), *vipariṇāma* (change) and suffering connected with the maintenance of their wives and children. Those who strive for sensual pleasures are burdened by these till their death. Although they have had the rare opportunity of attaining manhood during the Buddha's *Sāsana*, to encounter which, also, is another rare opportunity, they have no opportunity to add to the glory of Learning of the Doctrine and Practice of the *Dhamma*. As they have sown this seed of craving, the off-shoots and branches in the nature of 'desire to accumulate wealth', 'desire to be handsome and good-looking', 'desire to be wealthy', 'desire to compete with others', etc. which are but the expansion of craving, spring forth endlessly. These expansions of craving have their relevant suffering with three aspects in each: *sankhata*, *santāpa* and *vipariṇāma*. This is the exposition of the nature of the Origin of Suffering, which as we see, arises along with the expansion of craving in its three aspects.

There are six kinds of craving:— *rūpa-taṇhā* (craving for visible objects), *sadda-tanhā* (craving for sounds), *gandha-taṇhā* (craving for odours) *rasa-taṇhā* (craving for tastes), *phoṭṭhabba-taṇhā* (Craving for bodily impressions,) *dhamma-taṇhā* (craving for mental impressions). These cravings having four interpretations in each, we have 24 interpretations in all. *Rūpa-taṇhā* means craving for pleasant visible objects. For these objects beings cannot be free from the burden of *sankhata*, *santāpa* and *Vipariṇāma*. How? It is in this way:— This craving by way of *āyūhana* (the fever of unsatisfied longing) forces beings to strive and find ever fresh delight. They have no desire to get rid of such delightful objects. This craving is also expanded in the following ways:— By way of *nidāna* (foundation; origin; cause), they incline to have more and more pleasurable objects and enjoy more and more. They have no contentment of mind. By way of *samyoga* (union; association) they desire always to be associated with these pleasant objects. They have not the slightest idea to part with these pleasurable objects. By way of *palibadha* (obstruction; hindrance; impediment), they prevent beings from parting with these pleasant objects, and also obstruct the sources of tranquillity of mind. They do not allow beings to attain calmness of mind obtained by not mingling with these objects. Thus craving for visible objects causes beings to sustain suffering by functioning in these four ways.

The same holds good for craving for sounds, etc. *Dhamma-taṇhā* means craving for *vedanākkhandha* (Feeling Group), *sannakkhandha* (Perception Group), *sankharakkhandha* (Group of Mental Formations) and *viññāṇakkhandha* (Consciousness Group) found in a person's life or in the lives of his dear ones.

Another way of expression:— There are also three kinds of craving. They are (1) *kāma-taṇhā*, (2) *bhava-taṇhā*, and (3) *vibhava-taṇhā*. *Kāma-taṇhā* means Craving for sensuous objects, such as form, etc. *Bhava-taṇhā* means 'Having delight in the *Jhanas* attained by oneself'. *Vibhava-taṇhā* means 'Having delight in wrong view of self-annihilation (*uccheda-diṭṭhi*)'.

Meals prepared from coarse cereals, such as maize, etc. are very plain. They are not

(realization of the truth) attained and enjoyed by *Sotāpannas*.

4. Below is the explanation of the aspect of *adhipateyyaṭho* (mastery over oneself) attained and enjoyed by *Sotāpannas*. The wholesome volitional actions, such as *dāna* (almsgiving), *sīla* (morality) and *bhāvanā* (mental development) performed by these *Sotāpannas* are free from the operation of Craving. Thus they are free from the 'accumulation of merit' called *puññābhisankhāra*. They have attained the highest amongst all the mundane wholesome *Kammas* Their minds become as pure as a highly polished conch. These all help them to attain *anupādi-sesa-nibbāna*.

This is the exposition of the aspect of *adhipateyyaṭho* attained and enjoyed by *Sotāpannas*.

Now I shall expound the four aspects of *Nirodha-sacca* (the Noble Truth of the Cessation of Suffering), which itself is called *Nibbāna*. There are four aspects of *Nirodha-sacca*. They are: (1) *nissaranaṭṭho* (having the characteristic of being an escape), (2) *pavivekaṭṭho* (having the characteristic of being free from disturbance), (3) *amataṭṭho* (a state where there is no more death or dissolution), and *asankhataṭho* (having the characteristic of the Unoriginated' *Nibbāna*).

The supramundane sphere of such *Sotāpannas* as *Visākhā Anāthapiṇḍika*, and decillions of Holy Ones in the *Deva*-countries of *Catu-mahārājika, Tāvatimsa*, etc. may be compared to the Great *Sītā* Ocean situated at the foot of Mount *Meru*. Decillions and decillions of such Noble Ones may be compared to decillions and decillions of fishes living in that great ocean. In what respect do they resemble them? It is in this manner That Great *Sītā* Ocean situated amidst the *Yuganda* Mountains is very wide and immensely deep. The water in that Great Ocean never gets diminished, nor is its water evaporated by any ray of the sun. The water is so clean that even a peacock's feather or fine cotton will sink to the bottom of the ocean. In the same manner it is the Law of Cosmic Order that this *Sa-upādi-sesa-nibbāna*, the Supramundane Sphere of *Ariyas*, such as *Visākhā*, *Anāthapiṇḍika*, etc. will never be diminished owing to the lapse of time, even after a lapse of many millions of world-cycles. The state of "the Full Extinction of Defilements with the groups of existence still remaining" will never be diminished. The state of *Nibbāna* never becomes extinct It is also the Law of Cosmic Order that these *Sotāpannas* are never entangled with evil actions, sceptical doubt and bad livelihood, because the state of *Sa-upādi-sesa-nibbāna* exists in them.

Just as the great fishes in that Great *Sītā* Ocean need not fear the water in the ocean getting diminished, these *Sotāpannas* need never fear losing their attainment of 'the Full Extinction of Defilements with the groups of existence still remaining'. Just as the water of that Great Ocean is not warmed by the rays of the sun, these *Sotāpannas* who have attained *Sa-upādi-sesa-nibbāna* will not be polluted with any Defilement or threatened with the dangers of wandering in the *Saṁsāra*, however long they may have to wander in the Happy Course of Existence, and they need not fear that Personality-belief will accompany them any more.

Just as the fishes in the Great Ocean need not be anxious about the water of the ocean getting warm at any time, these *Sotāpannas* also need not be anxious about the defilements which they have already dispelled by means of the Path and Fruition of the stream-winning. Just as the fishes in the Great Ocean need not be anxious about the water of the ocean getting dirty, so also the *Sotāpannas* need not be anxious about their state being polluted with wrong views, sceptical doubt, evil actions, bad livelihood and hellish qualities.

Just as the great fishes in that Great Ocean need not be anxious for a change of residence to other lakes, rivers and seas, nor be anxious about the ocean water becoming warm or turbid. these countless numbers of *Ariyas*, who pass amongst heavenly and human beings at the most for seven times in the Round of Rebirths need not wait till the arising of another Buddha. Retaining the state of *Sa-upādi-sesa-nibbāna*, they wander in the Round of Rebirths as wealthy men, *Devas* and *Brahmās* and finally attain *An-upādisesa-nibbāna*.

At this juncture one may ask the following question in connection with the expression "These *Sotāpannas* remain within the Supramundane Sphere of *Sa-upādi-sesa-nibbana*". As *Sotāpannas* they are able to dispel some of the defilements only, and at the same time are not free from the sufferings of rebirth, old age and death. So it cannot be claimed that they have attained *Nibbāna*,

nor are they within the Sphere of *Nibbāna*." The *answer* to it is as follows:—"Did not the Omniscient Buddha declare that the *Nibbāna* attained by these *Sotāpannas* is specially termed *Sa-upādi-sesa-nibbāna*, because they have not dispelled all defilements? Is it not that it is declared as *Sa-upādi-sesa-nibbāna*, because these *Sotāpannas* will have to take rebirth for at most seven times, experiencing old age and death for many world-periods to come?

This kind of question is raised by one who does not realise the greatness and magnificence of *Nibbāna*."

These *Sotāpannas*, after passing amongst heavenly and human beings for a great length of time finally become *Arahats*, and the *Nibbāna* they are then to attain after getting rid of the groups of existence is called *Anupādi-sesa-nibbāna*. This *Nibbāna* is not within the scope of *Sotāpannas*, and so in expounding the *Nibbāna* attained by *Sotāpannas*, *Anupādi-sesa-nibbāna* is not meant thereby, and therefore not discussed.

1. The *nissaraṇatṭho* (having the characteristic of being an escape) aspect attained and enjoyed by *Sotāpannas* means the following: (i) *kilesa-vaṭṭa* (escape from the circle of the most evil defilements headed by "Wrong Views" and "Sceptical Doubt"), (ii) *kamma-vaṭṭa* (escape from the circle of unwholesome *kamma* such as the ten kinds of evil conduct in deeds, words, and thought, and also the bad mode of living), and (iii) *vipākavaṭṭa* (escape from the circle of being reborn in the Four Lower worlds.)

As regards worldlings, although they wander in the round of rebirths as kings of men, kings, of *devas* or kings of *brahmās*, as they have not yet attained the state of escape from the round of rebirths, they have to wander in it, entangling with wrong views, sceptical doubt, evil conduct and bad livelihood, which would cause them to arise in the four lower worlds.

Here ends the exposition of *nissaraṇatṭho*.

2. *Pavivekatṭha* (retirement; seclusion; solitude)

Although *Sotāpannas* may wander in the Happy Course of Existence for many world-cycles, their minds will be ever free from being molested by wrong views, evil actions and bad livelihood, and suffering in the four lower worlds. The state of ever being free from the operation of these evil actions and the evils of the four lower worlds, which are the most evil things in the round of rebirths, is called retirement, seclusion or solitude attained and enjoyed by *Sotāpannas*. Worldlings are not free from the operation of such evils. Although they wander in the round of rebirths as kings of men, *devas* and *brahmās*, their minds are at times brightened with right views, faith, good actions and sense pleasures, and at times darkened with wrong views, sceptical doubt, evil actions and miseries of the four lower worlds.

This is the exposition of *pavivekatṭha*.

3. *Asaṅkhatatṭha*

Below is the exposition of *asaṅkhatatṭha* (having the characteristic of the "Unoriginated" *Nibbāna*).

The *Sa-upādi-sesa-nibbāna* attained by *Sotāpannas* is never destroyed and so it is eternal. That being the case, it is free from the trouble of setting it up anew. There is no more trouble of diving into the pit of suffering again to perform almsgiving in the endeavour to attain *Nibbāna*. There is no more suffering for them to practise morality and also to lead the life of a *samaṇa*. The state of the Unoriginated, Uncreated, is called the *asaṅkhatatṭha* aspect attained and enjoyed by *Sotāpannas*. They, however, practise almsgiving, morality and mental development for the purpose of further dispelling some defilements that lie latent in them. They need not worry about personality-belief, sceptical doubt and the ten kinds of evil actions which have already been extinguished.

Here ends the exposition of *asaṅkhatatṭha*.

4. *Amatatṭha* (a state where there is no more death or dissolution.)

The state of the extinction of defilements with the groups of existence still remaining, never gets spoiled, destroyed or deteriorated in the world-cycles to come. For instance in the cases of *Sotāpannas* like *Visākhā*, *Anāthapiṇḍika* and others who pass from the planes where they are to higher ones, the state never fades away nor disappears, though their constituent groups of existence which are subject to change may be destroyed, taking the form of new groups of existence. *Nibbāna* is 'Deathlessness', but the *khandha* (groups of existence) are mortal and subject to change. One *khandha* may go away and

another *khandha* may come, but the state of *Sa-upādi-sesa--nibbāna* will go on, and so it finally merges into *An-upādi-sesa-nibbāna.* Although these *Sotāpannas* may wander in the round of rebirths for many a world-cycle to come, they need not fear the loss of the Cessation of Suffering which they have experienced and realised. From the moment they attain the path of stream-winning up to the time they attain full *Nibbāna* or *Anupādi-sesa-nibbāna*, this state of *Sa-upādi-sesa-nibbāna* remains as the refuge and dependence of the countless number of *Sotāpannas*. This state is termed the *amatatṭha* (a state where there is no more death or dissolution) attained and enjoyed by *Sotāpannas*.

Here ends the exposition of *amatatṭha*.

The above is the exposition on the four interpretations of *Sa-upādi-sesa-nibbāna*.

The same holds good for the four aspects of *Nibbāna* attained by *Sakadāgāmī*, *Anāgāmī* and *Arahats*.

(1) The four aspects of the Noble Truth of Suffering are the functions of *pariññā* Full comprehension).

(2) The four aspects of the Noble Truth of the Origin of Suffering are the functions of *pahāna-pariññā* (full overcoming; abandoning.)

(3) The four aspects of the Noble Truth of the Cessation of Suffering are the functions. of *sacchikaraṇa* (realization or seeing face to face).

(4) The four aspects of the Noble Path leading to the Cessation of Suffering are the functions of mental development.

If a person fully comprehends and realizes the four aspects of the Noble Truth of Suffering, he will automatically realize the twelve remaining aspects of the Noble Truth of the Origin of Suffering, the Noble Truth of the Cessation of Suffering and the Noble Truth of the Path leading to the Cessation of Suffering. Moreover, the four aspects of the Noble Truth of Suffering are included in the three characteristics of existence—the characteristic of impermanence, suffering and selflessness. These four aspects are also within the orbit of characteristic of Suffering. Of the four interpretations of the Noble Truth of Suffering, *viparināmatṭha* (change) is itself characteristic of impermanence. If these four aspects of the Noble Truth of Suffering fall within the province of the characteristics of impermanence and suffering, they will also be included in the orbit of characteristic impersonality. So, when one fully comprehends the three characteristics of impermanence, suffering and self-less-ness, he also fully comprehends the sixteen aspects of the Four Noble Truths, as has been explained before.

'Etesu tīsu lakkhaṇesu ekasmim diṭṭhe itaredvayam diṭṭham neva hoti. Tena vuttam, anicca-saññino Meghiya anatta-saññā santhātīti.'—Anguttara Commentary.

(When one fully comprehends any one of the three characteristics of existence, he also automatically comprehends and realises the remaining two characteristics. The Omniscient Buddha declared:" O Meghiya, if one realises one of the three characteristics of existence, he automatically realises the remaining two.")

Of the three characteristics, the characteristic of impermanence is the fundamental one. The whole affair of the characteristic of impermanence is nothing but *maraṇa* (death) which means the continually repeated dissolution and vanishing of all physical and mental phenomena and that these phenomena do not last even for the time occupied by a wink of the eye, he automatically fully comprehends and realises the characteristics of suffering and self-less-ness. How? It may be explained as follows: If one realises all physical and mental phenomena in his body continually and repeatedly dissolve and vanish at every consciousness-moment, will he have any attachment for his body and take that as pleasure? Or will he also take it that this body is soul-essence?

The above clearly shows that of the three characteristics of existence, the characteristic of impermanence is the most essential.

If one realises the functioning of the characteristic of impermanence in corporeality out of the five constituent groups of existence, he is able to attain the Path of *Anāgāmī* (Never-returner). On the other hand, if he realises the functioning of the four mental formations out of the Mental Group, he is able to attain the Path and the Fouition of *Arahatta* (Holiness).

These two theories have fully been discussed with *Pāḷi* and its definition in the Manual of *Āhāra Dīpanī*.)

Therefore, those worldlings who desire to be delivered from the tangle of wrong views, evil actions, and the state of the worldlings who wander in the round of rebirths and enjoy the status of those *Sotāpannas* like *Visākhā*, Anāthapiṇḍika and others, who have attained *Sa-upādi-sesa-nibbāna* and become the inhabitants of the supramundane sphere, passing through the planes of heavenly and human beings until they attain the state of *Anupādi-sesa-nibbāna* and fully comprehending the four aspects of the Noble Truth of the Path leading to the Cessation of Suffering and the Noble Truth of the Cessation of Suffering, should get instructions from a competent teacher on the full interpretations and aspects of the characteristic of impermanence, and having studied them conscientiously, should practise *Vipassanā-bhāvanā* through the medium of the characteristic of impermanence, just as a person whose hair is burning with a celestial fire or whose head is pierced with a sharp spear desires to quell this celestial fire of personality-belief or take out the spear of personality-belief from his head.

CONCLUSION

Here the concise *Catusacca-dīpanī*, or the Manual of the Four Noble Truths, comes to a close. It was written at the Letpandaung Hill, Monywa, at the request of Pleaders Maung Kyaw and Maung San Lin, for the benefit of those who desire to know the sixteen interpretations of the Four Noble Truths and who desire to honour the Teaching of the Buddha. It was finished during the Vassa of 1265 Burmese Era (July 1903 C.E.).

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INTRODUCTION TO THE TWO HUNDRED AND TWENTY SEVEN RULES OF VINAYA

"PĀTIMOKKHA"

Two kinds of Pātimokkha:—

"*Pātimokkha*" meaning "excellent", "foremost", "chief" is the code of discipline for the *bhikkhus*. There are really two kinds of *Pātimokkha*.

(1) *Sīla Pātimokkha*
(2) *Gantha Pātimokkha*

(1) Sīla Pātimokkha:—

It protects (*Pāti, rekkhati*) one who guards or observes *sīla* from pain and suffering and prevents him from falling to lower states of existences (*mokkheti; mocayati*). So it is known as "*Sīla Pātimokkha*.

(2) Gantha Pātimokkha —

The Text (*gantha*) which points out *sīla* is called "*Gantha Pātimokkha*".

Sīla Pātimokkha is the root cause for all mundane and supramundane benefits, and *Gantha Pātimokkha* points out *Sīla* which is to be practised.

Sīla Pātimokkha is of two kinds.

(a) *Ovāda Pātimokkha*
(b) *Āṇā Pātimokkha*

Ovāda Pātimokkha is set forth in three *gāthās*.

These *Gāthās* are —

183. *Sabbapāpassa akaranaṁ,*
kusalassa upasampadā,
sacitta-pariyodapanaṁ,
etaṁ Buddhāna sāsanaṁ.

Not to do any evil, to cultivate good, to purify one's mind, - this is the Teaching of the Buddhas.

184. *Khantīparamaṁ tapo-titikkhā.*
nibbānaṁ paramaṁ vadanti Buddhā.
Na hi pabbajito parūpaghāti
samaṇo hoti paraṁ viheṭhayanto.

Forbearance is the highest patience, *Nibbāna* is supreme, so declared the Buddhas. He is not a monk indeed who injures others. One is not a monk who hurts another.

185. *Anūpavādo, anūpaghāto,*
Pātimokkhe ca saṁvaro,
mattaññutā ca bhattasmiṁ,
pantañ ca sayanāsanaṁ,
adhicitte ca āyogo,
etaṁ Buddhāna sāsanaṁ.

Non-abusing, non-injuring, restraint according to the *Pātimokkha rules*, moderation in food, staying in a remote place, devotion to higher thought, this is the Teaching of the Buddhas.

Āṇā Pātimokkha—The 227 Rules of training for monks contained in *Bhikkhu Vibhaṅga Pāḷi* is known as *Āna Pātimokkha*.

Gantha Pātimokkha—is the separate text formed by collecting the 227 Rules of training from the *Saṅgāyanā* Canonical texts in order to make it easy in reciting them on *Uposatha* days.

How the Religion cannot last long without the Āṇā Pātimokkha.

While the Buddha was residing at Verañja, to the Venerable Sāriputta, who lived alone in seclusion, occurred the idea, 'Whose religious Teachings last long and whose Teachings do not long endure?' With this thought he rose from his seat, went to the Buddha, paid respects to Him, sat at one side and enquired, 'O Revered Sir, whose religious Teachings last long and whose do not endure?'

The Buddha replied, 'The Teachings of Vipassī Buddha, Sikhī Buddha and Vessabhū Buddha did not last long but those of Kakusamda Buddha, Konāgomana Buddha and Kassapa Buddha did exist for a long time.

Again, the Venerable Sāriputta asked, 'Revered Sir, why is it that the Teachings of Vipassī, Sikhī and Vessabhū Buddhas did not last long?'

'O Sāriputta, these Enlightened Buddhas—Vipassī, Sikhī and Vessabhū had not put forth effort to propound the doctrine in

detail to the people.* There were only a few *Suttas*, *Geyyas*, *Veyyākaranas*, *Gāthas*, *Udānas*, *Itivuttakas*, *Jātakas*, *Abbhutas* and *Vedallas*. They did not promulgate the *Āṇā Pātimokkha*** When those Omniscient Buddhas passed away and when their chief disciples also breathed their last, the successor monks of different classes caused the disappearance of the religious teachings in no long time.

'O Sāriputta, just as various flowers which are kept on a board without being threaded, are scattered, whirled and destroyed by the wind, in the same way the religious Teachings were destroyed by the monks of various classes after the passing away of the Omniscient Buddhas and their true disciples.'

Then the Venerable Sāriputta raised a further question. 'Revered Sir, what is the reason for the long endurance of the Teachings of Kakusanda, Konāgamana and Kassapa Buddhas ?'

'O Sāriputta, Kakusanda, Konāgamana and Kassapa Buddhas preached the *Dhamma* in detail and their discourse of *Suttas*, *Geyyas*, *Veyyākaranas*, *Gāthas*, *Udānas*, *Itivuttakas*, *Jātakas*, *Abbhutas* and Vedallas were numerous. They pointed out the *Aṇā Pātimokkha to their disciples*. After the disppearance of these Buddhas and their chief disciples, the successor monks of various classes preserved the Teachings and protected them for long endurance.

Just as, O Sāriputta, various flowers kept on a board but well threaded are not scattered, not whirled, not destroyed by the wind, so also the Teachings lasted long, because the successor monks of various classes preserved them after the passing away of the Buddhas and their noble disciples.'

When the Rules should be laid down

When the Buddha explained this to Sāriputta, the Venerable Sāriputta rose from his seat, placed the robe on his left shoulder, paid respects to Him and requested the Buddha, 'For long endurance of this Teaching, may the Revered Buddha prescribe the Rules to the monks. It is time, Revered Sir, to make known the *Pātimokkha* Rules.'

'Wait, O Sāriputta, wait, Only the Buddha knows the proper time for promulgation of the *Pātimokkha* Rules. O Sāriputta, so long as, in this Teaching, there appear no offences committed due to defilements, the Buddhas never point out the *Āṇā Pātimokkha* Rules to the disciples. Only when there appear offences in the Order due to defilements do the 'Buddhas lay down the *Āṇā Pātimokkha* Rules to ward off these offences.

'O Sāriputta, so long as the number of monks of long standing does not increase, the Order has not developed and so long as the Order has not received great gain and offerings, there occur no offences in the order due to defilements.

'When the number of monks of long standing increases, when the Order develops and when to the monks accrue great gains and offerings, then occur in the order some breaches due to the existence of defilements. Then in order to ward off these offences, the Buddhas lay down the *Āṇā Pātimokkha* Rules for the disciples.

'Now, O Sāriputta, the order is free from vice, danger and defilement; it is pure and has the essence of *Sīla*. O Sariputta, among these 500 disciples, a monk of the lowest stage is a *Sotāpanna*, who will not be born in hell but is destined to rise to higher stages (i.e., *Sakadāgāmi*, *Anāgāmi* and *Arahatta*)." Pārāsika Pāḷi, 11-6th Syn Edn.)

Thus the *Patimokkha* Rules were not laid down when the disciples were of good conduct and committed no breaches. Only when they became corrupted and committed offences, were these Rules laid down from time to time.

Ten Points for the Promulgation of Pātimokkha Rules.

The Buddha pointed out the rules for these ten objects.

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* During the time of Vipassī, Sikhī and Vessabhū Buddhas, beings had little dust of *kilesas* and when they came to hear even a stanza of the four noble Truths, insight arose in them. It was not necessary to expound the *Dhamma* to them in detail. So the *Suttas*, *Geyyas*, *Veyyākaranas* etc., given in brief by these Buddhas were short and few.

** As the disciples of these Buddhas were of good conduct and as they committed no breaches, there arose no occasion on which the rules had to be laid down. So *Āṇā Pātimokkha* was not promulgated by the Buddhas.

1. To be practised by the Order.
2. For the welfare of the Order.
3. To suppress those who break *silas*.
4. To enable them to live safely and happily.
5. To restrain the existing tendencies to evil.
6. To prevent the arising of new tendencies.
7. To develop faith in those who do not believe in the Teaching.
8. To increase faith in those who have belief already.
9. For long endurance of the Good Law.
10. For protection of the *Vinaya* Rules.

Recitation of Pātimokkha on an Uposatha Day.

A monk who knows all these rules has to recite in a *Sīma* on an *Uposatha* Day (Fast Day) and this recitation and meeting of the Order is called the 'Performance of *Uposatha*' or 'Pointing out the *Pātimokkha* Rules.' Even the *arahats* had to attend the *Uposatha* Ceremony.

Once the Buddha, having read the mind of Venerable Mahā Kappina who was living alone in seclusion, went to him and said, 'Have you not a reflection: "Shall I go to the Performance of *Uposatha* or not? Shall I go to the *Sangha-Kamma* or not? Indeed I have attained perfect purification?"' The Venerable Mahā Kappina answered in the affirmative. Then the Buddha told him, "If you, who have attained purification do not revere, honour, esteem and pay respect to the performance of *Uposatha* then who will revere, honour, esteem and pay respect to it? Go to the performance of *Uposatha* and to the *Sangha Kamma*. Don't remain absent.'

—*Vinaya Mahāvagga*, p. 148.—

If a monk, having given his consent with reference to the *Sangha Kamma* and having declared his purity, does not take part in the performance of *Uposatha*, he does not commit an offence. He who does not take part in it without giving his consent and without declaring his purity, commits a *Dukkata* offence.

By pointing out the *Pātimokkha* Rules, the following 18 assertions will not appear.

1. Asserting that which is not *Dhamma* to be *Dhamma*.
2. Asserting that which is *Dhamma* to be not *Dhamma*.
3. Asserting that which is not *Vinaya* to be *Vinaya*.
4. Asserting that which is *Vinaya* to be not *Vinaya*.
5. Asserting that which is not expounded to be expounded.
6. Asserting that which is expounded to be unexpounded.
7. Asserting that which was not practised by the Buddha as being practised.
8. Asserting that which was practised by the Buddha to be not practised.
9. Asserting that which is not prescribed by the Buddha to be prescribed.
10. Asserting that which is prescribed by the Buddha to be unprescribed.
11. Asserting that which entails offence as not entailing offence.
12. Asserting that which does not entail offence as entailing offence.
13. Asserting a light offence to be a grave one.
14. Asserting a grave offence to be a light one.
15. Asserting an offence which destroys the remaining observances as not destroying them.
16. Asserting an offence which does not destroy the remaining observances to be destroying them.
17. Asserting a disgusting offence to be not disgusting.
18. Asserting an offence which is not disgusting, to be disgusting.

By pointing out the *Pātimokkha* Rules, monks who do not know the Rules come to know them, and those who know them already, remember them; it yields good results such as unity of the *Saṅgha*, purity of *Sīla* etc., up to the attainment of *Nibbāna*.

THE TWO HUNDRED AND TWENTY-SEVEN RULES[1] OF VINAYA

Compiled from *Vinaya Piṭaka* and Commentaries.

Note :—The 75 Rules of Training of a novice also apply to *Bhikkhus*. These Rules were published in Vol. V. No. 4. of the Light of the Dhamma.

I. PĀRĀJIKA

Four Offences which entail loss of monkhood

1. A monk who, undertaking the Rules of Discipline and not having disavowed his Training and not having declared his unwillingness to stay as a *Bhikkhu*, indulges in any kind of sexual intercourse commits an offence entailing loss of monkhood and he is not to be associated with.

2. A monk who either in a village or elsewhere, takes with the intention of stealing what has not been given to him, where the theft is such that rulers, catching a thief, would flog him or imprison him or banish him, saying 'You are a robber, you are wicked, you are stupid, you are a thief', commits an offence entailing loss of monkhood and he is not to be associated with.

3. A monk who intentionally deprives a human being of his life or provides the means for suicide, or praises death, or incites him to commit suicide saying 'Of what use to you is this evil difficult life? Death is better for you than life', thus having his mind set on the other's death and with the idea that he should die, praises death in various ways or incites him to commit suicide, commits an offence entailing loss of monkhood and he is not to be associated with.

4. A monk who boasts, with reference to himself, of clear knowledge and insight which are preventive or destructive of *Kilesas* (Defilements) and which are the attributes of those who have attained *Jhāna*, *Magga* and *Phala*, without having such knowledge or insight, as well as a monk who having been guilty of contravention of this rule (and having lost his monkhood) and being desirous of the clean status of a novice or a layman, [2] confesses[3] subsequently, on being examined or without being examined: 'Sir, I said "I know", without really knowing and "I see" without really seeing. I have made an empty boast and told a lie', commits an offence entailing loss of monkhood and he is not to be associated with, provided that he was not under a delusion.[4]

II. SANGHĀDISESA

Thirteen Offences which require Formal Meetings of the Order for their Exoneration.

1. Intentional emission of semen is an offence requiring formal meetings of the Order for its exoneration.

2. A monk who with sexual desire and a perverse intention, contacts a woman holding her hand or holding a braid of her hair or rubbing against any part of her body, commits an offence requiring formal meetings of the Order for its exoneration.

3. A monk who with sexual desire and a perverse intention makes suggestions to a woman with lewd words just as a young man makes suggestions to a young woman with words relating to sexual intercourse, commits an offence requiring formal meetings of the Order for its exoneration.

4. A monk who with sexual desire and a perverse intention speaks in praise of minis-

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1. The rules are very much like brief headnotes to long judgments and there is a detailed account behind each rule and behind each exception to a rule.

The facts and circumstances which led to the Rules and exceptions being made, the occasions on which they were made and the aims and objects for which they were made are set out at length in the respective accounts.

These accounts as well as explanations of the technical terms used in the rules are contained in the *Vinaya Piṭaka* which runs into as many as five big volumes.

The term *Pārājika* is applicable both to the offence and the offender. (Pārājika Aṭṭhakathā Vinaya Piṭaka pārājikakaṇḍa-Aṭṭakathā (I) Pārājikakaṇḍa (I) Paṭhamapārājika Padabhājanīyavaṇṇanā. 6th Syn. Ed. Vol. I. pp. 22:23-24.

2. A monk, who has committed an offence entailing loss of monkhood, cannot attain any *Jhāna*, *Magga* or *Phala* or be reborn in any higher plane if he does not leave the Order ; but he can attain them and be reborn there, if he becomes a novice or a layman.

3. The monk having committed the offence and lost his monkhood as soon as he made an empty boast, his subsequent confession cannot exonerate him.

4. A monk may really be under the delusion of having attained *Jhāna*, *Magga* or *Phala*. Such delusion is known as *Adhimāna*.

tering to his sexual pleasures in the presence of a woman, saying 'Sister, this is the highest kind of ministration that a woman should minister with to one who is virtuous, of good conduct, and leading the holy life like me', commits an offence requiring formal meetings of the Order for its exoneration.

5. A monk who acts as a go-between telling a man's desire to a woman or a woman's desire to a man in order to bring about their union as husband and wife or otherwise or to bring about their union even for a moment commits an offence requiring formal meetings of the Order for its exoneration.

6. A monk who builds a hut or a small monastery or has it built without a donor by his own begging and for his own advantage, should make it or have it made according to the measure. This is the measure—twelve *sugata* spans[1] in length and seven such spans in width. Monks should be brought to mark out the site. A site which is not unsafe[2] and which has an open space[3] round it, should be marked out by the monks.

If a monk builds a hut or a small monastery or has it built by his own begging on a site which is unsafe and which has no open space round it, or if he does not bring the monks for marking out the site, or if he exceeds the measure, he commits an offence requiring formal meetings of the Order for its exoneration.

7. If a monk is building a big monastery for his own use, having a donor, monks should be brought to mark out a site, which is not unsafe and which has an open space round it, and it should be marked out by those monks.

If a monk builds a big monastery on a site which is not safe and which has no open space round it, or if he does not bring monks to mark out the site, he commits an offence requiring formal meetings of the Order for its exoneration.

8. A monk who, being angry, malicious and malignant, makes against another monk an unfounded charge of an offence entailing loss of monkhood thinking 'Thus perhaps may I drive him away from this holy life', the charge being unfounded, and who subsequently confesses his wrong doing on being examined or without being examined, commits an offence requiring formal meetings of the Order for its exoneration.

9. A monk, who, being angry, malicious and malignant, accuses another monk of an offence entailing loss of monkhood making use of only some of the facts, those facts really concerning some other being[4] thinking, 'Thus perhaps may I drive him away from this holy life,' and the accusation being based on some facts relating to some other being, though he subsequently confesses[5] his wrong doing, on being examined or without being examined, commits an offence requiring formal meetings of the Order for its exoneration.

10. If a monk tries to cause a schism of the united Order or persists in taking up and advocating a cause which will lead to a schism, other monks should say to him, 'Do not, Venerable One, try to cause a schism of the united Order or persist in taking up and advocating a cause which will lead to a schism. Let the Venerable One be united with the Order. The Order, which is united, lives happily, rejoicing, without disputing and under the same code.'

And if that monk, after he has been spoken to thus by the other monks, persists as before, the other monks should admonish him up to three times to desist from his endeavour.

If he desists after having been admonished up to three times, that is well and good. If he does not desist, he commits an offence

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1. *Sugata* span—A span of the Buddha.
2. An unsafe site is a site where there are ants, or white-ants, or rats, snakes, scorpions, centipedes, elephants, horses, lions, tigers, leopards, bears, hyenas, or any other animals; a site near paddy-fields, near fields of grain; near a slaughtering place, near an execution-block, near a cemetery, near a garden, near a king's property, near an elephant stable, horse stable, prison, tavern, meat stall, carriage-road, cross-roads, near a meeting place, near a blind alley.

—Pārājika Pāḷi, p. 226.—

3. 'Wide enough for a yoked cart to be driven round it'.
4. For instance a person or animal which has or is given a name similar to that of a monk might do something which a monk should not do. Speaking of this it might, with evil intent, be made to appear it was done by that monk.
5. Confession is not an essential ingredient of the offence. Confession is mentioned just to make it clear that it cannot exonerate the offence.

requiring formal meetings fo the Order for its exoneration.

11. If a monk (i.e., a monk who is attempting to cause a schism) has one, two or three monks who follow his leadership and speak for disunity, and if these should say, 'Sirs, please do not say anything to this monk; this monk is one who speaks *Dhamma;* this monk is one who speaks *Vinaya;* this monk speaks after ascertaining our wishes and views. He knows. He speaks with us; and what he does has our approval.' The monks should say to them, 'Do not speak thus. This monk is not one who speaks *Dhamma;* this monk is not one who speaks *Vinaya.* Please do not let a schism in the Order seem good to the Venerable Ones. Let the Venerable Ones be at one with the order. The Order which is united, lives happily, rejoicing, and without disputing and under the same code.'

If those monks, having been spoken to thus, up to three times, should desist, that is well and good.

If they should not desist, they commit an offence requiring formal meetings of the Order for its exoneration.

12. If a monk is by nature difficult to advise and being spoken to by the monks according to the *Vinaya* Rules, he makes himself one not to be spoken to, saying 'Do not say anything to me, Venerable Ones, either good or bad, and I will not say anything to the Venerable Ones, either good or bad. Refrain, Venerable Ones, from speaking to me,' then the monks should say to him 'Do not, Venerable One, make yourself one not to be spoken to, let the Venerable One make himself one to be spoken to; let the Venerable One speak to the monks according to the *Vinaya* Rules; the monks will then speak to the Venerable One according to the *Vinaya* Rules. The number of the Buddha's disciples increases in this manner—by mutual advice and mutual help to rise above offences.

If that monk after having been admonished up to three times desists, that is well and good.

If he does not desist, he commits an offence requiring formal meetings of the Order for its exoneration.

13. If a monk, who lives depending on a village or a little town, is one who spoils families (by making them lose faith and veneration) and is of improper conduct [1] and his improper conduct is seen and heard and families which are spoiled by him are seen and heard, let the monks say to him, 'The Venerable One is one who spoils families and is of improper conduct. The Venerable One's improper conduct is seen and heard and the families which are spoilt by the Venerable One are seen and heard. Let the Venerable One depart from this residence. Enough of his living here !'

If this monk, having been spoken to thus by the monks should say 'The monks are given to favouritism and the monks act unjustly out of hatred and stupidity and fear; they banish some for such an offence; they do not banish others,' the monks should say to him 'Venerable One, do not speak thus. The monks are not given to favouritism and the monks are not acting unjustly out of hatred and stupidity and fear. The Venerable One is one who spoils families and is of improper conduct. The Venerable One's improper conduct is seen and heard and the families which are spoilt by the Venerable One, are seen and heard. Let the Venerable One depart from this residence. Enough of his living here!'

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1. Kuladūsako—He spoils families by giving them flowers, fruits, face-powder, soap-clay, tooth-sticks, bamboos, medical treatment and by going on errands. —Pārājika Pāḷi Chattha Sangiti. Edn. p. 281.—
Improper Conduct-is the growing of flower-plants, causing others to grow, sprinkling water, causing others to sprinkle, plucking flowers, causing others to pluck, threading flowers (making garlands), and causing others to thread.
—Ibid p. 281—

If after having been admonished thus up to three times he desists that is well and good.

If he does not desist he commits an offence requiring formal meetings of the Order for its exoneration.[1]

III. ANIYATA[2]

Offences which are not fixed (i.e., offences the nature of which have to be determined according to the following Rules of Procedure).

I. If a monk sits down together with a woman on a seat which is secluded, hidden from view, and convenient for an immoral purpose and if a trustworthy woman lay-follower seeing him, accuses him of any one of three offences, namely:— (1) an offence entailing loss of monkhood,[3] (2) an offence requiring formal meetings of the Order for its exoneration[4] or (3) an offence of slackening or backsliding[5] and *the monk himself confesses that he was so sitting*, he should be found guilty of one of those three offences (i.e., of the offence of which he is accused by her).

2. If the seat is not hidden from view and is not convenient for an immoral purpose but is sufficiently so for speaking to a woman with lewd words, then if a monk sits down on such a seat together with a woman, the two alone, and a trustworthy woman lay-follower seeing him accuses him of one of two offences, namely:— (1) an offence requiring formal meetings of the Order for its exoneration[6] or (2) an offence of slackening or backsliding[7] and *the monk himself confesses that he was so sitting down*,[8] he should be found guilty of one of the two offences.

IV. NISSAGGIYA-PĀCITTIYA[9]

1. A monk who keeps an extra robe for more than ten days after the robe is finished and after the *Kathina* privileges are withdrawn, commits a *Nissaggiya Pācittiya* offence.

2. After the robe is finished and the *Kathina* privileges are withdrawn, a monk who stays away from his three robes, even for one night, except by special permission of the *Sangha*, commits a *Nissaggiya Pācittiya* offence.

3. If non-seasonal[10] material for a robe arises for a monk after the robe is finished and after the *Kathina* privileges are withdrawn and if the monk wishes to accept it, he may do so. However, having accepted it he should make a robe quickly.[11] If the material be not sufficient for a robe, it may be laid aside by that monk for a month at the most provided that he has expectation for a supply of the deficiency. If he lays it aside longer than a month, even if there is such expectation he commits a *Nissagiya Pācittiya* offence.

4. If a monk gets an old robe[12] washed or dyed or beaten by a nun who is not his relation, he commits a *Nissaggiya Pācittiya* offence.

5. If a monk accepts a robe except in exchange, from the hand of a nun who is not his relation, he commits a *Nissaggiya Pācittiya* offence.

6. If a monk asks a man or woman householder, who is not his relation, for a robe, otherwise than on a proper occasion, he commits a *Nissaggiya Pācittiya* offence. This is a proper occasion—when the monk has been robbed of his robe or his robe has been lost or destroyed.

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1. Spoiling families is only a minor offence namely *Dukkata*; but in this case the monk commits the offence of *Sanghādisesa* as he persists in recriminations of the other monks. Pārājika Aṭṭhagata II, p. 202, 6th Syn. Edn.
2. These Rules do not create any new offence.
3. i. e., offence of sexual intercourse.
4. i. e., the offence of physical contact with a woman or a girl.
5. i. e., the offence of sitting with a woman on a seat which is secluded and out of view.
6. i. e., the offence of physical contact with a woman or a girl or the offence of lewd words.
7. i. e., offence of sitting with a woman on a seat which is secluded.
8. Confession is essential in this case.
9. *Pācittiya* (the offence of slackening or back-sliding) falls into two categories, viz. *Nissaggiya Pācittiya* and *Suddha* (ordinary or Simple) *Pācittiya*.
10. *Akātacivara*—a robe offered out of time.
    If the *Kathina* ceremony is not held, the "Robe Season" (*Cīvarakāta*) lasts for one month. Starting from the 1st day after the full-moon of *Kattika* (October) to the full-moon day of *Māgasira* (November). Thus the remaining 11 months are the wrong season.
    If the *Kathina* ceremony is held, the robe season extends to 5 months, i.e., starting from the 1st day after the full-moon of *Kattika* to the full-moon day of *Phaggana* (March). The remaining 7 months are the wrong season.
11. i.e., within ten days. Pārājika Pāḷi, p. 304, 6th Syn. Edn.
12. Even a robe, which has been worn only once, is an old robe for this purpose.

7. If a man or a woman householder who is not a relation of that monk i.e., the monk whose robe has been stolen or destroyed, brings many robes and invites him to accept them, he should accept at the most an inner robe and an upper robe. If he accepts more than these, he commits a *Nissaggiya Pācittiya* offence.

8. If a man or a woman householder who is not a relation has set aside the price in cash or kind of a robe, saying 'I will get a robe with this and offer it to the monk whose name is so and so', then if the monk out of desire for something better, approaches him or her without having been invited before and makes special arrangements with regard to the robe saying 'I ask you, please buy a robe like this or like that with this price and offer it to me', he commits a *Nissaggiya Pācittiya* offence.

9. If two men or two women householders who are not related to the monk concerned set aside the prices for two separate robes saying 'We will buy separate robes with these separate prices and offer them to the monk whose name is so and so', then if the monk, out of desire for something better, approaches them without having been invited and makes special arrangements with regard to a robe saying, 'I ask you, please combine and buy a robe like this or like that with those separate prices and offer it to me jointly', he commits a *Nissaggiya Pācittiya* offence.

10. If a king or one in the service of a king or a brahmin or a householder sends the price of a robe for a monk by a messenger saying "Buy a robe with this price and offer it to the monk whose name is so and so", and if the messenger approaches the monk and says 'Venerable Sir, this price of a robe is brought for the Venerable One, let the Venerable One accept it,' then the messenger should be told by the monk 'Brother (*Āvuso*), we do not accept the price of a robe; but we do accept a robe, if it is at the right time and if it is suitable,' If that messenger says to the monk 'Is there some one who is the Venerable One's attendant?', then the caretaker of the monastery or a lay-devotee should be pointed out as an attendant by the monk who wants the robe saying 'This person is the attendant of the monks.' If that messenger after instructing the attendant, approaches the monk and says 'Venerable Sir, I have instructed the person whom the Venerable One pointed out as an attendant; let the Venerable One approach at the right time; he will offer you the robe; then the monk who wants the robe should approach the attendant and ask and remind him two or three times, saying 'Brother I am in need of a robe.' If after asking and reminding two or three times he succeeds in obtaining the robe, that is good.

If he does not succeed in obtaining the robe, he should stand silently for it four times or five times or six times at the most. If he succeeds in obtaining that robe standing silently for it four times or five times or six times at the most, that is good.

If he, after trying more than that, succeeds in obtaining that robe, he commits a *Nissaggiya Pācittiya* offence.

If he does not succeed at all in obtaining it, he should either go himself to the place from where the price of the robe was brought or send a messenger[1] to say 'That price of a robe which you sent for a monk has not done any good to that monk. Please ask for return of your property. Please do not let your property be lost.' This is the proper procedure in such a case.

11. If a monk makes[2] or causes to be made a rug mixed with silk, he commits a *Nissaggiya Pācittiya* offence.

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1. If he neither goes himself nor sends a messenger, he commits the offence of *Vatta-bhedadukkata* (breach of duty)—

2. If he makes or causes to be made a rug mixed even with a single filament of silk, he commits the offence of *Dukkata*.

If he himself finishes a rug which he has previously not completed, he commits the *Nisaggiya Pācittiya* offence.

If he causes others to finish a rug which he has begun but not previously completed, he commits the *Nisaggiya Pācittiya* offence.

If he himself finishes one which had not been previously completed by others, he commits the *Nisaggiya Pācittiya* offence.

If he causes others to finish one which they had not perviously completed, he commits the *Nisaggiya Pācittiya* offence.

If he himself makes a rug or causes one to be made for others or causes others to make one, he commits the *Dukkata* offence.

If he, having obtained a rug made by others, uses it he commits the *Dukkata* offence.— *Pārājika Pāḷi*, p.329.

12. If a monk makes or causes to be made a rug of pure black wool, he commits a *Nissaggiya Pācittiya* offence.

13. A monk who is making a new rug or causing a new rug to be made, should take two portions of pure black wool, a portion of white wool and a portion of reddish brown wool. If a monk makes or causes to be made a new rug without taking two portions of pure black wool, a portion of white wool and a portion of reddish brown wool, he commits a *Nissaggiya Pācittiya* offence.

14. Having made or caused to be made a new rug a monk should keep it for 6 years, and if, either after abandonment of that rug or without having abandoned it, he makes or causes to be made a new rug, within six years except by special permission of the *Sangha*, he commits a *Nissaggiya Pācittiya* offence.

15. A monk who makes or causes to be made a new seat-rug (*Nisīdana*) should take a piece about a *sugata*-span from all round the old one, in order to disfigure the new one. If the monk makes or causes to be made a new seat-rug without taking a piece about a *sugata*-span from all round the old one, he commits a *Nissaggiya Pācittiya* offence.

16. Wool may accrue to a monk while he is on a long journey. It may be accepted by that monk, if he wishes but having accepted it, he should carry it by himself for three *yojanas*[1] at the most, if there are no carriers. If he carries it further than that, even if there are no carriers, he commits a *Nissaggiya Pācittiya* offence.

17. A monk who gets wool washed or dyed or combed by a nun who is not a rĕlation, commits a *Nissaggiya Pācittiya* offence.

18. A monk, who accepts gold or money [2] or gets another to accept it for him, or acquiesces in its being put near him, [3] commits a *Nissaggiya Pācittiya* offence.

19. A monk who makes a sale or an exchange of one of various kinds[4] of things in respect of gold and money commits a *Nissaggiya Pācittiya* offence.

20. A monk, who makes barter of one of various kinds,[5] commits a *Nissaggiya Pācittiya* offence.

21. An extra bowl may be kept for ten days at the most. A monk who keeps it longer commits a *Nissaggiya Pācittiya* offence.

22. If a monk who has a bowl which has been mended in less than five places asks for and gets a new bowl, he commits a *Nissaggiya Pācittiya* offence.

That new bowl should be surrendered by the monk to an assembly of monks and the last bowl[6] of that assembly of monks should be given to the monk saying 'Monk, this for you is a bowl which should be used till it breaks'. This is the proper procedure in such a case.

23. A monk who has accepted medicines which may be partaken of by sick monks, that is to say, ghee, fresh butter, oil, honey, molasses, may store and use them for seven days at the most. If he exceeds that period, he commits a *Nissaggiya Pācittiya* offence.

24. A monk should look for a robe for the rainy season when there remains only one month of the hot season[7] and he should wear or begin to wear it when there remains only half a month of the hot season.

If he looks for a robe for the rainy season earlier than a month before the end of the hot season or if he makes and wears a robe for the rainy season earlier than half a month before the end of the hot season, he commits a *Nissaggiya Pācittiya* offence.

25. A monk who having given a robe to another monk takes it back by force or causes it to be taken back by force as he is angry and displeased, commits a *Nissaggiya Pācittiya* offence.

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1. A yojana is about seven miles.
2. i.e., any coin or paper currency which is used in buying and selling. *Vinaya Pitaka, Pārājika Pāḷi*. p. 345.
3. With the implication: ' Let it be yours'. Ibid '. 346.
4. Vinaya Pitaka, Pārājika Pāḷi, (4) Nissaggiyakaṇḍa, (2) Kosiyavagga, (9) Rupiyasamvohara—sikkhapada, p. 348, 6th Syn. Edn.
5. Vinaya Pitaka, Pārājika Pāḷi, (4) Nissaggiyakaṇḍa (2) Kosiyavagga, (10) Kayavikkaya sikkhāpada, p. 351, 6th Syn. Edn.
6. All monks should assemble bringing their bowls. The monks should be asked in order of seniority to take the surrendered bowl. If a senior monk takes it his bowl should in turn be offered to the other monks in order of seniority and so on till the most junior monk has taken a bowl, then the bowl which remains i.e., the last bowl, should be given to the offender.
7. i.e., between the first day after the full moon of *Jettha* (June) and the full moon of *Asālha* (July)—Pātimokkhamedinā p; 269.

26. A monk who asks for yarn himself and has robe material woven with it by weavers, commits a *Nissaggiya Pācittiya* offence.

27. A man or a woman householder who is not a relation may have robe material woven for a monk. Then, if that monk, not having been invited before, approaches the weavers and makes special arrangements with regard to the robe material, saying 'Now, sirs, this robe material is being specially woven for me. Make it long, wide and thick, and make it well woven, well scraped and well combed. I may be able to give you something', and if that monk, so saying, gives anything—even some food, he commits a *Nissaggiya Pācittiya* offence.

28. If an "urgent"[1] robe accrues to a monk ten days before the full moon of *Kattika*, *Temāsika*, and if he knows of the emergency, he may accept it. Having accepted it, he may keep it until the robe season. But if he keeps it longer than that, he commits a *Nissaggiya Pācittiya* offence.

29. A monk who lives up to the full-moon of *Kattika*,[2] after he has spent the Lent there, in such jungle lodgings as are regarded as insecure and dangerous may, if he wishes to do so, keep one of his three robes in a village; and if there be any reason for doing so, he may live without that robe for six nights at the most.

If he lives without it longer than that except with the permission of the monks, he commits a *Nissaggiya Pācittiya* offence.

30. A monk who knowingly[3] causes diversion of any offering from the *Sangha* to himself, commits a *Nissaggiya Pācittiya* offence.[4]

V. SUDDHA PĀCITTIYA.

1. Telling a conscoius lie is a *Pācittiya* offence.

2. Insulting or abusive speech is a *Pācittiya* offence.

3. Speech calculated to estrange friendly monks[5] from each other is a *Pācittiya* offence.

4. If a monk teaches the Dhamma to one, *who is not a monk*, uttering letters of the alphabet, syllables, words or phrases[6] *simultaneously with him*, he commits a *Pācittiya* offence.[7]

5. A monk who lies down with one who is not a monk for more than two or three nights[8] in the same building with a roof and walls which are complete or almost, complete[9] commits a *Pācittiya* offence.[10]

6. A monk who lies down with a female in the same building with a roof and walls which are complete or almost complete, commits a *Pācittiya* offence.[11]

7. A monk who preaches *Dhamma* to women in more than five or six words[12] except in the presence of a man of understanding, commits a *Pācittiya* offence.

8. If a monk informs one, *who is not a monk*, of his having attained *Jhāna*, *Magga* or *Phala* even though it is true[13] he commits a *Pācittiya* offence.

9. If a monk informs one *who is not a monk* of another monk's disgusting offence,[14] except by special permission of the *Sangha*, he commits a *Pācittiya* offence.

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1. "urgent robe" is a robe offered e.g., as the donor is a (*a*) about to go to the battle-front, (*b*) about to go to a distant place, (*c*) sick or (*d*) pregnant or (*e*) as the donor has just been converted to Buddhism. *Parajika—Pali*—ps) 375 6th Syn. Edition.

2. The period of lent ends with the "first" *khattika*—Pātimokkhamedinī, p. 285

3. i.e., with the knowledge of the donor having declared his intention to make the offering to the *Sangha*. Pārājika Pāḷi —p.380 6th syn. End.

4. If he does not get it he commits only a *Dukkaṭa* offence. Parajika-Pali—ps 380 6th syn Edition.

5. Speech calculated to estrange other friendly persons from each other is only a *Dukkaṭa* offence. Pātimokkhamedinī, p. 296.

6. Pācittiya Pāḷi—Chattha Sangīti Edn. p. 25 and Pactiyadi Atthakathā, same edn. p. 81.

7. Because such practice affects the pupils' respect for and obedience to the teacher. See Pācittiya-Pāḷi Chattha Sangīti Edn. p. 25.

8. i.e., for more than three nights consecutively. Change of place and change of companion do not make any difference. Pātimokkhamedinī, p. 301.

9. Pācittiya Pāḷi, Chattha Sangīti Edn. p. 28.

10. If the place is only partially roofed or walled in, he commits only a *Dukkaṭa* offence. I bid, p. 28.

11. If the place is only partially roofed or walled in, the offence is only *Dukkaṭa*. Ib. p. 31.

12. See Pātimokkhamedinī, p. 305.

13. If it be not true, the offence will be the fourth *Pārājika* unless the monk is under a delusion (*adhimāna*).

14. i.e., a *Saṅghādisesa* offence. Pacityādi-Aṭṭhakatha Chattha Sangiti Edn. p. 19.

10. A monk who digs the ground or causes it to be dug, commits a *Pācittiya* offence.

11. Destruction [1] of vegetable growth is a *Pācittiya* offence.

12. A monk who evades questions or harasses the monks by remaining silent [2] commits a *Pācittiya* offence.

13. Speech which makes other monks look down upon another monk[3] as well as speech which is merely defamation of that monk is a *Pācittiya* offence.

14. A monk who puts or causes to be put in the open air a couch or a chair or a mattress or a stool belonging to the Order, and goes away without taking it back and without having it taken back[4] and without informing any monk, novice or caretaker, commits a *Pācittiya* offence.

15. A monk who spreads a mat or has it spread in a monastery[5] belonging to the Order, and goes away without removing it or without having it removed, and without informing any monk, novice or caretaker, commits a *Pācittiya* offence.

16. A monk who in a monastery belonging to the Order knowingly encroaches upon the space of a monk who has arrived there before him, thinking 'He who finds the space too narrow will go away', and without any other reason commits a *Pācittiya* offence.

17. A monk who being angry or displeased, drags a monk out of a monastery belonging to the Order, or causes him to be dragged out therefrom, commits a *Pācittiya* offence.

18. A monk who sits or lies (throwing himself down) heavily on a couch or a seat, the legs of which protrude between the cross-beams in an upper storey of a monastery belonging to the Order, commits a *Pācittiya* offence.[6]

19. A monk who is building a big monastery should have mortar applied thickly in order that the door frame, the door leaves, the parts of the wall which may be hit by the door leaves when the door is opened, the windows and the parts of the wall which may be hit by their door leaves,[7] may be strong; and he should, *standing where there are no green crops*, give instructions for roofing it with two or three layers of roofing material.

If he gives instructions for roofing it with more than three layers, he commits a *Pācittiya* offence even though he gives them standing where there are no green crops.[8]

20. A monk who throws on grass or ground, water which to his knowledge contains insects, commits a *Pācittiya* offence. [9]

21. A monk who without having been authorized by the monks gives advice to ordained nuns[10] with reference to the eight *garudhammas*,[11]commits a *Pācittiya* offence.

22. A monk who gives advice to ordained nuns with reference to any *Dhamma*[12] at or after sunset, commits a *Pācittiya* offence even though he has been authorized by other monks to exhort them.

23. A monk who approaches a monastery of ordained nuns and gives them advice

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1. e.g., by cutting, or breaking or by causing it to be cut, or broken. Pacittiya-Pali, Chattha Sangīt Edn. p.52.

2. i.e., when he is examined in the presence of monks as to whether he has committed any offence.i Pācittiya Pāḷi, Chattha Sangīti Edn. p. 55.

3. Pācittiya-Pāḷi, Chattha Sangīti Edn. p. 57. If the victim is not a monk; the offence is only *Dukkaṭa*. Ibid.

The first part of the rules refers to cases in which defamatory words are spoken to other monks. The second part thereof refers to cases in which they are merely said within the hearing of other monks without being addressed to them. Patimokkhammedini.

4. See Pācittiya-Pāḷi, Chattha Sangiti Edn. p. 61.

5. Or within its precincts—see Pācittiya Pāḷi, Chattha Sangiti Edn. p. 61.

6. The object is to prevent accidents as there was a case of a leg falling on the head of a monk in the lower storey. See Pācittiya Pāḷi—Chattha Sangiti Edn. p.66.

7. See Pācittiya Aṭṭhakathā—Chattha Sangiti Edn. p. 50.

8. The objects are—

1. to prevent accidents, as these was a case of a monastery having collapsed on account of heavy roofing, and 2. to prevent damage to green crops.—See Pācittiya Pāḷi—Chattha Sangīti Edn. pp. 67-68.

9. The object is that the insects may not die on account of the water drying up or getting muddy. Patimokkhamedini, p. 337.

10. There are no ordained nuns now. Those who are called nuns now are mere laywomen who are observing the eight or ten precepts.

11. *Garudhammas* are eight of the special Rules of Discipline which were prescribed for ordained nuns. See Pācittiya Pāḷi, Chattha Sangiti Edn. p. 74.

12. Pācittiya Pāḷi —Chattha Sangiti Edn. p. 7.

with reference to the eight *garudhammas*, except on a suitable occasion, commits a *Pācittiya* offence.

A suitable occasion is when an ordained nun is sick.

24. A monk who says, 'The elder monks give advice to ordained nuns for the sake of gain', commits a *Pācittiya* offence.

25. A monk who gives a robe to an ordained nun who is not a relation, except in exchange, commits a *Pācittiya* offence.

26. If a monk sews or causes to be sown a robe for an ordained nun who is not a relation, he commits a *Pācittiya* offence.

27. A monk who having arranged with an ordained nun goes on a journey—even to a neighbouring village, except on a suitable occasion, commits a *Pācittiya* offence.

A suitable occasion is when the journey must be performed in the company of merchants and others when the way is unsafe and dangerous.

28. A monk who having arranged with an ordained nun, gets into a boat going either upstream or downstream, except for going across to the other bank, commits a *Pācittiya* offence.

29. A monk who eats what, to his knowledge, is food which an ordained nun has prepared or requested house-holders to offer him, commits a *Pācittiya* offence, except where those others have prepared the food for him before her request.[1]

30. A monk who sits down in a secluded place together with an ordaind nun, commits a *Pācittiya* offence.

31. A monk who is not sick may take one meal at a public rest house, a pandal, the foot of a tree, or an open space[2] where there is food prepared for unspecified travellers, patients, pregnant women and monks.[3] If he eats more than that, he commits a *Pācittiya* offence.

32. *Gaṇabhojana* (eating together in a group),[4] except on a proper occasion, is a *Pācittiya* offence. There are proper occasion in this case:—

(1) When one is ill, (2) When robes are being offered, (3) When robes are being made, (4) When one is travelling,[5] (5) When one is embarking[6] (6) When food sufficient for more than three monks cannot be obtained and (7) When food is offered by a *Paribbājaka*.[7]

33. *Paramparabhojana* (eating a meal out of turn)[8] except on a proper occasion is a *Pācittiya* offence.[9]

There are proper occasions in this case:—

(1) When one is ill, (2) When robes are being offered and (3) When robes are being made.

34. In case a monk who has approached a family be invited to take as much as he likes[10] of cakes or sweetmeats (i.e., of any food which has been prepared for presentation or for use on a journey)[11] he may if he wishes to do so, accept two or three bowlfuls. If he accepts more than that, he commits a *Pācittiya* offence.

Having accepted two or three bowlfuls, he should take them from there and share them with the monks.[12] This is a proper course in this case.

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1. The rule does not apply to food offered by a relation or one who has invited the monk before. Pācittiya Pāḷi, Chattha Sangīti Edn. p. 93.
2. Pācittiya—Pāḷi, Chattha Sangīti Edn. p. 97.
3. Pācityādi, Atthakatha, same Edn. p. 76.
4. *Ganabhojana* is a proup of four or more monks eating a meal together (1) to which they have been invited in unsuitable terms or (2) for which one of them, at least has asked in unsuitable terms. Pātimokkhamedinī, p. 357. See also Pācittiya Atthakatha, Chattha Sangīti Edn. p. 78.
5. i.e., when one is about to go on a journey, is on a journey or has just finished a journey Pācittiya Pāḷi, Chattha Sangīti Edn. p. 101.
6. i.e., when one is about to embark, has embarked, or has just disembarked. Ib. p. 101.
7. A *Paribbājaka* is one who has given up the household life to seek the Truth but is neither a monk nor a novice (*Samanera*).— Pācittiya Pāḷi, Chattha Sangiti Edn. p. 123.
8. *Paramparabhojana* (eating a meal out of turn) means eating a meal other than the meal to which one has already been invited. —Pācittiya Pāḷi, Chattha Sangīti Edn. p. 105.
9. Because there was a case in which the donor was displeased with some of the monks, whom he had invited to a meal, as they came to it after having had a meal elsewhere.—Ibid p. 103.
10. Pācittiya Pāḷi, Chattha Sangīti Edn. p. 108.
11. Ibid.
12. On seeing other monks he should tell them that he has got the food from that place and ask them not to go and get any more from there.—Ibid. p. 109.

35. If a monk who has, while eating, refused to have any more when food has been brought within two and a half cubits of him,[1] afterwards chews or eats any food, hard or soft, which has not been formally declared by another monk to be surplus or which is not what is left after a sick monk has had his meal,[2] he commits a *Pācittiya* offence.

36. If a monk produces food, hard or soft, which is not surplus, and invites another monk who, to his knowledge has while eating refused to have any more, saying, 'O Monk, chew or eat' with the object of bringing him into disrepute,[3] he commits a *Pācittiya* offence.

37. A monk, who eats any hard food or soft food[4] out of time i.e., after noon and before dawn,[5] commits a *Pācittiya* offence.

38. A monk who eats any hard food or soft food that has been stored[6] commits a *Pācittiya* offence.

39. There are sumptuous foods, namely foods mixed[7] with ghee, butter, oil, honey, molasses, fish, milk and curd; and a monk who, though not sick, asks for such sumptuous foods for himself and eats them commits a *Pācittiya* offence.

40. A monk, who puts in his mouth, [8] any nutriment, which has not been proferred [9] to him, commits a *Pācittiya* offence. This Rule does not apply to water and tooth-cleaner.

41. A monk who gives food to a naked ascetic or a *Paribbājaka* male or female with his own hand, commits a *Pācittiya* offence.

42. A monk who having said to another monk 'Friend, we will go into a village or a small town for alms-food', tells him after causing something to be given to him or without having caused anything to be given to him, 'Go away, friend, there is no happiness for me in talking to or sitting with you. There is happiness for me in talking and sitting alone,' for that reason only and not for any other reason, commits a *Pācittiya* offence.

43. A monk who intrudes into and sits down in a house where husband and wife are by themselves [10] enjoying each other's company, commits a *Pācittiya* offence.

44. A monk who sits down together with a woman on a seat which is secluded *and hidden from view*, commits a *Pācittiya* offence.

45. A monk who sits together with a woman—the two alone on a seat which is secluded, commits a *Pācittiya* offence.

46. A monk who has been invited to a meal and goes out to other houses [11] either before or after having that meal without informing another monk who is present commits a *Pācittiya* offence, [12] except on suitable occasions; and suitable occasions are when robes are being offered and when robes are being made.

47. A monk who is not ill and who has been invited to ask for medicines should, unless the invitation is made again or is a permanent one, accept it and ask for medicines for four months.[13]

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1. Pācittiya Pāḷi, Chattha Sangīti Edn. p. 111.
2. Ibid.
3. e.g., by charging him subsequently with contravention of the previous rule. Pācittiya Pāḷi, Chattha Sangīti Edn. p. 114.
4. Such food does not include— (1) *Yāmakālika*, i.e., eight kinds of drinks, (2) *Sattāhakālika* such as butter, (3) *Yavajivika* i.e., medicine. Pācittiya Pāḷi, Chattha Sangīti Edn. p. 115.
5. Ibid.
6. Stored food means food which is accepted on one day and eaten on another day.—See Pācittiya Pāḷi, Chattha Sangīti Edn. p. 117.
7. Pācittiya Atthakatha, Chattha Sangīti Edn. p. 106.
8. Patimokkha-medini, p. 391.
9. It must be proferred to him by one who is within two and a half cubits of him, even though it is his own property.—Ibid 387. See also Pācittiya Pāḷi, Chattha Sangīti Edn. p. 121.
10. Pācittiya Pāḷi, Chattha Sangīti Edn. p. 127.
11. (1) That part of the rule which relates to going round to other houses before a meal was made in connection with a case in which a monk arrived at the house to which he had been invited very late much to the inconvenience of the other invitees
(2) That part of the rule which relates to going out after a meal was made in connection with a case in which food, sent by a donor to be offered to other monks after it had been shown to a certain monk, had to be sent back to the donor as that monk was out till afternoon.
12. The object of these exceptions is that monks may not lose opportunities to get robes and sewing material. Pārājika Pāḷi, Chattha Sangiti Edn. p. 133.
13. This is only a general rule. If the invitation is limited by the donor in respect of medicine or time or both, the limitations must be observed. Pācittiya Pāḷi, Chattha Sangīti Edn. p. 138.

If he accepts it for a longer period, i.e., if he asks for medicine after four months, he commits a *Pācittiya* offence.

48. A monk who goes without any particular reason to see an army marching, commits a *Pācittiya* offence.

49. A monk who has some reason for going to an army may stay with the army for two or three nights. If he stays longer than that, he commits a *Pācittiya* offence.

50. If a monk who is staying with an army goes to a place where there is a fight, sham or real, or where the troops are being counted, or where positions for military operations or manoeuvres are being assigned to troops, or goes to see any array of troops, he commits a *Pācittiya* offence.

51. Drinking intoxicants,[1] is a *Pācittiya* offence.

52. Tickling another monk[2] with fingers is a *Pācittiya* offence.

53. Playing in water is a *Pācittiya* offence.

54. Disrespect[3] is a *Pācittiya* offence.

55. A monk who startles or attempts to startle[4] another monk, commits a *Pācittiya* offence.

56. If a monk who is not ill kindles a fire or causes a fire to be kindled as he wants to warm himself and without any other reason,[5] he commits a *Pācittiya* offence.

57. A monk who bathes at intervals of less than half a month, except on suitable occasions, commits a *Pācittiya* offence.

This is a suitable occasion in this case:- (1) When it is the hot season, i.e., the last one and a half months of summer. (2) When it is hot (and humid) i.e., the first month of the rainy season. (3) When the monk is sick. (4) When the monk has done some work. (5) When the monk is travelling [6] and (6) When there is storm or rain [7].

58. A monk who gets a new[8] robe must use one of the three means of disfigurement [9] —dark green, muddy or black (or black and gold).

If he uses a new robe without having applied any of those three means of disfigurement, he commits a *Pācittiya* offence[10].

59. If a monk who has himself given or assigned[11] a robe to a monk, an ordained nun or a novice uses it again without its having been given back to him and otherwise than as an intimate friend, he commits a *Pācittiya* offence.

60. A monk who hides or causes to be hidden another monk's bowl or robe or seat-rug or needle case or girdle, even for fun, commits a *Pācittiya* offence.

61. A monk who knowingly and intentionally deprives any living being[12] of life, commits a *Pācittiya* offence.

62. A monk who knowingly makes use of water which contains insects, commits a *Pācittiya* offence.

63. A monk who knowingly re-agitates a dispute which has been settled according to the *Dhamma* commits a *Pācittiya* offence.

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1. It does not make any difference even if (1) the quantity is as small as a drop on the of a blade of grass and (2) the monk drinks it as he thinks that it is not an intoxicant. Pācittiya Pāḷi Chaṭṭha Sangīti Edn. p. 146.
2. Pācittiya Pāḷi, Chattha Sangiti Edn. p. 147.
3. Disrespect may be—
   (1) to a monk who speaks to him according to the Rules of *Vinaya* or
   (2) to the Rules themselves.
4. If the monk does anything wishing to startle the other monk, it will not make any difference even though the other monk is not startled. Pācittiya Pāḷi, Chattha Sangīti Edn. p. 151.
5. e.g., to bake a bowl. Pācitādi-Aṭṭhakathā, Chattha Sangiti Edn. p. 130.
6. He can bathe when he is about to travel or is travelling and when he has just arrived at his destination. Pācittiya Pali, Chattha Sangīti Edn. p. 157.
7. i.e., when the storm has raised dust. Ib.
8. A robe which really is an old one, e.g., having been worn by a novice, is a new one for the purpose of this Rule if it has not been "disfigured".
9. "Disfigurement" is not of the whole robe but only of one, two, three or four corners thereof. Only one circular dot, about the size of a peacock's eye, should be made at a corner. Pācityādi-—Aṭṭhakathā, Chaṭṭha Sangiti Edn. p. 131.
10. This rule was made in connection with a case in which monks and *Paribbājakas*, who were travelling together, had been robbed of their robes and the monks were subsequently unable to identify their robes. Pācittiya Pāḷi, Chaṭṭha Sangiti Edn. p. 158.
11. i.e., having asked a third person to hand it over to a donee. Pācittiya Pāḷi, Chaṭṭha Sangiti Edn. p. 161.
12. i.e., other than a human being, since murder is a *Pārājika* offence.

64. A monk who knowingly conceals another monk's disgusting offence[1] commits a *Pācittiya* offence.

65. If a monk knowingly ordains as a monk a person who is below twenty years of age, that person remains unordained (does not become a monk), other monks who take part are blameworthy[2] and that monk commits a *Pācittiya* offence

66. A monk who knowingly makes arrangements with thieving merchants[3] and goes along the same road with them-even to a neighbouring village, commits a *Pācittiya* offence.

67. A monk who makes arrangements with a woman and goes together with her along the same road, even to a neighbouring village, commits a *Pācittiya* offence.

68. If a monk says 'The things (*dhammas*) which the Buddha has declared to be obstructions[4] are not capable of obstructing one who has committed them (or is subject to them). I know that the Buddha has taught so,' he should be told by the monks, 'Sir, do not say so. Do not accuse the Buddha of having taught so. Accusation of the Buddha is not good. The Buddha surely could not have taught so. The Buddha has, in more ways than one, declared the obstructive things to be obstructions; and they really are capable of obstructing one.'

If he persists in holding the view, in spite of the monks' telling him so, the monks should admonish him—up to three times—to give it up.

If he gives it up when he is admonished up to three times, that is well and good.

If he does not give it up, he commits a *Pācittiya* offence.

69. If a monk knowingly (1) associates with, in teaching the *Dhamma* or its Commentaries, (2) associates in reciting the *Pātimokkha* in the *Pāvarana*, or in any other affair of the *Sangha*, with or (3) lies down under the same roof with the monk[5] , who holds that view and who has not expiated the offence and given up the view, he commits a *Pācittiya* offence.

70. If a novice also says 'The things (*Dhammas*) which the Buddha has declared to be obstructions, are not capable of obstructing one who has committed them (or is subject to them.) I know that the Buddha has taught so', that novice should be told by the monks, 'Novice, Sir, do not say so. Do not accuse the Buddha of having taught so. Accusation of the Buddha is not good. The Buddha surely could not have taught so. The Buddha has in more ways than one declared obstructive things to be obstructions; and they really are capable of obstructing one.' If that novice persists in holding the view in spite of the monks' telling him so, he should be told by the monks, 'Novice, from this day forth you must not point out the Buddha as your Teacher; and you do not have the privilege, that other novices have, of sleeping under the same roof with monks for two or three nights. Go unwanted novice, and be ruined.[6]

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1. i.e., a *Pārājika* offence or a *Sanghādisesa* Offence. Pācittiya Pāḷi, Chaṭṭha Sangiti Edn. p. 168'.
2. i.e. they commit a *dukkata* offence. Pācittiya Pāḷi, Chaṭṭha Sangiti Edn. p. 171.
3. i.e., merchants who have stolen or are about to steal government property or who are going to defraud government of its property or who are going to evade payment of taxes and duties. Pācittiya Pāḷi, Chaṭṭha Sangiti Edn. p. 172 and Pācityādi Aṭṭhakatta same Ed. p. 137'.
4. to rebirth in the *Devaloka* and attainment of *Jhāna*, *Magga*, *Phala* and *Nibbāna*. There are five kinds of obstruction:—

(1) *Kamma*, i.e., five evil deeds:—

(a) Matricide, (b) Patricide, (c) Murdering an *Arahat*, (d) Act of extravasating the blood of the Buddha, (e) Causing a schism among monks.

(2) *Vipāka*-Consequence of evil deeds e.g., being an animal a eunuch or a hermaphrodite, being born blind or dumb. (This, however, is not an obstruction to being born in the *Devaloka*)

(3) *Kilesa*—i.e., holding one of the three wrong views which reject cause or effect or both, namely:—

(a) *Natthika*, (b) *Ahetuka* and (c) *Akiriya*.

(4) *Ariyupavāda*—i.e., wrong accusation or talking ill of Arahats. (This, however, is an obstruction only till pardon is asked for.)

(5) *Anavitikkama* i.e., (in the case of monks) contravention of the *Vinaya* Rules. (*Pārājika* offence is an obstacle only so long as the offender continues to live in the Order; and the other offences can be expiated as provided in the Rules).

See Pācityadi Atthakatha, Chattha Sangīti Edn. p. 138.

5. Pācittiya Pāḷi, Chattha Sangīti Edn. p. 180.
6. There are three kinds of ruin namely:—

(1) *Samvasa-nasana*, i.e., loss of association,

(2) *Linganasana*, i.e., loss of the status of a novice and and (3) *Dandakammanasana*, i.e., forfeiture by way of punishment of the privilege to point the Buddha out as one's Teacher. The ruin prescribed in this rule is the third kind of ruin only. Pacittiya Atthakatha, Chattha Sangiti Edn. p. 140.

A monk who knowingly—

(1) encourages[1] a novice who has been so ruined or

(2) allows such a novice to attend on him or

(3) gives him, or accepts from him, anything, or teaches him or makes him learn or

(4) lies down under the same roof with him, commits a *Pācittiya* offence.

71. If, on being admonished by the monks with reference to a rule of *Vinaya*, a monk says, 'Sir, I shall not observe this rule till I have asked another monk who is experienced and learned in the Rules of *Vinaya* [2],' he commits a *Pācittiya* offence.

A monk, who means to observe the Rules, should know the Rules, and should ask about and think over them. This is the proper procedure in the matter.

72. While the *Pāṭimokkha* is being recited if a monk disparages the rules saying, 'What is the use of reciting these minor and more minor rules[3] which merely cause worry, distress and vexation, he commits a *Pācittiya* offence.

73. If a monk, having contravened a rule, [4] says, while the *Pāṭimokkha* is being recited half monthly, 'Only now do I know that this Rule also is set out and contained in the *Pāṭimokkha* and that it comes up for recitation every half month' and if other monks know about that monk, 'This monk has sat down two or three times previously, while the *Pāṭimokkha* was being recited'—not to say oftener—, there, for that monk, is no freedom from faults by reason of his pretended ignorance.

He should be required to act in accordance with the Rules of *Vinaya* for expiation of the offence which he has committed by contravening the Rule.

Furthermore, his foolishness should be brought home to him saying 'No gain[5] for you! No benefit from what you have acquired ![6] Because you did not follow well, with respect and attention while the *Pāṭimokkha* was being recited.'

Pretending further ignorance (after this) [7] is a *Pāṭittiya* offence.

74. A monk who being angry or displeased, hits another monk commits a *Pācittiya* offence.

75. A monk who being angry or displeased raises the palm of his hand to strike another monk, commits a *Pācittiya* offence.

76. A monk who accuses another monk with an unfounded charge of a *Saṅghadisesa* offence, commits a *Pācittiya* offence.

77. A monk who knowingly and intentionally arouses worry[8] in the mind of another monk with the object, 'This will be unhappinness for him for at least a moment'—for this reason only and for no other reason—, commits a *Pācittiya* offence.

78. If a monk stands eavesdropping where he can hear monks who are quarrelling, disputing and arguing with each other with the object 'I will hear what they say'— for that reason only and not for any other reason [9] —, he commits a *Pacittiya* offence.

79. A monk who having given consent to acts which are in accordance with the Rules of *Vinaya*, subsequently criticises them commits a *Pācittiya* offence.

80. A monk who while the *Sangha* is discussing how to decide a case (or a question) gets up from his seat and goes away without giving his consent,[10] commits a *Pācittiya* offence.

81. A monk who having given a robe together with other monks who are living harmoniously within the jurisdiction of the

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1. e.g., telling the novice that he would give him a bowl or a robe or that he would teach him the *Dhamma* and its commentaries. Pacittiya Pali, Chattha Sangiti Edn. p. 184.
2. A monk may say so just to evade Rule 54 above Patimokkhamedini p. 449.
3. i.e., Rules relating to lesser offences.
4. Pācittiya Pāḷi, Chattha Sangiti Edn. p. 190.
5. He would have gained knowledge of the Rules and merit for the *Saṃsāra* if he had been attentive while the *Pāṭimokkha* was being recited. Pāṭimokkha-Medinī pp. 455-456.
6. He has not derived full benefit from manhood and monkhood both of which he has acquired although they are so difficult to acquire (ibid p. 456).
7. Pretense of ignorance before such formal admonition is only a *dukkata* offence. Pācittiya Pāḷi, Chattha Sangiti Edn. p. 191.
8. e.g., telling him that he was ordained when he was less than twenty years of age and thereby making him worry as to whether his ordination was valid or not. Pācittiya Pāḷi, Chaṭṭha Sangiti Edn. p. 195.
9. e.g., with a view to stopping the quarrel or settling the dispute. Pācittiya Pāḷi, Chaṭṭha Sangiti Edn. p. 198.
10. i.e., in order that the remaining monks may not be able to decide it. e.g., for want of a quorum. Pacittiya Pāḷi, Chaṭṭha Sangiti Edn. p. 201.

same *Sīma* (ordination hall), [1] subsequently criticises them saying, 'The monks have disposed of the property of the Order in accordance with favouritism' commits a *Pācittiya* offence.

82. A monk who knowingly causes diversion of any offering from the *Sangha* to any individual, commits a *Pācittiya* offence.

83. A monk who crosses the threshold of the sleeping chamber of an anointed *Khattiya* king, from which the king has not gone out and the queen has not withdrawn,— without previous intimation—, commits a *Pācittiya* offence.

84. A monk who picks up or causes to be picked up any treasure or anything which is regarded as treasure,[2] — except within the precincts of a monastery or within the precincts of a building in which he is staying —commits a *Pācittiya* offence.

A monk who has picked up or caused to be picked up any treasure or anything which is regarded as treasure within the precincts of a monastery or within the precincts of the building where he is staying, should keep it with the intention, 'He whose property it is will take it.' This is the right course in such a case.

85. A monk who goes into a village after noon and before dawn, without informing another monk who is present, commits a *Pācittiya* offence, unless there is something urgent to be done.[3]

86. A monk, who makes [4] a needle case or causes a needle case to be made of bone, ivory or horn, commits a *Bhedana Pācittiya*, i.e., a *Pācittiya* offence which can be expiated only after the needle case has been broken. [5]

87. A monk who is making [6] or causing to be made a new couch or chair, should make it or cause it to be made with legs which are eight *sugata* finger breadths [7] in height excluding (i.e., up to) the lower edge of the frame.

If he exceeds that limit, he commits a *Chedanaka*[8] *Pācittiya* offence (i.e., a *Pācittiya* offence which can be expiated only after cutting it down to proper size.

88. A monk who makes or cause to be made a couch or a chair stuffed with *tūla*, [9] commits an *Uddhālanaka Pācittiya* offence (i.e., a *Pācittiya* offence which can be expiated only after the stuff has been taken out.)

89. A monk who is making or causing to be made a loin-cloth with fringe[10] should make it of a reasonable size. This is the reasonable size:— In length, two *sugata* spans; in width, one and a half spans; a fringe of one span.

If he exceeds those limits, he commits a *Chedanaka Pācittiya* offence.

90. A monk who is making,[11] or causing to be made a piece of cloth to cover[12] skin diseases should make it of reasonable size. This is the reasonable size here:- In length, four *sugata* spans; in width, two spans.

If he exceeds those limits, he commits a *Chedanaka Pācittiya* offence.

91. A monk in making[13] or causing to be made a cloth for the rainy season, should make it of reasonable size. This is the reasonable size here:- In length, six *sugata* spans and in breadth, two and a half spans.

If he exceeds those limits, he commits a *Chedanaka Pācittiya* offence.

92. A monk who makes[14] or causes to be made for himself a robe, which is of the size of the Buddha's robe or larger, commits a *Chedanaka Pācittiya* offence.

This is the size of the Buddha's robe:- In length, nine *sugata* spans, in breadth six spans. This is the size of the Buddha's robe.

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1. Pācittiya Pāḷi, Chattha Sangiti Edn. p. 272.
2. Things which are regarded as treasure include all things which are used by human beings. Pācittiya Pāḷi, Chattha Sangiti Edn. p. 212.
3. Cp. Rule 46 which relates to going into the village after dawn and before noon.
4. Pācittiya Pāḷi, Chattha Sangiti Edn. p. 217.
5. Pātimokkhamedinī p. 480.
6. Pācittiya Pāḷi, Chattha Sangitī Edn. p. 219.
7. Pātimokkhamedinī p. 482.
8. Pātimokkhamedini P. 412.
9. *Tūla* is of three kinds viz:—
(1) produced by trees and plants (e.g. cotton). (2) produced by creepers and (3) produced by a kind of grass. Pācittiya Pāḷi, Chaṭṭha Sangiti Edn. p. 220.
10. Pācittiya Pāḷi, Chaṭṭha Sangiti Edn. p. 222.
11. Pācittiya Pāḷi, Chaṭṭha Sangiti Edn. p. 223.
12. This cloth is to cover skin disease and bleeding boils between the navel and the knees. Ibid . 223.
13. Pācittiya Pāḷi, Chaṭṭha Sangiti Edn. p. 224.
41. Pācittiya Pāḷi, Chaṭṭha Sangiti Edn. p. 226.

VI. PĀTIDESANIYA OFFENCES.

1. If a monk accepts any food, hard or soft, from the hands of an ordained nun who has gone into a village and who is not related to him and chews or eats it, he should confess saying, 'Sir, I have committed a blameworthy and unbecoming offence which must be confessed separately. I confess it.'

2. Only invited monks have meals in the houses of families.[1] There an ordained nun stands saying, 'Give curry here; give rice here' as if through favouritism.[2] She should be rebuked by those monks saying, 'Keep away, Sister, while the monks eat.'

If even one of the monks does not say, 'Keep away, Sister, while the monks eat', to rebuke her, all the monks should confess saying, 'Sir, we have committed a blame worthy and unbecoming offence, which must be confessed separately. We confess it.'

3. There are families which have been declared[3] to be *Sekkha* families[4]. If a monk, who has not been invited in advance[5] and who is not ill, accepts food, hard or soft, with his own hands, from such families and chews or eats it, he should confess saying, 'Sir, I have committed a blameworthy and unbecoming offence, which must be confessed separately. I confess it.'

4. There are such jungle lodgings as are regarded as insecure and dangerous[6].

If a monk, without having informed the donor beforehand of the lodgings being insecure or dangerous[7], accepts food, hard or soft, within the precincts of such lodgings with his own hands and, although he is not ill, chews or eats it, he should confess[8] saying, 'Sir, I have committed a blameworthy and unbecoming offence which must be confessed separately. I confess it.'

VII. ADHIKARANASAMATHA DHAMMĀ

(Seven Ways of settling Disputes.)

For settlement of disputes which arise from time to time,

(1) *Sammukhā Vinaya* should be given;[16]

(2) *Sati Vinaya* should be given;[9]

(3) *Amuḷha Vinaya* should be given[9]

(4) *Patiññāta karana*—Decision should be given according to confession.

(5) *Yebhuyyāsika kamma*—Decision should be given according to the vote of the majority.

(6) *Tassapāpiyāsikā kamma* should be performed[9].

(7) *Tiṇavatthāraka kamma* should be performed[9].

APPENDIX ON DISPUTES.

There are four kinds of disputes, namely:

1. *Vivādādhikarana*—Disputes as to what is *dhamma*, what is not *dhamma*, what is *vinaya*, what is not *vinaya*, what the Buddha said, what the Buddha did not say, what is an offence, what is not an offence etc.

2. *Anuvādādhikarana*—Disputes (arising from accusations) as to whether a monk has fallen off or deviated from virtue, right practice, right view and right livelihood.

3. *Āpattādhikarana*—Disputes (arising from accusations) as to whether a monk has contravened a Rule of *vinaya*.

4. *Kiccādhikarana*—Disputes with reference to the acts (or decisions) of the *Sangha*. Cūḷavagga Pāḷi, Chattha Sangiti Edn. pp 211-212, and 220.

APPENDIX ON WAYS OF SETTLING DISPUTES.

1. "*Sammukhā Vinaya should be given*" — The monks should give a decision in accordance with the Rules of *vinaya* after making an inquiry to ascertain the facts in the presence of both parties.

A monk who performs any of the following acts, which involve decisions against another monk in his absence, commits a *Dukkata*[10] offence:—

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1. Pācittiya Pāḷi, Chaṭṭha Sangiti Edn. 2 p.30.
2. Ibid.
3. i.e., by a formal declaration of the *Sangha*. Pācittiya Pāḷi, Chaṭṭha Sangiti Edn. p. 233.
4. i.e., families with increasing generosity and decreasing financial position. Ibid.
5. Because there was a case of such a family having to go without a meal after offering a meal to an uninvited monk. Ibid p. 231.
6. i.e., on account of thieves and robbers. Pācittiya Pāḷi, Chattha Sangit Edn. p. 236.
7. Ibid 236.
8. Because there was a case in which donors who brought meals to such a lodging in ignorance of the risk they were running. were robbed on the way. Ibid p. 235.
9. See Appendix on Ways of Settling disputes.
10. Cūḷavagga Pāḷi, Chaṭṭha Sangiti Edn. p—188.

(a) *Tajjanīya kamma.*
(b) *Niyassa kamma.*
(c) *Pabbājanīya kamma.*
(d) *Patisāraniya kamma.*
(e) *Ukkhepaniya kamma.*

(a) *Tajjanīya kamma* is a decision by which the monks censure a monk in order that he may exercise self control and abstain from contravening the Rules of *vinaya* in future.

(b) *Niyassa kamma* is a decision by which the monks advice a monk 'to live depending on a teacher.'

(c) *Pabbājaniya Kamma* is a decision by which the monks expel a monk from a place. (Cūḷavagga Pāḷi, Chattha Sangiti Edn. p 28.)

(d) *Paṭisaraniya Kamma* is a decision by which the monks direct a monk to ask for pardon of a person whom he has offended.

(Cūḷavagga Pāḷi, Chattha Sangiti Edn. p. 40.)

(e) *Ukkhepaniya Kamma* is a decision by which the monks declare that no monk should give anything to the monk against whom the declaration is made, accept anything from him, teach him anything or learn anything from him.

Such a declaration is made when the monks find after due inquiry—

(1) that a monk who has committed an offence does not regard it as such, or

(2) that a monk who has committed an offence has not taken any step to expiate it, or

(3) that a monk will not give up the wrong view e.g., that the Buddha did say what He did not say or that the Buddha did not say what He actually said.

(Cūḷavagga Pāḷi, Chattha Sangiti Edn. p. 48.)

The monks can revoke a decision in (*a*), (*b*), (*c*), (*d*), or (*e*) by a subsequent declaration at the request of the monk concerned, if they are satisfied that he has been penitent and that he has done the proper thing e.g., (1) that he has lived with a teacher and learnt the scriptures if the decision to be revoked is a *Niyassa Kamma*, (2) that he has asked pardon of the person whom he offended and the latter has pardoned him, if the decision to be revoked is a *Paṭisāraniya Kamma* or (3) that he has given up the wrong view, if the decision to be revoked is an *Ukkhepaniya Kamma* for not giving up that view.

However, before the decision is revoked he must not (1) ordain any one as a monk, (2) act as a teacher of any monk, (3) allow any novice to attend on him, (4) accept nomination to give advice to nuns, and (5) must not advise them.

The monks cannot revoke a decision if he has, after that decision, (1) repeated the offence, (2) committed a similar offence, (3) committed a graver offence, (4) criticised the decision or (5) criticised the monks who gave the decision.

(Cūlavagga Pāḷi, Chatta Sangiti Edn. pp. 11, 21, 35, 46, 55, 66 and 77.)

2. If an *Arahat*, who has been accused of an offence and found by the monks after due inquiry to be innocent, and who has abundant caution, asks for a *Sativinaya*, it should be given to him. It is a declaration which will serve as a reminder to prevent all further accusations of the same offence.

(Cūḷavagga Pāḷi, Chattha Sangiti Edn. p. 197.)

3. *Amuḷha Vinaya* is a declaration by the monks that another monk, who has been charged with contravention of a Rule of *vinaya* is unable to recollect it *not because he is stupid* but because he was insane at the time of contravening the rule.

(Cūḷavagga Pāḷi, Chattha Sangiti Edn. p. 200.)

6. *Tassapāpiyāsika Kamma* is a declaration of 'his being very bad' as, for instance, a monk has, in the course of his trial, confessed and retracted his confession, evaded questions and told conscious lies.

(Cūḷavagga Pāḷi, Chattha Sangiti Edn, p. 205.)

The declaration is made as the monk, if virtuous, would do the proper thing and get peace and, if bad, would remain "ruined" in that manner.

(Cūḷavagga Atthakatha, Chattha Sangiti Edn. p. 43.)

He would remain "ruined" as the other monks would not have anything to do with him.

(Cūḷavagga-nissaya, Hanthawaddy, p. 48.)

7. *Tinavatthāraka Kamma*—i.e., "The act of covering up with grass.'—It should be performed when the parties of monks, who have been quarrelling, disputing and arguing with each other, feel (1) that they have said and done many things, which are unbecoming to monks, (2) that their controversy would become rough, frightful and disrupting if they were to accuse one another of contraventions of the Rules of *vinaya* and (3) that contraventions (if any) of the Rules should be covered

up—(i.e., forgiven and forgotten) in the interests of all concerned. It has the effect of exonerating the offences of all monks who perform it except the offences of *Pārājika*, *Sanghādisesa* and offences in connection with laymen and laywomen.

(Cūḷavagga Pāḷi, Chattha Sangiti Edn. PP. 235–237 and its Aṭṭhakatha, same Edn. P. 38.)

APPENDIX ON DISPUTES AND THE RESPECTIVE WAYS OF SETTLING THEM.

1. *Vivādādhikarana* should be settled by—(*a*) *Sammukhāvinaya* and (*b*) *Yebhuyyasika.*

2. *Anuvādādhikarana* should be settled by-(*a*) *Sammukhāvinaya*, (*b*) *Sativinaya*, (*c*) *Amūḷhavinaya* and (*d*) *Tassapāpiyāsika.*

3. *Āpattādhikarana* should be settled by—(*a*) *Sammukhāvinaya*, (*b*) *Patiññātakarana* and (*c*) *Tinavatthāraka.*

4. *Kiccādhikarana* should be settled by—*Sammukhāvinaya.*(Parivara Pāḷi, Chattha Sangiti Edn. p. 195.)

APPENDIX ON VISSĀSAGAHA

Vissāsagaha—A thing may be taken by virtue of intimacy if the following five conditions are fulfilled:—

1. Being a friend who has seen the owner;
2. Being a close friend who has eaten together with the owner;
3. Having been told by the owner 'Take what you want of my property';
4. The owner being alive at the time of taking and
5. Knowledge that the owner will be pleased.

—Mahavagga, Chattha Sangiti Edn. p. and its Commentary same Edn. p. 410.

APPENDIX ON ADHIMĀNA

Adhimāna is the delusion occurring to those people who misconceive themselves to have attained *Jhāna*, *Magga* and *Phala.*

Such delusion occurs not to those foolish and ignorant persons who strive for worldly pleasures and not to the noble disciples. To a *Sotāpanna* the delusion that 'I am a *Sakadāgāmī*', does not occur. To a *Sakadāgāmī* the delusion that "I am an *Anāgāmī*", does not occur. To an *Anāgāmī*, the delusion that "I am an *Arahat*" does not occur.

Such delusion occurs to one who discards *Kilesas* by means of *Samatha* or *Vipassanā*, who is always bent on meditation and practice and is strenuous.

To one who does not perceive the arising of *kilesas* which he dispels by means of *Samatha* or *Vipassanā* the delusion such as 'I am a *Sotāpanna*, *Sakadāgāmī*, *Anāgāmī* or *Arahatta*' appears.

—*Majjhima Nikāya, Mūlapaññāsaṭṭhakatha*, (1) *Mūlapariyāya Vagga*, (8) *Sallekha-Sutta vaṇṇanā*, p. 187.

FORMULA FOR A BHIKKHU

Any layman who wishes to become a monk (*bhikkhu*) has first to be initiated as a *sāmaṇera.* Having become a novice he approaches his preceptor who points out his requisites and asks him to go apart from the assembled Order.

Then a monk who is given the authority by the Order to instruct him goes to him and says, 'Now, listen to me. This is the time for you to speak the truth. When asked by the monks in the midst of the Order, you admit if there is any obstacle to your becoming a monk. If you are free from all obstacles, you say "No". Don't get confused and don't be at a loss. They will ask you in this way. "Have you such diseases as leprosy, boils, eczema, consumption, epilepsy? Are you a human being? Are you a male? Are you a free man (not a slave or servant)? Are you free from debt? Are you free from government service? Have you your parents' consent? Have you attained the age of 20 years? Have you a full set of bowl and robes? What is your name, and what is your preceptor's name?" '

Having instructed him the monk comes back to the assembled Order and says, 'Revered Sirs, please listen to me. Such and such a one wishes to be ordained as a *bhikkhu.* He has been instructed by me. If the Order deems fit let him come'. The Order of the monks then says: "Come".

Now the *sāmaṇera* puts the upper robe on one shoulder, pays respect at the feet of the monks, squats on the floor and with palms together, requests ordination. 'Revered Sirs, I ask you for ordination. Out of compassion for me, may you ordain me as a *bhikkhu.* For the second time, Revered Sirs, I ask you for ordination. For the third time, Revered Sirs, I ask you for ordination.'

Then a wise and competent monk of the Order makes an announcement. 'Revered Sirs, please listen to me. Such and such a

novice of such and such a preceptor wishes to become a monk. If the Order of the monks deems it fit, I will question him as to obstacles.' When the Order gives consent to do so, he asks the candidate in the same way as mentioned above. If the candidate has one of these obstacles, he is not to be ordained as a monk. But if he be free from all these obstacles, that monk announces his purity to the Order, 'Revered Sirs, please listen to me. Such and such a candidate of such and such a preceptor wishes to become a monk. He is free from all the obstacles. He has a full set of bowl and robes. He asks for ordination through his preceptor. If the Order deems it fit, he should be ordained as a *bhikkhu*'.

After this announcement, he makes a declaration three times in this way.

'Revered Sirs, please listen to me. Such and such a candidate of such and such a preceptor wishes to become a *bhikkhu*. He is free from all the obstacles, and he has a full set of bowl and robes. He asks for ordination through his preceptor and that the Order make him a monk. He who agrees to this may remain silent; but he who does not agree may speak out his own opinion.' If there is no objection raised by the monks, the novice becomes a *bhikkhu* at the end of the third declaration.

As soon as he becomes a *bhikkhu*, the shadow should be measured (in order to know the time), the season, the portion of the day (whether morning, afternoon or evening), and the date should be explained to him (so that he may note the date and time of his monkhood).

Four Nissayas (requisites)

He has four requisites to rely on. They are:—

(1) As a monk he has to depend on the food acquired on his almsround. He should exert himself in this wise as long as he is in the Order. Exceptions are, a meal for the Order, a meal for a certain monk, a meal by invitation, (*salāka bhotta*) a meal by assignment, food offered on a waxing or waning day of the moon, on a fast day, and on the day after the fast day.

(2) As a monk he has to depend on robes made from discarded clothes. He should exert himself in this wise as long as he is in the Order. Exceptions are, robes made of linen, cotton, silk, wool coarse hemp or a mixture of any of these.

(3) As a monk he has to depend on living at the foot of a tree. He should exert himself in this wise as long as he is in the Order. Exceptions are, a monastery, a building with a gable roof, a storied building, a flat-roofed building or a cave.

(4) As a monk he has to depend on cattle urine for medicine. He should exert himself in this wise as long as he is in the Order. Exceptions are, ghee, butter, oil, honey and molasses.

Four Akaraniya Kammas.

There are four acts (*Akaraniya Kammas*) which are not to be performed by a *bhikkhu*. They are :—

(1) A monk shall not indulge in any kind of sexual intercourse. If he so indulges, he is no longer a monk, no longer a son of the *Sakyamuni*. Just as a man who has been beheaded is unable to be alive again, so also a monk who indulges in sexual intercourse can never be a monk, son of the *Sakyamuni*. Indulgence in sexual intercourse must be avoided throughout his life.

(2) He who has become a monk, shall not take what has not been given to him, with intention of stealing, even as much as a blade of grass, a quarter of a *Kahāpana*[1] or a thing worth that amount, or more than that. If he does so he is no longer a monk, no longer a son of the *Sakyamuni*. Just as a leaf which has fallen from its stalk can never become green, even so a monk who takes, with the intention of stealing, a quarter of a *Kahāpana* or a thing worth that amount or more than that, can never become a monk, son of the *Sakyamuni*.

This must be avoided throughout his life.

(3) He who has become a monk shall not intentionally deprive a being of life. He who intentionally deprives a human being of life, including the causing of abortion, is no longer a monk, no longer a son of the *Sakyamuni*.

Just as a big stone which has broken can never be joined again, so also he who deprives a human being of life intentionally, can never become a monk, son of the *Sakyamuni*

1. A coin of ancient India.

This must be avoided throughout his life.

(4) He who has become a monk shall not boast with reference to himself, of clear knowledge and insight; he should not even say, 'I take delight in seclusion.' He who, with evil intention and being overwhelmed by it, boasts with reference to himself, of clear knowledge and insight, of overcoming defilements, concentration, attainment of *Jhānas*, enjoyment of Paths and Fruitions without having attained them, is no longer a monk, no longer a son of the *Sakyamuni*.

Just as a palm tree with its top cut off can never grow again, so also he who, with evil intention and being overwhelmed by it, boasts with reference to himself, of clear knowledge and insight without having such knowledge is no longer a monk, no longer a son of the *Sakyamuni*.

This boasting must be avoided throughout his life.

'This is reckoned to be lamentation in the discipline of the Noble, namely, singing. This is reckoned as causing madness in the discipline of the Noble, namely, dancing. This is reckoned as childishness in the discipline of the Noble, namely immoderate laughter that displays the teeth.

Anguttara Nikāya Book of the Threes.

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SAṀYUTTA NIKĀYA

Nidānasaṁyutta, (7) Mahāvagga (10) Susimaparibbājaka Sutta.
Discourse on the wandering ascetic Susima

Thus I have heard. At one time the Buddha was residing at Rājagaha in the Bamboo grove in Kalaṇḍaka Nivāpa. Now at that time the Buddha was honoured, revered, esteemed, worshipped and respected by the multitude. He was the recipient of all requisites such as robes, food, lodging and medicine. But the wandering ascetics who belonged to other groups were neither honoured, revered, esteemed, worshipped nor respected by the people. They received no requisites of robes, food, lodging and medicine.

Now Susima, a wandering ascetic, was living in Rājagaha together with his many companions, and his friends said to him; 'Come friend Susima. Live the holy life under the monk Gotama, learn the Teachings thoroughly and teach us. Having mastered those Teachings, we will recite them to the laymen. In this way, we also will be honoured, revered, esteemed, worshipped and respected by them. We will also plentifully receive requisites of robes, food, lodgings and medicines.' 'That is well, friends,' replied Susima and approached to where the Venerable Ānanda was. Having approached he exchanged greetings and compliments of friendship and courtesy, sat at one side and said to the Venerable Ānanda 'O friend Ānanda, I wish to live the holy life in this Teaching and discipline.'

Then the Venerable Ānanda brought Susima to the Buddha. Having approached he paid homage to the Buddha, sat at one side and said; 'Revered Sir, this wandering ascetic, Susima has said; "O friend Ānanda, I wish to live the holy life in this teaching and Discipline." 'Well then, Ānanda, you ordain him.' Thus the wandering ascetic Susima received the initiation and full ordination in the presence of the Buddha.

At that time many monks had declared their attainment of Arahatship in the presence of the Buddha in this way: 'Rebirth is destroyed. We have lived the holy life and performed those duties that ought to be done. We realise that there is no more birth for us after this life.'

The monk Susima heard about this, approached them and greeted them. Having exchanged greetings and compliments of friendship and courtesy, he sat at one side and asked; 'Revered Sirs, is it true that you have declared the attainment of Arahatship in the presence of the Buddha in this way, "Rebirth is destroyed. We have lived the holy life and performed those duties that ought to be done. We realise that there is no more birth for us after this birth?".' 'Yes friend', replied the monks.

'Revered Sirs, having seen and having realised thus, do you enjoy various supernormal powers? Do you become many from being one? Having become many, do you become one again? Do you become visible or invisible at will? Without being obstructed, do you pass through walls and mountains just as if through the air? Do you walk on water without sinking, just as if on the earth? Do you dive into the earth and rise up again, just as if in the water? Do you float cross-legged through the air, just as a winged bird? Do you touch with hands, the sun and the moon, though they are of great power? Are you able to transport your body even up to the *Brahmā* plane?'

'No, friend.'

'Having realised and having seen thus, do you hear the sound of both men and *devas*, whether far or near, through the divine ear which is pure and surpassing that of human beings?'

'No, friend.'

'Having realised and having seen thus, do you know the minds of other beings, of other persons, penetrating them with your own mind? Do you know the lustful mind as lustful and the passionless one as passionless, the hostile mind as hostile and the friendly mind as friendly, the dull mind as dull and the alert mind as alert, the contracted mind as contracted and the scattered mind as scattered, the developed mind as developed and the undeveloped mind as undeveloped, the inferior mind as inferior and the superior mind as superior, the concentrated mind as concentrated and the wavering mind as wavering, the freed mind as freed and the unfreed mind as unfreed?'

'No, friend.'

'Having realised and having seen thus, do you remember various former births, such as one birth, two, three, four, ten, twenty, thirty, forty, fifty, a hundred, a thousand, ten-thousand, or a hundred-thousand births, many formations and dissolutions of world-cycles? There, such a name I had, such food I ate, such pleasures I enjoyed, and such a life span I had; passing away from there, I was reborn in such a place. There, such a name I had , such a clan I belonged to, such a complexion I had, such food I ate, such pleasures I enjoyed, and such a life span I had; passing away from there, I reappeared here again. Thus, together with the marks and peculiarities, do you remember many a former existence? '

'No, friend.'

'Sirs, having realised and having seen thus, do you, with supernormal knowledge, surpassing that of men, see beings vanishing and reappearing, low and noble ones, beautiful and ugly ones, happy and unhappy ones, see how beings are reappearing according to their deeds; these beings indeeed 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 appeared in lower worlds, in painful states of existence, in the world of perdition, in hell. Some other beings had performed good actions, bodily, verbal and mental, did not insult the noble ones, held right vews, and according to their right views they acted. At the dissolution of their bodies after death they appeared in happy states of existence; thus do you see, with supernormal knowledge surpassing that of men, beings vanishing and reappearing, low and noble ones, beautiful and ugly ones, happy and unhappy ones, do you see beings reappearing according to their deeds?'

'No, friend.'

'Sirs, having realised and having seen thus, do you live enjoying the peaceful *Arūpa Jhānas** which surpass those of the sphere of Form (*Rūpa*) and are free from defilements?'

'No, friend.'

'Revered Sirs, now, in this case, this is your answer and your non-attainment in this doctrine. How shall I take this, friends?'

'O Susima, we gained freedom through insight wisdom (*paññāvimuttā*).'

'I cannot understand, in full the venerable ones' brief statement. It would be well if the venerable ones would explain so that I may understand it in detail,'

'O Susima, whether you understand it or not, we gained freedom through Insight-wisdom.'

Then the monk Susima got up from his seat, approached the Buddha, paid respects to Him and sat at one side. Having sat down, he told all about the conversation with those monks. 'Susima, Insight Knowledge (*Dhammaṭṭhiti ñāṇa*) comes first. After this comes the Path Knowledge (*Nibbāna ñāṇa*),' said the Buddha.

'Sir, I cannot understand the meaning in detail of the brief statement of the Buddha. It would be well, Sir, if the Buddha wculd explain the brief statement so that I may understand its meaning in detail.'

'Susima, whether you understand it or not, Insight Knowledge (*Dhammaṭṭhiti ñāṇa*) arises first and then comes the Path-Knowledge (*Nibbāna ñāṇa*).

'O Susima, what do you think of this? Is the form permanent or impermanent?' 'Impermanent, Sir.' 'Is that which is impermanent, painful or pleasant?' 'Painful, Sir.'

Is it proper to regard that which is impermanent, painful and subject to change, as "This is mine; this is I; this belongs to myself?" ' 'It is not proper, Sir.'

'Is feeling (*Vedanā*) permanent or impermanent?' 'Impermanent, Sir.' 'Is that which is impermanent, painful or pleasant?' 'Painful, Sir.' Is it proper to regard that which is impermanent, painful and subject to change, as "This is mine; this is I; this belongs to myself?" ' 'It is not proper, Sir.'

'Is perception (*Saññā*) permanent or impermanent?' 'Impermanent, Sir.' 'Is that which is impermanent, painful or pleasant?' 'Painful, sir.' 'Is it proper to regard that which is impermanent, painful and subject to change, as "This is mine; this is I; this belongs to myself?" ' 'It is not proper, Sir.'

'Is mental formation (*sankhāra*) permanent or impermanent?' 'Impermanent, Sir.' 'Is that which is impermanent, painful or pleasant?' 'Painful Sir.' 'Is it proper to regard that which is impermanent, painful and subject to change, as "This is mine; this is I;

* Jhānas of immaterial states.

this belongs to myself?" ' 'It is not proper, Sir.'

'Is consciousness (*Viññāna*) permanent or impermanent?' 'Impermanent, Sir.' 'Is that which is impermanent, painful or pleasant?' 'Painful, Sir.' 'Is it proper to regard that which is impermanent, painful and subject to change, as "This is mine; this is I; this belongs to myself?" ' 'It is not proper, Sir.'

'Therefore, Susima, whatsoever form which has been, will be and is now, belonging to oneself, to others, or gross or subtle, inferior or superior, far or near, all forms should be considered by right knowledge in this way, "This is not mine, this is not I , this does not belong to myself."

'Whatever feeling, which has been, will be and is now, belonging to oneself, to others or gross or subtle, inferior or superior, far or near, all forms should be considered by right knowledge in this way, "This is not mine, this is not I, this does not belong to myself."

'Whatever perception, which has been, will be and is now, belonging to oneself, to others, or gross or subtle, inferior or superior, far or near, all forms should be considered by right knowledge in this way, "This is not mine; this is not I; this does not belcng to myself."

'Whatever mental formations, which have been, will be and are now, belonging to oneself, to others, or gross or subtle, inferior or superior, far or near, all forms should be considered by right knowledge in this way, "This is not mine, this is not I, this does not belong to myself." '

'Whatever consciousness, which has been, will be and is now, belonging to oneself, to others, or gross or subtle, inferior or superior, far or near, all forms should be considered by right knowledge in this way, "This is not mine, this is not I, this does not belong to myself."

'Having seen thus, Susima, a learned, noble disciple becomes disgusted with the form, feeling, perception, mental formations and consciousness. Becoming disgusted, he discards the passions. Being free from passions, he becomes emancipated and insight arises in him, "I am emancipated." He realises, "Birth is destroyed, I have lived the holy life and fulfilled the duties that ought to be done. There is no more birth for me after this life." '

'O Susima, do you realise that due to Rebirth (*Jāti*), Decay and Death (*Jāra marana*) arise?' 'Yes, Sir.'

'Do you realise that due to the process of Becoming (*Bhava*), Rebirth arises?' 'Yes, Sir.'

'Do you realise that due to Grasping (*Upādāna*), the Process of Becoming arises?' 'Yes, Sir.'

'Do you realise that due to Craving (*Taṇhā*) Grasping arises?' 'Yes, Sir.'

'Do you realise that due to Feeling (*Vedana*) Craving arises?' 'Yes, Sir.'

'Do you realise that due to Impression (*Phassa*), Feeling arises?' 'Yes, Sir.'

'Do you realise that due to the Six Sense Bases (*Salāyatanas*), Impression arises?' 'Yes, Sir.'

'Do you realise that due to Name and Form (*Nāma rūpa*), the Six Sense Bases arise?' 'Yes, Sir'.

'Do you realise that due to Consciousness (*Viññāna*), Name and Form arise?' 'Yes, Sir'

'Do you realise that due to Mental Formations (*Sankhāra*), Consciousness arises?' 'Yes, Sir.'

'Do you realise that due to Ignorance, (*Avijjā*), Mental Formations arise?' 'Yes, Sir.'

'O Susima, do you realise that when Rebirth ceases, Decay and Death cease?' 'Yes, Sir.'

'Do you realise that when the Process of Becoming ceases, Rebirth ceases?' 'Yes, Sir.'

'Do you realise that when Grasping ceases, the Process of Becoming ceases?' 'Yes, Sir.'

'Do you realise that when Craving ceases, Grasping ceases?' 'Yes, Sir.'

'Do you realise that when Feeling ceases, Craving ceases?' 'Yes, Sir.'

'Do you realise that when Impression ceases, Feeling ceases?' 'Yes Sir.'

'Do you realise that when the Six Sense Bases cease, Impression ceases?' 'Yes, Sir.'

'Do you realise that whenName and Form cease, the Six Sense Bases cease?' 'Yes, Sir.'

'Do you realise that when Consciousness ceases, Name and Form cease?' 'Yes, Sir.'

'Do you realises that when Mental Formations cease, Consciousness ceases?' 'Yes, Sir.

'Do you realise that when Ignorance ceases, Mental Formations cease?' 'Yes, Sir.'

'O Susima, having realised thus and having seen thus, do you also enjoy various supernormal powers? Do you become many from being one? Having become many, do you become one again? Do you become visible or invisible at will? Without being obstructed do you pass through walls and mountains, just as if through the air? Do you walk on water without sinking, just as if on the earth? Do you dive into the earth and rise up again, just as if in the water? Do you float crosslegged through the air, just as a winged bird? Do you touch with hands the sun and the moon, though they are of great power? Do you have mastery over your body even up to the *Brahmā* plane?

'No, Sir.'

'Susima, having realised and having seen thus, do you hear the sound of both men and *devas*, whether far or near, through the divine ear which is pure and surpassing that of human beings?'

'No, Sir.'

'Susima, having realised and having seen thus, do you know the minds of other beings, of other persons, by penetrating them with your own mind? Do you know the lustful mind as lustful and the passionless mind as passionless, the hostile mind as hostile and the friendly mind as friendly, the dull mind as dull and the alert mind as alert, the contracted mind as contracted and the scattered mind as scattered, the developed mind as developed and the undeveloped mind as undeveloped, the inferior mind as inferior and the superior mind as superior, the concentrated mind as concentrated and the wavering mind as wavering, the freed mind as freed and the unfreed mind as unfreed?'

'No, Sir.'

'Susima, having realised and having seen thus, do you remember various former births, such as one birth, two, three, four, ten, twenty, thirty, forty, fifty, a hundred, a thousand, ten-thousand, or a hundred-thousand births, many formations and dissolutions of world cycles? There 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; passing away from there, I was reborn in such a place. There such a name I had, such a clan I belonged to, such a complexion I had, such food I ate, such pleasures I enjoyed, and such a life span I had. Passing away from there, I reappeared here again. Thus, together with the marks and peculiarities do you remember many a former existence?'

'No, Sir.'

'Susima, having realised and having seen thus, do you, with supernormal knowledge, surpassing that of men, see beings vanishing and reappearing, low and noble ones, beautiful and ugly ones, happy and unhappy ones; see 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 appeared in the lower worlds, in painful states of existence, in the world of perdition, in hell. Some other beings had performed 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 appeared in the happy states of existence; thus do you see, with supernormal knowledge surpassing that of men, beings vanishing and reappearing, low and noble ones, beautiful and ugly ones, happy and unhappy ones. Do you see beings reappearing according to their deeds?" '

'No, Sir.'

'Susima, having realised and having seen thus, do you live enjoying the peaceful *Arūpa Jhānas*, which surpass those of the sphere of Form (*Rūpa*) and are free from defilements?'

'No, Sir.'

'Now, Susima, in this case, this is your answer and your non-attainment in this doctrine. How shall I take that, Susima?'

Then the monk Susima fell with his head at the foot of the Buddha and said, 'Revered Sir, as I am foolish, muddle-headed and ignorant, I have committed an offence. I have entered the Order under the well-expounded Doctrine and Discipline (*Dhamma Vinaya*) as a thief. May the Revered One accept my confession of this act as a sin to the end that in future I may restrain myself.'

'O Susima, you have committed an offence due to foolishness, muddle-headedness and ignorance. You entered the Order under this well-expounded Doctrine and Discipline as a thief in this way. Susima, if one should catch a thief, a wicked one, and show him before the king saying, "Lord, this is a wicked thief. May you impose punishment

on him according to your wishes," and the king should say,"Go. tie his hands at the back firmly with strong ropes. shave his head closely and playing the drum with a harsh sound, take him from carriage-road to carriage-road, from cross-road to cross-road; and going out by the southern gate cut off his head at the southern part outside the city". The king's men would tie that man's hands at the back tightly with strong ropes, shave his head close, and playing the drum with a harsh sound, take him from carriage-road to carriage-road, from cross-road to cross-road; and going out by the southern gate, cut off his head at the southern part outside the city. What do you think Susima, will that thief, in this case, suffer physical and mental painful feelings?' 'Yes Sir, he will suffer.'

'O Susima, that man, on account of his evil deed, will suffer such physical and mental painful feelings. Entering into the Order as a thief under the true Doctrine and Discipline bears more painful and more bitter resultant effects than that of stealing.

'But, O Susima, 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. For, O Susima, whosoeve 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.

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THE SEVEN FACTORS OF ENLIGHTENMENT

(SATTA BOJJHANGA)

By Piyadassi Thera

The *Tipiṭaka*, the Buddhist canon, is replete with references to the factors of enlightenment expounded by the Enlightened One on different occasions under different circumstances. In the book of the Kindred Sayings, V (*Samyutta Nikāya, Mahā Vagga*) we find a special section under the title *Bojjhanga Samyutta* wherein the Buddha discourses on the *Bojjhangas* in diverse ways. In this section we read a series of three discourses or sermons recited by Buddhists ever since the time of the Buddha as a protection (*Paritta* or *pirit*) against pain, disease and adversity, etc.

The term *Bojjhanga* is composed of *Bodhi*+ *Anga*. *Bodhi* denotes enlightenment; to be exact, insight concerned with the realization of the four Noble Truths; namely, the Noble Truth of Suffering; the Noble Truth of the Origin of Suffering; the Noble Truth of the Cessation of Suffering and the Noble Truth of the Path leading to the Cessation of Suffering. *Anga* means factors or limbs. *Bodhi*+ *Anga* (*Bojjhanga*), therefore, means the factors of enlightenment, or the factors for insight, wisdom.

'"*Bojjhanga, Bojjhanga*", is the saying, Lord. Pray, Lord, how far is this name applicable?' queried a monk of the Buddha. '*Bodhāya samvattantīti kho Bhikkhu tasmā Bhojjhangā ti vuccanti.* They conduce to enlightenment, monk, that is why they are so called was the succinct reply of the Master.'*

Further says the Buddha, 'Just as, monks in a peaked house all rafters whatsoever go together to the peak, slope to the peak, join in the peak, and of them all the peak is reckoned chief, even so, monks, the monk who cultivates and makes much of the seven factors of wisdom, slopes to *Nibbāna*, inclines to *Nibbāna*, tends to *Nibbāna*' **

The seven factors are:—

1. Mindfulness (*Sati*)
2. Keen investigation of the Dhamma (*Dhammavicaya*)***
3. Energy (*Viriya*)
4. Rapture or joy (*Pīti*)
5. Calm (*Passaddhi*)
6. Concentration (*Samādhi*)
7. Equanimity (*Upekkhā*)

One of the discourses on the *Bojjhangas* may be mentioned here. It begins:

'Thus I have heard: At one time the Buddha was living at Rājagaha, at Veluvana, bamboo grove, in the squirrels' feeding-ground. At that time the venerable Mahā Kassapa who was living in Pipphali Cave, was sick, stricken with a severe illness.

The Buddha rising from his solitude at eventide visited the Ven. Mahā Kassapa, took his seat, and spoke to the Ven. Mahā Kassapa in this wise:

"Well, Kassapa, how is it with you? Are you bearing up; are you enduring? Do your pains lessen or increase? Are there signs of your pains lessening and not increasing?"

"No, Lord, I am not bearing up. I am not enduring. The pain is very great. There is a sign not of the pains lessening, but of their increasing."

"Kassapa, these seven factors of enlightenment are well expounded by me, cultivated and much developed by me and when cultivated and much developed they conduce to full realization, perfect wisdom, to *Nibbāna*. What are the seven?

1. Mindfulness— This O Kassapa, is well expounded by me, cultivated and much developed by me, and when cultivated and much developed, it conduces to full realization, perfect wisdom, to *Nibbāna*.
2. Investigation of the *Dhamma* . . . . . .
3. Energy . . . . . .
4. Rapture . . . . . .
5. Calm . . . . . .
6. Concentration . . . . . .
7. Equanimity . . . . . .

These seven factors of enlightenment, verily Kassapa, are well expounded by me,

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* Samyutta Nikāya, V,
** Samyutta Nikāya, V,
*** '*Dhamma*' is a multisignificant term Here it means mind and matter (*Nāmarūpa*). *Dhammavicaya* is the investigation or analysis of this conflux of mind and body and all component and conditioned things.

cultivated and much developed by me, and when cultivated and much developed they conduce to full realization, perfect wisdom, to *Nibbāna*."

'Verily, O Worthy One, they are factors of enlightenment. Verily O Welcome One, they are factors of enlightenment' (uttered Mahā Kassapa). Thus spake the Buddha, and the Venerable Maha Kassapa, rejoicing, welcomed the utterances of the Worthy One. And the Venerable Mahā Kassapa rose from that illness. There and then that ailment of the Venerable Mahā Kassapa vanished.'*

Another discourse (*Mahā Cunda Bojjhanga Sutta*) of the three mentioned above reveals that once the Buddha Himself was ill, and the Venerable Mahā Cunda recited the *Bojjhanagas*, and that the Buddha's grievous illness vanished.**

Man's mind tremendously and profoundly influences and affects the body. If allowed to function viciously and entertain unwholesome and harmful thoughts, mind can cause disaster, may even kill a being; but mind also can cure a sick body. When concentrated on right thoughts with right understanding, the effects mind can produce are immense.

Mind not only makes sick, it also cures. An optimistic patient has more chance of getting well than a patient who is worried and unhappy. The recorded instances of faith healing include cases in which even organic diseases were cured almost instantaneously.***

The *Buddhadhamma* (Buddhism) is the teaching of enlightenment. One who is keen on attaining enlightenment, should first know clearly the impediments that block the path to enlightenment.

Life according to the right understanding of a Buddha is suffering, and that suffering is based on ignorance or *avijjā*. Ignorance is the experience of that which is unworthy of experiencing, namely evil. Further it is the non-perecption of the conglomerate nature of the aggreagates (*khandhānam rāsaṭṭham*); nonperception of sense-organ and object in their respective and objective natures (*āyatanānam ayatanaṭṭhaṁ*); non-perception of the emptiness or the relativity of the elements (*dhātūnaṁ suññaṭṭhaṁ*), non-perception of the dominant nature of the sense-controlling faculties (*indriyānam adipatiṭṭhānam*), non-perception of the thus-ness—the infallibility—of the four truths (*saccānaṁ tathaṭṭaṁ*). And the five hindrances (*pañca nīvaranāni*) are the nutriment of (or condition for) this ignorance. They are called hindrances because they completely close in, cut off and obstruct. They hinder the understanding of the way to release from suffering. These five hindrances are: sensuality (*kāmacchanda*); ill-will (*vyāpāda*) obduracy of mind and mental factors (*thinamiddha*); restlessness and flurry (*uddhacca kukkucca*) and doubt (*vickicchā*).

And what is the nutriment of these hindrances? The three evil modes of life (*tīni duccaritāni*), namely, bodily, vocal and mental wrong-doing. This threefold nutriment is in turn nourished by non-restraint of the senses (*indriya asamvaro*) which is explained by the commentator as the admittance of lust and hate into the six sense organs of eye, ear, nose, tongue, body and mind (*cakkhādīnam channam indriyānam rāgapaṭighappavesanam*).

The nutriment of non-restraint is shown to be lack of mindfulness and of complete awareness (*asati asampajañña*), in the context of nutriment the drifting away of the object (*dhamma*)—the lapsing of the knowledge of the *lakkhanas* or characteristics of *anicca*, *dukkha* and *anattā* from the mind, and forgetfulness of the true nature of things is the reason for non-restraint. It is when one does not bear in mind the transciency and so forth of things that one allows oneself all sorts of vocal and physical liberties and gives rein to full thought imagery of an unskilful kind. Lack of complete awareness is lack of these four: Complete awareness of purpose (*sāttha sampajañña*); of suitability (*sappāya sampjañña*; of resort (*gocara sampajañña*) and of non-delusion (*asammoha sampajañña*).

When one does a thing without a right purpose, when one looks at things or performs actions which do not help the growth of the Good, when one does things inimical to improvement, when one forgets the *Dhamma* which is the true resort of one who strives, when one deludedly lays hold of things believing them to be pleasant, beautiful, permanent and substantial, when one behaves

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* Samyutta N., V,

** Samyutta, N., V,

*** Ends and Means by Aldous Huxley.

thus, then too non-restraint is nourished. And below this lack of mindfulness and complete awareness, lies unsystematic attention (*ayonisomanasikāra*). The books say unsystematic attention is attention that is off the right course. That is taking the impermanent as permanent; the painful as pleasure; the soulless as a soul; the bad as good. The constant rolling on that is *saṁsāra* is rooted in unsystematic thinking. When unsystematic thinking increases, it fulfills two things: nescience and lust for becoming. Ignorance being present, the origination of the entire mass of suffering comes to be. Thus a person who is a shallow thinker, like a ship drifting at the wind's will, like a herd of cattle swept into the whirlpools of a river, like an ox yoked to a wheel-contraption, goes on revolving in the cycle of existence, *samsāra.*

And it is said that imperfect confidence (*assaddhiyaṁ*) in the *Buddha*, the *Dhamma* and the *Sangha* is the condition which develops unsystematic thinking, and imperfect confidence is due to non-hearing of the True Law, the Dhamma (*asaddhamma savanam*). Finally, one does not hear the Dhamma through lack of contact with the wise, through not consorting with the good (*asappurisa sansevo*). Thus want of *kalyāṇa mittatā*, good friendship, appears to be the basic reason for the ills of the world. And conversely the basis and nutriment of all good is shown to be good friendship. That furnishes one with the food of the Sublime Dhamma which in turn produces confidence in the Triple Gem. *Ti-Ratana*, the *Buddha*, *Dhamma* and the *Sangha*. When one has confidence in the Triple Gem there come into existence profound or systematic thinking, mindfulness and complete awareness, restraint of the senses, the three good modes of life, the four arousings of mindfulness, the seven factors of enlightenment and deliverance through wisdom, one after another in due order.*

I

Let us now deal with the enlightenment factors one by one. The first is *Sati*, mindfulness. It is the instrument most efficacious in self-mastery, and whosoever practises it has found the path to deliverance. It is four-fold: Mindfulness consisting in contemplation of the body (*kāyānupassanā*); feeling (*vedanānupassanā*); mind (*cittānupassanā*); and mental object (*dhammānupassanā*).** The man lacking in this all-important quality of mindfulness cannot achieve anything worth while. The Buddha's final admonition to His disciples while lying on His death-bed is this: 'Transient are all component things. Work out your deliverance with heedfulness— '*Vaya-dhammā sankhārā appamādena sampadetha.*"*** Strive on with heedfulness. This is my advice to you'— '*Sampādetha appāmādena esā me anusāsa nā*' are the last words of the venerable Sariputta Arahat, the foremost disciple of the Buddha, who predeceased the Master. In both these injunctions the most significant and pregnant word is '*appamada*' which literally means to be always heedful; careful attention. Man cannot be heedful unless he is fully aware of his actions whether they are mental, verbal or physical at every moment of his waking life. Only when a man is fully awake to and mindful of his activities can be distinguished good from bad and right from wrong. It is in the light of mindfulness he will see the beauty or the ugliness of his deeds.

The word '*appamāda*' throughout the *Tipiṭaka* ,is used to denote *sati*, mindfulness. '*pamāda*' is defined as absence of Mindfulness (*sati vossagga*). Says the Buddha in the *Anguttara Nikāya:* 'Monks, I know not of another single thing of such power to cause the arising of good thoughts if not yet arisen, or to cause the waning of evil thoughts if already arisen, as heedfulness. In him who is heedful, good thoughts not yet arisen, do arise, and evil thoughts, if arisen, do wane.'

Constant mindfulness and vigilance are necessary to avoid ill and perform good. The man with presence of mind— who surrounds himself with watchfulness of mind (*satimato*), the man of courage and earnestness — gets ahead of the lethargic, the heedless (*pamatto*), and advances as a racehorse outstrips a decrepit hack. The importance of *sati*, mindfulness, in all our dealings is clearly indicated by the following striking words of the Buddha: 'Mindfulness, O disciples, I declare is essential in all things everywhere. It is as salt is to the curry.' "*satim ca kho aham Bhikkhave sabbatthikam*

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* Sammoha Vinodani.
** Satipatthāna Sutta The foundations of Mindfulness, Majjhima Nikāya, or Dīgha Nikāya,
*** Parinibbāna Sutta, Dīgha N.

*vadāmi.** *Sabbabyanjanepi lonadūpanamviya iccitabba*"**

The Buddha's life is one integral picture of mindfulness. He is the *Sadāsato*, the ever mindful, the ever vigilant. He is the very embodiment of mindfulness. There was never an occasion when the Buddha manifested signs of sluggish inactivity or thoughtlessness. Let us follow in the foot-steps of the Buddha and be mindful. Let us give up obduracy of mind and mental factors and see that sloth and torpor do not keep us from engaging in wholesome activities; for that is the sure path to the deathless, happiness and deliverance.

Right mindfulness or complete awareness, in a way is superior to knowledge, because in the absence of mindfulness it is just impossible for a man to make the best of his learning. Intelligence void of mindfulness tends to lead man astray and entice him from the path of rectitude and duty. Even people who are well informed and intelligent fail to see a thing in its proper perspective when they lack this all-important quality of mindfulness. Men of good standing, owing to deeds done and words spoken thoughtlessly and without due consideration to their consequences, are often subjected to severe and justifiable criticism. Mindfulness is the chief characteristic of all wholesome actions tending to one's own and other's profit.

'*Appamado mahato atthāya sanvattati*', mindfulness is conducive to great profit',*** that is, highest mental development, and it is through such attainment that deliverance from the sufferings of *samsara* is possible. The man who delights in mindfulness and regards heedlessness with dread, is not liable to fall away. He is in the vicinity of *Nibbāna*.

II

The second enlightenment factor is *Dhammavicaya*, keen investigation of the *Dhamma*. It is the sharp analytical knowledge of understanding the true nature of all constituent things animate or inanimate, human or divine. It is seeing things as they really are; seeing things in their proper perspective. It is the analysis of all component things into their fundamental elements, right down to their ultimates.

Through deep investigation one understands that all conditioned things pass through the inconceivably rapid moments of *uppāda*, *ṭhiti* and *bhaṅga*, or of arising, reaching a peak and ceasing, just as a river in flood sweeps to a climax and fades away. The whole universe is constantly changing, not remaining the same for two consecutive moments. All things in fact are subjected to conditions, causes and effects (*paccaya*, *hetu* and *phala*). Systematic thinking (*yoniso manasikāra*) comes naturally through right mindfulness and it urges one to discriminate, to reason and investigate. Shallow thinking, unsystematic thought (*ayoniso manasikāra*) makes men muddle-headed and then they fail to investigate the nature of things. Such people cannot see cause and effect, seed and fruit, the rise and fall of compounded things. Says the Buddha: '*paññavantassāyam dhammo nāyam Dhammo duppaññassa*' This doctrine is for the wise and not for the unwise.'****

The *Buddhadhamma* is free from compulsion and coercion and does not demand of the follower blind faith. At the very outset the sceptic will be pleased to hear of its call for investigation. The *Buddhadhamma* from beginning to end, is open to all those who have eyes to see, and minds to understand. The Buddha never endeavoured to wring out of His followers blind and submissive faith in Him and His teaching. He tutors His disciples in the ways of discrimination and intelligent inquiry. To the inquiring Kālāmas the Buddha answered: 'Right is it to doubt, right is it to question what is doubtful and what is not clear. In a doubtful matter wavering does arise.'

We find this dialogue between the Master and His disciples: 'If now, knowing this and perceiving this, would you say: "We honour our Master and through respect for Him we respect what He teaches?" '
"Nay, Lord".

'That which you affirm, O disciples, is it not only that which you yourselves have recognized, seen, and grasped?'
"Yes, Lord"*****

And in conformity with this thoroughly correct attitude of true inquiry, the philossophers of later times observed: 'As the

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* Samyutta N. V,
** Majjhima Nikāya, Satipatthāna Commentary.
*** Samyutta, N., sagataka Vagga.
**** Anguttara Nikāya, Aṭṭhaka, Nipāta Sutta No. 30.
***** Majjhima Nikāya

wise test gold by burning; cutting and examining it by means of a pieces of touch-stone, so should you accept my words after examining them and not merely out of regard and reverence for me'* Thus blind belief is condemned in the analytic teaching (*vibhajjavāda*) of the Buddha. The truth of the Dhamma can be grasped only through calm concentrative thought and insight (*Samatha* and *Vipassanā*) and never through blind faith. One who goes in quest of truth is not satisfied with surface knowledge. He wants to delve deep and see what is beneath. That is the sort of search encouraged in the *Buddhadhamma*. That type of search yields right understanding.

We read in the text the following story:

'On one occasion Upāli, a fervent follower of Nigantha Nathaputta, the Jain, visited the Buddha, thoughtfully listened to the *Dhamma*, gained *saddha* (confidence based on knowledge) and forthwith manifested his readiness to become a follower of the Master. Nevertheless the Master said: "Of a truth Upali, make thorough investigation," and thus checked him.' This clearly shows that the Buddha was not keen on converting people. He did not interfere with another man's freedom of thought; for freedom of thought is the birthright of every individual. It is wrong to force someone out of the way of life which accords with his outlook and character, spiritual inclinations and tendencies; compulsion in every form is bad. It is coercion of the blackest kind to make a man gulp down beliefs for which he has no relish. Such forced feeding cannot be good for anybody, anywhere.

He that cultivates *Dhammavicaya*, Investigation of the *Dhamma*, focusses his mind on the five aggregates, the *pañcakkhanda* and endeavours to realise the rise and fall or the arising and passing away (*udayabbaya*) of this conglomeration of bare plastic forces (*suddha samkhāra puñja*) this conflux of mind and matter (*nāmarūpa*). It is only when he fully realizes the evanescent nature of his own mind and body that he experiences happiness, joyous anticipation. Therefore, is it said:

'*Yato yato sammasati—khandhānaṁ*
udayabbayaṁ
Labhati pīti pāmojjaṁ—amataṁ taṁ
vijanataṁ

Whenever he reflects on the rise and fall of the aggregates, he experiences unalloyed joy and happiness. To the discerning ones that (reflection) is the deathless, *Nibbāna*.**

What is impermanent and not lasting he sees as sorrow fraught. What is impermanent and sorrow fraught, he understands as void of a permanent and everlasting soul or self. It is this grasping, this realization of the three characteristics, or laws of transiency, sorrow and non-self (soullessness) *anicca*, *dukkha* and *anattā* that is known to Buddhists as *Vipassanā Ñāna* or penetrative Insight, which, like the razor-edged sword, entirely eradicates all the latent tendencies (*anusaya*), and then all the varied ramifications of sorrow's cause are finally destroyed. A man who ascends to this summit of vision is an *Arahat*, a Perfect One, whose clarity of vision, whose depth of insight, penetrates into the deepest recesses of life and cognizes the ture nature that underlies all appearance. He indeed is the true philosopher, the true scientist who has grasped the meaning of life in the fullest sense. No more can he be swept off his feet by the glamour of things ephemeral. No more can he be confused by the fearful and terrible appearances. No more is it possible for him to have a clouded view of phenomena; for he has transcended all capacity for error through the perfect immunity which penetrative insight, *Vipassanā Ñāna*, alone can give.

III

The third enlightenment factor is *Virīya*, Energy. It is a mental property (*cetasika*) and the sixth limb of the Noble Eightfold Path there called *Sammā Vāyama*, Right Effort.

The life of the Buddha clearly reveals that He was never subjected to moral or spiritual fatigue. From the hour of His Enlightenment to the end of his life, He strove tirelessly and unostentatiously, regardless of the bodily fatigue involved, and oblivious of the many obstacles and handicaps that hampered His way, to elevate mankind. He never relaxed in this exertion for the common weal. Though physically He was not always fit, mentally He was ever vigilant and energetic. Of Him it is said:

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* Jnanasara-Samuccaya

** Dhammapada 374

'Ah, wonderful is the Conqueror, Who
e'er untiring strives
For the blessing of all beings, for the
comfort of all lives'

The *Buddhadhamma* is for the sincerely zealous, strong and firm in purpose, and not for the indolent (*āraddhviriyassayam dhammo nayam dhammo kusītassa*). The Buddha has not proclaimed Himself a saviour willing and able to take upon himself the evil of mankind. On the contrary, He declares that each person has to bear the burden of His own ill deeds. In the words of the Buddha, each individual has himself to put forth the necessary effort and work out his own deliverance with diligence. The Buddha is only a Path Revealer and not a saviour who endeavours to save 'souls' by means of a revealed religion. The idea that another raises a man from lower to higher levels of life, and ultimately rescues him, tends to make a man indolent and weak, supine and foolish. Others may lend us a helping hand indirectly, but deliverance from suffering must be wrought out and fashioned by each one for himself upon the anvil of his own actions. 'Be ye islands unto yourselves, be ye your own refuge'*. Thus did the Master exhort His followers to acquire self-reliance. A follower of the Buddha should not under any circumstances relinquish hope and effort; for the Buddha was one who never gave up courage and effort even as a *Bodhisatta*, As an aspirant for Buddhahood, he had as his motto the following inspiring words: '*mā nivatta, abhikkhama*'. 'Falter not; advance'. The man who is mindful (*sati-mato*) and cultivates keen investigation (*Dhammavicaya*) should next put forth the necessary effort to fight his way out.

The function of energy is four-fold. 1. The effort to discard evils that have arisen in the mind. 2. The effort to prevent the arising of unarisen evil. 3. The effort to develop unarisen good. 4. The effort to promote the further growth of good already arisen.**

'Just,' says the *Vitakka Santhana Suttanta* of the *Majjhima Nikāya*, (20), 'as a competent carpenter or a carpenter's apprentice with a slender pin will knock out, remove and dispose of a thicker one, so also, when through dwelling on some idea that has come to him, evil, unsalutary considerations connected with desire, hate and delusion arise in the monk, then he should engender in his mind an idea other than that former idea and connected with salutary things, whereupon the evil unsalutary considerations will disappear and go to decay, and with their disappearing his mind will become settled, subdued, unified concentrated.'***

Thus the path of purification is impossible for an indolent person. The aspirant for *Bodhi* (enlightenment) should possess unflinching energy coupled with fixed determination. Enlightenment and Deliverance lie absolutely and entirely in his own hands. 'Man must himself by his own resolute efforts rise and make his way to the portals that give upon liberty, and it is always, at every moment, in his power so to do. Neither are those portals locked and the key in possession of someone else from whom it must be obtained by prayer and entreaty. That door is free of all bolts and bars save those the man himself has made.'

By precept and example, the Buddha was an exponent of the strenuous life. Hear these words of the Buddha: 'The idler who does not strive, who, though young and strong, is full of sloth, who is weak in resolution and thought, that lazy and idle man will not find the way to Wisdom, the way to Enlightenment.'****

Following in the footsteps of the Buddha the disciple thinks: 'Though only my skin, sinews and bones remain, and my blood and my flesh dry up and wither away, yet never will I give up my quest and swerve from the path of rectitude and enlightenment.'

IV

The fourth enlightenment factor is *pīti*, rapture or joy. This too is a mental property (*cetasika*) and is a quality which suffuses both the body and mind. The man lacking in this quality cannot proceed along the path to Enlightenment. There will arise in him sullen idifference to the *Dhamma*, an aversion to the practice of meditation, and morbid manifestations. It is, therefore, very necessary that a man striving to attain Enlighten-

* Parinibbāna Sutta: Dīgha Nikāya.
** Anguttara, Catukka, Sutta.
*** Silacara, Discourses of Gotama the Buddha.
**** Dhammapada, 280.

ment and final deliverance from the fetters of *samsāra*, that repeated wandering, should endeavour to cultivate the all important factor of *pīti*. No one can bestow on another the gift of *pīti*, each one has to build it up by effort, reflection and concentrated activity. As *pīti*, is a thing of the mind it should be sought not in external and material things though they may in a small way be instrumental.

Contentment is a characteristic of the really joyful individual, The ordinary worldling seems to think that it is difficult to cultivate and develop contentment; but by dint of courage, determination, systematic attention and thought about the things that one meets with in everyday life, by controlling one's evil inclinations, and by curbing the impulses —the sudden tendencies to act without reflection—one can keep the mind from being soiled and experience *pīti* through contentment.

In man's mind arise conflicts of diverse kinds and if these conflicts are to be controlled, while still not eliminated, man must give less rein to inclinations and longings; in other words he must cultivate contentment. Hard it is to exorcise the evil spirits that haunt the human heart in the shape of ugly and unwholesome thoughts. These evils are the manifestations of lust, hate and delusion—*lobha*, *dosa* and *moha*. Until one attains to the very crest of purity and peace by constant training of the mind one cannot defeat these hosts completely. The mere abandoning of outward things, fasting, bathing in rivers and at hot springs, and so forth these do not tend to purify a man, these things do not make a man happy, holy and harmless. Hence the need to develop the Buddha's path of purification: morality, meditation and insight—*sīla*, *samādhi* and *Paññā*.

When discussing happiness, in the context of *sambojjhangas*, we must bear in mind the vast difference between pleasure and joy Pleasure—pleasant feeling—is something very momentary and fleeting. Is it wrong to say that pleasant feelings are the prelude to pain ? What people hug in great glee this moment, turns to be a source of pain the next moment. The desired is no more there when the outstretched hand would grasp it, or, being there and grasped, it vanishes like a flake of snow.'

In the words of Robert Burns:

'But pleasures are like poppies spread,
You seize the flower, its bloom is shed,
Or, like the snow, falls in the river,
A moment white, then melts for ever.'

Seeing a form, hearing a sound, perceiving an odour, tasting a flavour, feeling some tangible thing, cognising an idea, people are moved, and from those sense objects and mental objects they experience a certain degree of pleasure, but it is all a passing show of phenomena. Unlike the animal whose sole purpose is to derive a feeling of pleasure from any source, at any cost, man should endeavour to gain real *piti* or joy . Real joy or rapture comes not through grasping or clinging to things animate or inanimate but by giving up (*nekkhamma*). It is the detached attitude toward the world that brings about true joys. The *Satipaṭṭhāna Sutta*, the Discourse on the Foundation of Mindfulness, speaks of pleasant worldly feling (*sāmisa sukha*) and pleasant unworldly feeling (*nirāmisa sukha*). *Nirāmisa sukha* is far superior to *sāmisasukha*.

Once the Buddha did not receive even a single morsel of food when He went on His alms round, and an outsider remarked that the Master was apparently afflicted with hunger. Thereupon the Supreme Buddha breathed forth the following verse:*

'Ah, hapily do we dwell—we who have no impediment,

Feeders on joy shall we be— even as the radiant *devas*.'

Unalloyed joy comes to a man who ponders thus: 'Others may harm, but I will become harmless; others may slay living beings but I will become a non-slayer, others may live unchaste, but I will live pure; others may utter falsehood, but I, however, will speak the truth; others may slander, talk harshly, indulge in gossip, but I will talk only words that promote concord, harmless words agreeable to the ear, full of love, heart-pleasing, courteous, worthy of being borne in mind, timely, fit and to the point, Others may be covetous, I will not covet. Energetic, steeped in modesty of heart, unswerving as regards truth and rectitude, peaceful honest, contented, generous and truthful in all things will I be.' Thus conducive to full realization, perfect wisdom, to *Nibbāna* is this fourth enlightenment factor *pīti*, joy.

* Dhammapada 200.

V

Passaddhi, calm or tranquillity, is the fifth factor of Enlightenment. *passaddhi* is two-fold. *kāya passaddhi* is calm of body. *kāya* here means all the mental properties rather than the physical body, in other words calm of aggregates of feeling (*vedanākkhandha*), perception (*saññākkhandha*) and the volitional activities or conformations (*sankhārakkhandha*). *Citta passaddhi* is the calm of the mind, that is the aggregate of consciousness (*viññānakkhandha*).

Passaddhi is compared to the happy experience of a weary walker who sits down under a tree in the shade, or the cooling of a hot place by rain. Hard it is to tranquilize the mind; it trembles and it is unsteady, difficult to guard and hold back; it quivers like a fish taken from its watery home and thrown on the dry ground. It wanders at will.* Such is the nature of this ultra-subtle mind. It is systematic attention (*yoniso manasikāra*) that helps the aspirant for Enlightenment to quieten the fickle mind. Unless a man cultivates tranquillity of mind, concentration cannot be successfully developed. A trans quillized mind keeps away all superficialities and futilities.

Many a man today thinks that freedom and unrestraint are synonyms and that the taming of the self is a hindrance to self-development. In the teaching of the Buddha, however, it is quite different. The self must be subdued and tamed on right lines if it is to become truly well. The *Tathāgata*, the tamed, teaches the *dhamma* for the purpose of taming the human heart. (*danto so Bhagavā damatāya dhammam deseti*)**

It is only when the mind is not allowed to kick over the traces and is kept to the right road of orderly progress that it becomes useful for the individual possessor and for society. A disorderly mind is of the nature of a liability both to the owner and for others. All the havoc wrought in the world is wrought by men who have not learned the way of mental calm, balance and poise. Calmness is not weakness. The calm attitude at all times shows a man of culture. It is not too hard a task for a man to be calm when all things round him are favourable. But to be composed in mind in the midst of unfavourable circumstances is indeed hard, and it is this difficult quality that is worth achieving, for by such control one builds up strength of character. The most deceptive thing in the world is to imagine that they alone are strong who are noisy, or that they alone possess power who are fussily busy.

The man who cultivates calm of the mind does not get upset, confused or excited when confronted with the eight vicissitudes of the world (*atthaloka dhamma*). He endeavours to see the rise and fall of all things conditioned, how things come to being and pass away. Free from anxiety and restlessness he will see the fragility of the fragile. A story in our books tells us how when a mother was asked why she did not lament and feel pain over the death of her beloved son, said: 'Uninvited he came, uninivited he passed away, what use is there in lamenting, weeping and wailing?'*** Such is the advantage of a tranquillized mind. It is unshaken by loss and gain, blame and praise, and undisturbed by adversity. This frame of mind is brought about by viewing the sentient world in its proper perspective. Thus calm or *passaddhi* leads man to enlightenment and deliverance from suffering.

VI

The sixth enlightenment factor is *Samādhi*, concentration. It is only the tranquillized mind that can easily concentrate on the subject of meditation. The calm concentrated mind sees things as they really are (*samāhito yathā bhūtam pajānāti*). The unified mind brings the five hindrances, *pañca nīvaranāni*, under subjugation.

Concentration is the intensified steadiness of the mind comparable to the unflickering flame of a lamp in a windless place. It is concentration that fixes the mind aright and causes it to be unmoved and undisturbed. Correct practice of *samādhi* maintains the mind and the mental properties in a state of balance like a steady hand holding a pair of scales. Right concentration dispels passions that disturb the mind, and brings purity and placidity of mind. The concentrated mind is not distracted by sense objects; concentration of the highest type cannot be disturbed even by thunder.

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* Dhammapada, Citta Vagga.

** Dīgha Nikāya

*** Jātaka māla.

One who is intent on *samādhi* should develop a love of virtue, *sīla*; for it is virtue that nourishes mental life, and makes it coherent and calm, equable and full of rich content. The unrestrained mind dissipates itself in frivolous activity.

Many are the impediments that confront a *yogi*, an aspirant for Enlightenment, but there are five particular hindrances that hinder *samādhi* and obstruct the way to deliverance. In the teaching of the Buddha they are known as *pañca Nīvaraṇa*, the five hindrances. The *Pāḷi* term *Nīvaraṇa* denotes that which hinders or obstructs mental development (*bhāvanā*). They are called hindrances because they completely close in, cut off and obstruct. They close the doors to deliverance. The five hindrances are —

1. *Kāmacchanda* —Sensual desires.
2. *Vyāpāda* —Ill-will.
3. *Thīnamiddha* —Obduracy of mind and mental factors.
4. *Uddhaccakukkucca*—Restlessness and worry.
5. *Vicikicchā* —Doubt.

Kāmacchanda or sensual desires or intense thirst for either possessions or the satisfaction of base desires, is the first that binds man to *samsāra*, repeated existence, and closes the door to final deliverance.

What is sensuality? Where does this craving (*taṇhā*) arise and take root? According to the discourse on the Foundations of Mindfulness, where there is the delightful and the pleasurable, there this craving arises and takes root. Forms, sounds, smell, taste, bodily contacts and ideas are delightful and pleasurable; there this craving arises and takes root. Craving when obstructed by some cause is transformed to frustration and wrath. As the *Dhammapada* says:

'Taṇhāya jāyatī soko—taṇhāya jāyatī bhayaṁ
Taṇhāya vippamuttassa—natthi soko kuto bhayaṁ
From craving arises grief, from craving arises fear;
*To one who is free from craving there is no grief, whence fear?'**

The next hindrance is *Vyāpāda*, ill-will, hatred or aversion. Man naturally revolts against the unpleasant and the disagreeable, and also is depressed by them. To be separated from the loved is painful, and equally painful is the union with the loathed. Even a disagreeable dish, an unpleasant drink, an unlovely demeanour, and a hundred other trifles, may cause indignation. It is wrong thinking, unsystematic attention, that brings about hatred. Hatred on the other hand breeds hatred and clouds the vision; it distorts the entire mind and its properties and thus hinders awakening to truth, blocks the way to freedom. This lust and hatred based on ignorance, the crowning corruption of all our madness (*avijjā paramaṁ malaṁ*), indeed are the root causes of strife and dissension between man and man and nation and nation.

The third hindrance consists of a pair of evils: *Thīna* and *middha*. *Thīna* is lassitude or morbid state of the mind, and *middha* is a morbid state of the mental properties. *Thīnamiddha*, is certainly not as some are inclined to think, sluggishness of the body, for even the *Arahats*, the Perfect Ones, who are free from this pair of evils, also experience bodily fatigue. *Thīnamiddha* retards mental development; under its influence mind is inert, like butter too stiff to spread or like molasses sticking to a spoon.

Laxity is a dangerous enemy of mental development. Laxity leads to greater laxity until finally there arises a state of callous indifference. This flabbiness of character is a fatal block to righteousness and freedom. It is through *viriya* or mental effort that one overcomes this pair of evils.

The fourth hindrance also comprises twin drawbacks: *uddhacca* and *kukkucca*, restlessness and brooding, or flurry and worry. As a rule anyone who commits evil is mentally excited and restless, the guilty and the impatient sufffer from this hindrance. The minds of men who are restless and unstable are like flustered bees in a shaken hive. This mental agitation impedes meditation and blocks the upward path. Equally baneful is mental worry. Often people repent over the evil actions they have committed. This is not praised by the Buddha; for it is useless to cry over spilt milk. Instead of brooding over such shortcomings one should endeavour not to repeat such unwholesome deeds. There are others who worry over the good deeds omitted and duties left undone. This too serves no purpose. It is as futile as to ask the further bank of a river to come over that we may get to the other side. Instead of uselessly worrying over what good one has failed to do, one

* Dhammapada 216.

should endeavour to perform wholesome deeds. This mental unsteadiness (*kukkucca*) also hinders mental progress.

The fifth and the last hindrance is *vicikicchā*, Doubt. The *pāḷi* term *Vi* (*gata*) *cikicchā* literally means medicineless. One who suffers from perplexity is really suffering from a dire disease, and unless one sheds one's doubts one will continue to suffer from it. So long as man is subject to this mental itching, so long will he continue to take a cynical view of things, which is most detrimental to mental development. The commentators explain this hindrance as the inability to decide anything definitely; it also comprises doubt with regard to the possibility of attaining the *jhānas*, Concentrative Thought. In this connection, one may add that even non-Buddhists and *yogis* who are not concerned with the *Buddha*, *Dhamma* and and the *Sangha* at all, can Inhibit the V*icikicchā nīvaraṇa* and again the *jhānas*.

The *yogī* who attains the *jhānas* inhibits all five hindrances by the five *jhānangas* characteristics or factors of *jhāna: kāmacchanda* is inhibited by *ekaggatā* (one-pointedness or unification of the mind); *vyāpāda* by *pīti* (*joy*); *thīnamiddha* by *vitakka* (initial application); *uddhacca-kukkucca* by *sukha* (happiness) and *vickicchā* by *vicāra* (sustained application). The attainment of *jhānas*, however, is not the end aimed at. *jhānas* should be made to lead to *vipassanā*, penetrative insight. It is through insight that the *yogi* eradicates the latent corruptions (*anusaya kilesas*) and attains perfect purity.

So long as impurities or taints (*kilesas*) exist in man's mind latent, so long will the arising of evil (*pāpa*) in him continue. The practiser of *jhāna* whose purpose is to attain *vipassanā*, commits no ill action because the Hindrances are inhibited, but he has the impurities latent in his make-up and, therefore, he is not yet in a state of absolute security. But the *Arahat*, the Perfect One, wipes out all the latent impurities with their rootlets and brings this repetitive wandering, *samsāra*, to a standstill. He is one whose *samsāra* is indubitably ended; for by him the noble life has been perfected and the task done. For him there is no more rebirth.*

A sincere student, who is bent on deep study, cuts himself off from sense attractions, and retiring to a congenial atmosphere, holds fast to his studies, and thus steering through all disturbing factors, attains success in his examinations. In the same way, seated in cloister-cell or some other suitable place 'far from the madding crowd's ignoble strife', the *yogi*, the meditator, fixes his mind on a subject of meditation (*kammaṭṭhāna*) and by struggle and unceasing effort inhibits the five hindrances, and washing out the impurities of his mind-flux, gradually reaches the first, the second, the third and the fourth *jhāna*. Then by the power of *samādhi*, concentrative thought, thus won, he turns his mind to the understanding of reality in the highest sense. It is at this stage that the *yogi* cultivates *vipassanā*, Intuitional Insight. It is through *vipassanā* that one understands the real nature of all component and conditioned things. *Vipassanā* aids one to see things as they truly are. One sees face to face and comprehends that all tones are just variations struck on the one chord that runs through all life—the chord which is made up of *anicca*, *dukkha* and *anattā*,— impermanence, sorrow and soullessness.

The *yogi* gains insight into the true nature of the world he has clung to for so long. He breaks through the egg-shell of ignorance to the hypercosmic. With that final catharsis he reaches the state where dawns for him the Light of *Nibbāna*, the Calm beyond words, the unshakeable deliverance of the mind (*akuppā cetovimutti*)** and the world holds nothing more for him.

Savs the *Dhammapada* (373), 'To the Bhikkhu who has retired to a secluded spot, whose mind is calmed ,and who clearly discerns the *Dhamma* there comes unalloyed joy and happiness trenscending that of humans.'

VII

The seventh and the last factor of Enlightenment is *upekkhā*, equanimity. In the *Abhidhamma*, *upekkhā* is indicated by the term *tatramajjhattatā*, neutrality. It is mental equipoise and not hedonic indifference. Equanimity is the result of a calm concentrative mind. It is hard, indeed, to be undisturbed when touched by the vicissitudes of life, but the man who cultivates this difficult quality of equanimity is not upset.

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* Majjhima Nikāya.
** Majjhima Nikāya.

Amidst the welter of experience (*aṭṭha loka dhamma*), gain and loss, good-repute and ill-repute, priase and censure, pain and happiness, he never wavers. He is firm as a solid rock. Of course this is the attitude of the *Arahat*, the Perfect One. Of him it is said: 'Truly the good give up longing for everything. The good prattle not with thoughts of craving. Touched by happiness or by pain, the wise show neither elation nor depression.*'

Refraining from intoxicants and becoming heedful, establishing themselves in patience and purity, the wise train their minds and it is through such training that a quiet mind is achieved. Can we also achieve it? Lord Horder answers the question thus: 'Yes, but how? Well, not by doing "some great thing" "Why were the saints saints?" some one asked. And the answer came: "Because they were cheerful when it was difficult to be cheerful and patient when it was difficult to be patient. They pushed on when they wanted to stand still, and kept silent when they wanted to talk". That was all. So simple, but so difficult. A matter of mental hygiene . . . .'

The poet says:

'It is easy enough to be pleasant
When life flows along like a song.
But the man worth while
Is the man who can smile
When everything goes dead wrong.'

Mention is made in our books of four Wrong Paths (*cattāro gati*). The Path of greed (*chanda*),** of hate (*dosa*), of cowardice (*bhaya*), of delusion (*moha*). People commit evil being enticed along one or more of these wrong paths, but the man who has reached perfect neutrality through the cultivation of equanimity, always avoids such wrong paths. His serene neutrality enables him to see all beings impartially.

A certain understanding of the working of *kamma* (actions), and how *kamma* comes into fruition (*kamma vipāka*) is very necessary for one who is genuinely bent on cultivating equanimity. In the light of *kamma* one will be able to have a detached attitude toward all beings, even inanimate things. The proximate cause of equanimity is the understanding that all beings are the result of their actions. S'antideva writes in Bodhicaryāvatāra:

'Some there be that loathe me; then why
Shall I in being praised, rejoice?
Some there be that praise me; then why
Shall I brood over blaming voice?
Who master is of self, will ever bear
A smiling face; he puts away all frowns
Is first to greet another, and to share
His all. This friend of all the world,
Truth crowns.'***

I have now made some poor attempt to give a glimpse of the seven Enlightenment factors, expounded over 2500 years ago by the Supreme Buddha for the attaining of full realization and perfect wisdom, of *Nibbāna*, the Deathless. The cultivation or the neglect of these factors of Enlightenment is left to each one of us. With the aid of the *Buddhadhamma* each one of us has the power to detect and destroy the cause of suffering. Each one individually can put forth the necessary effort to work out his deliverance. The Buddha has taught us the way to know life as it is, and has furnished the directions for such a research by each of us individually. Therefore we owe it to ourselves to find out for ourselves the truth about life and to make the best of it. We cannot say justifiably that we do not know how to proceed. There is nothing vague in the teaching of the Buddha. All the necessary indications are clear as clear could be. The *Buddhadhamma* from beginning to end is open to all those who have eyes to see, and minds to understand. So clear is His teaching that it can never be misunderstood. The only thing necessary on our part for the full realization of the Truth is firm determination, endeavour and earnestness to study and apply the teaching, each working it out for himself, to the best of his ability. The *dhamma* yet beckons the weary pilgrim to the happy haven of *Nibbāna's* Security and Peace. Let us, therefore, cultivate the seven Enlightenment factors with zest and unflagging devotion, and advance.

'Remembering the Saints of other days,
And recollecting how it was they lived,
Even though today be but the after-time
One yet may win the Ambrosial Path of
Peace.'****

MAY ALL LIVING BEINGS BE WELL AND HAPPY.

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* Dhammapada 83.

** Chanda: sometimes combined to express a virtue and sometimes a vice: 'One of the general factors taught in the Abhidhamma, whose moral quality is determined by the character of Volition' (Nyanatilokas Buddhist Dictionary.) It has the meaning of 'Intention: desire to do'.

*** Translation by Kassapa Thera.

**** Psalms of the Brethren (Theragāthā), 947.

ABHIDHAMMA PIṬAKA—VIBHANGA*

Sacca-Vibhanga

Suttantabhājaniya.

(THE FOUR NOBLE TRUTHS)

Translated by the Editors of The Light of the Dhamma.

There are Four Noble Truths. They are:—
The Noble Truth of Suffering,
The Noble Truth of the Origin of Suffering.
The Noble Truth of the Extinction of Suffering,
The Noble Truth of the Path leading to the Extinction of Suffering.

What is the Noble Truth of Suffering ?

Birth is suffering; Decay is suffering; Death is suffering: Sorrow, Lamentation, Pain, Grief and Despair are suffering; association with those one does not love is suffering; to part with those one loves, is suffering; not to get what one desires, is suffering; in short, the Five Groups of Existence, which are the objects of clinging are suffering.

What, now, is Birth (Jāti) ?

The birth of beings belonging to this or that order of beings or planes (*Jāti*) *i*, being born with full development (*sañjāti*) *ii*, their conception (*okkanti*) *iii*, coming into existence (*abhinibbatti*) *iv*, the arising of the constituent groups of existence (*khandhānaṁ pātubhavo*) *v* and the appearance of sense organs (*āyatānanaṁ paṭitabho*) *vi* is called Birth,

And what is Decay (Jarā) ?

The decay of beings existing in this or that order of beings; their getting aged, becoming toothless, grey-haired and wrinkled; the failing of their vital force, the wearing out of the senses; this is called decay.

What is Death (Maraṇa) ?

Passing away (*cuti*)**i*** of beings out of this or that order of beings, the state of passing away (*cavanatā*), **ii** the destruction of the groups of existence (*bhedo*),**iii** disappearance of the groups of existence (*antaradhāna*)**iv****, dying (*maccu-maraṇa*)**v**, making an end of life (*kalakiriyā*)**vi**, dissolution of five groups of existence (*Khandhānaṁ bhedo*)**vii*****, discarding of the body (*Kaḷevarassa nikkhepo*)**viii******, and the cessation of the vital force (*Jivitindriyassa upacchedo*)**ix*******, is called Death.

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* *Vibhanga* pp. 104, 6th Syn. Edition.

i *Jāti* is the initial formation of the body at the beginning of its conception. It is the stage of becoming but the sense organs are not yet formed.

ii *Sañjāti* is the full development of sense organs.

iii *Okkanti* is taking conception in the womb in the form of *andaja* (born from egg) and *jalabuja* (born from womb).

iv *Abhinibbatti* is coming into existence in the form of *samsedaja* (born from moisture) and *opapātika* apparitional or spontaneous birth as an adult.

These four are in the conventional sense *Sammuti katha*).

v *Khandhānaṁ patubhayo* refers (1) to the appearance of the Corporeality-group in the case of a *brahmâ* of the plane of non-perception, (2) the appearance of the Mentality group in the case of a *brahmâ* of the formless Sphere and (3) the appearance of the five groups of existence in the the case of beings belonging to the sense sphere.

vi *Khandhânāṁpâtabhayo* and *Āyatanânaṁ patitabho* are called Birth in the philosophical sense.

As birth in the ultimate analysis is the arising of the constituent groups of existence and the appearance of sense organs—and not the arising or appearance of an individual. (*Sammoha vinodani attagatha*).

* *Cuti* is the general term for the dissolution of :—(*a*) one *Khanda* Corporeality-group in the case of a *brahmâ* of the plane of Non-perception (*b*) four *Khandhas* four mentality groups in the case of a *brahmā* of the Formless Sphere and five *Khandhas* five constituent groups of existence of a being belonging to the Sense-sphere.

** *Antaradhâna*—is the disappearance of the groups of existence.

*** *Khandhānaṁ bhedo* refers to the dissolution : (*a*) of four groups of existence in the case of a *brahmā* of the Formless Sphere and (*b*) of five groups of existence (in the case of beings belonging to the sense-sphere).

**** *Kalevarassa Nikkhepo*—Discarding of the body refers to discarding (*a*) one group of existence (in ths case of a *brahmā* in the plane of non-perception) and (*b*) the five groups of existence (in the case of beinge belonging to the Sense sphere).

***** *Jīvitindriyassa Upacchedo*—The cessation of the vital force refers only to the death of all animate beings. There is no death (*Marana*) for inanimate things.

Numbers i to vi are in the conventional sense (*samutikathā*). The last three (Nos. vii, viii and ix are in the philosophical sense. Death in the ultimate analysis is mere dissolution and discarding of the groups of existence and cessation of the vital force. It is not the passing away of any individual. (*Parmatthakathā*).

W*hat is Sorrow* (*Soka*) ?

Sorrow (*soka*), sorrowfulness (*socana*), the state of being sorry (*socitatta*), inward sorrow (*anto soko*), inward woe (*anto parisoko*), inward burning sorrow (*cetaso parijjhayana*), distress (domanassa), the arrow (pang) of sorrow (*sokasalla*)—which arises through:—1) loss of relatives,2) loss of property,3) loss of health, 4) loss of virtue, 5) loss of right view, 6) any other loss (or ruin) or 7) any other suffering; this is called sorrow.

What is Lamentation (*Parideva*)?

The moaning for the loss(e.g. of children etc., calling their names) (*Ādevo*), wailing and lamenting, mentioning their respective qualities (*Paridevo*), the state of such moaning (*Ādevanā*), the state of such wailing and lamentation (*paridevanā*), The state of being a bemoaner (*Ādevitattā*) The state of being such a wailer or lamenter (*Paridevitatta*) talking vainly (*Vācāpalāpo*), talking incoherently (*vippalāpo*), repeated grumbling (*lalappo*), the act of repeated grumbling (*lālappana*), the state of being one who grumbles repeatedly (*lālāppita*), which arises through:—1) loss of relatives, 2) loss of property, 3), loss of health, 4) loss of virtue, 5) loss of right views, 6) any other loss (or ruin), or 7) any other suffering; this is called lamentation.

And what is pain (*Dukkha*)?

Bodily pain and unpleasantness, the painful and unpleasant feeling produced by bodily contact; this is called pain.

And what is grief (*Domanassa*)?

Mental pain and unpleasantness, the painful and unpleasant feeling produced by mental contact; this is called grief.

And what is despair (*Upāyāsa*)?

Mental suffering (*Āyāso*), intense mental suffering (*upāyāso*), the state of having mental suffering (*āyāsitatta*), the state of having intense mental suffering (*upāyāsitatta*) which arises through:—1) loss of relatives, 2) loss of property, 3) loss of health, 4) loss of virtue, 5) loss of right view, 6) any other loss (or ruin), or 7) any other suffering; this is called Despair.

And what is suffering due to Association with those we do not love? There are six classes of sense objects which are undesirable, disagreeable and not appealing to mind. To see, hear, smell, taste and contact physically or mentally such objects is suffering.

Or, there are persons who cause our disadvantage, who desire to see that we encounter misfortunes and danger, and who do not desire to see that we are prosperous. To associate with, to mingle with, to stay with and to be in union with such persons is suffering. This is suffering of association with those we do not love.

And what is suffering due to Separation from those we love ? There are six classes of sense objects which are desirable, agreeable and appealing to mind. Not to see, not to hear, not to smell, not to taste and not to contact such sense objects is suffering. Or, there are persons who are working for our good and benefit, who desire to see us in prosperity and in safety, such as our dear and near ones such as parents, brothers, sisters, relations and friends. To dissociate with, part with, not to stay with or not to be in union with such persons is suffering. This is known as suffering due to separation from those we love.

And what is suffering of not getting what one desires? To beings subject to birth there comes the desire: 'O that we were not subject to birth. O, that no new birth were before us'. Subject to decay, disease, death, sorrow, lamentation, pain, grief, and despair, the desire comes to them: 'O, that we were not subject to these things. O, that these things were not before us.' But this cannot be got by mere desiring; this is known as suffering of not getting what one desires.

And in short what five groups of existence which form the objects of Clinging are suffering ? Corporeality, feeling, perception, mental formations and consciousness; these five groups of existence are suffering. This is the Noble Truth of Suffering.

2. SAMUDAYA—SACCĀ

(*The Noble Truth of the Origin of Suffering*)-

What, now, is the Noble Truth of the Origin of Suffering? It is that craving which gives rise to fresh rebirth, and, bound up with pleasure and lust, now here, now there, finds ever fresh delight. That *taṇhā* (craving) — is of three kinds. namely the 'Sensual Craving' (*Kāmataṇhā*), the 'Craving for Eternal Existence' (*bhavataṇhā*), the 'Craving for Self-Annihilation' (*vihhavataṇhā*).

Where does this craving arise and take root? This craving arises and takes root in whatever is delightful, attractive and pleasurable.

What is attractive and pleasurable in this world?

SIX INTERNAL BASES:

1. *Cakkhu* (Eye-Base)
2. *Sota* (Ear-Base)
3. *Ghāna* (Nose-Base)
4. *Jivhā* (Tongue-Base)
5. *Kāya* (Body-Base)
6. *Mano* (Mind-Base).

Each of the above objects is attractive and pleasurable. This craving arises and takes root in whatever is delightful, attractive and pleasurable.

SIX EXTERNAL BASES:

1. *Rūpa* (Visible Objects)
2. *Sadda* (Sounds)
3. *Gandha* (Smells)
4. *Rasa* (Tastes)
5. *Phoṭṭhabba* (Contacts)
6. *Dhamma* (Mental Objects).

Each of the above objects is attractive and pleasurable. This craving arises and takes root in whatever is delightful, attractive and pleasurable.

SIX KINDS OF CONSCIOUSNESS:

I. *Cakkhu-viññāṇaṁ* (Eye-consciousness)
II. *Sota-viññāṇaṁ* (Ear-consciousness).
III. *Ghāna-viññāṇaṁ* (Nose-consciousness)
IV. *Jivhā-viññāṇaṁ* (Tongue-consciousness)
V. *Kāya-viññāṇaṁ* (Body-consciousness).
VI. *Mano-viññāṇaṁ* (Mind-consciousness).

Each of the above objects is pleasurable and attractive. This craving arises and takes root in whatever is delightful, attractive and pleasurable.

SIX KINDS OF CONTACTS:

(1) *Cakkhu-samphasso* (Eye-contact)
(2) *Sota-samphasso* (Ear-contact)
(3) *Ghāna-samphasso* (Nose-contact)
(4) *Jivhā-samphasso* (Tongue-contact)
(5) *Kāya-samphasso* (Body-contact)
(6) *Mano-samphasso* (Mind-contact)

Each of the above objects is attractive and pleasurable. This craving arises and takes root in whatever is delightful, attractive and pleasurable.

SIX KINDS OF SENSATION:

1. *Cakkhu-samphassa-vedanā* (Sensation conditioned by Eye-contact)
2. *Sota-samphassa-vedanā* (Sensations) conditioned by Ear-contact)
3. *Ghāna-samphassa-vedanā* (Sensations conditioned by Nose-contact)
4. *Jivhā-samphassa-vedanā* (Sensations conditioned by Tongue-contact)
5. *Kāya-samphassa-vedanā* Sensations conditioned by Body-contact)
6. *Mano-samphassa-vedanā* (Sensations conditioned by Mind-contact)

Each of the above objects is attractive and pleasurable. This craving arises and takes root in whatever is delightful, attractive and pleasurable.

SIX KINDS OF PERCEPTION:

(1) *Rūpa-saññā* (Perception having visible things as its objects)
(2) *Sadda-saññā* (Percetion having sounds as its objects)
(3) *Gāndha-saññā* (perception having smells as its objects)
(4) *Rasa-saññā* (Preception having tastes as its objects)
(5) *Phoṭṭhabba-saññā* (Perception having contacts as its objects)
(6) *Dhamma saññā* (Perception having mental things as its objects).

Each of the above objects is attractive and pleasurable. This craving arises and takes root in whatever is delightful, attractive and pleasurable.

SIX KINDS OF VOLITION:

1. *Rūpasañcetanā* (Volition having visible things as its objects)
2. *Saddasañcetanā* (Volition having sounds as its objects)
3. *Gandhasañcetanā* (Volition having smells as its objects)
4. *Rasasañcetanā* (Volition having tastes as its objects)
5. *Phoṭṭhabbasañcetanā* (Volition having contacts as its objects)

6. *Dhammasañcetanā* (Volition having mental things as its objects).

Each of the above objects is pleasurable and attractive. This craving arises and takes foot in wlatever is delightful, attractive and pleasurable.

SIX KINDS OF CRAVING:

i. *Rūpa-taṇhā* (Craving for visible objects)
ii. *Sadda-taṇhā* (Craving for sounds)
iii. *Gandha-taṇhā* (Craving for smells)
iv. *Rasa-taṇhā* (Craving for tastes)
v. *Phoṭṭhabba-taṇhā* (Craving for contacts)
vi. *Dhamma-taṇhā* (Craving for mental objects).

Each of the above objects is attractive and pleasurable. This craving arises and takes root in whatever is delightful, attractive and pleasurable.

SIX KINDS OF THOUGHT CONCEPTION: (*Vitakka*)

Vitakka is the directing of mental factors towards an object.

(i) *Rūpa-vitakko* (thought-conception of visible objects)
(ii) *Sadda-vitakko* (Thought - conception of sounds)
(iii) *Gandha-vitakko* (Thought - conception of smells)
(iv) *Rasa-vitakko* (Thought-conception of tastes)
(v) *Phoṭṭabba-vitakko* (Thought - conception of contacts).
(vi) *Dhamma-vitakko* (Thought-conception of mental objects).

Each of the above objects is attractive and pleasurable. This craving arises and takes root in whatever is delightful, attractive and pleasurable.

SIX KINDS OF DISCURSIVE THINKING: (*Vicāra*)

(*Vicāra* is the continued exercise of the mind on the same object).

(1) *Rūpa-vicāro* Discursive thinking of visible objects)
(2) *Sadda-vicāro* (Discursive thinking of sounds)
(3) *Gandha-vicāro* (Discursive thinking of smells)
(4) *Rasa-vicāro* (Discursive thinking of tastes)
(5) *Phoṭṭhabba-vicāro* (Discursive thinking of contacts)
(6) *Dhamma-vicāro* (Discursive thinking of mental objects).

Each of the above objects is attractive and pleasurable. This craving arises and takes root in whatever is delightful, attractive and pleasurable.

This is called the Noble Truth of the Origin of Suffering.

3. *The Noble Truth of the Extinction of Suffering.*

What, now, is the Noble Truth of the Extinction of Suffering? It is the complete fading away and extinction of this craving, its forsaking and giving up, the liberation and detachment from it.

But where may this craving vanish, where may it be extinguished? Whatever in this world is attractive and pleasurable, there it may vanish and be extinguished.

SIX INTERNAL BASES:

1. *Cakkhu* (Eye-base)
2. *Sota* (Ear-base)
3. *Ghāna* (Nose-base)
4. *Jivhā* (Tongue-base)
5. *Kāya* (Body-base)
6. *Mano* (Mind-base).

Each of the above objects is attractive and pleasurable. This craving may vanish and be extinguished in whatever is delightful, attractive and pleasurable.

SIX EXTERNAL BASES:

I. *Rūpa* (Visible objects)
II. *Sadda* (Sounds)
III. *Gandha* (Smells)
IV. *Rasa* (Tastes)
V. *Phoṭṭhabba* (Contacts)
VI. *Dhamma* (Mental objects).

Each of the above objects is attractive and pleasurable. This craving may vanish and be extinguished in whatever is delightful, attractive and pleasurable.

SIX KINDS OF CONSCIOUSNESS:

(i) *Cakkhu-viññāṇaṁ* (Eye-consciousness)
(ii) *Sota-viññāṇaṁ* (Ear-consciousness)
(iii) *Ghāna-viññāṇaṁ* (Nose-consciousness)
(iv) *Jivhā-viññāṇaṁ* (Tongue-consciousness)
(v) *Kaya-viññāṇaṁ* (Body-consciousness)
(iv) *Mano-viññāṇaṁ* (Mind-consciousness)

Each of the above objects is attractive and pleasurable. This craving may vanish and

be extinguished in whatever is delightful, attractive and pleasurable.

SIX KINDS OF CONTACT:

1. *Cakkhu-samphasso* (Eye-contact)
2. *Sota-samphasso* (Ear-contact)
3. *Ghāna-samphasso* (Nose-contact)
4. *Jivhā-samphasso* (Tongue-contact)
5. *Kāya-samphasso* (Body-contact)
6. *Mano-samphasso* (Mind-contact)

Each of the above objects is attractive and pleasurable. This craving may vanish and be extinguished in whatever is delightful, attractive and pleasurable.

SIX KINDS OF SENSATION:

(I) *Cakkhu-samphassa-vedanā* (Sensations conditioned by eye-contact)
(II) *Sota-samphassa-vedanā* (Sensations conditioned by ear-contact)
(III) *Ghāna-samphassa-vedanā* (Sensations conditioned by nose-contact)
(IV) *Jivhā-samphassa-vedanā* (Sensations conditioned by tongue-contact)
(V) *Kāya-samphassa-vedanā* (Sensations conditioned by body-contact)
(VI) *Mano-samphassa-vedanā* (Sensations conditioned by mind-contact).

Each of the above objects is attractive and pleasurable. This craving may vanish and be extinguished in whatever is delightful, attractive and pleasurable.

SIX KINDS OF PERCEPTION:

I. *Rūpa-saññā* (Perception having visible things as it objects)
II. *Sadda-saññā* (Perception having sounds as its objects)
III. *Gandha-saññā* (Perception having smells as its objects)
IV. *Rasa-saññā* (Perception having tastes as its objects)
V. *Phoṭṭhabba-saññā* (Perception having contacts as its objects)
VI. *Dhamma-saññā* (Perception having mental things as its objects).

Each of the above objects is attractive and pleasurable. This craving may vanish and be extinguished in whatever is delightful, attractive and pleasurable.

SIX KINDS OF VOLITION:

1. *Rūpasañcetanā* (Volition having visible things as its objects)
2. *Saddasañcetanā* (Volition having sound as its objects)
3. *Gandhasañcetanā* (Volition having smells as its objects)
4. *Rasasañcetanā* (Volition having tastes as its objects)
5. *Phoṭṭhabbasañacetanā* (Volition having contacts as its objects)
6. *Dhammasañcetanā* (Volition having mental things as its objects).

Each of the above objects is attractive and pleasurable. This craving may vanish and be extinguished in whatever is delightful, attrac.ive and pleasurable.

SIX KINDS OF CRAVING:

(1) *Rūpa-taṇhā* (Craving for visible objects)
(2) *Sadda-taṇhā* (Craving for sounds)
(3) *Gandha-taṇhā* (Craving for smells)
(4) *Rasa-taṇhā* (Craving for tastes)
(5) *Phoṭṭhabba-taṇhā* (Craving for contacts)
(6) *Dhammasañcetanā* Craving for mental objects).

Each of the above objects is attractive and pleasurable. This craving may vanish and be extinguished in whatever is delightful, attractive and pleasurable.

SIX KINDS OF THOUGHT-CONCEPTION:

1. *Rūpa-vitakko* (Thought-conception of visible objects)
2. *Sadda-vitakko* (Thought-conception of sounds)
3. *Gandha-vitakko* (Thought-conception of smells)
4. *Rasa-vitakko* (Thought-conception of tastes)
5. *Phoṭṭhabba-vitakko* (Thought-conception of contacts)
6. *Dhamma-vitakko* (Thought-conception of mental objects).

Each of the above objects is attractive and pleasurable. This craving may vanish and be extinguished in whatever is delightful, attractive and pleasurable.

SIX KINDS OF DISCURSIVE THINKING:

i. *Rūpa-vicāro* (Discursive thinking of visible objects)

ii. *Sadda-vicāro* (Discursive thinking of sounds)
iii. *Gandha-vicāro* (Discursive thinking of smells)
iv. *Rasa-vicāro* (Discurisve thinking of tastes)
vi *Photthabba-vicāro* (Discurisve thinking of contacts)
vi. *Ḍhamma-vicāro* (Discursive thinking of mental objects).

Each of above objects is attractive and pleasurable. This craving may vanish and be extinguished in whatever is delightful, attractive and pleasurable.

This is the Noble Truth of the Extinction of suffering.

The Noble Truth of the Path leading to the Extinction of Suffering.

What, now, is the Noble Truth of the Path leading to the Extinction of Suffering?

It is the Noble Eightfold Path, the way that leads to the extinction of suffering. What are its constituents? They are:—

1. *Samma-diṭṭhi* (Right Understanding)
2. *Samma-sankappa* (Right Thought)
3. *Samma-vaca* (Right Speech)
4 *Samma-kammanta* (Right Action)
5. *Samma-ajīva* (Right Livelihood)
6. *Sammā-vāyāma* (Right Effort)
7. *Sammā-sati* (Right Mindfulness)
8. *Sammā-samādhi* (Right Concentration)

What, now, is Right Understanding?

1. To understand suffering. 2. To understand the origin of suffering. 3. To understand the extinction of suffering. 4. To understand the path leading to the extinction of suffering. This is called Right Understanding.

What, now, is Right Thought ?

1. *Nekkhama-sankappa* (Thoughts free from lust)
2. *Avyāpāda-sankappa* (Thoughts free from ill-will)
3. *Avihimsa-sānkappa* (Thoughts free from cruelty).

This is called Right Thought.

What, now, is Right Speech ?

1. Speech free from lying;
2. Speech free from tale bearing;
3. Speech free from harsh language;
4. Speech free from vain talk.

This is called Right Speech.

What, now, is Right Action ?

1. Action free from killing;
2. Action free from stealing;
3. Action free from sexual misconduct.

This is called Right Action.

What, now, is Right Livelihood ?

When the noble disciple, avoiding a wrong way of living, earns his livelihood in a proper manner, this is called Right Livelihood.

What, now, is Right Effort ?

There are Four Great Efforts: the effort to avoid, the effort to overcome, the effort to develop, and the effort to maintain.

1. The disciple incites his will to avoid the arising of evil, unwholesome things that have not yet arisen; and he strives, puts forth his energy, strains his mind struggles vigilantly,

2. The disciple incites his will to overcome the evil, unwholesome things that have already arisen; and he strives, puts forth his energy, strains his mind and struggles vigilantly.*

3. The disciple incites his will to arouse wholesome things that have not yet arisen; and he strives, puts forth his energy, strains his mind and struggles vigilantly.

4. The disciple incites his will to maintain the wholesome things that have already arisen, and not to let them disappear, but to increase, to bring them to growth, to maturity and to the full perfection of development; and he strives, puts forth his energy, strains his mind and struggles vigilantly.
This is called Right Effort.

What, now, is Right Mindfulness ?

Here, the disciple dwells in contemplation of the Body, Sensation, Mind, and Mental Objects, ardent, clearly comprehending them and mindful, after putting away worldly greed and grief.

This is called Right Mindfulness.

What, now, is Right Concentration ?

(1) Detached from sensual objects, detached from evil things, the disciple enters into

* (He does not harbour any thought of sensual lust, ill-will, grief or malice; he abandons such thoughts, dispels them, conquers them and makes them disappear).

the First *jhāna*, which is accompanied by thought conception and discursive thinking, is born of detachment, and filled with rapture and joy.

(2) After the subsiding of thought conception and discursive thinking, and by gaining tranquillity and oneness of mind, he enters into a state free from thought conception and discursive thinking, the second *jhāna*, which is born of concentration, and filled with rapture and joy.

(3) After the fading away of rapture, he dwells in equanimity, being mindful and clearly conscious; and he experiences in his person that ease which the Noble Ones talk of when they say: "Happy lives the man of equanimity and attentive mind." He enters the 3rd *jhāna*;

(4) After having given up pleasure and pain, and through the disappearance of the previous joy and grief which he had, he will enter into a state beyond pleasure and pain, into the fourth *jhāna*, a state of pure equanimity and clear mindfulness.

This is called Right Concentration.

This is called the Noble Truth of the Path leading to the Cessation of *S*uffering.

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THE DHAMMAPADA COMMENTARY

The Story of Udena (Udena-Vathu)

Translated by the Department of Pāḷi, University of Rangoon.

Appamādo amatapadaṁ,
pamādo maccuno padaṁ,
appamattā na mīyanti,
ye pamattā yathā matā.
Etaṁ visesato ñatvā
appamādamhi paṇḍitā
appamāde pamodanti
ariyānaṁ gocare ratā.
Te jhāyino sātatikā
niccaṁ dalhaparakkamā
phusanti dhīrā nibbānaṁ
yogakkhemaṁ anuttaraṁ.

-Dhammapada, 21-23.

(Heedfulness is the way to deathlessness; negligence is the way to death. The heedful do not die, while the negligent are as if dead. Knowing this perfectly well, the wise, deep in heedfulness, rejoice in it and find delight in the sphere of the noble ones. Those who devote themselves to meditation, who are steadfast, who always exert themselves strenuously and are wise, attain to *nibbāna*, which is the unexcelled freedom from bondage).

The Master, while residing at the Ghosita monastery near Kosambī, delivered this religious discourse beginning with "Earnestness is the way to deathlessness" in connection with the death of and the misfortune that befell the five hundred women headed by Sāmāvati and the five hundred kinsmen led by Māgandikā.

Herein is the sequence of the story.

In times past, Allakappaka was the ruler in the kingdom of Allakappa and Veṭhadīpaka was the king in that of Veṭhadīpaka. From their childhood these two were friends and were educated under the same teacher. On the death of their fathers, they raised high the royal parasols and became kings in territories each ten *yojanas* in extent. They used to meet from time to time and while spending their time standing, sitting and sleeping together, they saw people being born and dying. Thereupon they thought: 'Nothing follows a person when he passes away to the other world; he has to abandon everything, even his own body. Of what use to us is the household life. We shall renounce the world.' Thus deciding, they made over the kingdoms to their wives and children and adopted the life of hermits. While residing in the Himalayan region, they reasoned together 'We gave up the kingship and renounced the world not because we were unable to eke out a living; as such by staying together at one place, we are not behaving like hermits, so let us live apart; you live on this mountain and I shall live on that one, but we shall meet every fortnight on the *uposatha* day.' Then again they thought: 'Even then it will be the same as staying in company and in one spot; if you light a fire on your mountain and I do so on mine, by that signal we shall know of each other's existence.' They acted accordingly.

Then in course of time the hermit from Veṭhadīpaka passed away and was reborn as a mighty king of gods. Then, at the end of the fortnight when the other one did not see the fire on the mountain, he came to know that his friend had passed away. The other one also, as soon as he was reborn, observed his own celestial splendour and, pondering over his own *kamma*, found that it was due to his ascetic practice since the time of his renunciation and thought that he would go and visit his friend. Then he gave up his form and assumed that of a traveller, went to him, paid respects and took his stand at one side. Thereupon, the hermit asked him, 'From where have you come?' He replied, 'Revered Sir, I am a traveller and have come from afar', and asked, 'Revered Sir, is the venerable one staying here all alone, or is there any one else? 'Yes, there is a friend.' 'Where is he?' 'He lives on that mountain, but on the *uposatha* day he did not light a fire and may be he is dead.' 'Is it so, Revered One?' 'Yes, friend.' 'Revered Sir, I am that one.' 'Where are you reborn?' 'Revered Sir, I am reborn in the celestial world as the mighty king of gods and I have come back to visit you. Is there any trouble to the venerable one, staying here?' 'Yes, friend, I am troubled by elephants'. 'Revered Sir, what do the elephants do to you?' 'They drop dung on the ground that is swept, and kicking with their feet they roughen the earth; and I have to remove the dung and level the ground and so am I troubled'. 'Do you wish that they do not come?' 'Yes, friend.' 'Well then, I shall so act that they will not

come', and he gave the hermit a lute, and a spell capable of charming the elephants. As he was giving the lute, he pointed out three strings and taught him three spells saying, 'When you strike this string and recite this spell, the elephants will turn and run away without even being able to look back; when this string is struck and this spell is recited, the elephants will turn and run away looking back again and again; when this string is struck and this spell is recited the leader of the herd will come to you offering his back.' Adding: 'Act as it pleases you', he departed. The hermit reciting the spell and striking the string for putting the elephants to flight, drove them away and continued to stay on there.

At that time, in Kosambī there ruled a king named Parantapa. One day he was sitting on the open terrace basking in the morning sun with his queen who was pregnant. While the queen who was seated, wrapped up with a red wrapper belonging to the king, worth a hundred thousand, and was talking with him, she took off from the king's finger the king's signet ring, worth a hundred thousand, and put it on her own. At that moment a *hatthilinga* bird, while flying in the sky, saw the queen and taking her to be a lump of flesh swooped down spreading its wings. At the sound of its approach, the king rose up and went to the palace running. The queen, however, because of the weight of her womb as also because of her timid nature, was unable to move quickly. Then the bird swooped down upon her, seized her with it claws and shot up into the sky. It is believed that those birds possessed the strength of five elephants; thus they used to carry their prey through the air, perch wherever they liked and eat the flesh. She being borne away by the bird, became frightened with the fear of death and thought: 'If I should shout this bird will drop me on hearing my voice, as the human voice is frightening to the animals; thereby, I shall lose my life together with the child in the womb. At the place it settles down and tries to eat me, I shall make a sound and cause it to flee away.' Thus, through her prudence she restrained herself.

At that time, in the Himalayan region there was a banyan tree of stunted growth with foliage like a pavilion. The bird used to carry its prey to that tree and eat it. On this occasion too, it took her there, kept her within the fork of the tree and started looking back at the way it had come. They say that it is the wont of such birds to look back at the path they have traversed. At that very moment, the queen thinking, 'Now, is the time to make it flee away', raised both her hands and made sounds with her palms and her mouth, and drove it away. Then, at sunset, birth throes set in and a great storm broke out with thunder rolling in all directions. The queen, who was accustomed to comfortable living, was overwhelmed with suffering, and not receiving so much as a word of encouragement as 'Fear not, O lady', could not sleep throughout the night. As soon as the day dawned, simultaneously the clouds dispersed, the sun arose and the queen gave birth to a child. As the child was born at the time when the clouds dispersed, the day dawned and the sun arose, she gave the name of Udena to her son.

Not far from that place stood the residence of the hermit Allakappa. Usually, on a rainy day, out of fear of cold, the hermit did not enter the forest to seek different kinds of fruits, but used to go to the foot of that tree, gather bones from the flesh eaten by the bird, pound them and prepare broth and drink it. On that very day he went there in order to collect the bones and while looking for them at the foot of the tree heard the cry of a child coming from above. He looked up and seeing the queen, asked, 'Who are you?' 'I am a woman'. 'How did you arrive here?' 'I was brought here by a *hatthilinga* bird.' 'Won't you come down?' She said 'Revered Sir, I am afraid of losing my birth.* 'To which caste do you belong?' 'I am a *khattiya*'.** 'So am I'. 'Well, tell me the code word of *khattiyas*.' He told her, whereupon she said, 'Well then, please climb up and take down my son.' On one side of the tree he made a way to climb up; ascended the tree and took the child. Being told not to touch her with his hand, he brought down the child without touching her; the queen also descended. Then he took her to his hermitage and without infringing the rules of morality he looked after them out of compassion. He used to bring honey free from bees and rice of natural growth, cook rice-gruel and give it to them. After some time, while

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* Breaking of Caste

** Warrior Caste

being looked after in this way, she thought: 'I do not know either the way I have come from or the way to go back. I cannot trust the hermit in the least; if he were to go away elsewhere leaving us, both of us would perish here. I think I should by all means break his vows and act in such a way that he will not leave us.' Then, she enticed him by showing herself scantily dressed and caused him to break his morality. Thenceforth the two lived together in concord.

One day, while looking at the conjunction of planets, the hermit saw the eclipse of the star influencing Parantapa and said, 'My dear, Parantapa, the king of Kosambī, is dead.' 'What makes you say so, Sir? Do you bear any grudge against him?, 'No, my dear, seeing the eclipse of the star, I say so.' She burst into tears, whereupon he asked, 'What makes you weep?' When she informed him that it was her husband, he said, 'Don't cry, dear; whosoever is born is destined to die.' 'I am aware of it, Sir.' 'Then, why do you weep?' 'My son is the rightful heir to the throne which is his heritage; if he were there, he would raise the white umbrella; indeed it is a great loss to him; so do I cry in sorrow.' 'Never mind, my lady, don't you worry; if you wish him to be the king, I will see that he gets the kingship.' Then the hermit gave the boy the lute and the spells for charming the elephants.

At that time, many thousands of elephants used to come and gather at the foot of the banyan tree. The hermit told him, 'Climb the tree before the elephants come, and on their arrival recite this spell and strike this string whereupon they will all turn back and run away, without even being able to look at you: thereafter you get down and come back.' He did as he was instructed, came back and informed him of what had happened.

On the second day the hermit said, 'Recite this spell today and strike this string; they will turn back and run away looking at you over and over again.' On that occasion too he acted accordingly, came back and gave the report. Then the hermit said to the mother, 'My dear, tell your son what you want to say; going away from here he will become the king.' Addressing her son she said, 'My dear, you are the son of Parantapa, the king of Kosambī; a *hatthilinga* bird has brought me here.' Telling him the names of the commanders of the army and so on, she handed over to him the wrapper and the signet ring and sent him off saying, 'If people do not believe you, show them the wrapper your father used to put on as well as the signet ring he was wont to wear.' The prince asked the ascetic, 'Now what should I do?' 'Sit on the lowest branch of the tree, recite this spell and strike this string; the leader of the herd of elephants will approach you, offering its back. Sit on its back, go to the kingdom and take the kingship.' He paid respects to his mother and the foster father and acting according to the advice, sat on the back of the elephant which had approached him and whispered into its ear. 'I am the son of King Parantapa of Kosambī; seize for me the kingship which was my father's and give it to me, O leader of the herd.' On hearing his words, the elephant trumpeted to the effect that many thousands of elephants might gather there, and thousands of elephants did so. Then it cried out saying, 'Let the aged elephants stay away', whereupon they left. Once again when it cried out, 'Let the very young elephants go back'; they too did so.

Surrounded by many thousands of war elephants he reached the frontier village and made this announcement, 'I am the son of the king; let those who want to prosper come along with me.' Thenceforth, recruiting men, he marched forward, laid seige to the city and sent the message; 'Let the people fight or surrender the kingdom.' The citizens replied; 'We will neither fight nor surrender; our queen who was in an advanced state of pregnancy, was carried away by a *hatthilinga* bird; we do not know whether she is still alive or not; as long as we do not get news, about her, we shall neither fight nor surrender.' At that time it is said that there was an unbroken line of hereditary kingship. Thereupon the prince declared, 'I am her son' and mentioned the names of the commanders-in-chief and so on. Even then there were those who did not believe, so he showed them the wrapper and the signet ring. Recognising the wrapper and the signet ring, they opened the gates and consecrated him king.

Thus far is the account of the rise of Udena.

Now as a famine broke out in the kingdom of Allakappa, a man, Kotūhalaka by name, was unable to eke out a living, and thinking, 'I shall go to Kosambī to earn a living', took his little son Kāpi and his wife Kālī and moved out with provisions for the journey. People say that he left because men were dying of plague. While on the way, provi-

sions ran short; and being oppressed by hunger they found it difficult to carry the boy, whereupon said the husband to his wife; 'While we are alive, we may get another son; let us leave the child and go on'. The mother's heart being tender by nature, she said, 'I shall not leave my child while he is still alive.' 'Then what are we to do?' 'We shall carry him by turns.' On her turn, the mother used to lift the child as if he were a garland of flowers and carry him on her breast or hold him on her hip and hand him to the father. When it was the latter's turn, in whichever position he might hold him, as he took the child intense pain afflicted him due to hunger. Over and over again he said, 'Madam, as long as we are alive we may have another son; let us leave this one behind.' On her part, she replied turning down the proposal. The child, being handed from one to the other so often, became tired and fell asleep in the arms of the father who, knowing him to be asleep, let the mother go ahead, placed him under a bush on a pile of leaves and moved on. As she turned round and looked back, the mother did not see her son and enquired, 'Sir, where is my son?' 'I have laid him down under a bush.' Beating her breast she wailed and said, 'Don't destroy me, Sir; I shall not be able to live without my child; please bring him back.' Thereupon he turned back and brought the child. Thus, as he abandoned his son once on this occasion, he himself had to suffer in consequence a similar fate seven times in future existences. So one should not take an evil deed lightly considering it to be an insignificant one.

As they moved on, they come upon the house of a cowherd. On that day the cowherd was celebrating the "Cow Ceremony". In the house of the cowherd a *Paccekа-buddha* used to take his meals regularly. After feeding the *Paccekа-buddha*, the cowherd performed the ceremony for which milk-rice was prepared in abundance. Seeing them coming, he asked, 'Whence do you come?' Hearing the whole story and being a kind-hearted man he took pity on them and provieded them with rice porridge with plenty of ghee. Saying, 'My Lord, my life depends upon that of yours; you have been underfed for a long time, take as much as you need', the wife placed the ghee before him and took a little quantity of it for herself. The husband, stricken with hunger as he was for seven or eight days, found himself unable to hold his greed for food and ate like a glutton. After providing milk rice for them, the cowherd himself ate. Kotūhalaka sat down looking at him, saw a lump of milk-rice being taken out of the vessel by the herdsman and given to a bitch sitting underneath a seat and thought, 'Lucky indeed is this bitch; she gets such food daily.'

Being unable to digest the milk-rice, he died on the same night and took rebirth in the womb of that very bitch. His wife performed the funeral rites and working as a hireling in that house received a *nāli* measure of rice. She cooked the rice and filling with it the bowl of the *Paccekabuddha* made this earnest wish, 'By this may benefit accrue to your servant.' And with the thought 'It is good for me to stay here; the *Paccekabuddha* comes here every day; whether there are gifts or not, by paying him homage and doing other service with a devoted heart, I shall earn much merit', she remained there working for hire.

At the end of the sixth or the seventh month, the bitch gave birth to a single pup. The herdsman caused it to be given the milk of one cow and within a short time it grew big. While having his meal, the *Paccekabuddha* used to give it a lump of food daily, for which the dog became very attached to him. Twice a day regularly the herdsman used to go to wait upon the *Paccekabuddha*. On the way, he used to beat the bushes and the ground with a stick at places which were the haunts of beasts of prey and made the sound "shoo, shoo" three times and drove them away. The dog used to accompany him.

One day he told the *Paccekabuddha*, 'Sir, on occasions when I get no time, I shall send this dog; by that intimation may you please come.' Thenceforth, on days he was unable to go, he used to send the dog saying, 'Go, dear, and fetch the noble one.' At one bidding the dog would rush out and at places where his master used to strike the bushes and the ground, he would bark three times and when he knew that the wild beasts had fled, he used to go to the abode of the *Paccekabuddha*. When the latter had taken his seat in the leaf-hut, after finishing his ablution in the morning, he would bark thrice at the door anouncing his arrival and lie down at some place. Noting the time the *Paccekabuddha* used to come out, the dog going ahead of him barking. In order to test the dog, the *Paccekabuddha* used to take

a different route now and then. On such occasions the dog would stand across the road in front of him, bark and put him on the right track. One day the *Paccekabuddha* took another road and although the dog stopped him by standing across the path, he did not turn back; instead, he pushed him aside with his foot and moved on. Seeing that he was not turning back, the dog turned round, bit the hem of his lower garment, pulled him and put him on the proper road. Such was the strong affection that the dog had developed for the *Paccekabuddha*.

In course of time, the robe of the *Paccekabuddha* became worn out, whereupon the cowherd offered him pieces of cloth for making one. The *Paccekabuddha* told him, 'Friend, it is difficult for one man to make it into a robe, so I shall go to a convenient place and have it made.' 'Revered Sir, please make it here.' 'Friend, that's not possible.' 'Well then, Sir, please do not stay away for long.' The dog stood listening to their conversation. The *Paccekabuddha*, saying 'Tarry, O disciple', sent him back and rising up into the sky departed towards *Gandhamādana*. The dog saw the *Paccekabuddha* going through the sky, stood howling and when the latter had passed out of his range of vision, he died of a broken heart. It is said that animals are by nature straightforward, and are not crooked. Men, however, think of one thing at heart, while speaking something else by word of mouth; and so has it been said: 'It is hard to understand man, but animals are understood easily.' Thus, when he died, because of his straightforwardness and lack of crookedness, the dog was reborn in the *Tāvatimsa* abode and enjoyed great glory being attened by a thousand celestial nymphs. When he whispered close to any ear, his voice spread over an extent of sixteen *yojanas;* when, however, he spoke in his usual voice, the sound used to spread over the whole expanse of the abode of gods, covering an extent of ten thousand *yojanas*. It was for this that he came to be known as the young god Ghosaka. Due to what is this the consequence? It was 'he result of his howling out of loving regard for the *Paccekabuddha*.

Ghosaka did not survive long but passed away from the heavenly abode. Indeed, the deities pass away from the world of gods due to four reasons; because of the termination of the span of life, because of the exhaustion of merit, because of lack of nutrition and because of ill-temper. One who has performed many works of merit, is born in the world of gods, and having stayed there till the end of his life-span he takes rebirth in a higher and a still higher state of existence. Such is said to be the way of passing away because the term of life has come to an end. For him who has acquired little merit, it disappears within a short time like three or four *nāli* measures of rice thrown into the midst of corn in a king's granary. He passes away during his life-span. Such is said to be the way of passing away for a god whose merit has been exhausted. As regards the next case, while enjoying the sense pleasures, the god forgets to take his food and consequently passes away through physical exhaustion. Such is said to be the way of passing away through lack of nutrition. In the last case, however, envying another's property, the god becomes irritated, passes away and is said to have done so because of ill temper.

As for this god, while enjoying the sense pleasures, he forgot to take his food, passed away through lack of nutrition, and took conception in the womb of a courtezan of Kosambī. On the day the child was born, she asked the maid, 'What child is it?' and when told that it was a boy, she caused her to throw him away, saying, 'Hey, put him in an old winnowing tray and throw him on a rubbish heap.' It is the practice among the courtezans to bring up a daughter but not a son, because it is through the daughters that the continuity of their profession is maintained.

Crows and dogs thronged round the boy, but as the result of the howling that he did in the past out of his loving regard for the *Paccekabuddha*, not a single creature dared to approach him. At that moment, a man came out and found the child surrounded by crows and dogs. He went to find out what it was, and seeing the boy he developed a paternal affection for him and took him home saying to himself 'I have got a son'.

At that time, on his way to the royal court, the banker of Kosambī met the king's chaplain returning from the palace and asked, 'Revered Sir, did you observe to-day the conjunction of constellation with the moon for the lunar day?' 'Yes, O great banker, what else have I got to do?' 'What is going to happen in the territory?' 'Nothing particular, except that the child born to day

in this city will become the chief banker.' It so happened that the banker's wife was at that time in an advanced stage of pregnancy. He immediately sent a man to his house saying, 'Go and find out whether she has given birth to a child or not.' Learning that she had not, he attended upon the king and went home hastily. There he summoned a maid servant named Kālī, gave her a thousand coins and said, 'Go and look for the male child who was born to-day in that city and bring him here.' While looking for the boy; she reached the house where the child was and asked the lady of the house as to when the babe was born. On being answered 'To-day'. Kālī said, 'Give him to me' and offered her one *kahāpana* to start with, and gradually inceasing the price she gave her a thousand, brought the child and handed him over to the banker.

The banker had him installed in his house thinking, 'If a daughter is born to me, I shall give her in marriage to him and make him the chief in the banker's office but if a son is born, I shall put him to death.' After a few days his wife gave birth to a son. Thought the banker, 'If this child does not survive, my son is sure to become the banker; I had better put him to death inmediately.' He summoned Kālī and said, 'Go and place this child across the entrance of the cattle-pen at the time when the cattle leave it; the cows will tread on him and kill him; come back only after ascertaining whether or not he has been trampled down.' She went and as soon as the cowherd opened the gate of the pen, she placed the child accordingly. Although the bull, the leader of the herd, used to come out last at other times, on that day, however, it came out ahead of the others and stood keeping the child within its four feet. Many hundreds of cows came out brushing on either side of the bull, and the cowherd, thinking, 'Previously this bull used to come out last, but to-day it has come out ahead of all and is standing still at the gate of the pen; what might be the reason?' approached the bull and found the boy lying beneath it. Paternal affection arose in him and he took him home saying to himself 'I have got a son'. Kālī went back and when the banker asked her, she told him what had happened. The banker told her to bring him back after paying a thousand coins. She did so and handed him over to the banker.

Thereafter, he told her, 'Kālī, to-morrow at dawn five hundred carts will move out of the city for the purpose of carrying on trade; take this child and place him on the wheel-track; either the bullocks will trample him down or the wheels will pass over him. Come back only after ascertaining his fate.' She took the child and laid him on the track of the wheels. The leader was at the head of the caravan. Reaching the spot, the bullocks threw off the yokes, and although they were re-yoked and pressed on over and over again, they did not move forward. As he was struggling with them the sun arose. Wondering as to why the bullocks were behaving like that, he looked at the road and found the child. Thought he, 'I was about to commit a serious misdeed, but I have got a son', and being glad at heart he took the child home. Kālī went back, and being questioned by the banker told him what had happened. When the latter, said, 'Go, offer a thousand and bring him back', she did so.

Thereafter he told her, 'Take him this time to the charnel-ground and place him inside a bush. There he will die, being devoured by dogs and so on or being attacked by the spirits. Find out whether he dies or not, and come back.' She took the child and, placing him in a bush, waited aside. But neither a dog nor a crow nor a spirit was able to approach him. It is not that he was being protected by any person like a mother or a father or brothers and so on. Then, what might have been guarding him? It was because of his barking out of loving regard for the *Paccekabuddha* when he was a dog that he was being protected. It so happened that a goatherd was passing by the cemetery, driving many thousands of goats to pasture. One she goat, while eating leaves and so on, entered the thicket and finding the child, knelt down and started suckling it. Though the goatherd made the sound "*he he*", the goat would not leave the baby. He went inside the bush with the thought of driving the goat out by beating it with a stick, found the goat kneeling down and suckling the child and developed a paternal affection for him. He went away taking the baby with the thought that he had got a son. Kālī went back and, being asked by the banker, related the incident whereupon he told her to recover the child for a thousand coins, which she did.

Next he told her, 'Woman, take the boy, go up the *Corapapāta* mountain and throw him down the precipice. Striking against the side of the mountain, he will drop on the ground broken up into pieces. Come back only after

ascertaining whether he is dead or not'. She took the child there and, standing on the top of the mountain, threw him down. Now, there was a dense bamboo grove growing on the sides of the mountain and extending along it. On the top of it there spread a *jiñjuka* (licquorice) bush of thick growtht The child fell on it as if on a carpet. That happened to be the day for the head basket-maker to pay his tax in bamboos. So, with his son, he went there and began to cut the bamboo-grove. As the bamboos shook, the boy cried. Taking it to be a sound like that of the cry of a child, he climbed up the grove from one side and finding the boy felt glad at heart and took him home with the thought that he had got a son. Kālī returned to the banker and being asked related the incident, whereupon the former said, 'Go. pay a thousand coins again and bring him back.' She did so.

Busy as the banker was with this or that, the boy grew up and was named Ghosaka. He was as if a thorn in the eyes of the banker who dared not look straight at him. Then he thought out a plan to do away with the boy, went to his potter and enquired as to when the latter would light up the oven. On being told that it would be done on the following day, the banker said, 'Well then, take this thousand and please do me a commission.' 'What is it like, Sir?' 'I have an illegitimate son whom I shall send to you. Take him inside a room; with a sharp knife cut him into pieces and putting the pieces in a pan, bake them on the furnace. This thousand is a kind of guarantee for you. Later on however, the needful will be done for you. The potter agreed saying, 'Very well.' Next day the banker summoned Ghosaka to him and sent him with the words 'Yesterday I gave orders to the potter to do a certain thing; go to him and tell him "Please accomplish the work as ordered by my father yesterday."' Saying, 'Very well', he went away.

The other son of the banker, who was playing marbles with boys, saw him going there, beckoned him and asked, 'Where are you going brother?' Replied he, 'I am going to the potter carrying a message from father', whereupon he said, 'Let me go there; these boys have won many stakes from me, please win them back for me.' 'I am afraid of father.' 'Brother, have no fear, I shall carry the message; I have lost much, please win back the stakes for me before I return.' Ghosaka was reputed to be very clever at marbles, and so he pressed him thus. Ghosaka agreed and sent him away with the words, 'Well then, go and tell the potter, "Yesterday my father ordered a piece of work to be done, please carry it out."' He went to the potter and told him so, whereupon the potter put him to death in the way indicated by the banker and threw him into the furnace. Ghosaka, however, having played for the whole day, went back home in the evening. Being asked 'How is it that you have come back, my son?', he told the reason why he had come back and why his younger brother had gone. The banker, saying 'Woe is me', cried aloud and looked as if he were flushed with blood all over his body. He went to the potter with outstretched arms bewailing, 'O potter, don't ruin me, don't ruin me'. Seeing him coming in such a state, the potter said, 'Sir, make no noise; the job has been finished.' As he had injured one who had done no offence, he was overwhelmed with grief whose intensity was as great as the greatness of a mountain. So said the Bhagavā:—

> 'He who inflicts punishment on those who do not deserve punishment and have done no harm, very soon attains to one of the ten states of punishment. He suffers from sharp pain or loss or injury of the body, or severe illness or mental derangement, or oppression from the king or serious accusation or loss of relations or destruction of wealth, or a fire may burn down his house; and on the dissolution of his body, the foolish man goes to hell.'

As things took this turn, the banker could not look straight at Ghosaka, while brooding as to how he should finish with the boy, he hatched a plan to send him to an employee of his who was superintending over one hundred villages to put the boy to death through a letter. He wrote a letter saying, 'The bearer is a wicked son of mine; put him to death and throw him into a cesspool, after which I shall pay you in a fitting way for the services you have performed', and tied it to the end of his garment and said, 'Dear Ghosaka, there is an officer superintending over one hundred villages of mine; take this letter and hand it over to him.' Ghosaka, however, was an illiterate boy. Since his childhood the banker had been trying in vain to put him to death;

so how would it be possible for him to learn the alphabet. As he was leaving with the letter, condemning him to death, tied to the end of his garment, he said, 'Dear father, I have no provisions for the journey.' 'Be not worried about provisions: on your way in such and such a village, there is my friend, a banker. Take your morning meal in his house and go on.' Saying, 'Very well', he paid respects to his father and departed. On reaching that village, he enquired of the banker's house, went there and saw the banker's wife. When asked 'Whence have you come?', he replied 'From the city'. 'Whose son are you?' 'Madam, I am the son of your friend, the banker.' 'Are you Ghosaka?' 'Yes, madam.' Even as as she saw Ghosaka, she developed a feeling of maternal affection for him.

The banker had a daughter about fifteen or sixteen years of age. She was very beautiful and charming. The parents provided her with a maidservant to look after her, and lodged her in a magnificent chamber on the top floor of a seven-storeyed palace. At that moment the banker's daughter sent the maid-servant to a shop. The banker's wife saw her and asked her where she was going. She replied that she was sent on an errand by the daughter. The banker's wife said, 'Leave aside your errand and come here first; give a stool to my son, wash his feet and rub them with oil, make a bed for him and then you go on with your errand.' She did as she was bidden. The banker's daughter scolded her for coming back late, whereupon she said, 'Please do not be cross with me; Ghosaka, son of the banker, has arrived; only after having done some work for him could I go to the shop and return.' As soon as she heard the name of Ghosaka, the banker's son, love pierced through her skin and remained embedded in the marrow of her bone.

In the previous birth, in which she was Kālī the wife of Kotūhalaka, she had offered a *nāli* measure of rice to a *Paccekabuddha;* as a result of that, she was reborn in this banker's family. Thus, her love for him in the former existence permeated and enthralled her. So has it been said by the Bhagavā:—

> 'Owing to the association in the past or because of the good done in the present, such an affection grows like a lotus in the water.'

Then the banker's daughter asked the maid, 'Where is he, my dear?' 'He is lying on the bed and is asleep.' 'Is there anything in his hand?' 'There is a letter tied to the end of his garment' She wondered as to wheat the letter could be about and as he was still sleeping she went down without being seen by her parents who were otherwise engaged, took out the letter, returned to her room, closed the door, opened the window, and being literate, she read the letter. Thereafter, she thought 'What a foolish man he must be that he goes about carrying a message condemning him to death tied to the end of his garment; if I had not found it, he would have lost his life.' She stored up the letter and wrote another in the name of the banker thus: 'This is my son, Ghosaka; have collections made from the hundred villages, and give him in marriage to the daughter of the banker of the district. Build for him a double-storeyed house in the centre of the village where you live, provide for him good protection with a surrounding wall and men on guard, and send me a message as to what has been done. When you have done it, uncle, I shall repay you in a fitting way for the services you have rendered.' After she had finished the letter, she folded it up and tied it to the hem of his garment. He slept throughout the day, got up from bed, had his meal and departed.

Next day he arrived at the village early in the morning and found the officer attending to the affairs of the village. The latter saw him and asked 'What is it about, dear?' 'My father sends a letter to you'. 'Dear, what is it about? Please bring it to me.' After he had taken the letter and read it, he was filled with delight and said to the house-holders. 'Look, friends, what affection my master has for me. He has sent his son to me with the message. "Hold the marriage of my eldest son." Please bring quickly timber and other material.' He had a house built as directed, made collections from the hundred villages, brought the daughter of the banker of the district, celebrated the marriage and sent a message to the banker saying what he had done. Learning that, the banker became greatly disappointed and thought, 'What I asked to be done has not been done, but what I did not, has been done'. That disappointment, combined with grief for his son, produced in his stomach a burning sensation and it developed into diarrhoea.

The banker's daughter gave orders to this effect. 'Should anyone come from the banker, do not inform his son before telling me.'

The banker, however, thought that he would not make the son he regarded as bad, his heir to his property and said to one of his officers, 'Uncle, I wish to see my son. Send a servant and summon him.' Saying 'Very well', he sent a man with a letter. The banker's daughter, learning that he had arrived and was standing at the gate, sent for him and asked, 'What is it about my man?' 'Madam, the banker is ill; he has sent for his son to have a look at him.' 'Dear, is he keeping strong or weak?' 'Madam, he is keeping strong and is taking food.' She, without letting the banker's son know about it, provided the man with lodging and expenses and said, 'You may go when I send you, meanwhile you may stay here.' The banker enquired of the official, 'Uncle, haven't you sent anyone to my son?' 'Sir, I have done so, but the man who went has not returned yet.' 'Well then, send another.' He did so. The banker's daughter treated him as before. The banker's disease, however, took a serious turn and one chamber-pot after another had to be provided. Once again the banker enquired of his official, 'Uncle, haven't you sent anyone to my son?' 'I have done so Sir, but the men who went have not returned yet.' 'Well then, send one more again.' He did so. The banker's daughter enquired of the man who came as the third about the condition of the banker. He replied, 'Madam, the banker is seriously ill, he refuses to eat and is bed-ridden; chamber-pots, one after another, have to be provided.' Thinking 'Now is the time to go', she informed the banker's son saying, 'I am told that your father is ill.' He asked 'What are you saying, dear?', whereupon, she replied 'Sir, he is unwell.' 'What should be done now?' 'Let us go and see him taking presents collected from the hundred villages.' Saying 'Very well', he had the presents brought and departed taking them in a cart. Then she said to him, 'Your father is in a weak condition, if we take so many presents with us, there will be delay on the journey; let this cart go back', and sent all the presents to the house of her father. She then told him; 'My lord, please stand at your father's feet, I will stand at the head of the bed.' As they went inside the house, she gave orders to her attendants saying, 'Stand guarding the house, both in front and at the back.'

After they had gone into the house, the banker's son stood at his father's feet, while she stood at the head of the bed. At that time the banker was lying on his back; and his officer, who was massaging his feet, told him, 'Sir, your son has arrived.' 'Where is he?' 'He is standing at your feet.' Seeing him, he sent for the accountant and asked, 'What is the extent of wealth in my household?' When told; 'Sir, in cash alone, there are forty crores and so much of movable and immovable properties in villages and lands, bipeds and quadrupeds, vehicles and conveyances', though he intended to say that he would not give all that property to his son Ghosaka, he said, I give ... '. Hearing that, the banker's daughter thought; 'He might say something else when he speaks again', dishevelling her hair, she began to weep as if overcome with grief and said, 'Dear father, what do you say? Unfortunate indeed are we that we are to hear such a word from you.' Saying so, she let herself fall hitting him right on the chest with her head so that he could not speak any more, and kept on pressing her head against his chest while pretending to be deeply grieved. At that very moment the banker expired. The death was reported to king Udena.

The king had him cremated and enquired whether he had any son or daughter. Being told that he had a son, Ghosaka by name, and that he had handed over to him the entire property before he expired the king after some time sent for the banker's son. It rained on that day, and in the court-yard there were pools of water here and there. The banker's son went to see the king. The king opened the window, and as he looked at him coming, saw him jumping over the pools of water in the court-yard. When he came and stood bowing, the king asked him, 'Are you Ghosaka?' 'Yes, your majesty.' The king said, 'Don't grieve because your father has passed away; I shall give you the office of the banker which is your paternal heritage.' Thus assuring him, he sent him away saying, 'Please go back, dear', and stood watching him as he departed. He went walking through the pools of water which he had jumped over when he came. Thereupon the king called him back and asked, 'Dear, how is it that when you came, you jumped over the pools of water, but on your return, you walked through them?' 'It 's true, your majesty, at that time I felt like a frolicsome boy, but now since you majesty has promised me a high rank, I think it behoves me not to act as before and to move about with dignity.' Hearing him the king thought; 'A wise man is he, I must appoint him to the office now', and bestowed upon him the property enjoyed

by his father and the office of the banker together with the hundred villages. He moved round the town in a chariot and created a stir wheresoever he went.

The banker's daughter, who was sitting and talking with the maid-servant Kālī, said, 'Mother Kālī, it is because of me that your son attained so much of glory.' 'What makes you say so, dear?' 'In fact he came to our house with a death-warrant tied to the hem of his garment. I destroyed that letter and wrote another to the effect that I might be given in marriage to him. And up till now I have given him protection.' 'Dear, you know this much only; in fact the banker, in his attempt to kill him since his childhood, failed, and much money was wasted on this score alone.' 'Really, the treasurer committed a very grave offence, mother.' Seeing Ghosaka enter the house after moving round the city, she smiled thinking, 'So much of glory has been attained because of me.' The banker's son asked her why she smiled. 'There is reason for it.' 'Tell me.' She would not. 'If you don't tell me, I will cut you in twain.' So saying he drew out his sword. She said, 'I smiled at the thought that it was because of me you had attained so much of glory.' 'If my father handed over his property to me, what's that to you?' It appears that up till then he knew nothing about it and so he did not believe her words. Then she told him all that had happened saying, 'With your death-warrant you were sent by your father, but I saved you by doing this and that.' He disbelieved her and said, 'You are telling a lie.' Thinking that he would ask Kālī about it , he did so saying, 'Is it true, mother?' 'Yes ,it is so, dear son; since your childhood, the banker designed to kill you but failed, and much wealth has been wasted on that account. You escaped death on seven occasions and now you have attained the position of the banker, with the entire produce derived from the hundred tributary villages.' Coming to know of that he thought, 'My *kamma* must have been very grave; however, having escaped death in such a way, it is not proper for me to lead a heedless life; I will therefore be heedful', and started giving away a thousand pieces of money daily in the way of charity to the blind, the destitute and such others. Mitta, the householder, was in charge of the dispensing of charities.

This is the Story of Ghosaka, the Banker.

At that time, in the city of Bhaddavatī lived a banker, named Bhaddavatiya. He was a friend of the banker Ghosaka whom, however, he had never met. Ghosaka heard of the wealth and age of the banker of Bhaddavatī from the merchants coming from that city, and wishing to be friendly with him sent him presents. The banker of Bhaddavatī too heard about the wealth and age of the banker, Ghosaka, from the merchants coming from Kosambī and sent him presents wishing for his friendship. In this way friendship developed between them though they did not meet each other.

Some time later, plague broke out in the house of the banker of Bhaddavatī. With its outbreak first the flies died, then in succession died the insects, mice, fowls, pigs, cattle, male and female slaves, and last of all died the members, of the house-hold. Those among them who fled, breaking through the walls, had the chance to survive. Thereupon the banker, his wife and daughter also fled in that way and took the road to Kosambī with the intention to reach Ghosaka, the banker. On the way they ran short of provisions and became exhausted through exposure to wind and heat as also through hunger and thirst. They proceeded to Kosambī in great hardship, and at a place where water was easily available, they took their bath. At the gate of Kosambī, they took shelter in a shed.

Thereupon the banker said to his wife, 'My dear, even a mother would not be happy if she were to meet her own child approaching her in such a condition. I have heard that my friend dispenses charity worth a thousand daily to the wayfarers and the poor. Let us send our daughter to fetch the food and having nourished ourselves for a day or two here we shall meet our friend.' She consented saying; 'Very well, my lord', and they stayed in that same shed.

Next day when the time for the distribution of charity was announced and as the wayfarers, the poor and others were going for food, the parents sent their daughter saying, 'Dear, go and fetch food. The daughter, who belonged to a wealthy family and was not devoid of a sense of modesty, due to the misfortune that befell her, took a pot and with the crowd of supplicants went for food hiding her shame. When asked, 'Girl, how many shares do you want?', she replied, 'Three', and was given three. When the food was brought by her, the three sat down together and ate. The mother and the

daughter told the banker, 'Lord, misfortune falls even on great families; please be not concerned on our score and eat without worry.' Thus they coaxed him in various ways and made him eat. He took the food, but, unable as he was to digest it, died at dawn. In very many ways the mother and the daughter bemoaned and bewailed. On the following day the girl went weeping to obtain food and being asked; 'How many portions will you take?', she said, 'Two', brought the food and coaxed the mother to eat. At her request she ate but died on that day. The girl, left all alone, wept and lamented over the misfortune that had fallen upon her, and on the next day, being afflicted with extreme pangs of hunger, went weeping for food along with the supplicants. When asked 'How many shares will you take, dear?' she said, 'One.' Mitta, the householder, recognised her as the one taking food for three days, and so he told her; 'Woe be with you, wretched woman, to-day you know the capacity of your stomach.' The girl, who belonged to a respectable family and was endowed with modesty and shyness, felt as if she were wounded in her chest with a javelin and as if saline solution had been applied to the wound and asked; 'Why sir?' 'At first you took shares for three, yesterday you took for two, today you are taking one. Today only are you aware of the capacity of your stomach.' 'Sir, don't you imagine that I took for myself only.' 'Then, why did you take them?' 'Sir, at first we were three, yesterday there were two, but today I am left alone.' 'How is it so?', asked he. Hearing from her the whole account right from the beginning, he was unable to hold back his tears, and being overcome with great sorrow which had arisen, he said, 'Dear, such being the case, be not worried; you were the daughter of the banker of Bhaddavatī, but from today onwards you are my own daughter.' He kissed her on the head, took her home and established her in the position of the eldest daughter.

Hearing the shouts and uproar in the alms-house, she asked him, 'Why don't you quieten these people and dispense charity?' 'It is not possible, dear'. 'Father, it is possible.' 'How, dear?' 'Father, put up a fence around the alms-house and fix two gates, through which only one person can pass at a time. Thereafter, ask them to enter by one gate and leave by the other. Thus, they will take without noise.' Hearing that, he said; 'Dear, it is a fine plan', and had it done. Formerly she was known as Sāmā, but because she had a fencing done, she came to be known as Sāmāvatī. Henceforth, uproar in the alms-house came to an end.

In the past, the banker Ghosaka, used to find delight when he heard the noise with the thought that the sound came from his alms-house; but failing to hear the noise for two or three days he asked Mitta, the householder, who came to wait upon him 'Are you dispensing charity to the poor and the wayfarers?' 'Yes, sir.' 'Then, how is it that I have not heard the noise for the last two or three days?' 'I have devised a means so that people might take alms without making any noise.' 'Then, why didn't you do it before?' 'I had no idea, sir'. 'How do you come to know now?' 'My daughter pointed it out to me.' 'Have you got a daughter of whom I do not know?' Then he related the whole account of the banker of Bhaddavatī, beginning from the outbreak of plague till his adoption of the girl as his eldest daughter. Then the banker said to him, 'That being so, why didn't you inform me? My friend's daughter is my daughter,' and he sent for her and asked, 'Dear, are you the banker's daughter?' 'Yes, father.' Saying: 'Be of good cheer; you are my daughter', he kissed her on her head and giving five hundred women as attendants, placed her in the position of his eldest daughter.

It so happened that one day a festival was proclaimed in that city. On such a festival day, the ladies of rank who did not usually go out, used to go to the river on foot with their attendants to take their bath. So, on that day Sāmāvatī, accompanied by her retinue of five hundred women, went past by the palace-enclosure to have her bath. Udena, who was standing at the window, saw her and enquired, 'To whom do these dancing girls belong?' 'Your Majesty, they are not dancing girls belonging to anyone.' 'Then whose daughters are they?' 'Your Majesty, she is Sāmāvatī, the daughter of the banker Ghosaka.' He fell in love with her at first sight and sent word to the banker, saying, 'Let the banker send his daughter to me.' The banker replied that he would not do so. 'Do not behave like that; send her.' 'Your Majesty, we householders do not yield to the fear of words or threat or torture and part with our daughters.' Enraged, the king had the banker's house sealed and seizing the

banker and his wife by their hands, turned them out of the house. On return from her bath, Sāmāvatī could not get permission to enter the house and enquired, 'Father, what has happened?' 'My dear, the king sent messengers for you, and when we replied that we would not give you up, he had our house sealed and turned us out.' 'Dear father, you have committed a grave offence; when the king sent the message, you shouldn't have refused him but should have said that you would do so provided that the daughter were taken together with her attendants.' 'Very well, dear, if you so approve, I shall do so', and sent a message to the king accordingly. The king agreed saying, 'Very well', had her brought along with the retinue and consecrated her the chief queen. The rest became her ladies-in-waiting.

This is the story of Sāmāvatī.

Udena had another queen by the name of Vāsuladattā, the daughter of Caṇḍapajjota who was the king of Ujjenī. Once, on return from the pleasance, while surveying his own splendour, Caṇḍapajjota enquired, 'Does any one else possess such a splendour?' Being told, 'What splendour is it. The splendour of Udena, the king of Kosambī, is far greater', the king said, 'Well then, I will capture him.' 'It is not possible to do so.' 'I will do anything to capture him.' 'It is not possible, Your Majesty.' 'Why not?' 'He knows the art of charming elephants; chanting a spell and playing upon the lute, he makes the elephants run away or captures them. There is no-one to compare with him in the possession of elephant mounts.' 'Is it not possible for me to capture him?' 'If you are bent on this determination, have a wooden elephant made and despatch it to where he is. Once he hears of a riding elephant or horse he will go out any distance. When he comes to the place, it may be possible to capture him.' Realising that it was a plan which would suit the purpose, the king ordered a wooden elephant to be made, fitted it with mechanism, and having had it covered with linen and painted, left it on the bank of a pond at a place on the border of his kingdom. Inside the elephant's belly, there was space sufficient for sixty men to move about. Elephant-dung was brought and scattered about here and there. A forester saw the elephant and thought: 'It is fitting for our king', approached him and reported, 'Your Majesty, I have found a mighty elephant, white all over, which resembles the peak of Mount *Kelāsa*; it is suitable for you alone'. Udena took him as his guide, and set out on an elephant surrounded by his retinue.

The informers, hearing of his approach, went and informed Caṇḍapajjota. He came and posted his troops on both flanks leaving the centre unoccupied. Udena, being unaware of his movement, chased the elephant. The men inside set it running at speed. As the king muttered the spell and played on the lute, the wooden elephant kept on running as if the sound of the lute did not reach it. Not being able to overtake it, the king rode a horse and chased it. As he was chasing with speed, his troops were left behind; thus there was only the king. Then Caṇḍapajjota's men, who were posted on either side, seized him and took him to their king. His troops, however, realising that the king was overpowered by enemies, set up an encampment outside the perimeter and stood there.

Caṇḍapajjota, having had him captured alive, put him into prison, locked the door and celebrated the feast of victory for three days. On the third day Udena enquired of the guards as to where the king was. They replied that he was celebrating the feast of victory for the capture of the enemy. 'How is it that the behaviour of your king is like that of a woman? After having captured a rival king, does it not behove him either to set him free or to put him to death? You, however, say that he is celebrating the feast of victory, keeping me in misery.' They went and informed the king about it, whereupon the latter came and asked; 'Is it true that you made such a remark?' 'Yes, O king.' 'Very well, I shall set you free, but I am told that you know a certain spell. Will you give it to me?' 'Yes, I will give it you; take it in the proper way, but then, will you bow down to me?' 'What, am I to bow down to you?' I am not going to do that.' 'Then, I am also not going to give it to you.' 'In that case, I will have to inflict on you heavy punishment.' 'Do; you may be the master of my body, but not of my mind.' Hearing his bold asseveration, the king thought: 'How should I get the spell; it won't be proper that anybody else should have a knowledge of this spell; I shall have my daughter learn it from him and I shall learn it from her.' Then he asked him: 'Are you prepared to give it to anyone who will bow down to you?' 'Certainly, O king'. 'Well then, there is a hunchbacked woman in my house; she will sit inside a curtain and you

will recite the spell from outside it.' 'Be she a hunchback or a cripple, I shall give it to one who will bow down to me.' Then the king went to his daughter Vāsuladattā and said; 'My dear, a certain leucodermic leper knows an invaluable spell; it is not wise that the spell be learnt by anybody else. You had better pick it up while sitting inside a curtain and he will teach you from outside; from you again I shall learn it.' Thus, out of apprehension that they might become intimate with each other, he referred to his daughter as hunchbacked and Udena as a leucodermic leper. He sat outside the curtain and taught the spell, while she sat inside.

One day, though he was repeating it over and over again, she was unable to pronounce a particular word of the spell, whereupon he shouted; 'Hey, you hunchback, what a thick-lipped and swollen-cheeked face you have. Say it like this.' She became angry and said' 'You wretched leper, what is it that you are saying? Can one like me be hunchbacked?' Thereupon he lifted the corner of the curtain and asked, 'Who are you?' Replied she, 'I am Vāsuladattā, the daughter of the king.' 'But, while your father was talking to me about you, he referred to you as a hunchback.' 'Also when he spoke to me about you, he told me that you were a leucodermic leper.' Then both of them said simultaneously, 'Indeed he must have spoken like that because he was afraid, lest we might become intimate', and while inside that very curtain, they developed intimacy. After that there was no such thing as the learning of the spell or of the art.

Every day the king enquired of his daughter; 'Daughter, are you mastering the art?', and she used to reply; 'Yes, father I am doing so.' Then, one day Udena told her, 'Dear, neither parents nor brothers nor sisters can do what a husband is capable of doing; if you will save my life, I will make you my chief queen and provide you with five hundred women as your attendants.' 'If you are able to keep this promise, I shall save your life.' 'I will, dear.' She said, 'Very well, sir', went to her father, bowed down to him and stood on one side. Then he asked her, 'Dear, have you completed mastering the art?' 'It is is yet to be completed, father.' 'Now, what is it, dear?' 'Father, I need an exit gate and transport.' 'What for, my dear?' Father, it is necessary to get a certain medicinal herb for the spell at night under the indication of the stars. Thus, it is necessary for to have an exit gate and transport so that I may go out at any time.' The king consented saying, 'Very well.' They managed to sucure a door suited to their convenience.

The king had five carriers, Bhaddavatī, the she elephant, which could travel fifty *yojanas* a day; the slave Kāla, able to run sixty *yojanas* per day, Celakaṇṭhī and Muñjakesī, the two horses, able to travel a hundred *yojanas* a day, and the elephant Nālāgiri which was able to travel a hundred and twenty *yojanas* per day.

It is said that before the advent of the Buddha, Caṇḍapajjota had been an attendant to a chieftain. One day, while that chieftain was returning after taking a bath outside the city, a *Paccekabuddha* came out of it with an empty bowl, as he had failed to get even one single morsel of food, because the entire city became subjected to the influence of *Māra*. As the *Paccakabuddha* reached the city gate, *Māra* approached him in the guise of a stranger and asked, 'Revered sir, did you receive anything?' 'How did you so contrive that I might not get anything?' 'Well then, please turn back and re-enter the city; this time, I will not do as before.' 'I shall not turn back again.' In case the *Paccekabuddha* were to turn back, *Māra* would have possessed the bodies of all the citizens again and they would have clapped their hands and jeered at him. Then that chieftain, seeing the *Paccekabuddha* coming with the empty bowl, bowed down and asked, 'Revered sir, did you receive anything?' 'Friend, I went on almsround and have come back.' He thought, 'The revered one, without answering my query, says something else; it appears that he has not received anything.' Then he looked at the bowl and found it empty. Not knowing whether food were prepared or not at home, he did not dare to take hold of the bowl, but said, 'Please wait a moment, Revered One'. He went home quickly and enquired whether or not the food were ready. Being told that it was ready, he told his attendant, 'There is no-one who can compete with you in speed; reach the holy one as fast as you can, request him to hand over the bowl to you, take it from him and come back.' Even at one bidding, he rushed out and brought back the bowl. The chieftain filled the bowl with the food prepared for himself and said, 'Offer it to the venerable one quickly; for this I make a transfer of the share of merit to you.'

Quickly he went and, offering the bowl to the *Paccekabuddha*, he bowed down to him in the five-fold way and said. 'Revered sir, as noon time is approaching fast, I went back very quickly and returned in haste; as a fruit of this speed of mine, may I be provided with carriers capable of travelling distances of fifty, sixty, a hundred and a hundred and twenty *yojanas*. In the course of my journey, my body became heated by the sun; as a fruit of this may my power be like the heat of the sun wherever I may be reborn. Merit has accrued to me through the almsfood of my master, as a result of this may I be a sharer of the truth realised by you.' The *Paccekabuddha*, saying 'May it be so', uttered the following words of approval:—

> "May all your wishes and prayers be fulfilled. May all your aspirations be fulfilled like the moon in its fulness. May all your wishes and prayers be fulfilled. May all your aspirations be fulfilled like a wish-fulfiiling gem".

These were the two stanzas which the *Paccekabuddha* used to utter in approving a gift. Therein, *jotirasa* implies the precious gem which fulfils all wishes. This was the deed he had done in the past, and consequently in the present life he was reborn as Caṇḍapajjota, and as a result of that deed he was provided with five carriers.

One day the king went out to his pleasure garden to disport himself. Udena, with the idea 'It is time to run away', filled a number of big leather bags with pieces of gold and bars and coins, loaded them on the back of the she-elephant and fled away, taking Vāsuladattā with him. The palace guards saw them going and went and reported to the king who despatched his troops to follow up speedily. Udena, knowing that the army was chasing him, opened the bags and dropped the coins. The men picked them up and resumed their chase. As Udena opened the bags and continued dropping the pieces of gold; and while they were delayed through their greed for gold, the former reached his own encampment pitched outside the city. Then, seeing him return, his army surrounded the king and escorted him to the city. Having reached the palace, Udena consecrated Vāsuladattā his chief queen.

This is the story of Vāsuladattā.

(*Tobe concluded in next issue*)

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BOOK REVIEWS

DANGER: WARNING!

The Indian Buddhist Iconography: Benoytash Bhattacharyya, Second Revised and Enlarged Edition, Publishers: K.L. Mukhopadhyay, Calcutta-12, India. Price Rs. 40.

That even such a Noble Teaching as the *Buddhadhamma*, unequivocally opposed to immorality and eroticism and in all its branches sweet and clean, can, without the reason and sanity of the Pāḷi Canon, be represented, by those who are erotic and perverted, as something entirely different, is terribly shown forth in this scholarly work.

The Buddha had had occasion to draw the rein and restrain those in his day 'who wish to go beyond the Buddha' and had had occasion to say: 'There are those among you, O brahmin, who say that day is night and night is day; but I say to you that day is day and night is night.'

The Teaching was repeated and checked and canonised and provision made for its continuation in pristine purity by those *Arahat* followers of the Buddha who saw signs of danger in the wish of certain not very advanced followers to set aside rules and 'follow their own intuition'.

The Pāḷi Canon has thus been able to perpetuate the cleanness and the morality of the Buddha's teaching as well as what the Buddha termed 'the only way for the purification of beings. for the overcoming of sorrows and griefs, for the lessening of sorrows and miseries, for winning the right path, for realising *Nibbāna*.

While there are, of course, those who pretend to follow the Pāḷi Canon's teaching and do not, as well as those who really attempt to follow it, the former cannot find anything in the Canon to justify any perversions or aberrations.

However, some centuries after the Passing Away of the Buddha, there were those who 'went beyond the Buddha' and pretended to have 'an esoteric teaching' furtively handed down in whispers from one to another, and this enabled them to bring in a teaching very much the opposite and quite contradictory to the Noble Teaching of the Buddha.

The author of the book under review in most complete and scholarly fashion, sets forth 'The mighty gods and goddesses' who were imported into this pseudo-Buddhist teaching.

Here we have Amitabha with his 'spiritual son Saptasatika Hayagrīva, of red complexion who is terribly awe-inspiring, with three eyes and a brown beard. He is angry and has protruding belly. His face appears terrible with bare fangs: he wears a garland of skulls...'

If this picture is unbeautiful and un-Buddhist, as it is, look on this one:—

'The worshipper should think himself as Sri-Caṇḍamahārosana whose colour is like that of the Atasī flower and whose second name is Acala. He is cne-faced, two-armed and is squint-eyed. His face appears terrible with bare fangs. He wears a jewelled headdress, bites his lips and wears on his crown a garland of severed heads. His eyes are slightly red, and he carries the sword in his right hand and the noose round the raised index finger against the chest, in the left. His sacred thread consists of a white snake; he is clad in tiger-skin and he wears jewels. His left leg touches the ground while the right is slightly raised. He is radiant as the sun and bears on his crown the effigy of Aksobhya Dhyāni Buddha. Thus the god should be meditated upon'.

'Figure 124 illustrates a Nepalese drawing of the deity who 'is always represented in yubyum' Yub-yum is, perhaps somewhat euphemistically, given in the glossary as 'mother-father embrace' and the picture accompanying, Diagram 124, is if not a 'blue picture' certainly one that would have quite a market-value among the purveyors of those furtive filthinesses.

Sanity and cleanliness demand that we draw attention to the fact, once again, that without the Pāḷi Canon, there is no Buddhism and with the very voluminous Canon (some eleven times more than the old and New Testaments of the Christians put together) there is no need to go beyond that and a very great danger in attempting to go beyond that.

TOO CLEVER HERO !

Siddhartha, by Hermann Hesse, Rupa Paper-book, published by D. Mehra for Rupa and Co., 15 Bankim Chatterjee St., Calcutta 12,. Rs. 2/—.

This is a good and readable book that should sell well in its handy Rupa format. Unfortunately the author heroself has but a superficial knowledge of the *Buddhadhamma* and quite misses the point in his obsession with the thesis that 'Wisdom is incommunicable'.

Blinded by the idea of 'God and Soul', those vague longings semi-materialised by the afraid, Siddharth Hesse shys away from the fact that there is a way and that 'The Buddhas point out the Way' while They teach: 'You yourselves must make the effort'. That effort which must be made is made after studying a complete plan with the fullest details of guidance, a plan and details that, though they cannot communicate Wisdom, do show the way to Wisdom and but require pure morality, calm reason and unflinching effort to bring one to enlightenment, to *Nibbāna*.

It is by no chance that the first name (in its Sanscritised form) of the man who became greater than any God, the Buddha, was chosen as the heroaspect of the author and that there is a faint parody of the Buddha's life — it springs from the half-realised knowledge of 'The Only Way' and the longing for enlightenment that may materialise for him in the next life, or the one after.....if Siddhartha can, as he seems to be trying to do, win away from symbolism and too much cleverness and from the belief that *Samatha* (Calm) is the end-product and not a mere stepping-stone on the lower level.

THE TRAGEDY OF IT.

The Buddha and His Dhamma: by B.R. Ambedkar, M.A. PH. D., D. Sc., LL.D., D. Litt. Siddharth College Publication 1., People's Education Society, Anand Bhavan, Dadabhai Nowroji Road, Bombay 1. Rupees 25—

This is a book by a great man, a man who achieved greatness in the face of adverse circumstances and who had further greatness thrust upon him. Unfortunately, and how unfortunately, it is not a great book.

It is extremely difficult to say this and yet it is one of those difficult things that must, at all costs, be said.

The late Dr. Ambedkar was in many ways a naturally great man and that means that he was also a good man. His people had been shockingly depressed by the infamous caste system that for so many centuries had strangled India and he, as a modern Moses, led them from slavery and degradation to within sight of the promised land and, like Moses, died before that land was reached.

It is natural that his people should venerate, revere and worship him: he was a man deserving of this on the part of his people and deserving the sincere love and respect of all the world.

That makes it all the more difficult to point out that this is a book that, with all his manifold virtues, he was not fitted to write.

For the *Buddhadhamma* 'is above mere reasoning' and the finest legal brain with a philosophical training and bent, is not capable of writing of it unless it is also accompanied by '*Saddha*', a deep devotion' that gives the practice of Buddhism and, more than that, the Buddhist orientation of mind. In place of this Dr. Ambedkar had necessarily a political orientation. In writing of Buddhism that has, as it always must do, proved fatal.

The learned author spent years in studying Buddhism: the writer of this review had a brief discussion with him on the subject in Delhi fifteen years before this book was published. Dr. Ambedkar lived a life ideal enough for a Buddhist layman. Unfortunately his studies were interspersed with the stresses and strains of political struggle, not a selfish struggle, in fact an unselfish one, but a worldly struggle nevertheless, a struggle for the freedom and human dignity of his people. That is perhaps the very highest struggle from the worldly point of view but it is not the atmosphere for the study, much less the expression of the *Buddhadhamma*. The inherent dangers cannot be avoided. No man can be a politician and a Buddhist thinker at once, since the attempt to serve two such different masters must always fail; in one the mind is oriented to this world and in the other must be oriented to *Nibbāna*.

Tampering with the texts.

The book is sadly marred by lack of an Index and by lack of source references. The latter is of course understandable as in quite a few cases the sources of certain statements are non-existent outside the author's imagination, are nowhere to be found in the Pāḷi Canon and in some cases, and this is the tragedy of it, are in direct conflict with the

Pāḷi Canon, even where they are supposed to be translations, or at least representations, of Suttas from the Pāḷi Canon.

In his introduction, Dr. Ambedkar questions the very basis of Buddhism, the Four Noble Truths, and he devotes one part of the book (Part 2) to the Buddha's First Sermon which is, of course, as the foundation of the Teaching, very much about the Four Noble Truths. In his version, the author is so different to the text that there is hardly anything recognisable and the Four Noble Truths are omitted.

Now while Dr. Ambedkar, and anyone at all, has every right to interpret the texts as he wishes, no man has the right to tamper with the texts under any consideration whatsoever.

Missing the point.

It is quite easy to see the reason. In the first place he has, like a lot of other good, and not so good, people, missed the point of the Buddha's Teaching due to reading too much of the later *soi-disant* "Greater Vehicle" essays, composed, admittedly, some seven centuries and more after the Passing Away of the Buddha; and due, also, to his mundane orientation. In addition there has been the, for him, necessity of having something different from Brahmanism to the point of excluding everything that has even a superficial resemblance to Brahmanism. The Brahmans had seen in part what the Buddha saw in full, and they had used that part on occasion for political ends. If a man, or a body of men, tells a part lie we can reject it, but that does not mean that we reject the part truth that goes with it.

The Brahmans had used the idea of *Kamma* (Sanskrit: *Karma*) to tell the '*Suddas*' 'The menial caste' that they were so ordained and had to suffer due to their past *Kamma*. In his reaction to this, Dr. Ambedkar denies all that the Buddha had said about *Kamma*. Admittedly it is a most difficult thing to grasp, this idea of *Kamma* without a stable unchanging entity, and more difficult to explain. In fact it is impossible to explain in words; it is only possible to point out the way to the only valid explanation, the realisation by oneself.

On Page. 332 the author says: 'He (the Buddha) believed in the regeneration of matter and not in the rebirth of the soul. It is only in this sense that the Buddha could be said to have believed (*sic*) in rebirth.' and on the next page: 'If a new body is formed after a mixture of the different elements of the different men who are dead then there is rebirth but not the rebirth of the same sentient being.' And on Page. 342 'He did not believe in the inheritance of Past *Karma*. How can he, having held to the view that birth is genetic and whatever inheritance comes to the child it comes through the parents?' He then, on pages 342 and 343 quotes extracts from the Texts to prove his point, but quite misses the point. The Buddha did attack hasty generalisations on *Kamma* and the pretensions of those who had no knowledge at all on the subject and who thought that by inflicting pain they were destroying *Kamma*, as is evident from the Buddha's words later in the Sutta, which part the learned Dr. does not quote....'only if you knew whether you were existent formerly ... would it be fitting for you to explain ....' and in the great majority of Suttas do we find the Buddha insisting on the effects of *Kamma*.

Yet the author says (on Page 343): 'The doctrine of past *karma* taking effect in present life is quite consistent with the Brahmanic doctrine of soul, the effect of *karma* on soul. But it is quite inconsistent with the Buddhist doctrine of non-soul. It has been bodily introduced into Buddhism by some one who wanted to make Buddhism akin to Hinduism or who did not know what the Buddhist doctrine was.'

This is on a par with: 'The Buddha would not have said.....because I don't believe it and my belief is valid.' And the similar 'The Buddha must have said ... '

In his introduction Dr. Ambedkar asks, in reference to the Four Noble Truths, 'Do they form part of the original gospel or are they a later accretion of monks?'. This is an echo of another earnest student who quite missed the point, Mrs. Rhys Davids who, when she struck something she quite frankly could not understand, attributed it to alterations by monks.

Yet it should be quite claer that this is based on the general imputation that medieval monks (Christian ones) altered the gospel to suit political ends. Whether or no they did, it would have been possible, since they alone had knowledge of and ability to, trans-

cribe the Christian teachings, and were under a vow of obedience and a central authority. It would have been possible.

But in the case of the Buddhist Scriptures there was no such centralised authority able to excommunicate those who did not obey all its commands. The *Bhanakā* 'Reciting monks' were subject only to their own group and they learned the accepted Canon (accepted within a few weeks of the Buddha's passing, and accepted by general consent) their portion of the Canon, and it was handed down as a willed effort. One group would have many reciters and these would check with other groups. Any 'accretions' would soon have been spotted, and in fact were, when there were those who wished to loosen the discipline. To tamper with the Texts was, as it still is, regarded as a crime of the most heinous, on the part of a *bhikkhu*.

To have altered the whole foundation in its many hundreds of expressions would have been a sheer impossibility.

On page 91 we have the statement: 'The right to bear arms is the ultimate means of achieving freedom which a human being has. But the *Shudras* were denied the right to bear arms.' This shows the orientation.

The author was, nevertheless, a great man and a good man: the tragedy is that this is neither a great nor a good book.

* * * *

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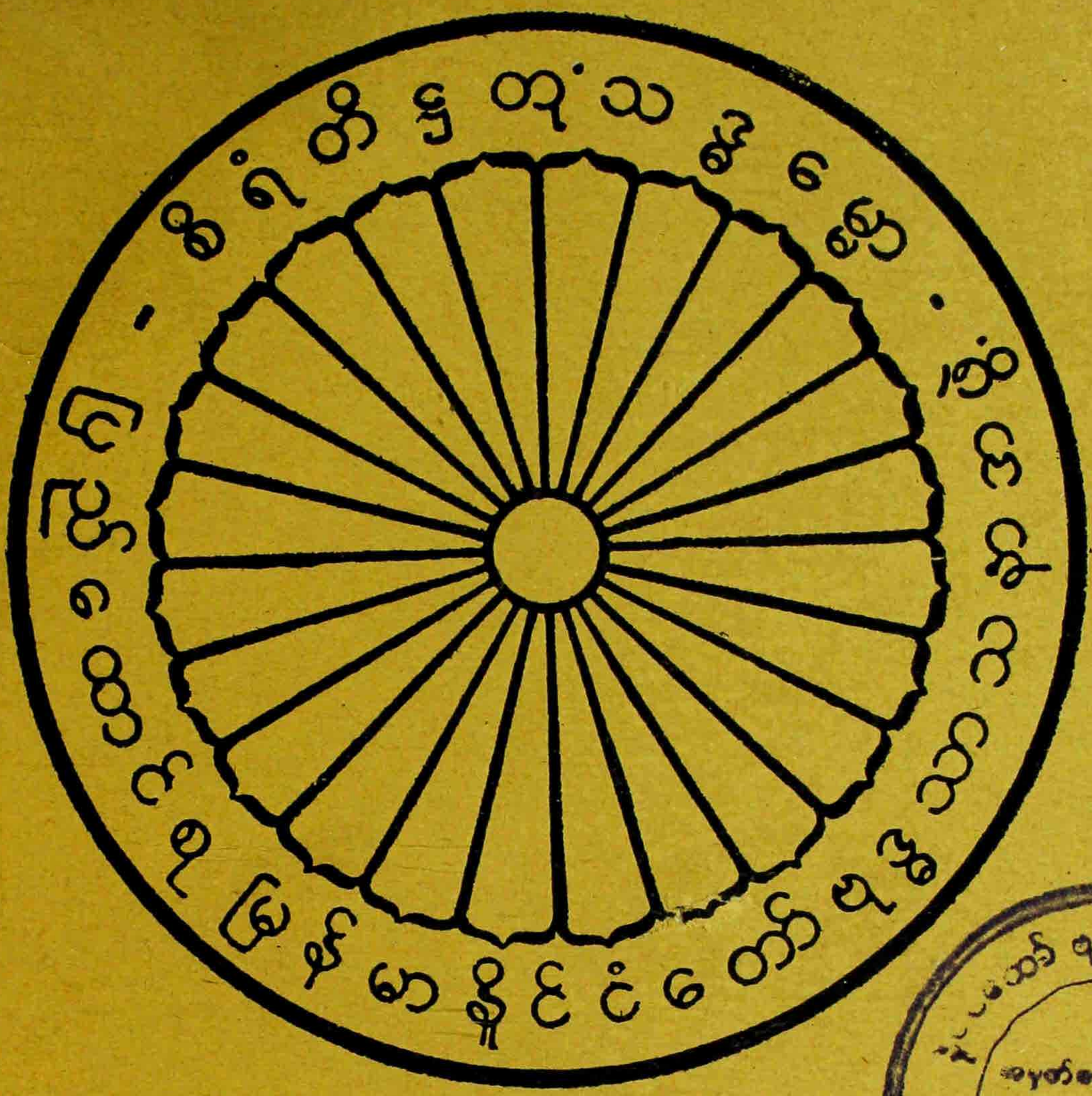

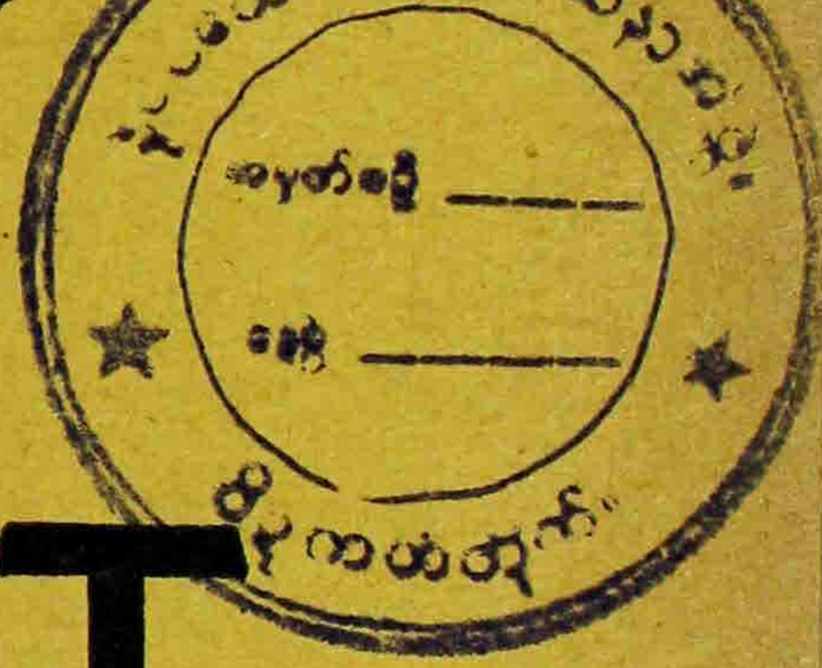

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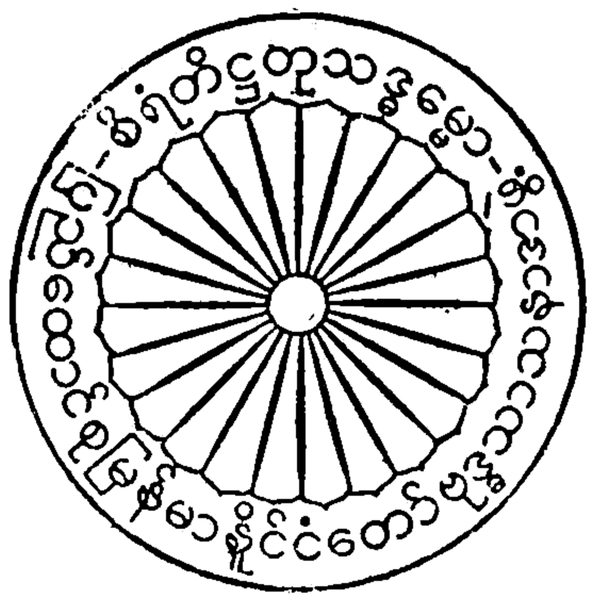

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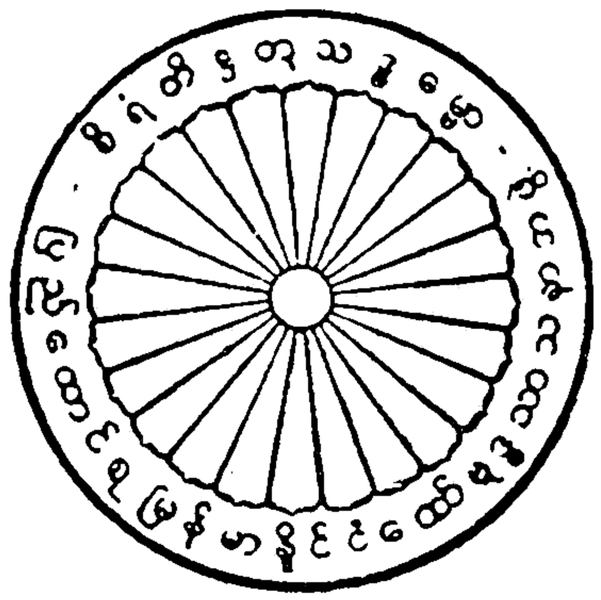

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SAṂYUTTA NIKĀYA, SAḶAYATANA SAṂYUTTA ĀSĪVISAVAGGA, *ĀSĪVISOPAMASUTTA**

SIMILE OF THE VIRULENT SERPENTS.

'O *bhikkhus*. Suppose there are four fiery and virulent serpents and suppose there is a man who does not wish to die but desires to live, who loves pleasure and shrinks from suffering, and to him men should come and say: "Friend, from time to time you are to rouse up, feed, bathe and put to sleep these four fiery and virulent serpents. Should one of these serpents become angry, then, good friend, you will come to dreadful pain or death. So, friend, do as you deem fit."

'Suppose that person, being afraid of the four fiery and virulent serpents, runs here and there and to him men come and say: "Friend, five murderous enemies are following after you saying: 'We shall deprive him of life wherever we find him'. So, friend, do as you deem fit."

'Suppose, then that person fearing the fiery and virulent serpents and the five murderous enemies, should run here and there, and to him men should say: "Friend, there is a sixth murderous insider with sword upraised coming close behind you with the thought: 'I will deprive him of life wherever I find him'. So, friend, do as you deem fit."

Now that person, being afraid of the four fiery and virulent serpents, the five murderous enemies and the sixth murderous insider with sword upraised, runs here and there. Seeing a deserted village, he enters it. Whichever house he enters, he finds it uninhabited and vacant and whichever bowl he touches he finds it empty, and to him men should say: "Friend, there are plunderers of villages who frequent this uninhabited village. So, do as you deem fit". Now that person fearing the four fiery and virulent serpents, the five murderous enemies and the sixth murderous insider with sword upraised, and the pluderers of villages, runs here and there. Then he sees a great river, the hither shore beset with fears and dangers but the other shore safe and secure. Suppose there is no boat to cross nor a bridge to go from shore to shore. A thought occurs to him: "How would it be if I were to collect grass, wood, branches and leaves, construct a raft and, depending on that and striving with arms and legs, cross to the other shore safely ?"

'Then that person collects the grass, wood, branches and leaves, constructs a raft and, depending on that and striving with arms and legs, he reaches the further shore safely. Having crossed the river and reached the shore, the Noble man stands on land.

'Oh, *bhikkhus*! I have given a simile for your understanding. Here is the meaning. "The four fiery and virulent serpents", *bhikkhus*, is a metaphor for the four great elements: the element of solidity, the element of cohesion, the element of heat and the element of motion.

The "five murderous enemies", *bhikkhus*, is a metaphor for the five constituent groups of existence: form, feeling, perception, mental formations and consciousness."

"The sixth murderous insider *bhikkhus*, is a metaphor for pleasure and lust (*nandi* and *rāga*).

"The deserted village" is a metaphor for the six somatic bases: when a wise and learned man examines the body through the eye he finds it empty and void when he examines the body through the ear, he finds it empty and void; when he examines the body through the nose, he finds it empty and void; when he examines the body through the tongue, he finds it empty and void; when he examines the body through the body (by tactile sensation,) he finds it empty and void; when he examines the body through the mental element, he finds it empty and void.

'O *bhikkhus*, "the plunderers of villages" is a metaphor for the six external bases. The eye is harassed by pleasant and unpleasant visible objects. The ear is harassed by pleasant and unpleasant sounds. The nose is harassed by pleasant and unpleasant smells. The tongue is harassed by pleasant and unpleasant tastes. The body is harassed by pleasant and unpleasant body impressions. The mental element is harassed by pleasant and unpleasant mental objects.

"The great river", *bhikkhus*, is a metaphor for the four floods: the flood of sensual pleasures, the flood of existence, the flood of views and the flood of ignorance.

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* 6th synod Edition.

"The hither shore beset with dangers and fears" is a metaphor for the constituent Groups of Existence as objects of clinging.

"The other shore which is safe and secure" is a metaphor for *Nibbāna.*

"the raft", *bhikkhus*, is a metaphor for the Eightfold Noble path: Right thought, Right speech, Right action, Right livelihood, Right effort, Right mindfulness, Right concentration.

"Striving with arms and legs" is a metaphor for putting forth energy.

'Having reached the other shore the Noble man stands on land" is a metaphor for an *Arahat.*

APPENDIX

From the Traditional Commentaries

'The four serpents' is a metaphor for the four great elements.

The element of solidity, of cohesion, of heat and of motion resemble the four kinds of serpents:

(1) *Kaṭṭhamukha* serpent having an injurious mouth.
(2) *Pūtimukha* serpent having a putrid mouth.
(3) *Aggimukha* serpent having a flaming mouth.
(4) *Satthamukha* serpent having a sharp mouth.

Just as the whole body becomes stiff and hardened when one is bitten by the *kaṭṭha-mukha* serpent, so also when the element of solidity is upset, the whole body becomes stiff and hardened.

When the *pūtimukha* serpent bites one, the whole body becomes rotten. In the same way when the element of cohesion is upset the whole body becomes putrid and foul.

Just as being bitten by the *aggimukha* serpent the whole body becomes heated, similarly when the element of heat is upset the whole body is over-heated and feverish.

As if being bitten by the *satthamukha* serpent, the whole body is cut off and broken when the element of motion is upset.

Thus, like the four kinds of serpents the four great elements are much to be feared.

The five murderous enemies

'The five murderous enemies' is the metaphor for the five constituent groups of existence; form, feeling, perception, mental formations and consciousness. So long as the five Groups exist there result old age, death, sorrow, lamentation, pain, grief and despair. When any one of the Groups is destroyed the remaining Groups are also dissolved. Wherever the Groups appear there the burden of suffering is evident. Thus the five Groups are like the murderous enemies.

The sixth murderous insider.

The sixth murderous insider with sword upraised is the metaphor for lust. The metaphor is given here as lust resembles the murderer in two ways. It cuts the head of wisdom and it is the root cause for making one to be reborn in any of four kinds of rebirth.*

When the pleasant and agreeable object comes into contact with the eye, then on account of that object there arises greed or craving. The arising of this greed is the cutting of the head of wisdom and good qualities disappear. Due to the arising of greed, birth is caused. So greed leads one to be reborn in any one of the four ways of rebirth.

The deserted village.

'The deserted village' is the metaphor for the six somatic bases. In a deserted village there is no pleasurable and worthy property to be found. Similarly when one examines the body with insight through the six somatic bases: the eye, ear, nose, tongue, body and mental element, there is no such thing as essence or substance which is to be regarded as 'it is I', 'it is mine', and ' it belongs to myself '.

The plunderers of villages.

'The plunderers of villages' is the metaphor for the six external bases: the pleasant and unpleasant visible objects, sound, smell, taste, touch and mental objects. When these six, external bases come into contact with the six somatic bases, there arise the defilements. On account of these defilements monks commit various offences and laymen perform evil acts: their own evil actions drag them to the lower states of existence. In this way the six external bases resemble the plunderers of villages.

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* From the egg, from the mother's womb, from moisture and by apparitional or spontaneous birth.

The great river.

'The great river' is the metaphor for the four floods. Just as it is very difficult for one to cross the great river where there is no bridge nor boat, he will be swept away by the swift and strong currents of the great river, so also he is unable to find an escape from the round of rebirth as he is carried away by the floods of sensual pleasure, of existence, wrong views and of ignorance.

The hither shore beset with dangers and fears and the other shore safe and secure.

'The hither shore' is the metaphor for the groups of existence as objects of clinging and the other shore is the metaphor for *nibbāna*. So long as the groups of existence are not extinguished the burdens of suffering continually arise. Clinging and attachment to the groups of existence causes successive births and thus beings are greatly burdened by suffering. For this reason, the groups of existence are like the hither shore best with dangers and fears.

When the groups of existence are extinguished and when the fire of passion and pleasure is extinguished one attains *nibbāna*. *Nibbāna* is beyond all kinds of suffering. So 'the other shore safe and secure' is the metaphor for *nibbāna*.

The Raft.

'The raft' is the metaphor for the Eight-fold Noble Path. To reach the other shore one has to cross the river by means of a raft. The raft will carry one to the other shore safely. Similarly the Eight-fold Noble Path is the only vehicle by which one is able to cross the river of existence and reach the shore of *nibbāna*.

Striving with arms and legs.

'Depending on the raft one strives with arms and legs' is the metaphor for putting forth effort. Just as one has to construct a raft and with the help of hands and legs direct it to reach the other shore, so also one who wishes to attain *nibbāna* has to practise the Eight-fold Path with effort and energy. He puts forth effort with mindfulness in the practice of the Eight-fold Noble Path. There are four kinds of effort or exertion.

(*samma padhāna*)

Exertion for the restraint of one's senses

Exertion for the abandonment of sinful thoughts

Exertion for the practice of meditation.

Exertion for the guarding of one's character.

The noble man who reaches the other shore and stands on land is the metaphor for the *Arahat*, who has practised diligently the Eight-fold Noble Path, crossed over the river of Existence and attained the shore of *nibbāna*.

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FOUR PRAYED FOR GUIDANCE

U Ohn Ghine

Lobha, *Dosa*, and *Moha* are terms usually translated as Greed, Anger and Ignorance, and they, with their opposites, *Alobha*, Altruism *Adosa*, Loving-kindness and *Amoha*, Wisdom, are the six springs of action, of all action, of any action.

The simple translations without explanation make an oversimplification, while to give all the terms by which they might be translated with analogous *Pāḷi* words might result in some confusion. It may be pointed out, however, that these words cover the whole gamut of feeling; in the case of *Dosa*, for instance, everything from mild aversion to madrage.

So when we take the cases, admittedly extreme cases, of men who "knew they were right because God had told them so" we are not wrong when we point out that they were motivated by *Lobha*, *Dosa* and *Moha*,

First we must take another *Pāḷi*, word, *Sīla*, which we can translate as Morality.

What do we mean when we say 'Right' and 'Wrong'? What standard shall a man, a free man, use when, searching with steady eyes the earth and the heavens and what lies between and below, he dares to judge of men and gods whether they be 'right' or 'wrong'?

He can see a man fall into the water and an alligator, motivated by the instinct of mother-love as well as by greed perhaps, drag the man down as food for her young. He can see babies burned horribly in painful death from bombs rained down by airmen motivated, on the surface, more by love of country than the desire to kill babies. He can see a God who, he is told (and indeed that God Himself believes it) 'created' the world, the man and the alligator and the airman, and the babies-to-be-burnt: who, he is told, listens to the prayers of the airmen, some of them, and saves them from the opposing planes and anti-aircraft guns, so that they can perform their mission and succeed in burning babies as yet too young to pray.

What standard may be used by this free man with steady eyes?

We Buddhists have *Sīla* as our standard, the standard which says that greed, anger and ignorance are wrong and that altruism, loving-kindness and wisdom are right. It is a standard set up by the Buddha, a standard to be used firstly on oneself in a deep and continuing analysis of one's own motives,a standard that is only then to be used for all.

The mind of man works in most curious ways 'its wonders to perform', and not every man is brave enough to look into the depths of that mind, for sometimes the merest glance causes a man to shrink back in horror and to clamp down the lid on the hell he sees within.

And there are some people who, on the surface at least, see what one part of the flux of mind (their so-called 'soul' or 'self') wishes to see. As the psychologists would say, they 'rationalise'.

Let us take the cases of four murderers who have puzzled psychologists, to explain something of this.

The Case of John Lynch.

The first on our list is a young man, John Lynch, who was executed in Australia more than a hundred years ago. He was described as a 'hazel-eyed, brown-haired and mild-mannered young man, of a religious disposition and decent and god-fearing, a sincere believer in Almighty God!'. From all accounts he really was this, before, during and after his crimes. Yet this blood-thirsty criminal slaughtered nine people with an axe, not in the mad heat of anger but for greed of gain after, in his own words: 'sincerely praying to Almighty God for guidance'.

Lynch was in his twenties when he murdered a family of four. He had been a prisoner for theft and again stole after his release and tried to sell some of the goods to this family. He had already killed some people before this and was to kill yet another before being found out. Before killing this family of four he 'prayed to Almighty God to assist and enlighten me. I was strengthened and decided to kill the lot'. 'The lot' included a girl of fourteen and he allowed her to pray before killing her with an axe 'because she was a good little girl'.

Now one can just dismiss this and say 'He was mad'. Just what does this mean? Here is a man who killed and robbed through greed and then through fear, and, in the case of the 'good little girl' because he 'was guided

by Almighty God'. He had a degree of cunning that is often associated with lunacy, yet a degree of cold, calculated ability for planning and knowledge of, and memory of, what he did that made him a sane man in the eyes of the Law.

The Case of John Balaban.

Another young man who 'Saw God' and was guided to murder after sincere prayer was John Balaban. In addition to his Christian name he had much in common with John Lynch. Not a thief, he had black hair and brown eyes, but he also was mild-mannered, deeply and sincerely religious and prayed to God. He had gone from Poland to Germany and there met a young German girl with whom he had become more than friendly. Conditions arose that made him want to part company, yet he did not want to leave her. The idea came, such ideas come at times to all men, that killing was one way out. He thought it over and then decided to 'take it to the Lord in prayer'. He sincerely 'prayed to Almighty God'. for 'guidance'. Then a wonderful thing happened. This he told some years later in all sincerity. The roof opened and 'God came through the roof'. God told him: 'I will protect you, John, just trust in God. You do what you think you should do.' Accordingly John killed the girl. Nobody suspected the quiet young deeply-religious man and all sympathised with him in his terrible loss.

John soon after left and went to Australia. There he met and married a beautiful young widow who had a small son by her previous marriage. They lived happily together for a year or two and everybody admired John. Then one night he came home and killed his wife. He also killed her five year-old son. Nobody suspected John. He was quiet, mild, religious. With the sympathy of all, he went away heart-broken. He went north and in another city met a prostitute. He went home with her and killed her. It was quite a small city and John was a stranger and was called for questioning as he resembled the vague description of a man seen with the girl. He had not been there long enough to acquire a reputation for religious sincerity but the police were impressed with his quiet religious manner and, in the absence of evidence, inclined to release him, However when a check showed that his wife and step-son had been murdered in a similar manner some time before, the end came in sight. John finally confessed everything. He was not wrong, he said ,because he had 'prayed to Almighty God and God guided me.'

He also was executed in Australia, a hundred years after the other John. He also was adjudged sane.

The case of Willie Moretti.

Here is the case of another gruesome murderer who had something in common with the others, the American gangster, Willie Moretti. One of the leading murderers in that part of his great country he was himself murdered, seven years ago, by rival gangsters. For one reason or another reason he had never been apprehended by the authorities for his many murders.

Illustrated papers were full of pictures and accounts of his funeral. An ornate coffin that, according to report, cost six thousand American dollars was piled high with flowers while six well-known gangsters and murderers solemnly carried the coffin while policemen looked on sympathetically and kept back the common herd of ordinary people. The gangster pall-bearers looked sad, some of them obviously crying emotionally and all with the appearance of constant church-goers, which, no doubt, they were. Newspaper reports said that Willie Moretti, known gangster, seller of cocaine and heroin to school-children, murderer of hundreds who obstructed his way to riches and power, was buried in a dress suit that cost hundreds of dollars, and specially made shoes. So ended in magnificence the man who lived in magnificent splendour, a man, and this is one thing he had in common with the others, who, it is reported, 'constantly prayed to God for guidance'.

One thing stands out, and this is the main point I wish to make: these people were 'right according to their lights', which means that, in their ignorance they did not think that they were wrong. Conscience is therefore not so reliable a guide as some would have us think. If it is formed by an emotional standard alone it is as likely to guide to evil as to good. The gangster or dictator who gets any qualms of conscience is slowed up thereby; that is a matter of the synapses and reflex action, and the dictator or gangster who is 'slowed up' is soon 'wiped out' leaving the field in possession of those who 'know' they are 'right'.

The Fourth case:—Murder for 'high' motives.

Along the street of a New Zealand city hobbled an old Chinese. Poor, crippled, racked with pain, he had no friends, and no enemies. Suddenly from the crowd stepped a well-dressed, tall, distinguished-looking stranger, a European. He walked purposefully up behind the old Chinese, pulled out a revolver and shot him dead, then walked calmly away and mingled with the crowd in which, so startled was everybody, he was soon lost.

The police searched for a motive the whole of that day and night and well into the next. They searched in vain. After a murder that causes a sensation there are sometimes grim jokers and seekers of notoriety who claim to have done the deed, and when the police received by post a revolver with a letter stating that the sender, who gave his name and address, was the munderer and was waiting to be arrested at his lodging in a good locality in the city, the police made a merely routine investigation to warn the 'crank' not to impede them in their search for the murderer. They did not believe that a real murderer would act in such a way. The sender of the gun turned out to be a well-known citizen who, a few years previously, had come from England. He had been educated at one of England's famous Universities, was highly cultured and much travelled, a very religious man. He insisted that he had fired the shot and asked the police to examine the gun and the bullet. Full investigation proved his claim to be the murderer.

He was a well-known man and a well-known writer but he had two 'bees in his bonnet'. One was that he believed that 'man's instinct alone should be his guide after praying to God for guidance' in conjunction with his religion and that by following this he could do no wrong; another was that he had that peculiar racial arrogance that is a disease in some people. He had seen an increasing Chinese immigration to New Zealand and thought that it should be stopped. He wrote articles about it but attracted very few others to his way of thinking. To draw attention to what he saw as a 'danger' he determined to kill a Chinese. He selected his victim with care, as one likely, in his view, to benefit by death as much as he would suffer by it. He acted with the highest possible motives 'according to intuition and God-given guidance'.

Now these are the facts. What is the moral we can draw from them?

Well, the first and obvious one is that pious aspirations, wishful thinking, listening to the voice within, praying to some vague God supposed to be sending out guidance, may as easily give 'guidance' and 'strength' to commit atrocious crimes as any sort of moral improvement.

Even pious wishes for 'a change of heart' are barely likely to take effect unless an effort is made and unless that effort is based on *Sīlā*, reason and the pursuit of knowledge of the mind instead of on blind faith.

Those who claim to be religious, even those who are sincere in their attempts to be so, are, if they are mere sentimentalists, just as likely as not to get 'guidance' to do what their own *lobha*, *dosa* and *moha* tell them to do.

In *the Abhidhammapitaka*, the psycho-ethical-analytical method given by the Buddha over twenty five centuries ago, mind and its concomitants are *inter alia* acutely analysed and nothing of modern psychoanalysis has yet come anywhere near the penetrating analysis therein.

A study of the *Abhidhamma* shows that even the 'altruistic' murderer was motivated by greed, looking on his 'Empire' as an extension of himself and seeing it threatened, anger, in its form of repulsion, and ignorance. Ignorance of what? Ignorance of the cosmic Law, a Law that transcends even the God who thinks himself' Almighty'.

Though an intricate analysis is impossible in an article such as this, it can be shown that he was just as much a cruel murderer as any of the others. He deserves sympathy; so does every murderer. For every murderer murders, in effect, himself.

There is, then, another moral to be drawn from all this. That is that all projection of man's powers outside himself, whether it be a projection in the shape of an 'Almighty God' or of any other sort, are mere projections, thrown out by the mind's fear of itself and its necessity through fear to rationalise, and are very harmful, even where the God projected forth is a highly moral and loving God.

This is *micchadiṭṭhi*, wrong views as to facts and wrong inferences drawn from the facts as perceived, and all wrong views are harmful and dangerous views.

We, as followers of the Buddha, should not be weak and sentimental and ignorant and say 'they do a lot of good' when they (the wrong views) do as much good as sticking-plaster placed over leprosy. We should, and, it is our *Dhammaduta* duty, point out the error of such wrong views and ,as gently and kindly as possible, help to educate our less fortunate friends who have not had the advantage of a knowledge of the Buddha's Teachings.

It may be relevant here to quote from the *Abhayarājakumārasutta* of the Majjhima Nikāya:

'Prince Abhaya, sitting down at a respectful distance, asked the Buddha:

"Now revered Sir, could a *Tathāgata* utter a speech disliked by others, disagreeable to them?"

At that time an innocent little baby boy was lying on its back on Prince Abhaya's knees. Then the Buddha asked Prince Abhaya; "What do you think, Prince? If this boy, owing to your carelessness or that of his nurse were to put a stick or stone into his mouth what would you do for him".

"I would get it out, revered sir, and if I, revered sir, were not able to get it out at once, then taking hold of his head with my left hand, crooking a finger, I would get it out with my right hand, even though it were with blood. What is the reason for this? Revered sir, I have compassion for the boy."

The Buddha then explained that out of compassion a *Tathāgata* spoke when the need existed and when the matter was one of truth and of benefit, even if disagreeable to others. (See Appendix).

It is then with compassion and because of compassion that we must explain what is right, being in this matter free from *lobha*, *dosa* and *moha*.

There are those even among the materialists and the animists, the soul-believers, 'whose eyes are but lightly covered with dust' who will be able to perceive the Truth.

The case of the alcholics.

Here is a case that is relevant in that it shows a method now originating in the West to cure drunkards by teaching them self-reliance. Alcoholics, or to use the more direct older expression, drunkards, and any man who drinks alcohol at all is to some extent a drunkard and is murdering his own mind, and if he will sober up completely and analyse his thoughts he will find that he is motivated as are all murderers by *lobha*, *dosa*, and *moha*.

It is also relevant in showing that 'surrendering one's will to God' is, like 'guidance', something that is a handicap and works but temporary cures.

In America a group of ex-drunkards styling themselves 'Alcoholics Anonymous', have been doing very good work helping to cure others who are still victims of this special craving but they say they can only do this if 'you turn your will and your life over to the care of God'. They have had some considerable success, and yet many failures, and quite a few of the successes have relapsed to failure.

Now has come another technique, and this is based on Reason, just as is Buddhism. It was started as one man's effort and is having, it seems, successes where the former method of 'hand over your will' has failed.

Instead of substituting for the reliance on alcohol of those who cannot 'spark' without spirits, a reliance on some Power supposed to be without, giving a faith that may or may not fail, this method builds character by reason and produces a strong integrated mind that is its own master. Although this is, in Buddhism, but the first step, it is so much in line with the idea of self-reliance expressed in the Buddhist Teaching that I make no excuse for quoting here (from the Readers Digest) a description of the method.

"A technique that is proving helpful for alcoholics who cannot rely on faith has been developed by a lawyer, Edward J. McGoldrick, Director of the Bureau of Alcoholic Therapy of the City of New York. He flatly contradicts the two most widely held concepts of alcoholism: alcoholism, he asserts, is not a disease, and the alcoholic needs not reformation but information. The 'Alcoholics Anonymous' tells the alcoholic: "You must turn your life over to the care of God".

Mc Goldrick tells the alcoholic: "God cannot do for you what can only be done through you". His system aims to replace the patient's reliance on alcohol with reliance on the power of his own mind. Alcoholism, says McGoldrick, derives from twisted mental processes; its roots are immaturity, frustration and ignorance. The alcoholic must be taught to think correctly

and to express himself in socially useful ways. McGoldrick teaches him that alcohol prevents proper functioning of the mind and hence the satisfactory solution of problems; that by keeping the mind clear and using it, any problem can be solved, thus making escape in alcoholism unnecessary. His therapy is like a course of instruction with a series of private conferences. He helps the patient to reason his way to a great faith in himself and to an acceptance of the challenges he must face. There is a wonderful exultation that comes to a man when he meets head-on the problem he has been fleeing and finds that through his own ability he can conquer it.'

The Buddha taught that we should not rely on some outside agency and said: 'Work out your own salvation, with diligence' and 'Even Buddhas only point out the way.' He gave the Teaching of the Four Noble Truths and the Eightfold Noble Path and a method, the practice of *Vipassanā*, for those who are prepared to gain complete emancipation.

This is the Teaching that we must give, and there are many of the elaborations in our Scriptures to make it understandable and effective. This is the only Teaching that will explain crime as what it is, a motivation, as is all 'wrong', by *lobha*, *dosa* and *moha*. This is the Teaching that will eradicate crime and criminal tendencies and make a happier world, and lead to something more than a happier world.

Appendix *

'Whatever speech the *Tathāgata* knows to be not fact, not true, and by which nobody can benefit and which is disagreeable to others that speech the *Tathāgata* does not utter.

Whatever speech the *Tathāgata* knows to be fact, true, but by which nobody can benefit and which is disagreeable to others, neither does the *Tathāgata* utter that speech.

Whatever speech the *Tathāgata* knows to be fact, true, by which one can benefit though it is disagreeable to others, the *Tathāgata* is aware of the right and proper time for that speech.

Whatever speech the *Tathāgata* knows to be not fact, not true, by which nobody can benefit though agreeable to others, that speech the *Tathāgata* does not utter.

Whatever speech the *Tathāgata* knows to be fact, true, but by which nobody can benefit, though agreeable to others, neither does the *Tathāgata* utter that speech.

Whatever speech the *Tathāgata* knows to be fact, true, by which one can benefit, and which is agreeable to others, the *Tathāgata* is aware of the right and proper time for that speech.'

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* 6th Syd: Ed: pg. 57.
Majjhimanikāya, Majjhimapannāsa, (I) Gahapati vagga, (8) Abhayarājakumāra.

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BUDDHISM AND THE STATE

Myanaung U Tin.

The Constitution of the Union of Burma provides: 'The State recognises the special position of Buddhism as the faith professed by the great majority of the citizens of the Union' (Section 21 (1)) The provision is to meet half way the fervent wish of the devout Buddhists who are in favour of declaring Buddhism as the State Religion. It came into force in 1948 C.E. when Burma became a Sovereign Independent Republic. Ever since then there has been a persistent and insistent demand by the pious Buddhists—Sangha and laity alike—for the declaration of Buddhism as the State Religion. On the other hand, there is a strong feeling among the so-called modern-minded people that religion and the State should not be mixed up. Although I do not want to take sides in this controversy, a controversy that rages in several countries, whether the religion professed by the great majority be Buddhism, Christianity or Islam, I must state that Buddhism is a way of life and, as such, it is translatable into a polity, if so desired.

Asoka was the first ruler of men to translate the Buddhist Way of Life into a polity or organised society. It was he who urged his people to live practically the way of life preached by the Buddha. However, he was not a religious fanatic. G.Nye Steiger writes in 'A History of the Far East'. 'Ardent though he was in his advocacy of the Buddhist "Way" Asoka differs in one notable respect from most of history's royal propagardists: his advocacy appears to have been free from any taint of bigotry or intolerance. The teachings of Gautama were to him not a body of dogma but a way of life; therefore, while urging all men to choose and to follow this way, he was careful to avoid making any attack upon the existing beliefs and religious practices of his subjects.'

The word of the Buddha is summarized in Stanza No. 183 of the Dhammapada; 'Not to do any evil; to cultivate good: to purify one's mind—this is the teaching of the Buddhas'. Whether Buddhism is placed in the special position as the faith professed by the great majority of the citizens, or declared to be the State Religion, systematic steps and sustained efforts to urge the people to practise actually the way of life taught by the Buddha are bound to bring about in a reasonable time, conditions similar to those that prevailed in the Asokan period. By the people is meant, of course, only those who profess Buddhism. The non-Buddhists need have no fear of bigotry and intolerance on the part of the Buddhist rulers, because section 20 of the Constitution provides: 'All persons are equally entitled to freedom of conscience and the right to profess and practise religion subject to public order, morality or health and to the other provisions of this Chapter (i.e. Fundamental Rights).

Recently (23rd February 1959) Pandit Jawaharlal Nehru said that the new order should be based on co-operation, not competition, and for the eventual achievement of a world state, humanity needed a new mental approach: 'This approach can only be real if there is a change of mind and spirit, not merely by bandying words which have lost their meaning'. I imagine that often his mind goes back towards what India stood for in the ancient days, the days of the Buddha, and of Asoka. H.G.Wells writes in 'The Outline of History': 'For eight and twenty years Asoka worked sanely for the real needs of men. Amidst the tens of thousands of names of monarchs that crowd the columns of history,..... the name of Asoka shines, and shines almost alone, a star ... More living men cherish his memory today than have ever heard the names of Constantine or Charlemagne.'

The code of life which Asoka gave to his people, as also to the world within his reach, by launching a movement for righteousness, was mainly the norm of social conduct preached by the Buddha which is one of the conditions of the stability of civilised society. He had the moral exhortations or Edicts carved upon stone pillars, which he set up in all parts of his empire. And these celebrated Edicts are but the teachings of the Buddha. Asoka showed both in his personal life and in his administration that the *Buddha-dhamma* was not merely a philosophical doctrine but a way of life to be cultivated. 'How compatible that way of living was with the most useful and beneficent activities, his life shows. Right Aspiration, Right Effort, and Right Livelihood distinguished his career,' says H.G.Wells, in his appraisal of Asoka.

'Asoka', writes Joseph McCabe in 'The Golden Ages of History', 'did not confine his improvement of the State to a correction of individual conduct. He built a number of hospitals and had large gardens of medicinal herbs which he distributed to the poor. He reformed the prisons, and anticipating our advanced ideas on the subject, urged officials to help prisoners to see the blunder of crime rather than punish them. He recommended the kindly treatment of slaves and servants. He built hostels, dug wells and planted trees along the roads for travellers. He opened "Spinning houses" (workshops) for widows and poor women and made provision for the aged. He had thousands of vessels of water placed on the streets of his capital to meet the contingency of fire, and he imposed a fine upon any man who would not help to extinguish a fire in his neighbour's house. He made it a penal offence to throw dead animals or filth upon the streets. He instituted a department of state to attend to the welfare of the backward races in his empire. And above all, he denounced war and most ardently desired the friendly intercourse of all nations, sending his missionaries as far as Syria in the West to preach his gospel. His own people were his children, but all men were his brothers.'

The "new mental approach" mentioned by Pandit Nehru in his appeal for a new supranational world order is the approach of ancient days, the approach adopted by Asoka and his people who were imbued with the spirit of the teaching of the Buddha: 'new' only in the sense that it has been long lost in the welter of creeds and conflicts. Even the followers of the Buddha, generally speaking, do not seem to be paying sincere heed to the Buddha's message of universal loving-kindness and universal brotherhood.

"Just as a mother her own child,
Her only son, protects with all her might,
Just so one should t'wards all that lives
Develop one's own mind in boundless love,
"Thus t'ward the whole wide world one should
Unfold one's mind in all-embracing kindness,
Above, below, on ev'ry side.
Unhindered, free from hate and angry feeling."

(Metta Sutta)

Nowhere has this universal kindness, or selfless love, been so clearly defined as in Buddhism. It is heartening to note that eminent thinkers and statesmen of the modern world are now advocating the ancient ideal, the ideal inspiring the Buddhist Way of Life.

'The fundamental cause of the grievous disorders with which mankind is afflicted' said the Marquess of Zetland, an admirer of Buddhism, 'is to be found in the fact that man's progress on the material plane has outstripped his advancement on moral and spiritual planes.' As a matter of fact, human beings, by and large, are obsessed with ideas for material progress which they seek to achieve having no regard to moral and spiritual values of life. The present world order is based on competition, and not on co-operation, with the result that moral scruples are discarded in the struggle for material gains. Thus the world order is palpably turning into a world disorder. It is true that worldlings (*puthujjana*) are not free from greed, hatred, and delusion. But it behoves them to observe the moral precepts, which constitutes the foundation of human society.

At this juncture, let us hear what the Buddha preaches to us in the *Cakkhavatti Sīhanāda Sutta, Dīgha Nikāya*. The gist of the long discourse is: In the beginning, human society was conspicuous by the total absence of social evils. It was a simple society, owning no private property, each man receiving daily according to his wants. It was a universal brotherhood. But in course of time lazy men resorted to hoarding for a number of days, and greedy men began to take what was not given to them.Thieves, when caught, were allowed to go away with provisions given by the rulers, thinking that they stole through utter necessity. Consequently, the incidence of theft was on the increase, and it came to be punishable with a death sentence. Because it was a capital punishment, thieves and robbers, armed with weapons, resorted to violence, resulting in taking life. Disorder that had set in led to telling lies and slander, then to adultery, further to harsh language and frivolous talk, still further to covetousness and malevolence and finally to false views. These are known as ten kinds of *Duccarita*, Evil Conduct. Since the advent of social evils, human society gradually ceased to be a universal brotherhood or a paradise on earth, which it was in the beginning.

It is clearly stated in this *sutta* that ever since the human life-span was five hundred years the sensual desires began to be crude and inordinate, and when that life-span was halved, there set in initial stages of disregard and disrespect to parents and elders, to the wise and virtuous. Nowadays, the life-span is reckoned to be one hundred years, and ten kinds of social evils or evil conduct are very much in evidence all over the world. The life-span is decreasing, and after a long, long period, it will be but ten years. When that time comes, the law of the jungle alone will prevail, and human beings will be no better than animals, animals of absolutely vile and fierce type at that. The signs of the present times are pointing towards that final catastrophe.

In the *Brahma Vagga, Tika Anguttara*, the Buddha explains to us how the widespread social evils bring about the three traditional calamities, War, Famine and Pestilence, and, accordingly, the decrease in the span of human life.

Then, the obvious thing is for mankind to abstain from committing social evils. Ten kinds of Good Conduct or ten items of Good Conduct (*Sucarita*) are:

(1) Abstinence from taking life.
(2) Abstinence from taking what is not given to one.
(3) Abstinence from adultery.
(4) Abstinence from telling lies.
(5) Abstinence from slander.
(6) Abstinence from harsh or impolite speech.
(7) Abtinence from frivolous and senseless talk.
(8) Non-entertainment of covetousness.
(9) Non-entertainment of malevolence.
(10) Non-entertainment of false views.

Abstinence from social evils, far from being negative in character, is a positive endeavour for the stability of the civilized life. To be exact, *sīla* or morality means only the abstinence of the first seven items, which concern bodily and verbal actions; and to check or, better still, to get rid of the remaining three items, it is necessary to go higher by developing *Samādhi* (concentration) and *paññā* (wisdom). It may incidentally be pointed out that abstinence from any state of indolence arising from the use of intoxicants is one of the five moral precepts (*pañca-sīla*), which are a preliminary condition for any higher development, and this particular precept is conjoined to the third item mentioned above (*Kāmesu micchā-cāra veramani*), which in its literal sense means, evil conduct pertaining to sensual things. The Buddha warns against intoxicants under the influence of which men do not hesitate to commit any or all of the social evils for the gratification of sensual desires.

In addition there are ten kinds of good or meritorious actions, (*puñña-kiriya vatthuni*) which promote higher development. They are (1) liberality, (2) good conduct (3) contemplation, (4) respect for the *Buddha, Dhamma, Sangha*, parents, teachers and elders, (5) rendering of service or performance of duty (6) transference of merit (7) showing appreciation and joy at the 'good works' done by others, (8) giving discourses on *Dhamma*, (9) hearing the teaching of *Dhamma*, and (10) upright views.

In any country, people must be educated, trained, and, if needs be, guided to abstain from social evils. In a Buddhist country it is up to the rulers no less than the *Sangha*, to urge the people to practise the teaching of the Buddha, or, in other words, to live practically the Buddhist Way of Life. It will be well if the rulers emulate the example of Asoka. The *Jātakas* (Buddha's Birth-stories) mention that the monarchs 'ruled in righteousness, not shaking the ten-fold code of the king or ten rules of governing.' They are (1) almsgiving, (2) morality, (3) liberality, (4) Straightness (5) gentleness, (6) self-restraint, (7) non-anger, (8) non-hurtfulness, (9) forbearance, and (10) non-opposition (to the will of the people). Rulers of any age will be well advised to rule their people in righteousness, observing this code, at least in spirit, if not to the letter.

After all, a government or a ruler becomes a necessity only when human beings commit social evils. In the final analysis, laws are framed to stamp out social evils and make life worth living. Indeed, laws are required to regulate the life of an organised society, but mere enforcement of man-made laws is not enough: it must go along with observance of moral precepts. Again, it is manifest that reasonable compulsion as well as education are necessary to enforce both man-made laws and moral precepts. Society being made up of individuals what is done for the benefit of individuals is certainly good for the society as well. Corrections of individual moral conduct serves the interests of the society as a whole.

While aware of the magnificent Buddhist activities in the Buddhist countries in the last few years, further co-ordinated efforts by the rulers, the *Sangha* and the Buddhist organisations are called for to foster effectively the Buddhist Way of Life. Country-wide movements for righteousness must be launched. The remarkable achievements of the recent physical cleaning-up campaign in this country should be an object lesson. In launching moral cleaning-up campaigns, the moral and spiritual power of the *Dhamma* must be, as in the days of yore, supported by the temporal power of the State. The *Sangha* and the rulers ought to make combined efforts to guide the people towards becoming worthy members of the society to which they belong. In short, the people, because they are Buddhists, should be encouraged to avail themselves of their opportunity in this life to fulfil the ten *pāramita* (perfections) (1) Almsgiving and liberality, (2) morality (3) renunciation, (4) wisdom, (5) energy, (6) forbearance, (7) truthfulness (8) resolution (9) all-embracing kindness, and (10) equanimity.

In as short a compass as this article, one can only give indications as to why and how the Buddha's teaching can be made use of for the benefit of individuals as well as for the larger interests of the organised life. Human society is much more complex now than, say, in the Asokan period, but human nature is basically the same ever, rooted in greed, hatred and delusion. *Buddha-dhamma* is not for a certain period but ofr all times and, in the words of Venerable Nyanatiloka, of all religions in the world the best suited to improve and elevate the characters and manners of a people. It awakens self-respect and a feeling of self-responsibility of a people and stirs up a nation's energy. It fosters spiritual progress by appealing to men's own thinking powers. It promotes in a people the sense of tolerance by keeping it free from religious and national narrowness and fanaticism. It spreads among the people the feeling of all-embracing kindness and brotherhood and keeps them away from hate and cruelty..... And in the country in which such qualities predominate, peace and happiness will reign supreme; and such a country will be a model to the whole world, will be a paradise on earth'.

What the world needs is a kind of socialism which is ethical in quality. Material advancement without moral progress is surely not desirable. History has shown in unmistakable terms that a human society built on material foundations alone is bound to crash sooner or later. It is, therefore, urgently necessary to foster wisely and assiduously the Buddhist Way of Life with a view to saving the people from the pernicious influence of material ideologies which have been impinging upon them. Burma and, for that matter, the Buddhist countries in the neighbourhood have been long secured to the anchor of Buddhism and once they break away from it they will have nothing to hang on in the rough sea of material ideas. To counteract the ideas foreign to the Buddhist Way of Life, the people must be taught to appreciate the Buddhist ideas, which help them make sound progress on the material plane as well as on the moral and spiritual plane. Ideas alone can fight ideas, and a battle is already half lost if it is fought without the inspiration of ideas. The prospect is none too bright, and there is much leeway to make up. The Buddhist people must realise that their opponents have stolen a march on them in a challenge against their Way of Life, and their rulers should lose no time to explore this question ,a question, which, it seems to me, deserves fully to be a matter of State policy and planning.

'Thus monks, the Tathāgata, being such an one in things seen, heard, sensed, cognised, is "such". Moreover than "He who is such" there is none other greater or more excellent, I declare.'

Anguttara Nikāya. ii, 23, IV, 111, 24.

BUDDHISM—THE RELIGION OF THE AGE OF SCIENCE

The Hon'ble Justice Thado Mahā Thray Sithu U Chan Htoon.

When I received the invitation to this Conference I was deeply impressed by the thoughtful approach shown by the sponsors in framing the questions that are to be the subject of our discussion. They are searching questions; questions of tremendous import to all of us at this crucial point in the history of mankind. They are indicative of a growing awareness of the lack of spiritual values in our materialistic civilisation and of an honest and realistic attempt to get to grips with the problems of the human situation in a world that is fast losing faith in the old religious beliefs.

In view of their importance I propose to deal directly with each of the points raised, from the standpoint of a practising Buddhist. But first I must give you, as briefly as possible, an outline of the Buddhist world-view, the background of Buddhist thought and the Buddhist concept of life and of the nature of man. This is necessary because, as you will see, Buddhism differs fundamentally from every other religious system on many points. As the pattern unfolds you will find that Buddhism gives answers to these problems that are quite different from the answers given by Western religion, while in many cases from the Buddhist point of view there is no problem at all.

Gotama Buddha, as you all know, was an Indian Prince who renounced the life of a ruler to become an ascetic, seeking spiritual realisation in a life of self-discipline and contemplation. As Prince Siddhattha he was a man like ourselves; he never claimed any divine nature, inspiration or even guidance. It was not until He achieved ultimate realisation and became the Buddha of this world-cycle, a perfectly Enlightened Being, that He spoke with any authority on spiritual matters. This status He achieved, also, by His own unaided efforts. The proof that He then gave in support of His claim to Enlightenment and spiritual emancipation is a proof that can be found by us today in the nature of the Doctrine He taught. He said in effect: 'Come: examine, criticise and analyse my Teachings for yourself; practise the method of gaining emancipation that I shall show you. I do not ask you to take anything on blind faith; but when you have fully accomplished the method you will see the Truth face to face, as I see it now'.

That Teaching, the Dhamma, and that method, the practice of the Noble Eightfold-Path, have been preserved and handed down to us by word of mouth and written texts in unbroken continuity since the time of the Buddha Himself. Throughout the centuries a long line of *Arahats*—that is, disciples who have gained the highest fruits of liberation through self-purification—attests the truth of the Doctrine and the effectiveness of the method. The Dhamma itself includes ethics, psychology, religion and a complete cosmic philosophy that embraces all forms of life in a harmonious moral order. Whether it can also be called scientific, in the sense of being in accordance with the principles that later science has revealed to us, I shall leave for you to judge when you have heard me. You will in any case agree that the Buddha in His Teaching appealed both to the reasoning and emotive sides of man's nature, and that the loftiest spiritual aspirations of mankind are to be found in the ideal He set before us.

To begin with, it must be understood that in the Buddhist system there is no place for a Creator God. There is moral law and moral order, and these principles are supreme. They are the spiritual aspect of the law of cause and effect that prevails in the physical universe. But Buddhist cosmology is based upon relativity; the related and composite nature of all phenomena. World-systems, or universes, arise and pass away in obedience to natural law, but there has never been any first act of creation or any First Cause. Time and relativity are a closed circle in which no point of beginning can be found. This concept has its parallel in the physical world: in former days people imagined that the horizon must indicate a rim to the earth, but as we move in the direction of the horizon it constantly recedes from us, so that at whatever point on the earth's surface we stand the horizon still spreads all around us. In the same way we mistakenly imagine that time and phenomena must in some way be bounded by a beginning. But with time and eternity it is just as it is with ourselves in relation to the physical horizon. Time,

the present, is the spot on which we stand: infinity is the endless recession of such spots. Just as there is no spot at which the earth begins, so there is no point in time at which the world's causal antecedents began. It is very probable, according to the latest scientific notions, that the entire universe, or cosmos, is constructed on the same physical principle, and the fact that its nature is outside our present range of comprehension does not at all affect the mathematical indications. The relativity of space and time, a new concept to science, is and always has been implicit in Buddhist philosophy.

The moral order works through the continuum of events on the psycho-physical level which we call life, the life-continuum of conscious beings. That also is beginningless, an incessant flux of cause and effect. It is true it had a beginning on this earth, but that beginning was only the continuation of a series; its causal antecedents existed before, in former universes. When a universe comes to an end in the course of natural processes, the forces which constituted it are resolved into their atomic elements, but after aeons of disintegration they again re-assemble and another universe gradually forms.

The cause of this cyclic process is *kamma*, the totality of thought-force that is being generated from moment to moment. Man's free will operates within a space-time complex that has been created by his own previous activities, having their origin in mental processes. These previous activities are called *kamma*: their results are called *Vipāka* in Buddhism. The *kamma* of the past has created the conditions of the present, while the *kamma* of the present is creating the conditions that will exist in the future. In the Buddhist texts it states definitely that the arising of a fresh world-cycle is brought about by the *kamma* of all the beings that lived in the previous one.

The idea of reincarnation, or, as we prefer to call it, rebirth, is not nowadays so unfamiliar a one to the West as it used to be.

It may perhaps be said that the moral necessity for rebirth is transcendent. It is the only way in which we who believe in moral justice in the universe can account for the seeming injustices we see all about us—the thousands of cases of apparently unmerited suffering, of people stricken by incurable diseases, of children born blind, deaf and dumb, deformed or mentally-deficient, or doomed to an early death beyond human or divine aid. All these evils are due to past bad *kamma*. Would the words of Jesus to the man he had healed—"Go, and sin no more, lest a worse thing befall thee"—apply to a child born with an affliction that could not have been brought about by any sin it had committed in this life? But if these words of Jesus did not point to a universal truth they were meaningless.

Such evils as these can be avoided in the future by generating good *kamma* here and now. The individual's present situation may be (but not necessarily *is*) beyond present remedy, but the nature of his response to it is subject to his will. He can make his future a happy one by the performance of good deeds. No man's destiny is fixed, except by his own intention. It is subject to continual alteration and change of direction. As remedy for present evils, the Buddha laid down the principles of noble conduct; the cultivation of harmlessness towards all beings, accompanied by positive thoughts and deeds of loving-kindness; the practice of charity, sexual restraint, self-discipline and mental cultivation. To avoid evil in the future we must shun evil in the present; there is no other way.

This is the reason why, we believe, science alone will never be able completely to eradicate disease and mental and bodily suffering from human life. It is also the reason why a completely equalitarian society can never be achieved; the innate differences in character, intellect and capability between one individual and another, due to past *kamma*, are too great . Nature will always defeat any attempts to put false values into human life.

The doctrine of *kamma* is the direct opposite of fatalism or predestination. While our present condition is the result of past actions, the future is being moulded by our present ones, and every man can raise himself in the scale of spiritual evolution, as well as improve his worldly position, by well-directed effort. Buddhism, in its teaching that nothing is permanent, shows that there is no constant, immutable element in the process of rebirth. The phenomenal personality is a succession of moments of consciousness, each conditioned by the ones that have preceded it, yet subject to the

intervention of free-will, which can change the nature of the current of personality. The aphorism "character is destiny" is shown by Buddhism to be a deep psychological truth, for when we change our character we change our destiny with it. In truth, man has the divine power to shape his own nature and his own mode of being. He can not only improve his condition in this world but can attain higher realms. His highest destiny of all, however, is to gain his release from all forms of conditioned existence, even from the highest heavenly states, because these are all impermanent. There are altogether thirty-one major spheres of being, some of them lower than the human while others are realms of greatly refined spiritual existence; but in none of them is life eternal. After death beings are reborn in whatever sphere, human, sub-human or divine, their mental development has fitted them for, but they remain there only so long as the *kamma* they have generated continues to bear results in that specific order of being. When that particular *kamma* is exhausted they pass away from that state and are again reborn, in whatever sphere their residual *kamma* conducts them to. If you will conceive these states of being as different mental planes on which our consciousness can operate while we are still here on earth, you will have formed a more or less correct picture of the spiritual cosmos. In his moods of greed, lust, hatred or violence man places himself on a low mental plane, and if it is that particular mood which manifests in his last conscious moment before death he will be reborn on the sub-human life-plane that corresponds to it. If, on the other hand, he has cultivated the higher attributes of universal love, compassion, unselfishness and detachment from material concerns, it is these qualities that will preside over his last moments, and will conduct him to the higher states of being to which they correspond. Moral law operates with mechanical precision; man cannot cheat it, but he can make use of it to advance his spiritual growth. In all this incessant round of rebirth there is no permanent "soul" or ego-entity that is reborn; there is merely the life-continuum of cause and effect producing a succession of beings all in the same line of individual causality.

In the Four Noble Truths the Buddha summarised His Doctrine thus:

The life - process involving rebirth and consequent old-age and death in all spheres of conditioned existence is associated with suffering. This is so because all sentient existence bears the three characteristics of inpermanence, unsatisfactoriness and the absence of any real, enduring ego-entity.

The cause of this painful round of rebirths is Craving. That is, thirst for the enjoyment of pleasures of the senses, from the lowest animal indulgences up to the most refined mental pleasure, all desires are cravings for experience and renewed experience which promote the psychic will-to-live. It is a mental force, the strongest force in the cosmos. This Craving-force is associated with Ignorance of the nature of reality.

There is a point at which Craving, nad the rebirth-process arising from it, can be brought to an end. At that point, Craving and Ignorance are eliminated altogether and with them the psychic elements of grasping and attaching. This cessation of the unreal life-process is called *Nibbāna*, the extinction of the fires of passion. It is the end of suffering and the sole unchanging reality.

The Way to that final perfection is the Noble Eightfold Path of mental or spiritual development, that is, Right View, Right Aspiration, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Concentration. Each of these terms has a very exact ethical and psychological significance; they are not simply vague, unformulated ideals but are minutely and systematically delineated modes of thought and behaviour. Taken all together they constitute the three essentials of spiritual development—*Sīla* (Morality), *Samādhi* (Mental Concentration) and *Paññā* (Insight-wisdom). This is the Way to the cessation of suffering.

To the question, "What is human personality ?" Buddhism gives the answer that it is a combined psycho-physical process in which nothing is stable or unchanging. It is a flux of dependent relationships brought into being and sustained by past *kamma* and natural laws. A human being consists of five aggregates or *khandhas*, one of which is physical and the other four psychic. They are: *Rūpa*, or physical body; *Vedanā*, or sensation; *Saññā*, or perception; Sankhara, or tendencies, and *Viññāna* or consciousness. Of these five *Sankhāra* is the most difficult to define because there is nothing even remotely corresponding to

it in Western thought, and there is no single English word that covers all its meaning. Broadly, it signifies the tendencies or characteristics that have been set in motion by past *kamma*; but it also includes the faculty of willing. I cannot dwell upon the subtleties of Buddhist psychological analysis now; it is a vast subject and one that, if it were to be studied systematically by competent Western specialists in psychology would completely transform modern ideas concerning the nature of the mind. It is sufficient to say that Buddhism views living beings not as entities but as processes—or, if you like, a series of **events**—taking place within a causal nexus that gives us our concepts of time, space and phenomena. The intangible force of *kamma* generated in the past works through the processes of the physical universe to produce living beings, but each of these is a composite product. Just as an automobile is composed of the engine, with its various parts, the chassis, the wheels, the upholstery and so on, no single item of which by itself constitutes the automobile, but which when all put together on the assembly-line make the finished product, so a living being is formed of the various elements of mind and physical substance, not one of which alone constitutes the being. The "self", therefore, is a phenomenal product of various causes; it is not an enduring or self-existing entity. This is the meaning of the Buddhist doctrine of *Anattā*—"non-soul". The personal ego is an illusion of ignorance, and so to attain liberation it is necessary to free the mind of self-delusion. The whole of Buddhist morality and discipline is directed towards this ultimate end.

To the question, "How did it all begin?" I can only say that there is no answer, because the question itself is merely a product of man's limited comprehension. If we understand the nature of time and relativity we must see that there could not have been any beginning. It can only be pointed out that all the usual answers to the question are fundamentally defective. If it is assumed that in order to exist, a thing must have had a creator who existed before it, it follows logically that the creator himself must have had a creator, and so on back to infinity. On the other hand, if the creator could exist without a prior cause in the form of another creator, the whole argument falls to the ground. The theory of a Creator-God does not solve any problems; it only complicates the existing ones.

Buddhism then, views life and the cosmos as a process—a complex of interrelated causes and dependent relationships. To find his way out of this maze, man has to develop Insight-Wisdom. This is done by cultivating the virtues, all of which are aimed at diminishing the sense of "self" and the grasping instincts associated with it. Side by side with this cultivation of moral purity there are the exercises in concentration which go by the general name of meditation. Meditation in Buddhism is not the giving up of one's mind to fantasies born of the myth-content of the unconscious; it stands for scientifically arranged and systematic mental exercises. In the course of this training, psychic powers are developed, such as clairvoyance, clairaudience, telepathy and the recollection of previous lives, but these are not the real object of meditation. They represent, in fact, another form of attachment to be overcome. Its real object is liberation. By the development of Right Concentration it is possible to break through the walls of ignorance that encompass us with illusions—to crash through time and relativity as a jet propelled aircraft crashes through the sound barrier. Once beyond this, the disciple of the Buddha finds himself face to face with *Nibbāna*, the Ultimate Truth in which all artificially-created problems of ignorance and delusion have ceased to exist.

The Buddha was not only Lord of Wisdom. He was also the supreme Lord of Compassion. It was out of pity for suffering humanity that He sought and found the Truth. He taught His followers to develop a heart of loving-kindness that embraces without distinction all beings. This He called the godlike state of consciousness. There are four of these *Brāhmavihāras*; they are *Mettā*, universal benevolence; *Karuṇā*, compassion, *Muditā*, sympathetic joy, and *Upekkhā*, equanimity and non-discrimination. They form, for Buddhists, the ideal of what should be our attitude towards our fellow men, and, indeed, to all living beings. One who attains them in this life is already living mentally in a heaven-world (*Rūpabrahmāloka*) the realm of the Formless Beings whose nature is entirely of the spirit. In this way alone is it possible to realise the kingdom of heaven on earth. That kingdom is of the mind, and is entirely independent of external

circumstances. Whosoever reaches it in this life will, if he does not go on to the final goal of all, *Nibbāna*, be reborn after death in the spritual sphere corresponding to his attainment.

It is in the light of this view of the world that I now ask you to consider the answers I am going to give, as a Buddhist, to the problems confronting religion in this age of science.

Does man in a civilization pervaded by the ideas of science still require beliefs that inform him concerning his own highest goals?

The purpose of science has always been to examine the physical universe and discover the laws by which it operates. Its function in civilization has been to transform the life of man by the development of technical means of better living, the conquest of disease and in general the mastery of man's physical environment. It is not primarily concerned with man's purpose or goal; but in discharging its first function it has automatically laid bare certain principles that throw light on man's own nature and his origin. In so doing it has caused a great disturbance in the accepted ideas of theistic religion. From the time when Galileo discovered that the earth is not the centre of the solar system up to Darwin's first treatise on biological evolution, western religious ideas have been subjected to a series of shocks.

Nevertheless, religion, despite its conflict with reason and knowledge, has survived precisely because man does need a working hypothesis to account for his existence, his sense of moral values and his instinctive belief that there is a higher goal beyond mere comfortable living on this earth. In any case, most thinking people are now agreed that science, with all its wonders will never be able to create a heaven in this world. We have seen how, when one disease is brought under control, another source of disease arises. Bacteria which have been mastered by science proceed to transform themselves, and in the course of a few generations produce a variant of their type which is immune to the old attack; and so science has to start all over again, seeking a fresh technique. I am not decrying the triumphs of science;but science as a source of knowledge seems to me superior to science as a palliative, since the benefits it has brought us have in many cases been outweighed by the dangers it has placed in our path. Disease, old age and death will always be with us; and this being so ,human life will continue to be imperfect, darkened always by the shadows of grief and uncertainty.

Religion as it is understood in the West may have failed man, yet the *need* for religion still continues.

To what extent is it the function of traditional religions to interpret to man his own ultimate concerns in relation to the totality of powers, known and unknown, with which he must come to terms?

The only possible reply to this is that traditional religions can perform this function only to the extent permitted by man's present and future knowledge. It is a function that can no longer be performed through dogmas. Where traditional religion is able to assimilate new facts and hitherto unknown aspects of reality without sacrificing anything of its fundamental teachings it can continue to serve humanity as an interpreter of the "totality of powers, known and unknown" with which man must come to terms. But where dogma has been laid down once for all as an infallible divine revelation, this adjustment is not possible. When one teaching once held to be divinely-revealed truth is found to be false, the whole edifice is shaken. This has already happened, not once but a thousand times, and there are limits to the elasticity of faith. Where most educated people are concerned those limits have already been exceeded and faith in "divine revelation" is as dead as the brontosaurus.

Buddhism, as I have already pointed out, is not a religion of "divine revelation" or of unsupported dogmas. It is the ultimate truth concerning life as discovered by one who approached the subject without any preconceived ideas, and who reacheh it in the only way possible, by delving into His own consciousness. Just as a scientist investdtigates the external world, so the Budda investigated the internal world of the mind. or, if you like, the spirit. Everything that He taught thereafter was knowledge that is accessible to each and every one of us, if we will but follow His method of self-purification. On the intellectual side we find that there is no point at which science comes into conflict with Buddhism, nor is it ever likely to do so. The Teaching of the Buddha, therefore, can continue to perform the function indicated in this question and in the one that follows it, namely,

"To what extent can the traditional religions perform this function in a community which accepts the scientific interpretation of reality?"

What science interprets are natural phenomena, and science has reached the point of realising that, since all the information we have concerning these phenomena are received through our physical senses, and the picture of the external world they present is quite different from the picture presented by physics, it is extremely doubtful whether science by investigating the external world of appearances will ever be able to bring us nearer to ultimate reality. But so far as knowledge concerning the nature of these phenemena wil take us we have to accept the overall picture, including such established scientific facts as that of biological evolution. Buddhism is, I believe, the only religion which has no difficulty in accepting the theory of evolution as taught by modern biology and genetics. In one of His great Sermons, the *Brahmajāla Sutta*, the Buddha describes how evolution and de-volution take place in the course of a world-cycle, and all that He said is fully in conformity with present-day knowledge. I will go even further, and tell you something that may surprise those who believe that religion is inseparable from the ideas of a Creator-God. *Even if science should succeed in generating living organisms in a test-tube, or even in creating a sentient being equal to man, the truth of Buddhism is not in the least affected by it.* The reason for this is that no matter how life may come into being, whether by any of the natural birth-processes or by artificial means, it is past *kamma* which supplies the life-continuum, and it can operate in this manner wherever the constituents necessary for a living organism come together. There cannot be any achievement of science, no matter how revolutionary that will ever contradict the Teachings of Buddhism.

To what extent can science itself contribute to this religious function?

In the light of what I have already said it will be clear that where science is able to confirm the teachings of religion, as it does in the case of Buddhism, it changes its role from that of a destroyer of faith to that of an ally and most valuable friend. But it is useless to expect science, which confines itself to facts, to adapt those facts to the requirements of myth and dogma. It will never do so. In the struggle between religion and science in the West it is always religion that has had to give way. Buddhism welcomes science as the promoter of knowledge. More than this, it looks confidently to modern science to bring about that change of outlook which is essential if man is to realise the higher spiritual truths. We claim for the Buddha that He was the only religious teacher to bring scientific methods of approach to the questions of ultimate truth.

What among the traditional religious beliefs remain effective?

This can only be answered from the viewpoint and experience of each of the representatives, speaking for his own creed. As regards Buddhism, all its doctrines remain valid, and therefore all remain effective.

Is there some way in which the incompatible and competing claims among different systems of religious belief can be reconciled or reduced to a commonly acceptable denominator so that a rational mind can accept them?

Various attempts have been made throughout history to reconcile different systems of religious belief, but none of them has been successful. To quote only one instance: Sikhism began as an effort to reconcile Hinduism and Islam. The modern attempts in this direction, such as Theosophy, have never attracted any large following because their efforts at reconciling the irreconcilable lead to a result that is even less acceptable to a rational mind than the original doctrines.

The reasons for this are perfectly clear: each theistic religion claims that its doctrines have been revealed by a "Supreme Being"—God. These "revelations" contain different accounts of "creation", different interpretations of the "Supreme Being's" nature and intentions, and different versions of man's position in relation to "God" and his destiny after death. Arising from these conflicting doctrines there are widely different systems of morality. Since none of the "divine revelations" can be altered in any fundamental way (except, presumably by a fresh "divine revelation") the dogmas will always remain an insuperable obstacle to religious unity. Even between the various Christian sects there are deeply-rooted antagonisms, although they all claim to take their inspiration from the same scriptures. Each theistic religion will always maintain that its own God is the only true deity, and will condemn the beliefs of all others. In the Semitic religions this is particularly marked; it began in Biblical times with the disputes between the followers of various tribal gods, and it has carried on to the present day. There is absolutely no hope of these religions ever combining. Where such religions are concerned, tolerance of the views of others only comes when religious indifference sets in.

In Buddhism there are many reasons why tolerance of the religious views of others is enjoined as a necessary virtue. In the first place, Buddhism does not teach that any individual is eternally damned because he happens not to be a Buddhist. Followers of other religions may be reborn after death in heavenly states, if they have been virtuous during their lifetime. Suffering or happiness comes about as the result of actions (*Kamma*) not as the result of having blind faith in any particular creed. There is no "salvation by faith" in Buddhism. Furthermore, Buddhist *Mettā*, or Universal Benevolence, extends to all beings, whatsoever their creed, race or colour. Buddhism is not a "divine revelation" which claims absolute faith and unquestioning obedience; it is a system for discovering truth and reality for oneself, and therefore invites reasoned criticism and objective analysis. History bears witness that Buddhists have always been able to live peacefully side by side with those of other faiths, so long as those faiths do not produce fanatics with whom it is impossible to live. Buddhist tolerance has been carried so far that for many centuries past it has ceased even to be a proselytizing religion.

Or, is only one of them valid? If so, how can it be established in the minds of all men?

If each of us did not personally believe that his own religion is the only valid one, he would not go under the banner of that religion. He would call himself an agnostic, a rationalist or a materialist.

The only way in which the validity of any religious belief can be established is to put it to the test of realisation. First the question must be asked: are its doctrines compatible with reason and experience, and with the knowledge we have gained concerning the nature of the universe and of life? Secondly, does it offer us a way in which we, individually, can verify its claims in a manner which places it beyond all dispute?

Here I must ask you to take note of the fact that not once throughout history, has any one of the supposed "Creator-Gods" given man a revelation of so final and conclusive a character that all men would be forced to accept it. On the contrary, all that the "revelations" have done has been to cause further dispute, and too often religious persecution.

What I have already said provides the answer to the first of my questions, so far as Buddhism is concerned. Buddhist philosophy is fully in accordance with reason and experience; it agrees with the general picture of the universe given by science

and it does not ask us to believe in anything outside the normal order of nature. To my second point the answer is that Buddhism does provide each of us with a means of verifying it for himself, through the practice of a scientific system of mental training and meditation which culminates in *Vipassanā*, or direct Insight.

Jesus of Nazareth said, "By their fruits shall ye know them". We recognise the *Arahats*, or Purified Ones, of Buddhism by their spiritual and moral nature. If the whole of humanity were sufficiently developed intellectually and spiritually all men would acknowledge a truth so completely demonstrated. But as I have said before, human beings are on different levels, due to their past *kamma*, and it is not likely that all men at the same time will ever be able to recognise truth with the same clarity. When the Buddha first gained full Enlightenment He felt doubtful whether any human beings would be able to understand the truth He had discovered, so utterly different was it from any of the accepted ideas of His time. But almost immediately He realised that there were some few "whose eyes were but lightly covered" with the dust of Ignorance, and He determined to teach the Dhamma for their sake.

For our own age, however, there is one ray of hope. It comes from the fact that the majority tend, in the long run, to follow the leadership of the intellectuals. If a sufficient body of intelligent men can be convinced of the reality of the spiritual truths, apart from all irrational dogmas and all sectarian associations, we might yet see a great religious revival and restoration of moral values in the world. It would be sufficient if each man would follow the religion of truth so far as he was able to comprehend it.

Or, is it impossible for man to be rational about religion?

Here, honesty compels me to be very blunt. Man can be rational about religion only when his religion is itself rational. If religion has up to now been associated with irrationality it is because the faith it demands is of a kind that can only be fed by unreason. To what else can "the willing suspension of disbelief" lead? The disgust felt by rationalists at the excesses of religious fanaticism is perfectly natural. So also is the reaction against irrational religion which has taken the form of scientific materialism. The sad fact, however, is that if the irrational elements are removed from most of the traditional religions there is very little left. This is the reason for the failure of religion in the western hemisphere.

WHAT MAY SCIENCE OFFER FOR RELIGIOUS BELIEF?

What do the psychological sciences offer for the cure of sick souls, and the social sciences for the cure of a sick society?

To what extent are the psychoanalyst and the social worker the heirs of the priest and preacher?

Why are the psycho-social sciences so ineffective in performing these religious tasks?

These three questions must be taken together, since they form three aspects of a single problem.

The psychological sciences have had a limited success in the treatment of sick minds, but they are still in the experimental stage. In many cases they fail to relieve the tensions and inner conflicts that come through the lack of a spiritual anchorage in our turbulent and distracted society. There is now a tendency for medical science to fall back on drugs—"tranquillising tablets" and such like—for the relief of neuroses. Psychological science has not yet got down to the cause of man's psychic unrest, and until the cause is found and removed there can be no permanent cure. The methods of psychological treatment are lengthy and laborious, and results can never be guaranteed. Further, they are beyond the reach of most income-groups. It is more than doubtful whether psychological science as it is practised in the West today will ever succeed in restoring man's confidence and inner harmony as does a firmly-held religious conviction. It can never be a substitute for that deep inner awareness of spiritual values, and that sense of security in a dangerous world, which religion gives.

The social sciences are concerned only with man's environment and external conditions. They bring happiness only to the extent to which they are capable of improving these conditions, and within the limitations of the individual's response to them. They do not touch the inner, subjective life of man. It is there that he needs comfort and assurance, a refuge from the ever-present

threat in the **sturm und drang** of life. Accidents, disease, the failure of the faculties and finally old age and death are not to be prevented by the social sciences. They, too can never be a subsitute for religion. Man, who is something more than an animal requiring only creature comforts, needs to be informed concerning his purpose and destiny, and the need is so strong in him that for centuries he has been ready to accept even the most improbable theories in the name of religion, rather than nothing at all. Science has made it more difficult for him to do so, but has not been able to provide a satisfactory replacement for the beliefs it has destroyed

What do the medical and biological sciences have to offer? Can the new medicine men bring peace of mind and loving spirit more effectively via the drugstore than the old rites did? Can we have personal salvation through surgery and pills?

These questions are all statements of the same problem in different terms. The "old rites" being no longer effective for modern man, he has had to have recourse to the drugstore, and possibly what it gives him is psychologically on a par with what his ancestors got from their religious rituals. Temporarily, one may be as effective as the other, but neither gets down to the basic cause of psychological unrest, which is desire. But whereas most of the traditional religions do at least urge man to curb his desire, our modern commercial civilisation increases it while giving the illusion of satisfying it. The individual from his earliest years is taught to be competitive and acquisitive, and these qualities are exalted to the status of virtues. But it is not everybody who can be successful in competition, or who can acquire more wealth than his neighbour, and when there is no other objective in life set before a man he suffers from a feeling of frustration and personal inadequacy if he is one of the failures. At the same time, the failures of necessity outnumber the successful. In a materialistic society, the man who has failed materially is the equivalent to the man who was damned under the old religious dispensation. What has science to offer him? Nothing but empty palliatives. It is from this that we get mental disorders, psycho-somatic sicknesses, neuroses, alcoholism and crime.

There is only one remedy—knowledge and understanding. By this I mean that man must understand the laws that govern his being. If circumstances seem to be against him, he should understand *why* they are against him, and why it is that his neighbour appears to be more favoured than himself. He can then endure the circumstances without being cast into despair, and he can work confidently to improve his prospects for the future. It is this rational understanding that Buddhism gives us through the knowledge of *kamma* and rebirth. It is a source of strength and an incentive to moral endeavour. In every way it is far superior both to the priest and his rites, and to the new medicine man with his drugstore remedies. By showing man that he is truly master of his fate, and can transcend the errors of the past, it makes every day a day of spiritual regeneration and hope. The real and lasting psychological treatment is that which a man gives to himself, by self-understanding and self-mastery. This is the basis of Buddhist psychology, which is aimed at removing the causes of misery through the attainment of wisdom and insight.

For better crops is it more effective to take our gifts to the geneticist and the chemist than to the altar?

Most educated people today would place their reliance on the scientists. And in this particular field they would be right. Religion, as Buddhists understand it, has nothing whatever to do with good crops. If the fields have not been tended diligently and fertilized as they should be, no amount of supplication at the altar will produce better crops. And if the cultivator's past *kamma* is bad, no amount of science will prevent blight, unseasonable weather or sickness from ruining his work. In this, as in all else, cause and effect are the deciding factors, but it always takes more than one cause to produce a given result. To trust entirely in the altar, the scientist or one's own labour, or in a combination of all three might equally prove a mistake. I make this point expressly to impress upon you the fact that Buddhism gives answers that are different from those of the scientific materialist, the theistic religionist and the common sense "man-in-the-street.' in equal degree. But any farmer, knowing from his own experience how often what appears to be sheer "chance" has ruined his crops, despite all his precautions, will be bound to agree

that the Buddhist explanation fits the facts better than any other.

Can biological science do anything to prevent social disorder and injustice ?

Short of interfering with the natural biological processes to such an extent as to amount to a re-making of man,—that is, artificially creating a new type of humanity—there is surely not much that science can do about social disorder and injustice. Operations on the brain might make law-abiding citizens out of criminals and potential criminals, but even if these doubtful techniques were to be brought to perfection there would still remain the problem of administering them. They would involve a heavy moral responsibility in interfering with an individual's personality and freewill. Such operations could only be carried out on a large scale in a totalitarian society where individual rights had ceased to exist.

The problem of injustice raises this question to its highest factor. Biological science could only prevent injustice by making all men equal and producing a general uniformity in human nature. This is already theoretically possible, in that certain techniques are being developed by which mass-produced thinking tends to iron out the differences in outlook between one person and another. It may become possible in the future to direct mass thinking to such an extent that human beings lose their individual identity and become like the units of an ant-community, controlled from a brain centre radiating thought-influences as required by the State. Injustice only exists where there is awareness of it, if it vanished as a human concept it would for all practical purposes cease to exist. But there is a wide gulf between what is theoretically possible and what is possible in practice. Man's attempts to interfere with the law of *kamma*, which is what in reality lies behind inequality and seeming injustice, have always failed. By democratic laws man may give equal opportunities, but no means has yet been discovered of making all men equal in intellect or character. The most fundamental injustices are those which are inherent in human nature itself. Why is one child born with a brilliant intellect while another is mentally deficient? The biologist may think he has the answer when he speaks of the characteristics inherited through the genes, but he is only describing a process; he is not explaining why that process takes place. To say that the genes have combined in a certain way to produce a given result is not the same as explaining *why* they have so combined and not in any other way. Buddhism does not deny the process, but it points to *kamma* as the underlying cause. Science might try to impede the working of *kamma*, and perhaps succeed in diverting it up to a point, but the end-result for humanity would be disastrous. It is not in man's nature to live in a state of ant-like uniformity because in such a condition he could never fulfil his highest potentialities. I have said that if man's sense of injustice were obliterated, injustice would cease But a much better solution to the problem is for mankind to realise that there are two kinds of injustice: human injustice, which can be remedied, and natural injustice, which is only injustice in appearance. A visitor to a prison, knowing nothing of the offences for which the convicts had been sentenced, but seeing only their present wretched condition, would denounce it as a terrible injustice. So it is with persons who in this life are handicapped in some way, apparently for no fault of their own. The man who knows nothing of *kamma* is like the ignorant visitor to the prison; he sees only injustice in their present condition. But one who understands the law of cause and effect as it operates from birth to birth sees the workings of just moral principle. He knows that there is no unmerited suffering. At the same time he knows how this suffering can be avoided, by adhering to the moral law. This understanding can eliminate the crushing sense of injustice under which many people labour, far more effectively than anything that can be expected from biological science.

Do the physical sciences answer our prayers for greater comfort and safety amid the hazards of the earth? But, are not all the benefits brought by scientifically based engineering more than offset by the dangers coming out of the laboratories of the nuclear and other scientists? And, what avail all the comforts if we are left depressed by the suggestion that the cosmos is indifferent to human value, and is a cosmos where our warm hopes are doomed to the ultimate cold of the death of our sun and all life? Can the physical sciences console or transform the hearts of men?

Every achievement of science, from the internal-combustion engine onwards, has brought in its train as many perils as it has provided comforts. Everything science has given us is a potential cause of injury or death. People are killed by automobiles and airplanes, they are electrocuted by labour-saving devices and death frequently comes to them via the surgeon's knife or the doctor's hypodermic syringe. These mishaps are called accidents, but there is also the misuse of scientific discoveries due to man's greed, hatred and ignorance or disregard of the moral laws. In every direction nature thwarts science either by natural hazard or else through man's own imperfect nature. Life must always be a balance of opposites; there is nothing that has not its evil as well as its beneficial aspect. It is useless to look to science to give man increased happiness, unless science is applied in full knowledge of the spiritual laws. Even if that were to come about, it would only be the intentional misuse of science that would be eliminated; the accidental mishaps would still remain. And they would still require explanation.

We must accept the fact that the cosmos is indifferent to human values. The physical universe gives no indication whatsoever of the existence of a beneficent deity or of a purpose. The Buddhist is not disturbed by this fact. The life-process is a blind, groping force of craving, which in itself has no purpose except the satisfaction of desire. This life-process, involving rebirth after rebirth, is called in Buddhism "*Samsāra*". It has no higher purpose than the satisfaction of craving for sentient existence in one form or another. This is a very important and fundamental point on which Buddhism is in agreement with science and completely at variance with the theories of theistic religion. **In Buddhism the only higher purpose in life is what man puts into it.** This higher, spiritual purpose is the extinction of craving, which brings rebirth to an end. The goal of Buddhism is the supreme goal of *Nibbāna*, which lies outside the *Samsāric*, or cosmic order. There alone is absolute peace to be found. Within *samsāra* all is strife, an unremitting struggle for existence; that is the very essence of what we call living. The "pleasure-principle" of modern psychology and the "struggle for survival" known to biological evolution are both facts which have always been recognised by Buddhism. Yet at the same time moral order is inherent in the law of cause and effect. If a man is crushed by it, as in a blind, impersonal and indifferent machine, it is because he himself is blind to the moral law and misuses his freewill. The law of cause and effect is pitiless and inexorable. All the more reason, therefore, for man himself to cultivate pity, for he must put into *Samsāric* life the higher qualities which it lacks. Whatsoever of divinity there is in life is of man's creation. By self-purification, eliminating the worldly instincts of lust, ill-will and delusion, man can make himself into a god. The higher planes of *Samsāra* are inhabited by such beings. *Visuddhi-devas*, or "gods by purification". The *Arahat* while alive on this earth is also a *Visuddhi-deva*, enjoying the bliss and unbroken peace that only come when all the worldly attachments are severed. The attainment of this state is the purpose which we ourselves can put into an otherwise purposeless round of existences. The cosmos does not impose any purpose on us; we are free to choose what our purpose shall be. We have the choice of two paths; either to go on being reborn for the satisfaction of sensual craving, with all the suffering that rebirth brings in its train, or to extinguish the fires of passion and gain the supreme and unchanging state of *Nibbāna*. Conditioned existence is impermanent, subject to suffering and devoid of self-reality. Therefore it is not real in the absolute sense. The supreme reality lies outside and beyond *Samsāra*. *Nibbāna* cannot be described, for the simple reason that there are no words or concepts that we can derive from our experience of life in the sphere of relativity to apply to it. It can be experienced, but it cannot be described. Nevertheless, the Buddha used certain terms to convey some idea of what *Nibbāna* means; He called it *Asankhata*, the Unconditioned; *Para*, the Other shore (beyond *samsāra*); *Ajarā*, the Ageless; *Amata*, the Deathless; *Dhuva*, the Permanent, *Taṇa*, the Refuge, and *Lena*, the Shelter. But for that which has no qualities, since qualities mean relative values, there can be no exact description. It is sufficient to know that because there is this *samsāra*, which is impermanent, subject to suffering and void of reality, there must be that which is permanent, free from suffering and real in the ultimate sense. It is that Reality which we mean by *Nibbāna* It is not, as some people have imagined, a negative concept. It is beyond both negative

and positive, for negative and positive are opposite poles of a relativity-complex. Neither is absolute because each depends upon the other for its existence. The cosmos exists by virtue of such opposites, hence it must always have good and evil mixed, each of them being relative to the viewpoint of the illusory "Self". *Nibbāna*, being freedom from self-delusion, is also free from the opposites created by man's egocentric viewpoint.

The Buddhist is not dismayed by the prospect of the ultimate cold of the death of our sun. The Buddha taught that universes, or world-cycles, arise and pass away in endless succession, just as do the lives of individual men. Certainly our world must at some time come to an end. It has happened before, with previous worlds, and it will happen again. But so long as their *kamma* and *vipāka* life-continuum carries on, the beings now living in this world will continue to be reborn in other spheres and other universes. All these states of being are impermanent; only *Nibbāna* is unchanging. The physical sciences can never console or transform the hearts of men. Only wisdom and understanding have this power; one who understands the nature of the universe and of life can face reality without fear. Knowing that all compounded things must pass away he views even the destruction of universes with equanimity. His kingdom is not of this world.

Is the net contribution of the several sciences to religion a negative one?

Should we frantically scratch among the old beliefs for some comfort and hope, and hold fast to them no matter how illogical and irrational in the light of the scientific system of belief that we prefer to hold for resolving our other problems?

Can we be irrational and survive?

Scientific knowledge has shown itself not only negative towards dogmatic and "revealed" religion, but positively hostile to it. If it were not so, these questions would not be asked. It is man's awareness that his old religious ideas have broken down under the impact of science that has brought about this heart-searching quest for truth on some different level.

In the case of Buddhism, however, all the modern scientific concepts have been present from the beginning. There is no principle of science, from biological evolution to the General Theory of Relativity, that runs counter to any teaching of Gotama Buddha. Einstein himself wrote that if there is any religion which is acceptable to the modern scientific mind it is Buddhism. Yet it is doubtful whether even Einstein quite realised the extent to which modern science confirms the teachings of Buddhism. Only one who has both studied and meditated upon every aspect of the *Buddha-dhamma* can fully appreciate the light that it throws upon the problems that science itself has raised. In fact, Buddhism continues where science leaves off; it carries scientific principles to higher planes of realisation. It shows that the laws of physics are the counterpart of spiritual laws, and that there is a common meeting-ground for both.

If physics says that the apparently solid universe is not in reality composed of solid substance at all, but is actually a flux of electronic energy, Buddhism said it first. If the scientific philosopher says that our senses deceive us in presenting this insubstantial series of nuclear events in the guise of solid, enduring matter, Buddhism anticipated him by saying the same thing and making it the basis of the Buddhist analysis of phenomena. If the psychologist, neurologist and biologist say that there is no indication of an immortal soul in man, they have made the discovery two thousand five hundred years after the Buddha. If science says that there is no ground for belief in a Creator-God, it is merely confirming an essential doctrine of Buddhism. But if the most advanced thinkers believe, as they now tend to do, that in some way mind, or mental activity, is the activating force behind the phenomena of life, they have hit upon one of the eternal verities which Buddhism has always proclaimed. For the Buddha said: *Mano pubbaṅgamā dhammā, manoseṭṭha, manomayā*"– "Mind precedes all phenomena; mind predominates them and creates them." It is man's mental activity which creates them; and that act of creation is going on from moment to moment. *Kamma* is mental volition: the will-to-act followed by the action. If the mental volition is of an immoral order the resulting states of consciousness are fraught with suffering because of the reaction. But if the mental volition is of a moral type and the action is a good and beneficial one, the resulting states of con-

sciousness are happy. In other words, good actions bring as their result good conditions and the pleasurable consciousness associated with such conditions.

Thus we create the world, making it good or bad for ourselves, by the process of *kamma* and *vipāka*. Truly life is exactly what we make it for ourselves. Therefore Buddhism tells us not to look to any external agency for salvation, but to rely entirely upon our own efforts. It is the science of the mind which teaches us how to harness the tremendous power of mind for our own benefit and that of all beings. It is for this reason that Buddhism places such great importance on its profound system of psychology, the *Abhidhamma*. The word "*Abhidhamma*" means "the highest law", and this system gives a minute analysis of all the states of consciousness; it is the complete path to self-understanding and self-mastery. *Abhidhamma* goes much further than modern Western psychology because it deals with basic principles of the mind and relates the mental processes to the universal system of moral values. It is precisely here that Western psychology fails, for the psycho-analyst of the West is not concerned with moral values; in fact, he doubts whether they have any existence outside man's imagination. He is unable to give guidance in questions of right and wrong. But Buddhism explains the relationship between mental activity and the ethical laws, showing that morality is an integral part of the pattern of cause and effect which is set up by our mode of thinking and the actions produced by it.

Science is concerned with discovering the causes of phenomena. So also is Buddhism; but Buddhism goes further, in revealing how these causes can be moulded to produce better results. In placing mind at the centre of all phenomena, Buddhism is the opposite pole of materialism, yet its picture of the physical world corresponds exactly with that of modern science. This in itself is a remarkable fact which should claim the attention of all intelligent persons. That the Buddha was able, by direct insight, to fathom the nature of the universe, without any of the aids of modern science, two thousand five hundred years ago, is the proof of His Enlightenment. No other religious teacher in the world's history has achieved this.

Where the physical sciences will never be able to console or transform the hearts of men, Buddhism does both. It satisfies the intellect and the heart in equal measure, and it gives hope founded upon a rational and verifiable faith. To the Buddhist there is no question of having to decide between faith and reason. For us, followers of the Supreme Buddha, faith is reasonable, and reason confirms faith.

Or, is it possible to re-examine the human situation in the fuller light of the spectrum of knowledge, to establish a picture of man and his opportunities in the cosmos that is hopeful as well as honest?

This is precisely what Buddhism enables us to do. Accepting all the facts of science, even those most disturbing to man's complacency and egoism—seeing human life, just as science does, a mere fraction of the vast mass of phenomena cast up by the cosmos—it yet places the highest possible value on human life and human endeavour. It shows that man, despite his seeming insignificance in this tremendous cosmic process is really the master of it, if he can become the master of himself. Pascal saw that man is greater than the blind forces of nature because even though he is crushed by them he remains superior by virtue of his understanding of them. Again, Buddhism carries the truth further: it shows that by means of understanding man can also *control* his circumstances. He can cease to be crushed by them, and use their laws to raise himself. The Buddha said: 'Behold, O monks: within this fathom-long, body, equipped with sense-perception and mind, I declare unto you is the world, the origin of the world, the cessation of the world and the way to its cessation'. The mastery of the external world is not in the external world, but in ourselves.

Has there not been revealed to us, if we will but look at the newer truths or beliefs yielded by the sciences, that man finds himself, indeed, a creature created by the cosmos, and thus ordained by it, and so endowed by that creator with a mind which can in its finite way learn to appreciate the whole, and to enter creatively and consciously into the grand scheme of development in which the infinite cosmos is engaged?

Here is a wonderful mass of contradictions which Buddhism could never have produced. Man, created by the cosmos, which is blind, impersonal and mindless, cannot have been endowed by that mindless cosmos with a

mind. The cosmos being mindless, how could it give its creation a mind? And if the mind is finite, how can it ever appreciate the whole, and "enter creatively and consciously into the grand scheme of development" of a cosmos that is **infinite?** What, in any case, is that "grand scheme of development"? Where is there any evidence of a purpose in the cosmos beyond the blind, groping, force of craving which I have already mentioned? We have seen that science pictures a cosmos that is indifferent to man; what possibility, then, is there of his being able to co-operate with whatever scheme it may have? The reply of the scientist to this would be merely that the question is another example of man's petty conceit. Why should man suppose that his efforts one way or another are of any interest to the cosmos? Here, it is obvious, the word "cosmos" is being used simply as a substitute for "God". A cosmos with a purpose becomes the same as the theistic idea of "God". But whereas the theistic idea of a scheme evolved by "God" gives man individual hope—the hope of a personal immortality — the idea of a scheme being worked out by the blind, impersonal force which clearly cares nothing for the units of the human race holds out no such promise. Those who can derive hope from the contemplation of a remote futurity when the cosmos will have perfected humanity, but they themselves will have totally ceased to exist, may be satisfied with this concept, but it will never be a source of inspiration to better living for the majority. The individual ants composing an ant-army may be content to form a bridge across water for their fellows with their own drowned bodies, but human beings are not ants. The average human being desires that his own life should have a meaning and a goal, and not be just a stepping-stone towards a doubtful goal for his remote descendants. In any case, the ultimate perfection of humanity by biological processes is now more than doubtful. Science has shown that evolution simply does not work that way; it produces retrogression as well as progress. Some species have entirely disappeared from the earth. Have we any guarantee from science that man will not vanish also—perhaps with the aid of science itself?

The answer to this question can only be an emphatic 'No.' This view of life will never fulfil human aspirations or give comfort and support to suffering mankind. But now we come to the final query.

What thrilling, and life-giving, and hopeful beliefs are possible from an honest contemplation of the new revelations of reality?

We can derive thrilling, life-giving and hopeful convictions from contemplating the "new revelations of reality " in the light of Buddhism. No other way is possible. There are no "new" truths, and there is certainly nothing in the new revelations of science that is not already in the Teaching of Gotama Buddha. By way of summing up I will repeat:

Buddhism does not depend upon any of the commonly-accepted religious dogmas which science has exploded, such as that of a Creator-god, an immortal soul, a supernatural scheme of salvation or a particular "revelation" made at one specific point of history and one special geographical location to a select person or group of persons. It does not maintain that man is a special creation marked off from the rest of living beings by having an unchanging, undying element that has been denied to others. It does not require any myths, such as that of "original sin", to explain the presence of evil and suffering in the world.

These are the negative aspects of its agreement with science. The positive points of agreement are many. They include the view that all phenomena, including life, are a flux of energies; the correspondence between biological evolution and spiritual evolution; the truth that craving, or the "life-urge", is the motivating factor behind the processes of evolution; the fact that ours is not the only planet capable of producing and supporting life; the truth that mankind and the animals differ from one another only in a qualitative sense, as one species differs from another, not in essential kind; and the view that although the cosmos is itself mindless, the operative force behind it is an activity corresponding to mind.

The Buddhist explanation of the cosmos is, as I have indicated, that it is man's own mental activity which creates the cosmos; every successive world-cycle is brought into being and supported by a combination of natural causes—the physical causes known to science—and the *kamma* of beings who have lived before. Buddhism, like science, is based on cause and effect.

Herein lies the greatest hope for mankind, Buddhism gives a positive and rational motive for moral endeavour and spiritual aspiration such as cannot be found in any other religious system. It asserts the supremacy of moral law without resorting to supernatural causes. It shows that there is no injustice in the causal law, yet at the same time gives us the knowledge that in extending compassion to those who are suffering the results of their past misdeeds we are advancing the higher spiritual laws. Even though we cannot undo the past *kamma* of ourselves or others, we can yet help to mitigate the suffering it may have brought, or provide some compensation for the handicap, such as blindness or deformity, which is its present result. In so doing we are making good *kamma* which will produce beneficial results in the future. Thus Buddhism teaches the cardinal virtues of *Mettā* Universal Benevolence, and *Karuṇā*, Compassion. It is man himself who puts pity into a pitiless universe. And the highest effort and highest aspiration of all is that which is directed to the attainment of *Nibbāna*. Man need not despair of all worldly improvement, since such improvement is within his reach by obedience to the moral laws; yet even though earthly conditions were to be rendered hopeless by human greed, hatred and ignorance, there is still a temporary refuge in the higher planes of existence, and a final, unchanging certainty in *Nibbāna*, the Eternal Peace, which however must be won.

That is the message of hope I bring in the name of Buddhism to the delegates to this conference. The Supreme Buddha's Teaching is for all times and all men. It is capable of bringing peace, happiness and prosperity to our troubled world. As the humble spokesman of millions of Buddhists I earnestly entreat that all men of understanding and goodwill here present will weigh in their hearts the things I have said and form their own judgement as to whether they are true, reasonable and good. The Buddha Himself did not ask more than that.

MAY ALL BEINGS BE HAPPY.

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THE FOUR SUBLIME STATES (BRAHMA VIHĀRA)

Nyanaponika Mahāthera

INTRODUCTION.

Four Sublime States of mind have been taught by the Buddha;
Love or Loving-kindness (*mettā*)
Compassion (*karunā*),
Sympathetic Joy (*muditā*),
Equanimity (*upekkhā*).

In *Pāḷi*, the language of the Buddhist scriptures, these four are known under the name of *Brahma-Vihāra*. This term may be rendered by: excellent, lofty or sublime states of mind; or, alternatively, by; *Brahma*-like, god-like or divine abodes.

They are said to be excellent, or sublime, because they are the right, ideal, way of conduct towards living beings (*sattesu sammā patipatti*). These four attitudes of mind provide in fact the answer to all situations arising from social contact. They are the great removers of tension, the great peace-makers in social conflict, the great healers of wounds suffered in the struggle of existence; levellers of social barriers, builders of harmonious communities, awakeners of slumbering magnanimity long forgotten, revivers of joy and hope long abandoned, promoters of human brotherhood against the forces of egotism.

They are incompatible with a hateful state of mind, and in that they are akin to *Brahmā* who is conceived as the hateless one, in beneficial contrast to many other conceptions of deities, in East and West, who by their own devotees, are said to show anger, wrath, jealousy and "righteous indignation". He who assiduously develops these four sublime states, by conduct and meditation, is said to become an equal of *Brahma* (*Brahma-samo*); and if they become the dominant influence in his mind, he will be reborn in congenial worlds, the realms of *Brahma*. Therefore, these states of mind are called God-like, *Brahma*-like.

They are called Abodes (*vihara*), because they should become mind's constant dwelling places where our minds feel "at home"; they should not remain merely places of rare and short visits, soon forgotten. In other words, our minds should become thoroughly saturated by them. They should become the inseparable companions of our days, and we should be mindful of them in all our common activities as far as they have any concern with these four mental attitudes. As the *Mettā Sutta*, the Discourse of Loving-kindness, puts it.

> 'When standing, walking, sitting, lying down,
> Whenever he feels free of tiredness,
> Let him establish well this mindfulness.
> This, it is said, is the Divine Abode.'

Those four—Love, Compassion, Sympathetic Joy and Equanimity are also known as the boundless states (*appamaññā*), because, in their perfection and their true nature, they should not be narrowed down by any limitation as to the range of beings towards which they are extended. They should be unexclusive and impartial, not bound by selective preferences or prejudices. A mind that has attained to that boundlessness of the *Brahma-vihāras*, will not harbour any national, racial, religious or class-hatred.

But unless that boundless, unrestricted application of these four qualities is supported in a person by a strong innate tendency in that direction, it will certainly not be easy to bring it to perfection by a deliberate effort of will, and to avoid consistently any kind or degree of partiality. To achieve that, it will, in most cases, be necessary to use these four qualities not only as principles of conduct and objects of reflection, but to take them also as subjects of methodical meditation. That meditation is called *Brahmavihāra-bhāvanā*, 'the meditative development of the Sublime States'. Its practical aim is to achieve, with the help of these Sublime States, those high stages of mental concentration called *jhāna* or 'meditative absorption'. The meditations on Love, Compassion and Sympathetic Joy may each produce the attainment of the first three Absorptions, while the meditation on Equanimity will lead to the fourth *Jhāna* only, in which Equanimity is the most significant factor (*jhān-anga*).

Generally speaking, only persistent meditative practice will have the twofold crowning effect of firstly, making these four qualities sink deeply into the heart so that, finally, they become spontaneous attitudes not easily overthrown; secondly, it will be meditation that brings out and secures their boundless nature, unfolds their all-embracing range.

In fact, the detailed instructions given in the Buddhist scriptures for the practice of these four meditations, are clearly intended to unfold gradually the boundlessness of the Sublime States. Systematically all barriers are broken down that restrict their application to certain individuals or places.

In the meditative exercises, the selection of persons to whom the thought of Love, etc., is directed, proceeds from the easier to the more difficult. For instance, when meditatting on love, one starts with an aspiration for one's own well-being, using it as a point of reference for the gradual extension of Love: 'Just as I wish to be happy and free of suffering, so may that being.....may all beings be happy and free of suffering'. Then one extends the thought of Love to a person for whom one has a loving respect, as, for instance, a teacher; then to dearly beloved persons, to indifferent ones and finally to enemies (if any) or those disliked. One should not choose persons dead or of the other sex. After one has been able to cope with the hardest task, to direct one's thoughts of Love to persons disliked, one should now "break down the barriers" (*sīmā-sambheda*) between those four types of persons, and, without making any discrimination, extend one's Love to them equally. At that point of the practice one will have come to the higher stages of concentration; with the appearance of the mental reflex-image (*patibhāga-nimitta*) access concentration (*upacāra-samādhi*) will have been reached, and further progress will lead to the full concentration (*appanā*) of the First Absorption, and so forth.

For spatial expansion, the practice starts with those in one's immediate environment (family, etc.) then extends to the neighbouring houses, to the whole street, the town, province, country, etc. Or, in 'pervasion of the directions' (*disā-pharana*), one's thought of Love is directed first to the east, then to the west, north, south, the intermediate directions, zenith and nadir.

The same principles of practice apply to the meditative development of Compassion, Sympathetic Joy and Equanimity, with due variations in the selection of persons. Details of the practice will be found in the literature given at the end of this introduction.

The ultimate aim of attaining these *Brahmavihāra Jhānas* is to produce a state of mind that can serve as the firm basis for the liberating insight (*vipassanā*) into the true nature of all phenomena, as being impermanent, liable to suffering and unsubstantial. A mind that has achieved meditative Absorption induced by the Sublime States, will be pure, tranquil, firm, collected and free of coarse selfishness, and will thus be well prepared for the final work of deliverance which can be completed only by insight.

After that brief glance to the ultimate goal, we shall now return to our particular considerations concerned with the significance of the Sublime States themselves.

The preceding remarks will have shown that there are two ways of developing the Sublime States: firstly by practical conduct and as appropriate direction of thought, and secondly by methodical meditation aiming at the Absorptions. Both will prove of help to each other.

As we have mentioned before, methodical meditative practice will help to make Love, Compassion, Joy and Equanimity become spontaneous responses to those situations of life that call for them: it will help considerably in making the mind more firm and calm for withstanding the numerous irritations in life that make it so difficult to keep to these four qualities in thought, word and deed.

On the other hand, if one's practical conduct will be increasingly governed by these sublime states, the mind will harbour less resentment, tensions and irritability, the reverberations of which will often, if ever so subtly, intrude even into the hours of meditation, forming there the Hindrance of Restlessness (*uddhacca-nivaraṇa*). The influence of every-day life and thought on the meditative mind is very strong indeed, and only if the gap between them is persistently narrowed down, will there be a chance for steady meditative progress and for achieving the highest aim of it.

Also repeated reflection upon the Sublime States, the blessings bestowed by them and the dangers besetting the opposite qualities, will help in a successful meditative development of the Sublime States. 'What a person considers and reflects upon for a long time, to that his mind will bend and incline. It is principally for such a use that the following pages are offered to the reader, with the hope that their repeated contemplation will give to mind and heart a decisive turn towards the

sublime heights of the Divine Abodes, and prepare the road to the final liberation from lust, hatred and ignorance.

MAY ALL BEING BE HAPPY !

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TAE BASIC PASSAGE ON THE FOUR SUBLIME STATES

(From the Discourses of the Buddha)

I

Here, O monks, a disciple dwells pervading one direction with his heart filled with Love, likewise the second, the third and the fourth direction; so above, below and around; he dwells pervading the entire world everywhere and equally with his heart filled with love, abundant, grown great, measureless, free from distress.

II

Here, O monks, a disciple dwells pervading one direction with his heart filled with Compassion, likewise the second, the third and the fourth direction; he dwells pervading the entire world everywhere and equally with his heart filled with Compassion, abundant, grown great, measureless, free from enmity, and free from distress.

III

Here, O monks, a disciple dwells pervading one direction with his heart filled with Sympathetic Joy, likewise the second, the third and the fourth direction; so above, below, and around; he dwells pervading the entire world everywhere and equally with his heart filled with Sympathetic Joy,abundant grown great, measureless, free from enmity, and free from distress.

IV

Here, O monks, a disciple dwells pervading one direction with his heart filled with Equanimity, likewise the second, the third and the fourth direction; so above, below, and around; he dwells pervading the entire world everywhere and equally with his heart filled with Equanimity, abundant, grown great, measureless, free from enmity, and free from distress.

(Digha-Nikāya 13)

THE FOUR SUBLIME STATES

I

LOVE (*Mettā*)

Love, without desire to possess, knowing well that in the ultimate sense there is no possession and no possessor this is the highest Love.

Love, without speaking and thinking of "I", knowing well that so-called "I" is a mere delusion.

Love, without selecting and excluding; knowing well that to do so means to create Love's own contrasts: dislike, aversion, hatred.

Love, embracing all beings: small and great, far and near, be it on earth, in the air.

Love, embracing impartially all sentient beings, and not only those who are useful and amusing to us.

Love, embracing all beings, be they noble-minded or low-minded, good or evil. The noble and the good are embraced because Love is flowing to them spontaneously. The low and evil-minded are included because they are those who are most in need of Love. In many of them the seed of goodness may have died merely because warmth was lacking to its growth, because it perished from coldness in a loveless world.

Love, embracing all beings, knowing well that we are all fellow-wayfarers through this round of existence that we are all overcome by the same "Law of Suffering".

Love, but not the sensuous fire that burns, scorches, and tortures; that inflicts more wounds than it cures—flaring up now, at the next moment being extinguished, leaving

behind more coldness and loneliness than there was felt before.

Rather Love that lies like a soft but firm hand on ailing beings, ever unchanged in its sympathy, without wavering, unconcerned with any response it meets. Love that is comforting coolness to those who burn with the fire of suffering and passion; that is life-spreading warmth to those abandoned in the cold desert of loneliness; to those who are shivering in the frost of a loveless world; to those whose hearts have become as if empty and dry by the repeated calls for help, by deepest despair.

Love, that is a sublime nobility of heart and intellect which knows, understands and is ready to help.

Love, that is strength and gives strength, this is highest Love.

Love, which by the Enlightened One was named "The Liberation of the Heart".

Love, which by the Enlightened One was named "The most sublime beauty", this is highest Love.

And what is the highest manifestation of Love ?

To show to the world the Path leading to the end of Suffering, the Path pointed out, trodden, and realized to perfection by Him, the Exalted One, the Buddha.

II

COMPASSION (*Karunā*)

The world suffers. But most of men have their eyes and ears closed. They do not see the unbroken stream of tears flowing through life, they do not hear the cry of distress continually pervading the world. Their own little grief or joy bars their sight, deafens their ears. Bound by selfishness their hearts turn stiff and narrow. Being stiff and narrow, how should they be able to strive for any higher goal, to realize that only release from selfish craving will effect their own freedom from suffering?

It is Compassion that removes the heavy bar, opens the door to Freedom, makes the narrow heart as wide as the world. Compassion takes away from it the inert, weighing, paralysing heaviness, gives wings to those who cling to the lowlands of self.

Through Compassion the fact of suffering remains vividly present to our mind, even at times when personally we are free from it. It gives us rich experience of Suffering, thus strengthening us to meet it prepared, when it befalls us.

Compassion reconciles us to our own destiny by showing us the life of others, often much harder than ours.

Behold the endless caravan of beings, men and beasts, burdened with sorrow and pain. The burden of everyone of them, we also have carried it in bygone times during the unfathomable sequence of repeated births. Behold this, and open to Compassion your heart!

And this misery may well be our own destiny again! Whoso himself is without Compassion now, will one day cry for it. If sympathy with others is lacking, it will have to be acquired through a long and painful experience of one's own. Thus is the Great Law of Life. Knowing this keep guard over yourself!

Beings, sunk in ignorance, lost in delusion, hasten from one state of suffering to another, not knowing the real cause, not knowing the escape from it. This insight into the general Law of Suffering is the real foundation of our Compassion, not any isolated fact of suffering.

Here our Compassion will also include those who at the moment many be happy, but act with an evil and deluded mind. In their present deeds we shall foresee their future state of distress, and Compassion will arise.

The Compassion of the Wise does not render him a victim of suffering. His thoughts, words, and deeds are full of pity. But his heart does not waver, unchanged it remains, serene and firm. How else should he be able to help?

May such Compassion arise in our hearts! Compassion that is sublime nobility of heart and intellect which knows, understands, and is ready to help.

Compassion that is strength and gives strength: this is highest Compassion.

And what is the highest manifestation of Compassion?

To show to the world the Path leading to the End of Suffering, the Path pointed out, trodden, and realized to Perfection by him, the Exalted One, the Buddha.

III

SYMPATHETIC JOY (*Muditā*)

Not only to Compassion, but also to joy with others open your heart!

Small, indeed, is the share of happiness and Joy allotted to beings! Whenever that little of happiness comes to beings, then you may rejoice with them that, at least, one ray of joy has pierced through the darkness of their life, and dispelled the gray and gloomy mist that enwraps their hearts.

Your life will gain in joy by sharing the happiness of others as if it were yours. Did you never observe how in moments of happiness men's features change and become bright with joy? Did you never notice how joy rouses men to noble aspirations and deeds, exceeding their normal capacity? Did not such experience fill your own heart with joyful bliss? It is in your power to increase such experience of Sympathetic Joy, by producing happiness in others, by bringing them joy and solace.

Let us teach real joy to men! Many have unlearned it. Life, though being full of woe, holds also sources of happiness and joy, unknown to most. Let us teach men to seek and to find real joy within themselves and to rejoice with the joy of others! Let us teach them to unfold their joy to ever sublimer heights!

Noble and sublime joy is not foreign to the Teaching of the Enlightened One. Wrongly the Buddha's Teaching is sometimes considered to be a doctrine diffusing melancholy. Far from it: the *Dhamma* leads from step to step to an ever purer and loftier happiness. Noble and sublime joy is a helper on the Path to the Extinction of Suffering. Not he who is depressed by grief, but one possessed of joy may find that serene calmness leading to a contemplative state of mind. And only a mind serene and collected is able to gain the liberating Wisdom.

The more sublime and noble the joy of others is, the more justified will be our own Sympathetic Joy. A cause for our joy with others is their noble life securing them happiness here and in lives thereafter. A still nobler cause for our joy with others is their faith in the *Dhamma*, their understanding of the *Dhamma*, their following the *Dhamma*. Let us give them the help of the *Dhamma*. Let us strive to become more and more capable ourselves of rendering such help!

Sympathetic Joy, meaning a sublime nobility of heart and intellect which knows, understands, and is ready to help!

Sympathetic Joy that is strength and gives strength : this is highest joy.

And what is the highest manifestation of Sympathetic Joy ?

To show the world the Path leading to the End of Suffering, the Path pointed out, trodden, and realized to perfection by Him, the Exalted One, the Buddha.

IV

EQUANIMITY (*Upekkhā*)

Equanimity is a perfect, unshakable balance of mind, rooted in Insight.

Looking around us into the world and within us into our own heart, we see clearly how difficult it is to attain balance of mind and to maintain it.

Looking into life we notice its changeful nature continually moving between contrasts. We notice rise and fall, success and failure, loss and gain; we meet honour and blame and we feel how our heart responds to all that with happiness and sorrow, delight and despair, disappointment and satisfaction, hope and fear. These waves of emotion carry us up, and fling us down; and no sooner do we find some rest, than we are in the power of a new wave again. How can we expect to get a footing on the crest of the waves ? How shall we erect the building of our life in the midst of this ever restless ocean of existence, if not on the island of Equanimity?

A world where that little share of happiness allotted to beings is mostly secured after many disappointments, failures, and defeats;

a world where only the courage to start anew, again and again, promises success;

a world where scanty joy grows amidst sickness, separation, and death;

a world where beings who were a short while ago connected with us by Sympathetic Joy, are at the next moment in want of our Compassion—

such a world needs Equanimity.

But the kind of Equanimity required, has to be based on vigilant presence of mind, not on indifferent dullness. It has to be the result of deliberate and hard training, and not the occasional outcome of a passing mood. Equanimity would not deserve its

name if it had to be produced by exertion again and again. In that way it is sure to be weakened and finally defeated by the vicissitudes of life. True Equanimity, however, should be able to meet all these severe tests and to regenerate its strength from sources within. But it will possess this power of resistance and self-renewal only if it is rooted in Insight.

What, now, is the nature of that Insight ?

It is the clear understanding of the origin of all these vicissitudes of life, and of the true nature of the so-called individual exposed to them.

We shall have to understand that the multitude of experiences called "life" results from our own actions, in thought, word and deed, performed in this life or in earlier existences. *Kamma* (action) is the womb from which they sprang (*kamma-yoni*). we are the inalienable "owners " of our deeds (*kamma-ssakā*) whether we like it or not.

But as soon as we have performed our deeds, most of our control over them is lost. They are going their own way through the world, and whether we like it or not, they will return to us as our due heritage (*kamma-dāyādā*). Nothing that happens to us comes from an "outer" hostile world foreign to us, but everything is the outcome of our own mind and deeds. This knowledge is the first basis of Equanimity because it frees us from any fear. In anything that befalls us we meet only ourselves. Therefore, why should we fear? If, anyhow, fear of uncertainty should arise in us, we know the refuge where such fear is allayed: our good deeds (*kamma-patisarana*). By taking this refuge, confidence will grow within us, confidence in the protecting power of our good deeds done in the past. Courage, moreover, will inspire us to perform further good deeds at this very moment, even if the hardships of our present life should tend to discourage us. For we know that doing noble and selfless deeds is the best defence against the hard blows of destiny; we know that it is never too late, always the right time for good actions. If that refuge in doing good and avoiding evil, becomes firmly established within us, one day we shall feel assured: 'More and more ceases the misery and evil rooted in the past. And this present life I try to make it spotless and pure. What else than increase of the good can the future bring?' And from that certainty will come to us serenity of mind, and the strength of patience and equanimity to bear with all adversities which the present may bring. Then our deeds will be our friends (*kamma-bandhu*). Likewise, atl the various events of life, being the result of our deeds, they too will be our friends, even if they bring us sorrow and pain. Our deeds return to us in a guise that often makes them hardly recognizable. Sometimes the result of our actions will return to us by way of surprising reactions of others; sometimes as a thorough upheaval in our life, happening often against our expectation or contrary to our will. Such experiences point out to us consequences of our deeds we did not foresee; they render visible half-conscious motives of our former actions which we tried to hide even to ourselves, covering them with other reasons. If we get used to seeing things from this angle, and if we learn to read the messages conveyed by our own experience, then suffering too will be our friend, a stern, but a truthful and well-meaning one, who teaches us and warns us. Suffering teaches us the most difficult subject: knowledge about ourselves; it warns us against abysses towards which we blindly are moving. By looking at suffering as our teacher and friend, we shall better succeed to endure it with equanimity. Consequently, the Teaching of *Kamma* (for it is this doctrine we have spoken of) will prove a powerful impulse to free us from *Kamma* itself, that is from those deeds which again and again throw us into the suffering of repeated births. Disgust will arise at our own craving, at our own delusion, as constantly creating such situations which try to break our strength, our resistance, our Equanimity.

The second Insight on which Equanimity should be based is the Buddha's Teaching of Non-Self (*anattā*). This doctrine shows that in the ultimate sense deeds are neither performed by any Self or personality, nor do they in their results affect any Self or personality. Further it shows that if there is no Self, we cannot speak of "my own". It is the delusion of a Self that creates suffering and hinders or disturbs equanimity. If this or that quality of ours is blamed, one thinks: "I am blamed" and equanimity is shaken. If wealth is lost one thinks: 'What is mine has gone', and equanimity is shaken.

To establish Equanimity as an unshakable state of mind one has gradually to give up all possessive thoughts of "mine," beginning with little things from which it is easy to detach oneself, up to possessions and aims

to which our whole heart clings. Moreover, one has to give up step by step all "thoughts of Self", beginning with a small section of one's "personality", with qualities of minor importance, with small weaknesses clearly seen by oneself, up to those emotions and aversions which are regarded as the centre of one's "Self". Thus detachment should be practised.

To the degree we forsake thoughts of "Mine" or "Self" Equanimity will enter into our hearts. For how can it be that what we realise as something foreign and void of a Self shall cause us any agitation, be it of lust, of hatred or of grief ? Thus the teaching of Non-self will be our guide on the Path to Deliverance, to the Equanimity of holiness.

Equanimity is the crown and culmination of the four Sublime States.

But this should not be understood to mean that Equanimity is the negation of Love, Compassion and Sympathetic Joy, or that it leaves them behind as inferior. Far from that. Equanimity includes and pervades them fully, just as perfect Equanimity is fully pervaded by these three.

How then, do these Four Sublime States pervade and suffuse each other?

Love unbounded guards Compassion against turning into partiality, prevents it from making discriminations by selecting and excluding, and thus protects it from falling into partiality or aversion from the excluded side.

Love imparts to Equanimity its selflessness, its boundless nature, and even its fervour. For fervour too, transformed and controlled, is part of perfect Equanimity, strengthening its power of keen penetration and wise restraint.

Compassion prevents Love and Sympathetic Joy from forgetting that, while both are enjoying or giving temporary and limited happiness, there still exist at that time most dreadful states of suffering in the world. It reminds them that their happiness co-exists with measureless misery, perhaps at the next door-step. It is a reminder to Love that there is more suffering in the world than it is able to mitigate; that, after the effect of such mitigation has vanished, sorrow and pain are sure to arise anew until suffering is uprooted entirely at the attainment of *Nibbāna*. Compassion does not allow that Love and Sympathetic Joy shut themselves up against the wide world by confining themselves to a narrow sector of it. Compassion does not tolerate that Love and Sympathetic Joy turn into a state of self-satisfied complacency within a jealously guarded petty happiness. Compassion sitrs and urges Love to widen its sphere; it stirs and urges Sympathetic Joy to search for fresh nourishment. Thus it helps both of them to grow into truly Boundless States (*appamaññā*).

Compassion guards Equanimity from falling into cold indifference, and keeps it from indolent or selfish isolation. Until Equanimity has reached perfection, Compassion urges it to enter again and again the battle-field of the world, in order to be able to stand the test, by hardening and strengthening itself.

Sympathetic Joy holds Compassion back from becoming entirely overwhelmed by the sight of the world's suffering, from being absorbed by it to the exclusion of everything else. Sympathetic Joy relieves the tension of mind, soothes the painful burning of the compassionate heart. It keeps Compassion away from melancholic brooding without purpose, from a futile sentimentality that merely weakens and consumes the strength of mind and heart. Sympathetic Joy develops compassion into active sympathy.

Sympathetic Joy gives to Equanimity the mild serenity that softens its stern appearance. It is the divine smile on the face of the Enlightened One, a smile that persists in spite of His deep knowledge of the world's suffering, a smile that gives solace and hope, fearlessness and confidence: "Wide open are the doors to Deliverance," thus it speaks.

Equanimity rooted in Insight, is to the other three Sublime States their guiding and restraining power, pointing out to them the direction they have to take, and seeing to it that this direction be followed. Equanimity guards Love and Compassion from being dissipated in vain quests, and from going astray in the labyrinths of uncontrolled emotion. Equanimity, being a vigilant self-control for the sake of the final goal, does not allow that Sympathetic Joy contents itself with humble results, forgetting the real aims we have to strive for.

Equanimity which means 'even-mindedness', gives to Love an even, unchanging firmness and loyalty. It endows it with the great virtue of patience. Equanimity furnishes Compassion with an even, unwavering courage and fearlessness enabling it to face the awesome abyss of misery and despair by

which boundless Compassion is confronted again and again. To the active side of Compassion, Equanimity is the calm and firm hand led by wisdom indispensable to those who want to practise the difficult art of helping others. And here again Equanimity means patience, the patient devotion to the work of Compassion.

In these and other ways Equanimity may be said to be the crown and culmination of the other three Sublime States. The first three of them, if unconnected with Equanimity and the insight inherent in it, may be liable to dwindle away due to the lack of a stabilising factor. Isolated virtues, if unsupported by other qualities which give them either firmness or pliancy (as the case may be) often deteriorate or fall into certain defects characteristic of them. For instance, Loving-kindness without energy and insight, may easily decline to a mere sentimental goodness of weak and unreliable nature. Moreover such isolated virtues may often carry man in a direction contrary to his original aims in life and contrary to the welfare of others too. It is the firm and balanced character of a person that knits isolated virtues into an organic and harmonious whole within which the single qualities will bring out their very best, avoiding, with the help of the other virtues, the pitfalls of their respective weaknesses. And this is the very function of equanimity which it performs with an ideal interrelation of the four Sublime States.

Equanimity is a perfect, unshakable balance of mind, rooted in Insight.

But its perfection and its unshakable nature are not lifeless rigidity, they are not like the inert gravity of matter. Equanimity is not dullness, heartlessness and frigidity. Its perfection is not due to emotional 'emptiness', but to a 'fullness' of understanding, to its being complete in itself. Its unshakable nature is not the immovability of a dead, cold stone, but the manifestation of highest inner strength.

In which way, now, is Equanimity perfect and unshakable ?

Whatever stagnates is here dissolved, removed is what is damming up, destroyed what obstructs, vanished are the whirls of emotion and the meanderings of intellect. Unhindered goes the calm and majestic stream of consciousness, pure and radiant. Watchful Mindfulness (*sati*) has harmonized the warmth of Faith (*saddha*) with the penetrative keenness of Wisdom (*paññā*); it has balanced Strength of Will (*viriya*) with Calmness of Mind (*samādhi*) and these five inner faculties (*indriya*) have grown into inner forces (*bala*) which cannot be lost again. They cannot be lost because they do not lose themselves any more in the labyrinths of the world (*samsāra*), in the endless diffuseness of life (*papañca*) These inner forces emanate from the mind and act upon the world but being guarded by mindfulness, they nowhere bind themselves, and unchanged they return. Love, Compassion and Sympathetic Joy continue to emanate from the mind and act upon the world; but being guarded by Equan imity, they cling nowhere, and unweakened and unsullied they return.

Thus within the saint nothing is lessened by giving, and he does not become poorer by bestowing upon others the riches of his heart and mind. The saint is like the clear well-cut crystal which, being without any stains, fully absorbs all the rays of light and sends them out again, intensified by its concentrative power. Unable are the rays to stain the crystal by their various colours. They cannot pierce its hardness, nor disturb its harmonious structure. Unchanged remains the crystal in its genuine purity and strength.

'Just as all the streams of the world enter the great ocean, and all the waters of the sky rain into it, but no increase or decrease of the great ocean is to be seen' even so is the nature of holy Equanimity.

Holy Equanimity, or as we may likewise express it the Saint endowed with holy Equanimity, is the inner centre of the world. But this inner centre should be well distinguished from the numberless apparent centres of limited spheres, that is their so-called 'personalities', governing laws, and so on. All of these are only apparent centres, because they cease to be centres whenever their spheres, obeying the laws of impermanence, undergo a total change of their structure and consequently the centre of their gravity, material or mental, will shift. But the inner centre of the saint's Equanimity is unshakable, beeause it is immutable. It is immutable because it clings nowhere.

'For the, conditioned, motion exists, but for the unconditioned there is no motion.

Where no motion is, there is stillness. Where stillness is, there is no craving. Where no craving is, there is neither arising nor passing away. Where neither arising is nor passing away, there is neither this world nor a world beyond, nor a state between. This, verily, is the End of Suffering.'

WHAT BUDDHISM MEANS TO A BUDDHIST

Lecture by Venerable Aggamahāpaṇḍita U Thittila to the High Court Buddhist Association Rangoon.

The title of my talk this afternoon is "What Buddhism means to a Buddhist". To a Buddhist, Buddhism is not a religion in the sense in which that word is commonly understood; but to him or to her Buddhism is a practical method of life—to show how to live rightly thereby, happily and peacefully in spite of the unrest that is prevailing in the world.

Buddhism, we say, is not a religion because it is not a system of faith and worship. The word 'religion' originally means a system of faith and worship but Buddhism is a way of life, and it is also a way of understanding the conditions of life so that a Buddhist may be able to live in harmony with other people and also in harmony with the laws of righteousness.

Buddhism is founded on reason. Therefore it is a scientific explanation of the natural laws of life and not a set of dogmas laid down authoritatively. There are no dogmas in Buddhism. You know what a dogma means. A dogma is a rigid system laid down by authorities as representing the Truth. It is so to speak, an arrogant declaration of one's own opinion. In Buddhism there are no such dogmas; but there are laid down a set of facts and principles for us to live by—for us to follow.

Buddhism declares the laws of righteousness, the Universal law, the laws of cause and effect (*Dhamma Niyāma*) proclaiming that Man is the master of his own destiny. He can mould his own life according to his ideas as a Buddhist. Buddhism removes that fear of death which haunts every untrained mind. Buddhism is the right way of life which is neither optimististic nor pessimistic.

Many people in the West think that Buddhism is pessimistic. On the contrary, the Buddhist way of life is neither optimistic nor pessimistic. Many people in the world, especially the unthinking, carefree sort—would like to have an optimistic view of life. Whenever such a man becomes depressed he is advised to be optimistic, but according to the Buddhist view this is not correct. Optimism being an overestimated view of the condition of life does not take the right view; nor is the pessimist's view which underestimates the actual condition of life, the right view.

The right view of life is the Middle Way (*Majjhima-paṭipadā*) between these two extremes. Both these two extremes are futile for anyone to follow. So to a Buddhist, Buddhism means the right way of life—a method by which a man can live happily, peacefully and with security for the present and security in the hereafter. In Great Britain people talk of future security but the security they speak of is very temporary. The Buddhist way of security is permanent, eternal and lasting.

The lives of men, and in fact the whole universe of living beings, are governed by unchanging, eternal laws, such as the Laws of Cause and Effect, the laws of the mind or the laws of Psychology (*Citta-niyāma*). So the whole universe is governed by these eternal laws and not by any imaginary God.

For instance, sin, according to Buddhism, is not like the Original Sin mentioned in Christianity. Sin, Buddhism says, is a direct consequence of man's ignorance of these laws of righteousness, these laws of justice. As you know, sin begets sorrow. These are ancient or eternal laws of life.

To anyone who believes that the world is not governed by the laws of righteousness but by a changing, continually changing, God, it seems one must try to persuade a Supreme God to make it better. It means that one does not believe that God's Will is always just, for God has wrath which has to be deprecated, compassion to be aroused and partiality to be won. But to the Buddhist the laws of nature, the laws of righteousness which govern the universe, are always the same, the same for one and all. Therefore, a man's duty is not to break these rules of nature—the laws of justice—not to try to change these laws by means of any prayer and by guarding against them but to know, to understand these eternal, unchanging laws and live in harmony with these laws.

Right through the Teachings of the Buddha stress is laid on such attributes as

self-reliance, self-confidence, resolution, energy, work, effort. Buddhism makes a man or woman stand on his or her own feet and be master or mistress of Fate. Mindfulness is also emphasised greatly by the Buddha. For instance, in the *Dhammapada** it is said: "You yourself must make an effort; the Buddhas are only teachers. The thoughtful who enter the Way are freed from the bondage of sin." Again, in the same book "Mindfulness is the path of immortality, sloth the path of death. Those who are strenuous do not die; those who are slothful are as if dead already."**

By Deathlessness, the Buddha means *Nibbāna*. All other conditions, all other lives are full of death—continual, unending death.

Also the Buddha said, it is in many scriptures either directly or indirectly, that it was through His ceaseless efforts and unshaking perseverance that he attained Buddahood, the highest state of perfection, that is, Supreme Enlightenment. Yet, the Buddha does not take a monopoly of his Buddhahood; instead the Buddha encouraged His followers to be as high as possible in the spiritual field, or if they try hard enough, even as high as Himself. That is the chief characteristic of Buddhism. The Buddha is like a good father who looks after his son well and likes him to be his equal or even to be his better, if the son can; that is the beauty of Buddhism. And the Buddha shows the way to attain self-enlightenment. He again and again reminded his followers that they will have to rely on themselves, rely on their own efforts and that there is no one anywhere either in heaven or on earth to help them, to save them from the results of their own misdeeds. You will remember also the saying of the Buddha: 'Evil deeds are done only by yourself, not by your parents, friends, relatives or advisers. So you yourself will have to reap the painful results of these misdeeds.' So we are responsible for our own evil deeds. There is no one to save us from the results of these evil deeds.

Understanding that there is no one, no God, no big ceremony that can save us, that can give us spiritual salvation, the true Buddhist feels compelled to rely on himself and on his own efforts, and therefore he has confidence in his power and sense of responsibility. The tendency to rely on any God or any imaginary power outside onself weakens one's own confidence and affects one's own sense of responsibility. The tendency to trust his own power strengthens his own confidence and sense of responsibility. Moral and mental progress is only possible where there is freedom of thought, without dogmas, without authorities. Where the dogmas come and fetter the mind there can be no spiritual progress; and reliance, trust in any outside authority, leads to spiritual stagnation.

I have lived many years among Christians. Some of my Christian friends, in a joking way perhaps, say their prayers like this: 'O God, if there be a God, save my soul, if I have a soul.'

Now, in any faith freedom of thought is important. In one of the six qualities of the *Buddha Dhamma* these words, as you all know, are mentioned "*Ehi Passiko*" 'Come and see for yourself'. The Buddha asked us not to believe in a blind way what is said by Him. Of all religions Buddhism makes most demands on mental activity—mindfulness, earnestness, strenuousness etc. When the Buddha gave his famous exhortation to the Kalama Princes in the *Kālāma Sutta* He said: 'Don't accept (views) from hearsay, from what you have been told, because it is mentioned in the scriptures, by reason of logic, in consideration of the reasoning (being plausible), by tolerating the views based on speculation, because of its appearance of possibility and because "Our monk is venerable". When you Kālāmas realise by yourselves that these qualities are good, faultless, praised by the wise and that they lead to good and happiness when practised and observed, then Kālāmas, you should abide in them after acquiring them.'

So the Buddha urged us not to believe what is said merely on authority. Also not to believe in anything because it is the traditional custom.....but at the same time it is better not to denounce such traditions very easily. You must try to experiment with it, examine it thoroughly and after such examination, if it is reasonable and conducive to your happiness and the happiness and welfare of others, then take it, live up to it. This could be said to be a very grand and one of the bravest and boldest

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* Magga Vagga 276.
** Appamāda Vagga 21.

declarations ever made by any religious teacher.

To understand the causes and the conditions of life, one of the doctrines taught by the Buddha is the doctrine of *Kamma*.—It is always good to talk a little about the doctrine of *Kamma* because it helps us to understand Buddhism more and at the same time to understand our daily life better. *Kamma* is a *Pāḷi* word meaning "action". Literally it means "good and bad actions". It covers all actions, be they mental, verbal or physical; in other words, thought, words and deeds. In its ultimate sense *Kamma* means volition—mental volition. In the *Anguttara Nikāya* mental volition is defined. Having mental volition one acts by the mind, by words and by actions.

The doctrine of *Kamma* is not fatalism nor is it a doctrine of predetermination. *Kamma* is one of the 24 causes mentioned by the Buddha in the *Paṭṭhāna* which govern the whole universe. *Kamma* is one of the 12 causes which constitute the Wheel of life and death taught by the Buddha in the *Vibhanga*. *Kamma* is also one of the four causes mentioned in the *Abhidhamma* and also in the *Suttas*. *Kamma* is not of the past only; the past merely influences the present but does not fully dominate it because *Kamma* is not only the past but also the present. The past forms only a background against which the present life works for the moment. The past combined with the present influences the future which is to come. Only the present moment exists and can be said to be within management, and the responsibility of using this present moment lies with each individual either for good or for evil. Every action produces its effect. It is the action or the cause that comes first and then the effect. Therefore we speak of *Kamma* as the Universal Law of Cause and Effect.

Let me give you a very common example which has been given many times. For example, throwing a stone is action, which is a cause. This stone strikes a glass window and breaks the pane. The throwing of a stone is action, a cause, but the stone strikes the window pane and breaks it; that is the effect. The act of throwing a stone at the window is the cause of the breaking of the window and the broken window is the effect. This effect in its turn becomes a cause for further trouble, or effect; for instance, the wasting of money to replace the broken glass. Because you have to replace the window pane and waste your money, the effect on your mind will be disappointment. Then you become irritable. When you are irritable your anger can easily be aroused. Your anger is the result (or effect) but it also becomes a cause again; because of your anger you may say or do something unpleasant; and this something said or done in an unpleasant manner may hurt something or someone and so on.

In Christian terminology: because you throw a stone and break the window and you have to pay money to buy a new window pane, the whole series of causes and effects leading to the final result is regarded by them as a punishment of God. In Buddhism there is no room for God who would come and punish you. So, to continue with my example, when you get angry you may say something unpleasant to somebody who may reply by saying something equally unpleasant to you. After that, if you are not careful, this may lead the two of you to a furious quarrel. For two persons this may lead to a fight. Between two nations this sort of thing may lead to a war. All this shows us clearly the existence of the laws of Cause and Effect.

If properly understood, the doctrine of *Kamma* teaches us to be careful with our thoughts, words and actions in daily life so that, as time goes on, it makes us better human beings willing to perform better and nobler actions towards all and live more harmoniously with our fellow human beings. This is just one example.

There is a common question asked by people in other countries: 'Sometimes we try to do good thinking the effect will be good but in some cases the result or the effect turned out to be just the opposite. The effect is bad. In our locality a cunning, grasping man is called a 'shrewd' person; the more shrewd, the more wicked, the more greedy he is, the more is he praised as a successful hero in society. Again, among the dogs, the strongest and the fiercest dog gets the best bone. And where is the working of your laws of Cause and Effect? Where is the justice of this doctrine of *Kamma*?'

Well, as for that not only in Australia, for the questioner was an Australian, but in other parts of the world as well, cunning, greedy people are generally praised as if they

are the conquering heroes in society. So, you too may ask, 'When shall we get good results for the good that we have done or are trying to do? The good we have done seems to be very slow in bearing fruit'. Then, there was another man who told me that while he was engaged in saying his prayers aloud to God, somebody—his neighbour—came and told him that he was making a lot of noise over it. So he said to me 'I was trying to perform a good act in good faith but the immediate effect is bad, very bad. So your law of *Kamma* does not work out well for us.'

I said to him; 'Though you may be worshipping God for a good purpose at that moment, in order to know why the man came and insulted you, you will have to think over what you did or said to him either that morning or the day before or some time in the past. Then, you may be able to find some cause why he came to insult you. People are apt to forget what they did to other peope, so when the result comes they think it comes suddenly or that they are taken by surprise. It is not always sudden or that they are caught by surprise. It may be that you do not remember what you have done and the cause may be entirely misunderstood.

Therefore whatever comes to us is always just and must be accepted in the right spirit. If something very pleasant happens to us we should not be proud of it. It just shows that our good *Kamma* has come back to us bearing good fruit. If anything unpleasant occurs to us we should not be angry, depressed or disappointed but we should keep calm realising that our bad *Kamma* has come back to us to remind us of our past mistakes. Whenever something comes to upset us let us try to be good, and let us never be worried, excited or angry. Let us make a firm resolve within ourselves to live rightly by trying to understand the working of these Laws of Cause and Effect—called the Law of *Kamma* in Buddhism.

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KABA AYE PAGODA
RANGOON BURMA

HE ALSO TAUGHT THE GODS.

U Ohn Ghine.

When the Buddha taught men here in this world 2500 years ago, His teaching was learned by rote and so perpetuated, since, after His passing away, groups of *Bhānakas* or 'Reciting monks' who had learned the Teachings, the portions entrusted to them as groups, as living, continuing groups; as a willed and planned effort and not by mere hearsay, preserved the Great Teaching as close to pristine purity as anything can be preserved.

To-day we still have that Teaching, both by virtue of the 'living books', those *bhikkhus* who still learn and repeat the Doctrine, and from the careful writing on palm-leaves initiated in Ceylon more than two thousand years ago and which has now become the steady output of modern printing presses throughout the Buddhist countries.

To maintain the purity of the Teaching, to iron out small differences lest they should grow to great differences, we have had through the centuries six great synods or councils which have collated and checked the texts and by chanting together (*Sangāyanā*) and, latterly, printing authorised versions, we have ensured that the actual word of the Buddha is perpetuated for those who want the actual word of the Buddha.

This is, and can be, the only authoritative teaching, since it has been a planned and willed effort that was at once selective, in that dedicated and able *bhikkhus* gave their lives to it, and widespread, in that it has been undertaken through the centuries in all lands where the *Buddhadhamma* found a really firm footing.

This, then, is a way by which has been preserved the Great Teaching, a teaching that by its very repetitions has ensured a better memory and a more sure perpetuation.

And the Buddha, it must be remembered, also taught the Gods. In his teaching of the Gods, the Buddha showed them the truth, and taught the highest God, the being who so erroneously regarded Himself as; 'The Almighty, the Creator, the Ancient of Days, the Father of all that are and all that are to be, the All-wise, the All-powerful.' The Buddha showed him that even the highest Gods are under the influence of error and delusion and that they, too, must die; that even the most powerful God is subject to Impermanence, Suffering and absence of any permanent, uncompounded, unconditioned, unchanging entity.

The archangels who formed the retinue of the mighty God, his 'sons', had, as have all beings, one by one to pass away from there and to manifest elsewhere, according to their previous *Kamma* or deeds, and they too, may bring, in cases where they are born as men and women in this world, a memory and influence from the Teaching heard in the heaven-world only yesterday, there, though it was 2500 years ago to us.

There are those who though born and brought up in non-Buddhist lands and non-Buddhist families, have never been able to accept the non-Buddhist teachings they have been presented with since early infancy, but have felt that those teachings though having a deal of good, a deal of morality and, indeed, a deal of truth, yet do not embody the whole truth.

When such people have come in contact with the Buddhist teachings they often at once recognise it and feel: 'This I know well, this is not new to me, this is the real truth,' though it may be heard then for the first time in this life. The reaction is quite different from that of others who have but the faintest memory or no memory, in some cases no experience in the past, of the Buddha's teaching. That does not mean that the latter do not make progress on the Path and do not follow it to the end. As a teaching of reason and a teaching leading to full truth, the *Buddhadhamma* attracts and inspires reasoning beings who will give themselves to the study and practice for awhile.

For a reasoning man needs but look around with real thought and with a deep compassion to see that change is inherent in all compounded things and that there is too much cruelty in the world for the world to have been 'created' by a loving father. Nevertheless it is easy for the unthinking man, or the unthinking God, to believe that 'All's right with the world' and that the God

and his angels are forever and unchanging. Indeed, for long, that was the blind belief of almost all. It was the Buddha and his disciples who taught the Gods that they are impermanent and changing and that morality, a true morality of altruistic loving-kindness, can give better rebirths and bring one, man or God, to the beginning of the realisation that there is a way of wisdom that leads from the whirlpool of existence where one is continually being reborn as God or as demon, or as animal or as man.

As men and gods die and are reborn as men, they bring, some of them faint memories of the Teaching and this is one way, often not fully taken into account, by which the Teaching has spread from place to place and from age to age in the past twentyfive centuries.

This factor, however, is not one on which we can rely too much for our knowledge of the Teaching, since just as some men imperfectly grasp the teaching and imperfectly remember the teaching, so do some Gods. Reflected by the minds of men and Gods the teaching may be presented in a distorted form, but nevertheless these half-memories of the 'heaven-world' have through the ages, inspired some men, particularly at and from the time of the Buddha's Teaching, to noble thoughts and noble deeds. There was no really unselfish morality in this present world-cycle before the arising of the Buddha. That since His day it has manifested in various centuries and in various lands, some of them not consciously aware of the *Buddhadhamma*, can be attributed to the fact that He also taught the gods.

In times past, brahman Dhammika, when seafaring merchants put to sea in ships, they took with them a bird to sight land. When the ship was out of sight of land, they freed the bird; and it flew eastward and westward, northward and southward, upward and around. And if the bird sighted land near by, it was gone for good (*Tathāgatako*); but if the bird saw no land, it returned to the ship.

Anguttara Nikāya. Dhammika sutta.

'Monks, whatsoever in the whole world, with the world of *Māras*, *Brahmās*, together with the host of recluses and brahmins, of *devas* and mankind, is seen, heard, sensed, cognized, attained, searched into, pondered over by the mind,—all that is fully comprehended by a *Tathāgata*. That is why he is called "*Tathāgata*". Moreover, whatever a *Tathāgata* utters, speaks and proclaims between the night of his enlightenment and the night on which he passes utterly away,—all that is just so and not otherwise. Therefore is he called "*Tathāgata*"

Monks, as a *Tathāgata* speaks, so he does: as he does, so he speaks. That is why he is called "*Tathāgata*".

Monks, in the whole world, with the world of *Devas*, of *Māras* of *Brahmās* together with the host of recluses and brahmins, of *devas* and mankind, a *Tathāgata* is conqueror, unconquered, all-seeing, omnipotent. Therefore is he called "*Tathāgata*".

Anguttara Nikāya ii, 22, 1V, 111, 23.

THE DHAMMAPADA COMMENTARY

The Story of Udena (Udena-Vathu)

Translated by the Department of Pāḷi, University of Rangoon.

(Continued from last issue)

There was, however, one Māgandiyā who was already his chief queen. It is said that she was the daughter of a brahmin, named Māgandiya, of the kingdom of Kurus; her mother also was known as Māgandiyā and her uncle too was Māgandiya. She was exceedingly beautiful like a celestial nymph. Her father was not able to find a suitable match for her. Though he was approached by highly respectable families, he rejected their proposals in a discourteous manner saying, 'You are not worthy of my daughter.' One day the Master, while surveying the world at dawn, found that the brahmin Māgandiyā and his wife were destined to attain the fruition of *anāgāmi*, took His bowl and robes and proceeded to the place where the brahmin used to offer sacrifice to the fire outside the market-town. The brahmin saw the extremely handsome form of the *Tathāgata* and thought, ' In this world, there is none who may be compared to such a person as this. Indeed he is worthy of my daughter; to him shall I give my daughter to maintain.' He told the Teacher, ' Monk I have a daughter; up till now I have not found a person worthy of her. You are suitable to her and she is a good match for you. Indeed you ought to have a wife and she a husband. I am going to give her to you. Please wait here till I come back.' The Teacher remained silent. The brahmin hastened home and said to his wife, ' Dear madam, I have found a person suitable for my daughter ; make haste and adorn her.' Having had her dressed up, he proceeded to where the Teacher was, taking the wife and the daughter with him.

The whole town became excited and the people, saying, 'All this time, this brahmin has not given his daughter to anyone saying that there was none suitable for her, but now we hear that he has found one; what sort of a person may he be, let us go and have a look at him', set out along with him. When the brahmin was coming with his daughter, the Teacher, instead of staying at the place appointed, left His footprint there, went aside and stood at another place. The footprint of the Buddha appears only at places where He imprints it purposely and not anywhere else. Only those for whom the mark is intended can see it. Elephants and so on may tread on it or a heavy rain may fall on it or a stormy wind may strike against it, yet the mark is not to be effaced.

Then his wife said to the brahmin, 'Where is the person?' He replied, 'I asked him to wait here', and wondering where he might be gone, he looked round, saw the footprint and said, 'This is his footprint' The lady, skilled as she was in the three *Vedas* as also the lore of signs, repeated the lore and coming to know the nature of the foot-print remarked 'O brahmin, this is not the foot-print of one who is addicted to the fivefold sensual pleasure.' Saying this she uttered the following verse:—

> 'The footprint of one who is given to lust is like that of one who sits squatting on his tip-toes; that of one who is given to anger is like that of a person who walks stamping on his heels; that of the bewildered is like that of one who walks dragging his feet. But this sort of footprint belongs to one who has rolled back the veil of passion.'

Thereupon the brahmin said to her, 'Please keep quiet, lady; you are in the habi, of seeing a crocodile in a water-pot or thieves lurking inside the house.' 'Brahmin, say whatever you like, but this is not the foot-print of one addicted to five sensual pleasures.' Thereafter, looking around, the brahmin saw the Teacher, and saying, 'This is the person', went and said, 'O monk, I give my daughter to you to maintain.' The Teacher, without replying as to whether He wanted the daughter or not, said, 'Brahmin, I shall say something to you.' On being told to do so, He related the account of how *Māra* followed Him from the time of His Great Emancipation up to the time when He sat at the foot of the *Ajapāla* banyan tree, as also how *Māra* was afflicted with grief with the thought that the Buddha had gone beyond his influence and how his daughters came forward to console him in his grief and how they engaged themselves in their attempt to entice Him by assuming the forms of young

maidens. 'Even then, no hankering grew in me', saying this He uttered the following verse:—

'Even after seeing *Tanhā*, *Arati* and *Rāga*, I felt no urge in me for sensual pleasures; after all what is this which is full of urine and excreta, and which I don't like to touch even with my foot.'

When he finished uttering the stanza, both the brahmin and his wife were established in the fruition of *anāgāmi*. Magandiyā, however, thought, 'If he had no need of me, he should have said so. But, this one has referred to me as being full of urine and excreta. Let it be so. On account of my birth, family, social status, wealth, age and attainments, I will get a suitable husband, and then I shall decide what to do with the monk.' She harboured a grudge against the Teacher. Did the Teacher know of her grudge against Him or not? He did. If he did, why is it that He uttered such a verse? It was for the sake of the other two. Indeed, the Buddhas delivered discourses for the sake of these who were fit enough to attain the Path and Fruition, without caring for the grudge borne against them. Her parents took her to Māgandiya the junior, entrusted her to his care, entered the Order and attained arahatship.

Māgandiya the junior, on his part, thought 'My daughter is not suited to a man of inferior type; she is indeed worthy of a king', took her to Kosambī, bedecked her with all kinds of adornments and presented her to King Udena saying, 'Here is a noble woman who is worthy of Your Majesty'. As soon as he saw her, the king developed an intense love for her, consecrated her a chief queen and provided her with a following of five hundred women. Udena thus had three chief queens who together had a following of a thousand and five hundred female dancers.

This is the Story of Māgandiyā.

At that time, at Kosambī there were three bankers, by name, Ghosaka, Kikkuṭa and Pāvāriya. As the rains approached, they saw five hundred hermits who had arrived from the Himalayan region, moving about in the city on their rounds for alms. The bankers developed a feeling of respectful regard for them, offered them seats, fed them and got their promise to stay with them for four months. They made them live there for the period and sent them off after getting the promise of their return during the next rains. From that time onwards the hermits used to reside in the Himalayas for eight months and with them for four months.

On a certain occasion, as they were coming from the Himalayas, they saw a big banyan tree in the forest tract and took their seat underneath. While the eldest amongst them thought, 'The deity possessing this tree cannot be of inferior status; he must be of great power; how good would it be if he would give drinking water to this band of ascetics', the god offered them water. Then he wished for water for bathing and it was provided too. Lastly, he thought of food and the god provided it also. Thereupon it occurred to him thus, 'This god has provided us with everything we wished for, I wish I could see him.' The god came out of the trunk of the tree and presented himself. Then the hermits asked him, 'O god, mighty is your splendour, what really have you done to attain it?' 'Ask me not, sirs.' 'Do tell us, god.' Insignificant as the deed he had done was, he felt shy and did not feel like speaking about it; but being pressed by them over and over again, he said, 'Well then, please listen', and spoke.

According to his account, he had been a poor man. As he was looking for a job, he got one from Anāthapiṇḍika and with that he earned his livelihood. One Fast-day, on his return from the monastery, Anāthapiṇḍika enquired, 'Has anyone told the hireling that to-day is a Fast day?' 'No sir, he has not been told.' 'Well then, prepare for him the evening meal.' They cooked for him a *pattha** measure of rice. Having worked in the forest for the day, he came back in the evening. When the food was dished out and given to him, hungry though he was, he did not take it at once, but thought: 'On other days, there used to be a great uproar in this house crying for food, soup and curry. Today, however, everybody is lying down quietly and food has been served for me alone; what could this be due to?', and enquired whether or not others had finished their meal. When answered in the negative, he asked for the reason and was told, 'In this house people do not take their evening meal on Fast-days; everybody observes the Fast. Even the suckling babies, after having had their mouths rinsed and

* A double handful

having been fed with a concoction of four sweet ingredients, are made to observe it by the great banker. Lamps, fed with scented oil are lighted up. Both young and old resort to their beds and reflect on the thirty-two parts of the body. But, as we forgot to inform you of the Fast, your food has been prepared; please take it.' 'If it is possible to observe the Fast at this time, I too should like to do so.' 'The banker knows better.' 'Then, please ask him.' They went and asked the banker who said, 'Now if he refrains from taking food, rinses his mouth and takes upon himself the Fast duties, he would be doing half the act of observance of the Fast.' When he heard about it, he acted accordingly. As he had been working for the whole day, he become famished and he suffered from flatulence. He tied a robe round his belly and holding its end tossed about. The banker came to know of it, had the torches set alight, caused a concoction of four sweet ingredients to be brought and approaching him asked, 'What is the matter my man?' 'Sir, I am suffering from wind trouble.' 'Then, get up and take this medicine.' 'Sir, have you taken it too?' 'We are not unwell, you take it.' He refused saying, 'Lord, in observing the Fast, I have not been able to keep it for the whole day, let not the half too be spoilt.' Though the banker said, 'Don't behave in such a way, my man,' he did not accede to his request and at dawn passed away like a withered flower and was reborn in that banyan tree. Thus he related the story and added, 'The banker was devoted to the *Buddha, Dhamma* and *Sangha;* and as a result of observing half the Fast with the encouragement given by the banker, I have attained this splendour.'

The moment they heard the word "*Buddha*", the five hundred hermits got up and with hands clasped in adoration towards the god said, 'Please utter the word "*Buddha.*" Having got his consent to utter the word "*Buddha*" and on it being repeated three times they said in exaltation, 'Even this word is a rarity in this world and remarked, 'O god, you have made us hear this word which has not been heard of before for many hundred thousand aeons.' Then the pupils said to their leader, 'Now let us go to the Teacher.' 'Dear, the three bankers are of great service to us, to-morrow we will take alms-food at their residence, inform them and go. Please wait till then'. They agreed to do so.

Next day the bankers had rice-gruel prepared, seats laid out and aware as they were that the venerable ones would visit them that day, they went forward to receive them, took them to their abodes and offered them seats and food. After their meals, they bade farewell to the great bankers saying, 'We are leaving.' 'Revered sirs, have we not obtained assurance from you that you would stay with us for the four months of the rains? Now, sirs, where may you be going?' The fact is that the *Buddha*, the *Dhamma*, the *Sangha* have appeared in this world, and so we are going to the Teacher'. 'But are you the only persons who should visit the Teacher?' 'Friends, others too are not forbidden.' 'Well then, please wait, we will make preparations and come along.' 'Your preparations will only cause us delay; we shall go ahead and you may follow us.' Saying so, they went ahead, met the Supremely Enlightened One, uttered words of adoration, bowed down to Him and took their seats at one side. Thereupon, the Teacher delivered to them a religious discourse in graduated order. At the end of the discourse, all of them became endowed with analytical knowledge and attained arahatship, and begged for ordination. No sooner had He uttered the words, 'Come, O monks', than they became monks according to the *Ehi Bhikkhu* formula, equipped with bowls and robes which looked as if they were produced by supernormal power.

Those three bankers also, each of them with a convoy of five hundred carts, carried materials for gifts, such as clothings, coverlets, butter, honey and molasses and arrived at Sāvatthi. And having paid respects to the Teacher, they listened to the religious discourse, at the end of which they attained the fruition of *sotāpatti.* They lived with the Teacher dispensing charity for about half a month, begged him to pay a visit to Kosambī and were assured by the Teacher with a promise. On being told that the *Tathāgatas* are fond of spending their time in solitary places, they said, 'We are quite aware of it revered sirs; it would be good if He would come when a message is sent by us.' Repairing to Kosambi, the bankers Ghosaka Kukkuṭa and Pāvāriya respectively had great monasteries built; the Ghosita, the Kukkuṭa and the Pāvāriya, and sent a message requesting the Teacher to come. On receiving their message, the Teacher proceeded to that place. They went forth to meet Him, took Him to the monasteries

and waited upon Him by turns. The Teacher resided one day in each monastery, and would go for alms-food to the house of the banker in whose monastery He resided. Now, those three bankers had a garland-maker by the name of Sumana who used to serve them. He told the bankers; 'I have been serving you for a long time; I intend to offer a meal to the Teacher. Please favour me with a day.' 'Well then, do it to-morrow.' Saying, 'Very well, sirs', he invited the Teacher and made arrangements to do Him honour.

At that time the king used to give eight *kahāpanas* daily to Sāmāvatī as expenses for flowers. Her maid servant, named Khujjuttarā, used to go to the garland-maker Sumana and get the flowers regularly. When she came on that day, the garland-maker said, 'I have invited the Teacher to whom I shall offer flowers to-day; please stay back and help me in serving meals to Him; thereafter listening to the religious discourse you may take away the flowers that are left over. She consented saying, 'Very well'. After he had served the meal to the congregation of monks with the Buddha at the head, Sumana received the bowl so that the Teacher could speak words of benediction. The Teacher began to deliver a religious discourse in the way of appreciation. Even while Khujjuttarā was listening to the religious discourse of the Teacher, she attained to the fruition of *sotāpatti.* Previously she used to take for herself four *kahāpanas* and buy flowers with the remaining four. On that day, however, she bought flowers worth eight *kahāpanas* and went away. Sāmāvatī asked her, 'Well maid, has the king given me double the price of flowers for to-day?' 'No, Your Majesty.' 'Then, how is it that there are so many flowers?' 'On other days I used to take four *kahāpanas* for myself and bring flowers worth four *kahāpanas.*' 'Then why didn't you take them to-day?' 'It is because I have realised the truth after 'listening to a religious discourse from the Perfectly Enlightened One.' Instead of scolding her with the words, ' You wretched slave, return to me the *kahāpanas* you have appropriated so far', the queen said, 'Mother, may we also drink the ambrosia that you have enjoyed?' She replied; 'Should it be so, arrange for a bath for me', whereupon she was bathed with scented water from sixteen pots and was provided with a set of fine clothes. She then put on one dress and placing another covering one shoulder, had a seat prepared, had a fan, addressed the five hundred women and delivered a discourse in the way it was delivered by the Teacher. Hearing her discourse, all of them attained the fruition of *sotāpatti.* The women bowed down to Khujjuttarā and requested her saying, 'Today onwards, madam, please don't do any menial work; take the place of our mother and teacher. Go to the Teacher, listen to whatever teachings He delivers and repeat them to us.' Acting according to their request, in course of time she mastered the three *Piṭakas.* The Teacher declared her as having a pre-eminent position among female lay-devotees and disciples who are vastly learned and are preachers of the truth.'

Those five hundred women told her, 'Mother, we wish to see the Teacher; please take us to Him, we shall worship Him with scents, flowers and so on.' 'Madam, hard is the life in a royal household; it is not possible to go out with you.' 'Madam, don't deprive us of our opportunity, please show us the Teacher.' 'Well then, cut holes in the walls of your living rooms big enough to look through, fetch perfumes and flowers, and remain waiting at those holes. When you see the Teacher going to the houses of the three bankers, stretch forth your hands, bow down and worship Him.' Acting as they were told, they saw the Teacher while going forth and coming back, bowed down and worshipped Him.

One day Māgandiyā came out of her palace and, as she was strolling about, reached the living quarters of those women. Seeing the holes in the rooms she enquired, 'What is meant by this?' Being unaware that she bore a grudge against the Teacher, the women said, 'The Teacher has arrived in this city; we stand here and have a look at Him and worship Him.' Māgandiyā thought, 'They say that the monk Gotama has come to this city; now I shall have to find out what should be done to Him. These women also are his followers, I shall think what should be done to them too.' Accordingly, she told the king, 'Your Majesty, the attendants of Sāmāvatī have got their interest lying outside; within a few days' time they will take your life.' The king did not believe that they would do so and even though he was told repeatedly he refused to believe it. When the king did not believe even though he was told for the third time, she said, 'If you do not believe me, go to their residence and find out for yourself, Your Majesty,'

The king went and seeing the holes in the rooms asked, 'What is this for?' When the truth was told, he did not become angry with them; but without making any remarks, he had those openings closed and had windows made in all the rooms at some height. It is believed that since that time windows at a higher level came into existence.

Not being able to do anything to those women, Māgandiyā thought, 'I shall teach the monk Gotama a lesson', bribed the citizens and told them, 'When the monk Gotama enters the city and moves about; with your slaves and servants, abuse and revile him and drive Him away.' The upholders of wrong views, who were not respectful towards the three Jewels, went after the Teacher when He entered the city and started abusing and reviling Him using the ten kinds of abusive words, such as, a thief, a fool, an idiot, a camel, an ox, a donkey a hell-bound, a beast, and one destined to a miserable existence, one not destined to a happy existence. Hearing that, the venerable Ānanda said to the Teacher, 'Lord, the people of this town are abusing and reviling us; let us move elsewhere.' 'Where to, O Ānanda?' 'To some other town, Lord.' 'If the people there swear at us again, where shall we go, Ānanda?' 'From there to some other town, Lord.' 'There again if we are abused, where shall we go?' 'Yet to another town, Lord.' 'O Ānanda, it is not good to behave in this way; wheresoever a dispute arises, it should be settled there, before proceeding elsewhere. Well then Ānanda, who are the persons abusing us?' 'Lord, all the people including the slaves and servants are doing so.' 'Ānanda, I am like an elephant engaged in a battle. An elephant trained in war is required to face the shower of arrows from the four quarters. Likewise, it is my responsibility to withstand whatever is said by the wicked.' Saying this, while admonishing with reference to Himself, the Teacher uttered the following three verses from the *Nāgavagga*.

320—I shall put up with abusive words, just as an elephant in the battle withstands an arrow shot from a bow. Indeed, the people in general are wicked.

321. People take the tame animal into the crowd; kings ride on the tame ones; among the human beings one who puts up with abuses is reckoned as the tamed and the best.

322 Of the mules, the trained ones are the best; of the horses, those from Sindhu are well-bred; mighty are the elephants of the *kuñjara* class; but the most excellent is the one who has subdued himself.

The religious discourse proved to be beneficial to the multitude which gathered. After delivering the discourse the Teacher said, 'Be not anxious, Ānanda; they will abuse only for seven days, but on the eighth they will be silent; for a disaffection, arisen with reference to the Buddha, cannot last more than a week.'

Having failed to scare away the the Buddha with abusive words, Māgandiyā thought, 'What should be done?' One day, while attending upon the king who was drinking liquor, she thought, 'These women are His (Gotama's) supporters, I shall bring about their ruin', and sent the following message to her uncle, 'Please come and bring with you eight dead fowls and eight live ones. On your arrival, please stand at the head of the stairs and inform that you have come. When you are asked to enter, do not do so; but send in the live fowls first and then the others.' She then bribed a young attendant and asked him to act according to her instructions. Māgandiyā came and informed the king of his arrival. On being asked to enter, he said, 'I shall not enter the apartment where the king is enjoying a drink.' The queen despatched the young attendant saying, 'Go, dear, and meet my uncle.' He went, brought back the eight live fowls given by Māgandiyā and said, 'Your Majesty, the chaplain has sent you presents.' Said the king, 'Indeed we are promised an excellent dish, but who is going to cook it?' Māgandiyā said, 'Your Majesty, Sāmāvatī and five hundred attendants are going about and doing nothing. Please send these to them; they will cook and bring the dish.' The king sent the young attendant saying, 'Go and hand over these to them. without giving them to anybody else, let them kill these and cook these themselves'. Saying 'Very well, Your Majesty', he went and told them as ordered. They, however, refused saying, 'We do not take life', whereupon he came back and reported the matter to the king. Māgandiyā said, 'Do you see that, Your Majesty; you will find out now whether these women take life or not. Lord, please ask them to cook and send the dish to the monk Gotama.' The king did so whereupon the attendant took the fowls and pretending to go to Sāmāvatī, went and gave those fowls to the chaplain and instead took

the dead ones to Sāmāvatī and told her, 'Please cook these and send them to the Teacher.' They moved forward and taking them said, 'Bring them, friend; this indeed is what we should do.' The attendant went back to the king and being asked about it informed him, 'As soon as I said "Cook these and send them to the monk Gotama", they came forward and took hold of them.' Māgandiyā blurted out, 'Look, Your Majesty, they are not doing it for a person like you. When I said that their interest lies ouside, you did not believe me.' Though he heard her saying so, the king received the words in silence. Māgandiyā thought, 'What should be done now?'

The Section on the Grudge of Māgandiyā.

At that time the king was in the habit of staying by turns in the palace of each of his three queens; Sāmāvatī, Vāsuladattā and Māgandiyā, for a period of seven days at a time. Knowing that he was to go to Sāmāvatī's palace in a day or so, Māgandiyā sent this message to her uncle, 'Please send a snake after treating its fangs with an antivenene drug.' He did so and sent it. Wherever the king went, he used to carry with him his lute for charming elephants. In the bowl of the lute, there was a hole through which Māgandiyā inserted the snake and closed it with a bunch of flowers. The snake was kept inside the lute for two or three days. The day on which the king was to move, Māgandiyā asked him, 'Your Majesty, to whose palace will you be going to-day?' On being told that it was to Sāmāvatī's palace, she said, 'Your Majesty, to-day I had a bad dream, you can't go there.' 'All the same, I am going.' Three times did she try to prevent him and then she said, 'If you are going, I too am going along with you.' Though she was asked to stay back, Māgandiyā refused to do so saying, 'I have a presentiment as to what will happen to you, my lord', and accompanied him.

The king adorned himself with clothing, flowers, perfumes and ornaments provided by the attendants of Sāmāvatī, ate excellent food and placing the lute at the head of the bed stretched himself on it. Māgandiyā, pretending to be moving about this way and that, removed the bunch of flowers from the hole of the lute. The snake, being without food for two or three days, glided out of the hole, spread its hood hissing and coiled itself on the bed. As she saw the snake, Māgandiyā screamed and said, 'Look, Your Majesty, there is a snake.' Then scorning both the king and the women, she said, 'This stupid and ill-fated king will not take my words; these women too are wretched and obstinate. What is there which they do not get from the king? Will you be living in happiness if this one dies? When he is alive, do you think you are in misery? Lord, though with tears I warned you saying, "I have had a bad dream to-day, please do not move to the palace of Sāmāvatī", you did not listen to me.' The king saw the snake, became frightened almost to death and burning with wrath thought, 'Evil-minded indeed are they. Even though I was forewarned by her that these women would do such a deed, I did not believe her. At first they made holes in the walls of their chambers and sat there; thereafter they returned the fowls sent by me, to-day, they have let loose a snake in my bed.'

Sāmāvatī admonished the five hundred women saying, 'Good ladies, we do not have any other refuge; please cherish the same feeling of affection towards the king and the queen as you would to yourselves. Have no resentment against anybody.' The king took hold of a bow made of horn which required the strength of a thousand to wield, twanged its string, fitted it with an arrow dipped in poison, made all those women stand one behind the other with Sāmāvatī at the head and shot the arrow aiming at her chest. Through the potency of her loving-kindness, the arrow turned back towards the direction it came from and moved as if it would strike against the king's heart. Thought the king, 'The arrow I shoot usually goes piercing even through a rock; there is nothing in the air to retard its movement; yet it has turned back and is heading towards me. Indeed, even the arrow, which is devoid of life and consciousness, understands her virtue; though a human being, I am ignorant of it.' Then throwing away the bow, he sat on his toes at the feet of Sāmāvatī with joined palms and uttered the following verse:—

'I am becoming confused and bewildered; everything around me appears to be hazy. Save me, O Sāmāvatī, and may you be my refuge.'

Hearing his words, instead of saying, 'Very well, lord, take refuge in me,' Sāmāvatī said, 'My lord, the refuge I have taken recourse to, may you too take refuge in that.'

Having spoken thus, Sāmāvatī, the disciple of the Perfectly Enlightened One, added,

'Do not seek refuge in me. He , in whom I have taken refuge, O great king, is the Buddha, the Supremely Enlightened One; seek refuge in Him and may you be my refuge.'

The king, saying 'All the more do I feel scared now', spoke this verse:—

'More confused have I become now, everything around me appears to be in confusion. Save me Sāmāvatī, and may you become my refuge.'

When she refused it again in the same way as before, the king said, 'Well then, I do take refuge in you as well as in the Master, and I promise you a boon'. Whereupon she said, 'Your Majesty, the favour is accepted.' The king approached the Teacher, he dispensed a big charity to the congregation of monks for seven days; thereafter, he addressed Sāmāvatī saying, 'May you accept the boon now.' Sāmāvatī said in reply, 'My lord, I am not in need of gold or anything else. Please show me this favour only. Kindly arrange the matter in such a way that the Teacher may come here regularly with His retinue of five hundred monks and we may thereby get the opportunity to listen to the Law.' The king, paying respects to the Teacher, submitted, 'Revered Sir, may you please come here regularly with five hundred monks. Sāmāvatī and her attendants have expressed their desire to listen to the Law.' 'O great king, it is not possible for the Buddha to visit the same place regularly, as many are the people who expect to meet the Buddha.' 'Well then, Revered One please direct one monk to do so.' The Teacher assigned the Elder Ānanda who thereafter used to visit the palace daily with five hundred monks. The queen and her attendants especially served them with food and listened to the religious discourse.

One day, after listening to the Elder's discourse, they became especially pleased and offered him five hundred upper garments, each worth five hundred coins. Seeing that none of them had their upper garments on, the king enquired, 'Where have your upper garments gone?' 'We have offered them to the Elder.' 'Did he take all?' 'Yes, he took all.' The king approached the Elder, paid respects to him and enquired about the offering of the upper garments. Learning r om him about their gift and his acceptance he asked the Elder, 'Revered Sir, are these garments not too many for you?' What will you do with so many of them?' 'Great king, retaining what is sufficient for me, I shall give the rest away to those whose robes have worn out.' 'What are they going to do with their own robes?' 'They will give them away to those whose robes are more worn out.' 'What will those monks do with their own?' 'They will make bed-spreads out of them,' 'What will they do with their old bed-spreads?' 'They will make foot-rugs, O great king.' 'What will they do with the old foot-rugs?' 'They will beat them into shreds, and mixing them with clay, plaster them to the walls.' 'Revered Sir, even though the gifts given to you pass through so many stages, yet they will not be wasted.' 'Even so, O great king.' So pleased was the king that he had another set of five hundred pieces of cloth brought and placed them at the feet of the Elder. It is said that for a hundred thousand times the Elder received robes, placed at his feet in lots of a thousand, each costing five hundred pieces of money; that robes worth a thousand each were presented to him and laid at his feet in lots of a thousand and that he got such gifts as many as one thousand times; and that robes worth one hundred thousand, in lots of a thousand, were presented to him and placed at his feet, and these he got as many as a hundred times. Moreover, the number of robes he received in lots of one, two, three, four, five, ten and so on was beyond reckoning. After the demise of the *Tathāgata*, so it is said, the Elder travelled through the whole of Jambudīpa and gave away robes and bowls which he possessed to monks residing in different monasteries.

Māgandiyā pondered, 'What I have planned has not materialised, it resulted in something else. What should be done now?' She thought, 'Well then, there is a way', and as she was going to disport herself in the pleasance, she sent a message to her uncle saying, 'Go to Sāmāvatī's palace and have the linen and oil stores opened, dip clothes in jars of oil and wrap them round the pillars, get the women huddled together, close the door, bolt it from outside, set fire to the house with torches and so on, then come down and leave the palace.' He went into the palace, opened the stores, dipped clothes in oil jars and started wrapping up the pillars. Thereupon, Sāmāvatī and her attendants came forward and asked, 'What is this, Uncle? 'Madam, the king has ordered that the pillars

be wrapped with oil-soaked clothes to make them strong. It is difficult to know what is proper or otherwise in a king's palace. I beg of you not to stay near me.' Saying thus, he made those who had gone near him enter the chamber, closed the doors, locked it from outside, set fire to it from the base of the pillars and came out. Sāmāvatī admonished the women saying, 'It is not easy even with the intelligence of a Buddha to determine the number of times we have been burnt alive as we pass through existences in the rounds of birth, the beginning of which is not apparent. Therefore, be steadfast in your thoughts.' As the house was burning, the women meditated on the subject of arresting sensation, and some attained the second stage of fruition, others the third.

So has it been said—

Now a large number of monks, returning from alms-round and after taking their meals, approached the *Bhagavā*, bowed down to Him and took their seats at one side. After they had taken their seats, the monks said to the *Bhagavā*, 'In this case, Lord, after king Udena had left for the pleasance, his palace was burnt down, and five hundred women with Sāmāvatī at the head were killed. Now, Lord, what is the course of their destiny and what awaits them in their future existence?' 'Monks, some of these female devotees have attained to the *sotāpatti* stage, some to the *sakadāgāmī*, while others to the *anāgāmī* stage; none of them however, has met her end without any achievement.' Knowing this fact, the *Bhagavā* pronounced this solemn utterance at that time:—

'The world, tied down by delusion, looks pleasant.
To the fool, who is bound to attachment and is enveloped by darkness the world appears to be eternal. But to one who sees, nothing is permanent.'

And having said this, He propounded the truth, 'Monks, while passing through the rounds of existence, beings do not always remain heedful and perform meritorious deeds; being heedless, they perform evil deeds as well, and as they pass through the rounds of existence, they enjoy and they suffer.'

The king, hearing that the palace of Sāmāvatī was on fire, rushed back, but could not reach it before it was completely gutted. Reaching there, he caused the fire to be put out and being greatly dejected sat down surrounded by the ministers. While recollecting the virtues of Sāmāvatī, he wondered as to who might have done that, and being convinced that the deed must have been contrived by Māgandiyā, he thought, 'If she is questioned under threat, she won't tell the truth; I should therefore ask her quietly and tactfully.' So, addressing the ministers he said, 'Friends, so long I was suspicious and apprehensive at every step that she (Sāmāvatī) was always seeking for an opportunity. But now that she is no more, my mind will be at peace, and I shall be able to sleep without any anxiety.'

They asked, 'Your Majesty, who could possibly have done this? It must have been done by someone out of love for you.' Māgandiyā, who was standing near, heard that and said, 'Who else could do this, my lord? It was I who did it. I had it done by my uncle.' 'Excepting you, there is no one else who has love for me. I am pleased with you and will do you a favour. Send for all your relatives.' She sent a message to her relatives saying, 'The king, being pleased with me, is going to grant me a boon, come quickly.' The king rendered great honour to those who came. Hearing that, even those who were not related to her, offered bribes and came posing as Māgandiyā's relatives. The king ordered all of them to be seized, caused waist-deep pits to be dug in the royal court-yard, put them inside these, had them filled with earth, had straw scattered on the top and set them on fire. When the skin was burnt, the king ordered their bodies to be ploughed with iron ploughs till they were torn to bits and still smaller bits. With a sharp weapon he had also pieces of flesh torn out from the fleshy parts of the body of Māgandiyā, placed a vessel of oil on an oven, had the flesh fried like cakes and made her eat them.

In the religious assembly, the monks raised the matter saying, 'It is indeed unseemly that a female devotee, endowed with so much of faith, should meet with death in such a way.' The Master came and asked, 'Monks, what are you talking about seated here?' When they replied, 'This is the topic', the Master said, 'Monks, in the present existence the women, led by Sāmāvatī, have met with what they did not deserve, but they are reaping fitting results of deeds they had done in a previous existence.' On being requested,

'Revered One, please tell us what they did in the previous birth' the Master related the story of the past.

Long ago, while king Brahmadatta was ruling in Benares, eight *Paccekabuddhas* used to take their meals regularly in the royal palace, and five hundred women used to serve them. Seven of the *Paccekabuddhas* used to go to the Himalayas and one *Paccekabuddha* used to stay rapt in ecstatic meditation inside a thicket on the bank of a river. One day, when the *Paccekabuddhas* had gone, the king taking those women went to disport himself in the water. There the women disported themselves in the water for the whole day, came out of it, and afflicted as they were with cold, wanted to warm themselves. Saying, 'Find out a place where we can make a fire', as they moved about they saw that thicket. Taking it to be just a heap of grass, they stood around and set fire to it. When the grass was burnt, they saw the *Paccekabuddha* and exclaimed, 'We are ruined, we are ruined; when the king knows that his *Paccekabuddha* has been burnt, he will put an end to us. So, let us burn him completely.' All of them brought fire-wood from places around, heaped them over him and made a great pile. Then they set fire to it and thinking, 'Now the pile will burn' they went away. In the beginning those women had no intention and so they were not involved in bad *kamma*; later on, however they involved themselves in a sinful act deliberately. As for a *Paccekabuddha*, even if one brings a thousand cart-loads of fire-wood and sets fire to him while he is in trance, one is not able to make him feel the least warmth. So on the seventh day, the *Paccekabuddha* arose and went where he liked. Having committed that sin, those women suffered in hell for many hundred thousand years and on the termination of the effect of that *kamma*, for one hundred existences they were burnt along with their houses in this manner. This was their past deed.

When the Master had related the story, the monks asked Him, 'Revered One, what deed had Khujjuttarā done that she was born a hunch-back, became greatly wise, and attained the fruition of *sotāpatti* ? And why did she become an errand-girl?'

'Monks while the same king was ruling in Benares, that very *Paccekabuddha* was slightly hunchbacked. Then a certain female attendant, putting on a rug and taking a golden vessel, bent over and mimicking the *Paccekabuddha* demonstrated his manner of walking, saying, 'This is how our *Paccekabuddha* walks.' As a consequence, she was born a hunchback. On the first day, however, that woman invited those *Paccekabuddhas* to sit in the palace, and taking their bowls filled them with milk-rice and offered them. As the bowls were filled with hot rice-porridge, the *Paccekabuddhas* held them shifting from one hand to another. Observing them doing so, that woman offered eight ivory bracelets belonging to herself and said, 'Please hold the bowls placing them on those.' They did as requested and looked at her. She said, 'Revered sirs, I have no need of these bracelets, I have offered them for your use, may you please take them away.' They went to the Nandamūla mountain cave. Those bracelets are said to be still lying there. As a result of that deed, she has now become great in intellect and is a master of the three *Piṭakas*. As a consequence of her waiting upon the *Paccekabuddhas*, she has attained the fruition of *sotāpatti*. These are the deeds she performed during the interval between two Buddhas.

In the period of Kassapa, the Perfectly Enlightened One, once when the shadows were lengthening, the daughter of a banker of Benares took a mirror and sat down to attend to her toilet. A certain nun, who was free from influxes and who was closely acquainted with her, came to see her. Even though the nuns are free from influxes, they like to visit the houses of their supporters in the evening. But at that moment, there was no errand-girl near about the banker's daughter. She said, 'I pay respects to you; but would you please pick up the toilet-box and give it to me.' Thought the nun, 'If I do not pick it up and give it to her, she will bear a grudge against me and as a result will be reborn in hell; on the other hand, if I give it to her, in the next life she will become an errand-girl. Indeed it is better to be an errand-girl than to suffer the torments of hell.' So. out of compassion for her, the nun picked up the basket and handed it over to the maiden. As a consequence she was reborn as an errand-girl.

On another occasion the monks discussed the matter in the assemblage thus, 'Five hundred women headed by Sāmāvatī were burnt while staying inside the palace; the bodies of the relations of Māgandiyā were torn to pieces by iron ploughs after setting fire to the straw strewn over them, and

Māgandiyā was burnt in boiling oil. Of these, who may be said to be alive and who to be dead?' The Teacher came and asked, 'Monks, what are you talking about seated here?' 'Such and such was the topic.' 'Monks, those who are negligent are as good as dead, though they may live even for a hundred years; while those who are diligent, even though they be dead are as good as alive. So Māgandiyā, even though she was alive, yet she should be reckoned as already dead. But those headed by Sāmāvatī, though they are dead, are to be reckoned as alive. Verily, monks, those who are heedful do not die.' Saying this the Teacher uttered the following verses:—

Appamādo amatapadaṁ,
pamādo maccuno padaṁ,
appamattā na mīyanti,
ye pamattā yathā matā.
Etaṁ visesato ñatvā
appamādamhi paṇḍitā
apamāde pamodanti
ariyānaṁ gocare ratā.
Te jhāyino sātatikā
niccaṁ daḷhaparakkamā
phusanti dhīrā nibbānaṁ
yogakkhemaṁ anuttaraṁ.

—Dhammapada, 21, 22, 23.

(Heedfulness is the way to deathlessness; negligence is the way to death. The heedful persons do not die, while the negligent are as if dead. Knowing this perfectly well, the wise, deep in heedfulness, rejoice in it and find delight in the sphere of the Noble Ones. Those, who devote themselves to meditation, who are steadfast, who always exert themselves strenuously and are wise, attain to *nibbāna*, which is the unexcelled freedom from bondage).

Therein the word 'Appamāda' is of profound significance and of wide connotation.

A discourse bringing out all the words of the Buddha in the three *Piṭakas* falls within the scope of (i.e. cannot exceed and is covered by) the term "*appamāda*". So it has been said, 'Just as, monks, the foot-print of any being which moves about, falls within the confines of an elephant's foot-print and the elephant's foot print is reckoned as the biggest of the foot-prints on account of its greatness, even so, monks, whatsoever good qualities there are, all of them are based on heedfulness, converge in heedfulness, and heedfulness is considered to be the highest of all these qualities.' In essence it is the constant presence of mindfulness. It is the name of constant attention.

amatapadaṁ, *amata* means *nibbāna*. It is so called because it has no birth and therefore does not grow old nor die.

Padaṁ means what one reaches by. The meaning is that one reaches deathlessness (attains *nibbāna*) by it.

Amata pada is the way to deathlessness (*nibbāna*). what is meant is that is is the means for attainment of *nibbāna*.

Pamādo means, the state of being negligent. It is the name of relinquishment of attention, which is known as forgetfulness.

Maccuno means, of death.

Padaṁ means, the way, the path. In fact, one who is negligent cannot overcome rebirth, and one who is born grows old and dies. Thus negligence is said to be the path to death; it leads to death.

The phrase, *appamattā na mīyanti* implies that the beings who are possessed of mindfulness, and are heedful never die. It should not, however, be construed that they are immune to old age and death. There is no being who is free from old age and death; however for one who is negligent, the round of births is not limited, while for a heedful one it is limited. Therefore, as they are not free from birth and so on, the negligent ones, even though alive, are to be reckoned as dead. The diligent ones, however, cultivating, as they do, the quality of mindfulness, realise the paths and fruition quickly and are not reborn in the second or third existence. Therefore, be they alive or dead, they cannot be considered as dead.

The phrase' "*ye pamattā yathā matā*" means those, who are heedless, are dead with the death by heedlessness. Just as those who are dead on account of their life-force having been cut off are like logs of wood, devoid of consciousness, they also are like that. To them as well as to a dead householder even a single thought never arises, 'We shall dispense charity, keep the precepts and observe the Fast-day'. Similarly also in the case of monks who are heedless it never occurs to them, 'We shall fulfil the duties to the teachers and preceptors, undertake the *dhutanga** practices and cultivate meditation,'

* Refer to ' Light of Dhamma ' Vol, V, No. 3 p. 52.

So, where is the difference between them and the dead? Therefore, has it been said, 'Those who are negligent are as if dead.'

The phrase, *etaṁ visesato ñatvā* means, knowing distinctly the difference that there is no escape from the round of existence for one who is negligent, although there is escape for one who is diligent.

But who can know this difference? The phrase *appamadamhi panditā* refers to those persons who are wise, intelligent, full of knowledge and who, taking their firm stand on heedfulness, develop it. It is they who know this point of difference.

Appamāde pamodanti means, knowing it, they rejoice in heedfulness which they themselves have practised, become of cheerful mien and also pleased and delighted.

Ariyānaṁ gocare ratā means, thus rejoicing in heedfulness they cultivate it and find happiness, pleasure, and satisfaction in the thirty seven qualities constituting enlightenment, which consists of four modes of establishing mindfulness and other factors, and in the nine-fold supramundane states, which are the sphere of the *Buddhas*, *Paccekabuddhas* and the disciples.

Te jhāyino means those wise persons who are heedful and meditative in two ways; (1) by meditation on objects, which is known as eight kinds of attainments, and (2) by meditation on the characteristics of objects, which is known as *Vipassanā*, *magga* and *phala* (insight, the path and the fruition.)

Satatika refers to physical and mental energy which arise constantly from the time of retirement from the household life up to the time of the attainment of arahatship.

Niccaṁ dalhaparkkamā means those who are thus determined, 'We will not put a stop to our efforts without attaining the goal attainable through manly power, manly energy and manly endeavour,' and who, being so firm in their efforts, do not fall off on the way before attainment of the goal and who always exert themselves strenuously.

The word *Phusanti* refers to two kinds of contact: contact through knowledge and contact by way of fruition. Here, the four *maggas* are called contact through knowledge, while the four *phalas* are called contact through fruition. Of these, in this context, contact by way of fruition is meant.

Wise (*dhīrā*), and sagacious persons, who realise *nibbāna* through noble fruition attain *nibbāna* through contact by way of fruition.

Yogakkhemaṁ anuttaraṁ means, safety and freedom from those four bonds which plunge people into the rounds of existence, and such a safe condition is said to be unexcelled because it is superior to all mundane and supramundane conditions.

Herein, at the conclusion of the religious discourse, many become *sotāpannas* and so on, and it become beneficial to the multitude.

The Story of Udena describing the Death of Sāmāvatī and Māgandiyā.

I APPENDIX

'*Appamatto*' means diligent practice of the wholesome things. One practises it with due respect, performs constantly and continually, without stopping or without an interruption, sticking to it without giving up ardent desire for it and without laying down the burden. With the thought 'How should I fulfil the group of morality which is not yet completed and how should I supplement it by wisdom after completion?' one puts forth intense desire, effort, exertion, endeavour, persistence, mindfulness and attention. One exerts with zeal, develops, strives and applies himself to the practice of the wholesome things.

II. With the thought 'How should I bring to perfection the group of concentration which is incomplete and how should, I supplement it by wisdom after completion?' one puts forth intense desire, eflort, exertion, endeavour, persistence, mindfulness and attention. One exerts with zeal, develops, strives and applies himself to the practice of the wholesome things.

III. With the thought, 'How should I bring to perfection the group of insight-knowledge which is incomplete and how should I supplement it by wisdom after completion?' one puts forth intense desire, effort, exertion, endeavour, persistence, mindfulness and attention. One exerts with zeal, develops, strives and applies himself to the practice of the wholesome things.

IV. With the thought 'How should I bring to perfection the group of dealing with the attainment of emancipation which is

incomplete and how should I supplement it by wisdom after completion?' one puts forth intense desire, effort, exertion, endeavour, persistence, mindfulness and attention. One exerts with zeal, develops, strives and applies himself to the practice of the wholesome things.

V. With the thought 'How should I bring to perfection the group dealing with the review of the achievement of emancipation which is incomplete and how should I supplement it by wisdom after completion?' one puts forth intense desire, effort, exertion, endeavour, persistence, mindfulness and attention. One exerts with zeal, develops, strives and applies himself to the practice of the wholesome things.

VI. With the thought 'How should I come to perceive thoroughly the truth of suffering which is not properly perceived?' one puts forth intense desire, effort, exertion, endeavour, persistence, mindfulness and attention. One exerts with zeal, develops, strives and applies himself to the practice of the wholesome things.

VII. With the thought 'How should I discard the defilements which are not yet discarded?' one puts forth intense desire, effort, exertion, endeavour, persistence, mindfulness and attention. One exerts with zeal, develops, strives and applies himself to the practice of the wholesome things.

VIII. With the thought 'How should I develop the path which is not yet developed?' one puts forth intense desire, effort, exertion, endeavour, persistence, mindfulness and attention. One exerts with zeal, develops, strives and applies himself to the practice of the wholesome things.

IX. With the thought 'How should I be able to realise *nibbāna* which is not yet realised?' one puts forth intense desire, effort, exertion, endeavour, persistence, mindfulness and attention. One exerts with zeal, develops, strives and applies himself to the practice of the wholesome things.

This is the diligent practice after having taken out the barbs of lust.

Thus did the Buddha while lying on his death-bed sum up all His Teachings of fortyfive years in this single word 'Heedfulness'.*

Khuddaka Nikāya Mahānidesa (1) *Aṭṭhaka-vagga* (2) *Guhaṭṭhaka sutta* Ps *45, 6th Syn: Edition.*

* Dīgha Nikāya Mahāvagga-aṭṭhakathā (3) Mahāparinibbāna sutta, Parinibbuta-kathā vaṇṇanā 6th syn Edition.

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BOOK REVIEW

IGNORANT ATTACK.

Scientific Socialism: *Role of Advanced Ideas in Development of Asia*.' Translated from the Russian. International Publishing House. No address, no price marked.

This is a booklet of 31 pp. paper cover, distributed gratis, and somewhat surreptitiously, to some of the Delegates to the World Fellowship of Buddhists Biennial Conference at Bangkok late last year. Rather 'doctrinaire' in its presentation, the booklet seems, like most Communist literature these days, to be 'whipping a dead horse', while the riders, if we may pursue the historic analogy a little further, having changed horses, are galloping out of sight some miles ahead.

If those doctrinaire writers were to stop their vain task and catch up with the world, the world could say to them like Moliere's famous character: 'Nous avons change tout cela'. For the world has changed and the 'bourgeois capitalism' of Marx has borrowed many of the features of Communism and in all countries, even the most retrograde, there are springing forth elements of the 'Welfare State,' while the so-called 'communist countries' are as slowly and as surely borrowing some of the features of the old 'bourgeois capitalist imperialism' and even some of their devout followers, excepting the most fanatic and blinded are beginning to admit it, since they have found on testing in the economic workshop that 'communist idealism' is not as pragmatic a possibility as appeared at first sight.

Then in more than one 'communist' country, the revolution has been betrayed and the horse of outmoded religio-idealism having died, the riders have mounted the horse of capitalist expansionism having put the ideas of the Geat Lenin in the coffin wherein lies his dead body.

However this is not the place for economic or political polemics and it is only the booklet's ignorant attack on Buddhism that calls forth this review.

The Buddha enunciated more than twenty-five centuries ago the great Law of *Anicca*, of Change. To be sure there have been many others who have seen that 'Change is inherent in all compounded things' but it is only a Buddha, a completely enlightened Man who can go to the end and first infer and then find, yes find, and show the way that all may find, the changeless beyond change.

Before the materialist, either of the extreme right or the extreme left, should say 'pooh-pooh' and put aside these pages as 'metaphysical' he should pause just one moment to reflect that there is a method involved where he (you if you are he) can find and realise the truth of this himself. No dogma, either of the right or of the left, is required, blind belief and at the same time blind disbelief must be set aside in the finding, that always is a prerequisite for the finding of truth.

Now, having cleared the ground, let us look at the work itself.

ATTACK ON BUDDHISM.

As usual it begins with a belabouring of those dead 'philosophers' 'prior to Marx and Engels', philosophers who throve in that short period in Europe as dying feudalism made way for rising capitalism: philosophers who are today read only for curiosity; just as tomorrow, to-day's philosophers will be merely objects of curiosity to space-age man.

From there the booklet goes on to attack the equally-outmoded nineteenth-century religion of Europe.

There was some reason for Marx and Engels to attack that curious perversion of Christianity; there is very little reason for their slavish followers to keep up the attack, and certainly none at all for the latter's attack on Buddhism.

The ideas of the author are not 'advanced' at all but most certainly very retrograde. They are worse, they are ignorant. They are worse than that, even, they are lazy. For there is some hope for the ignorant who will take a little trouble to check as to whether he really has knowledge or no, but none for the lazy who can only parrot what he has heard and read.

To assert laziness is to make a very serious assertion, and should be backed by proof. Here is the proof. The author attacks Buddhism without having any idea as to what Buddhism is, and it is clear that he (he quotes several 'authorities') and his predecessors base all their assumptions on the following syllogism: (*a*) Religion has

enslaved or helped to enslave the masses. (*b*) Buddhism is a religion. (*c*) Therefore Buddhism has helped to enslave the masses.

Now while it is true that some theist faiths had in the past in certain areas, been used to uphold feudalism, that is not invariably true even of all theist faiths in all periods. An unbiased study of history shows that in some cases the reverse has been the case, and where these faiths have been used to uphold tyranny it has usually been in a perversion of the teachings of their founders. It is also true that fire has been used to burn 'heretics' and to lay waste cities, but to eschew all use of fire on that account and to dogmatically assert that fire is 'wrong' would be just as foolish as the assertion that all 'religion' is 'wrong', even from the materialist aspect. All sweeping generalisations are unscientific and to condemn all 'religion', all that goes by the name of 'religion' is a type of lazy thought.

Further, if our terms are to be defined and if we are to use the old definition of 'religion' as stating or implying a 'belief in supernatural powers and their influence on mankind', then Buddhism is certainly not a religion. Therefore, and a little energy in investigation and thought on the part of the author would have proved that even to his satisfaction, what is true of some theist faiths is not true of the non-theist teaching of Buddhism.

But the author seems to be most unscientific and ignorant in several ways and to have only the fanatic religionist's devotion to his own particular 'bible' and faith to uphold him. Take, for instance, his assertion on Page 8. 'Scientists also must realise that their primary duty is to prove the truth of Marxist Dialectical Materialism, and must resist ideological deviationism in the interpretation of scientific discoveries.' If this means anything it means that the scientist's 'primary duty' is to be unscientifically biased in favour of 'Marxist Dialectical Materialism'.

On the contrary the role of the scientist is not to prove the truth of something asserted to be true, whether that 'truth' is stated in the Bibles of the theists or of the Marxists. The role of the scientist is akin to the role of the Buddhist, to find truth, though the heavens fall. No pains must be shirked, no scrap of evidence neglected whether it tends to prove the truth of Marxism or the reverse. The scientist deals with facts as observed in the light of his knowledge, with theories and hypotheses that must be tested, to use the Buddha's words: 'as gold is tested in the fire'. It was the Buddha who first gave the scientific method, so long ago: 'What, being present, is this absent; what, being absent, is this present?' It was the Buddha who, in the world of ideas, when asked: 'What should we believe?' replied: 'Do not accept views from hearsay, from what you have been told, because it is written or repeated in teachings, by reason merely of logic, in consideration of the reasoning being plausible, by accepting views based on speculation, because it has the appearance of being true, because of the veneration for a leader or teacher.'

'.....SAID JESTING PILATE.'

In all ages men have said: 'What is truth?' and whether they spoke jestingly or with an agonising desire to know, many have either turned away and said truth was impossible to find or else accepted what was 'plausible', added faith and so salved their consciences.

The sermon from which the quotation above was taken: 'The sermon to the people of Kalama using the dialectic method which was used first by the Buddha, goes on to teach what is to be believed and what is 'right'. The Buddha contrasts Greed and its opposite, Altruism, Hatred and its opposite Loving-kindness and Ignorance and its opposite, Knowledge or Wisdom. These, He said, are the springs of action, and He pointed out that motivated by the first of the pairs man harms himself and others and motivated by their opposites he helps himself and others.

Only if undeterred by the inquisition, or its modern counterpart, of extreme theists or by the threat and the torture of totalitarian materialists who substitute the word 'deviationism' for the old theist word 'heresy', can mankind battle forward to the light of truth.

The author has read some of the Western literature on Buddhism which takes at face-value the assertion of non-Buddhists (even anti-Buddhists) that they and their practices are 'Buddhist'.

The great and central Teaching of the Buddha is the doctrine of *Anattā*, the absence of any permanent, unchanging entity or 'Soul'; and the very last words of the Buddha

were: '*Appamādena sampādetha*—work out your own emancipation with diligence'; and '*Viriya*' or "Energy' is insisted on all through the Teachings, yet it is precisely the opposite that is imputed to Buddhism by the author. In one respect only is he correct in all his indictment. He says, 'Buddhism preaches love...dulling of the edge of hatred towards enemies.' Yes, that is true. Buddhism does teach exactly this.

The author quotes, perhaps another case of propagandists influenced by their own propaganda, 'The Short Philosophical Dictionary, edited by M. Rosental and P. Yudin (4th. Edition. State Publishing House of Political Literature, Moscow 1955): 'The reactionary ideology of Buddhism has always been utilised by the exploiters for the suppression in the masses of any protest against poverty and the absence of rights and for the dulling of their hatred towards class enemies.'; 'The Struggle of the Church against the People' by F. Oleschuk, leading anti-religious worker of the Soviet Union': 'As all religion, Buddhism is fundamentally hostile to the interests of the toilers...'; 'The Large Soviet Encyclopaedia:'; 'The overwhelming majority of the adherents of Buddhism in the Soviet Union have rid themselves of religious belief...' and others and sums up that: 'the five rules supposed to have been laid down by the Buddha...make Buddhism an unrealistic and impracticable cult'. The orientation of the author and his refusal to study his subject apart from the 'official' text-books of his country, make his criticism ignorant and one-sided. Nevertheless where he seems to have some truth on his side is where he attacks certain superstitions and accretions that are nowhere found to be countenanced by the Pāḷi Canon. There have crept in, even in some of the real Buddhist communities, some few of the superstitions, that are rightly attacked by the author but wrongly attributed to Buddhism. His book is a lesson to us that we must not be 'tolerant' of these to the point where such 'tolerance' can give the idea that we align ourselves with those who hold these superstitions, and give the idea also that we accept the superstitions and un-Buddhist practices even where they seem least harmful. Materialists and theists from all sides have wrongly attacked us on these which are nothing to do with the word of the Buddha. We should make it clear while we have 'tolerance' and loving-kindness to those who hold such superstitions, these things are not the Teaching of the Buddha.

Buddhism is 'above politics' and we can not enter into the rights and wrongs of political ideologies or, as Buddhists, take sides therein. However, lest from any side of the world, tyranny should flourish without a word of refutation, we should point out that the Buddha showed quite clearly that it is the men and the ideas that can mould circumstances and not the circumstances that mould men and ideas, although there is interaction between the two.

It may here be interesting, and not so much of a diversion as might at first appear, to study the word 'dialectic'. The first use of the word was for the method of eliciting truth by asking questions, which really showed truth to the man who answered rather than told truth to him. It was the Buddha who first used this method, and how effectively. Socrates took it up and used it a hundred years later. Hegel give it rather a different twist and his pupil, Karl Marx changed it slightly again.

The Hegelian dialectic took the history of the world as a history of ideas. When an idea is accepted as truth the opposite idea arises and the ideas fight and bring about a newer and higher idea and the same process then takes place again with a fresh idea that arises. Marx's variation was to substitute economic classes for the ideas.

We are not greatly concerned with 'philosophers', either before, during or after Karl Marx, as they remind of Omar Khayyam: they have 'great argument about it and about' but 'evermore come out by the same door as in they went.' But Hegel did see, though not perfectly clearly, when he postulated the 'clash of ideas'. There is such a clash in the world at present with protagonists for and against on both sides of the geographical and even ideological lines. The clash is between ant-heap regimentation with all subservient to the rule of the colony and, on the other hand, the idea of the right of the individual to be individual, within the limits of justice to others. As Buddhists we should say more, with willed radiation of Loving-kindness to all, Compassion for all, Altruistic joy in the attainments of all others and a wish for Equanimity for all.

To those who will not try it but merely sneer, of course this is 'obscurantist', for those who will test it simply, quietly and scientifically, it works.

The materialist's dilemma is that he is never all materialist, otherwise he would, within the confines of the mode of living of his time and place, merely concentrate on getting money, power, glory for himself, whether in the name of religion or materialism, in a purely cynical fashion. Indeed there are some such and they sometimes make the best preachers of their particular 'ideology'. In several sermons the Buddha showed the fallacy of the position of the pure materialists as well as the fallacy of the position of the pure theists. It is mind that comes first He said: '*Manopubbaṅgamā dhammā manoseṭṭhā manomayā*... Mind precedes all things; they are mind-made.'

If the materialists or the theists ask for a resolution of the puzzle, there is an answer, but it is an answer that cannot be given by any outside authority, it is an answer that a man must work out for himself. The Buddha said: 'You yourself must make the effort, even Buddhas merely point out the way.' And He did point out the way and gave the method, which is available freely to all who wish it. For those who are too lazy, too careless or too deluded to make the effort there is an Italian proverb: 'Ogni debolo ha sempre il suo tiranno.' 'Every weakling gets always his own tyrant.' If people become weak through too easy living, as has happened so often in history, or through too little scope for individual thought in an oppressive State, as has happened so often in history; be sure that people so weakened will find anew their tyrants.

Only in fairy tales is there a 'happy ever after' in this world. Ant-heap colonies split into rulers and ruled and again the dialectic starts. But that all religions (and all fairy tales) seek and feel the existence of a possibility of a state of 'happy ever after' is no proof of the non-existence of that state of being but rather the proof of 'something else', since a preponderance of even hearsay evidence constitutes proof enough for a *prima facie* case. It is only that men, theists and materialists alike, see and feel this 'something else' dimly and orient it to this world.

That 'something else', *Nibbāna* can be proved, but it can be proved for you by only one person and in only one way. You are that person and going is the way.

May the author of the little booklet under review find happiness: may the 'edge of his hatred be blunted' and may he find thereby love for all beings and real Peace.

A BUDDHIST STUDY IN YUGOSLAVIA

Indian Philosophy by Cedomil Veljacic (Zagreb, 1958) is the first book in the Croatian language in Yugoslavia on Indian cultural history. It contains a chapter on the Teaching of the Buddha and further makes mention of the later Buddhist 'schools,' in a summary chapter in which the problems of logic in the Nyaya School and Buddhism are stressed.

The general orientation of the book has been influenced by scholars like S.Radhakrishnan and S.N. Dasgupta, although for the Buddhist views H. von Glasenapp, Th. Stcherbatsky and O.Roseberg, from the European side, have been the basis. In his own treatment the author has paid particular attention to the comparative interpretation of the noetic structures of the *rūpa*-and-*arūpa-jhāna* in the light of Husserl's method of phenomenological reduction and of his theory on the "stream of consciousness".

Both in the historical essay and in the selected texts, Buddhism being considered as the main factor of the cultural unity of Asia and because of the author's prevalent interest in Pāḷi studies as expressed in the introduction, it remains the central point of orientation. His treatment is based on the *Abhidhamma* literature and the *Visuddhi-Magga* where his interest is centred on noetic problems. Thus his interpretation differs from the conceptions of most West-European writers since Deussen. He has stressed the essential difference from Vedanta metaphysics and considered the Buddha's basic teaching from a view-point of philosophical criticism, and not agnosticism.

C.Veljacic, who had graduated from the Faculty of Philosophy in Zagreb, later studied Pāḷi and Sanskrit in Bonn, West Germany, where he served in the diplomatic service as Cultural Attache of the Yugoslav Embassy. The book is the first part of his *Philosophy of Oriental Peoples* and Vol. XI of a general history of Philosophy published under the title *Philosophic Chrestomathy*, in a series the redaction of which has been entrusted to the Faculty of the University of Zagreb.

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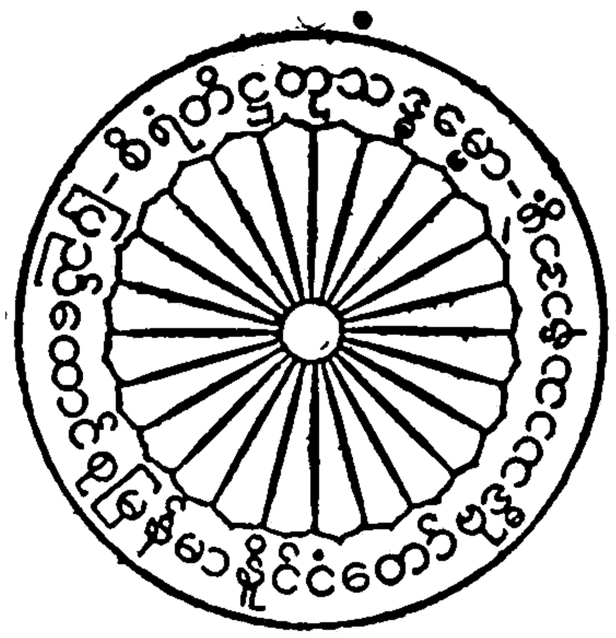

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MAGGAṄGA DĪPANĪ

The Manual of the constituents of the Noble Path

By

Mahāthera Ledi Sayadaw, Aggamahāpaṇḍita, D. Litt.

Translated into English by U Saw Tun Teik, B.A., B.L.

Namo tassa bhagavato arahato sammā Sambuddhassa

Veneration to Him, the Most Exalted, the Purified, the Supremely Enlightened Buddha.

Eightfold Noble Path:—

(1) *Sammā diṭṭhi* — Right View.
(2) *Sammā saṅkappa*— Right thought.
(3) *Sammā vācā* — Right Speech.
(4) *Sammā kammanta*– Right Action.
(5) *Sammā ājīva* — Right Livelihood.
(6) *Sammā vāyāma* — Right Effort.
(7) *Sammā sati* — Right Mindfulnes.
(8) *Sammā samādi* — Right Concentration.

1 Sammādiṭṭhi

3 kinds of Right View or Right Understanding (A) *Kammāssakatā Sammādiṭṭhi:—*

Right view or Understanding that in the case of beings, only two things: wholesome and unwholesome actions performed by them, are their own properties that always accompany them wherever they may wander in many a becoming or world-cycle.

(B) *Dasavatthuka Sammādiṭṭhi:—* Right understanding of the ten kinds of subjects.

(C) *Catu-sacca Sammādiṭṭhi:—* Right understanding of the Four Realities or the Four Truths.

A. *Kammassakatā Sammādiṭṭhi*

Sabbe sattā kammassakā kammadāyādā, kammayonī, kammabandhū, kammappaṭisaraṇā, yaṁ kammaṁ karissanti kalyānaṁ vā pāpakaṁ vā tassa dāyādā bhavissanti.

Sabbe Sattā kammassakā:—

Only the wholesome and unwholesome actions of all beings are their own properties that always accompany them wherever they may wander in many a becoming or world-cycle.

Kammadāyādā:—

Only the wholesome and unwholesome actions of all beings are their inherited properties that always accompany them wherever they may wander in many a becoming or world-cycle.

Kammayonī:—

Only the wholesome and unwholesome actions of beings are the origin of their wanderings in many a becoming or world cycle.

Kammabandhū:—

Only the wholesome and undwholesome actions of beings are their relatives and true friends that always accompany them wherever they may wander in many a becoming or world cycle.

Kammappaṭisaranā:—

Only the wholesome and unwholesome actions of beings are their real refuge wherever they may wander in many a becoming or world cycle.

Yaṁ kammaṁ karissanti kalyānaṁ vā pāpakaṁ vā tassa dāyādā bhavissanti.

If bodily, verbal and mental actions be performed, whether wholesome or unwholesome, that *kamma* of theirs they will inherit throughout their many a becoming or world-cycle.

(B) *Dasa vatthukasammādiṭṭhi*

Atthidinnaṁ, atthiyiṭṭhaṁ, atthi hutaṁ, atthi sukata dukkaṭānaṁ kammānaṁ phalaṁ vipāko, atthi mātā, atthi pitā, atthi sattā opapātikā, atthi ayaṁ loko, atthi paroloko, atthi loke samaṇa brāhmaṇā samaggatā sammāpaṭipannā ye imañca lokaṁ parañca lokaṁ sayaṁ abhiññā sacchikatvā pavedenti

(1) *Atthi dinnaṁ:*—There really exists almsgiving (*Dāna*) as cause (*Kamma*) and its result (*vipāka*)
(2) *Atthi yiṭṭhaṁ:*—There really exists offering on a large scale as cause and its result.
(3) *Atthi hutaṁ:*—there really exists offering on a small scale as cause and its result.
(4) *Atthi sukata dukkaṭānaṁ kammānaṁ phalaṁ vipāko:*—three really exist whole-

some and unwholesome actions as causes and their results.

(5) *Atthi mātā:*— there really exist the good and the evil deeds done to one's mother as causes and their results.

(6) *Atthi pitā:*— There really exist the good and the evil deeds done to one's father as causes and their results.

(7) *Atthi satā opapātikā:*—There really exist beings who are born by apparitional rebirth such as beings in purgatory, *petas*, *devas*, *sakkas* and *brahmas* who cannot ordinarily be seen by men.

(8) *Atthi ayaṁ loko:*—There really exists this world which is under our very eyes.

(9) *Atthi paro loko:*—There really exist the other worlds or planes where one may arise after death.

In another way, there really exists this human world (*ayaṁ loko*) and there really exists the other worlds (*paro loko* : 4 lower worlds, 6 *deva* worlds and 20 *brahma* worlds.

In another way, there really exists this universe consisting of the human world, 4 lower worlds, 6 *deva* worlds and 20 *brahma* worlds (*ayaṁ loko*); and there really exist other worlds which are infinite in all 8 directions (*paro loko*)

(10) *Atthi loke samaṇabrāhmaṇā samaggatā sammā paṭipannā ye imañca lokaṁ parañca lokaṁ sayaṁ abhiññā sacchikatvā pavedenti:*—

There really exist, in this human world, persons like the Omniscient Buddha, monks and brahmins who practise the true *Dhamma* and possess tranquillity of mind and who, having seen and realised this very world and other worlds through their own insight, impart their knowledge to others.

(C) *Catusaccasammā diṭṭhi*

(1) *Dukkhe ñānaṁ* (2) *Dukkhe samudaye ñāaṁ* (3) *Dukkha nirodhe ñānaṁ* (4) *Dukkha Nirodhagāminipaṭipadāya ñānaṁ.*

(1) *Dukkhe ñāṇaṁ:*—Penetrative insight into the truth of suffering.

(2) *Dukkha samudaye ñānaṁ:*— Penetrative insight into the truth of the origin of sufferfering.

(3) *Dukkha nirodhe ñanāṁ:*— Penetrative insight into the truth of the cessation of suffering.

(4) *Dukkha nirodhagāminipaṭipadāya ñānaṁ:*–Penetrative insight into the truth of the path leading to the cessation of suffering.

II. *Sammā Saṅkappa*

3 kinds of *saṅkappa*

(a) *Nekkhama saṅkappa:*— Right thought free from greed and sensuous desire, aiming at an escape from the round of rebirths.

(b) *Abyāpāda saṅkappa:*—Right thought, for the welfare of all living beings.

(c) *Avihiṁsa saṅkappa:*—Right thought for the non-injury of all living beings.

III. *Sammā Vācā.* Right speech.

4 kinds of Right speech.

(1) *Musāvādā virati:*— Refraining from telling lies.

(2) *Pisuṇavācā virati:*—Refraning from back-biting and calumny.

(3) *Pharusavācā virati:*— Refraining from using abusive language, harsh words, speech hurtful to others.

(4) *Samphappalāpa virati:*—Refraining from frivolous talk such as telling legends and fables or which is fruitless for this world and the next.

IV. *Sammā kammanta*

3 kinds of Right Action.

(1) *Pānātipāta virati:*—Refraining from killing and injuring living beings.

(2) *Adinnādāna virati:*— Refraining from taking property which is not given.

(3) *Kamesumicchācāra virati:*— Refraining from taking intoxicants and from unlawful sexual intercourse with those who are still in the care of parents or guardians.

V. *Sammā Ājīva*

4 kinds of Right Livelihood.

(1) *Duccarita micchājīva virati:*—In the case of laity refraining from wrong livelihood by means of immoral physical and verbal actions.

(2) *Anesana micchājīva virati:*—In the case of monks and hermits refraining from wrong livelihood, *e.g.* by means of giving fruits and flowers to the laymen to curry favour.

(3) *Kuhanādi micchājīva virati:*—In the case of monks and hermits refraining from trickery and deceptions by means of working wonders.

(4) *Tiricchāna vijjā michājīva virati:*—In the case of monks and hermits refraining from wrong livelihood *e.g.* by means of performing base arts such as reading signs and omens, which are against the rule and practice of the order.

VI. *Sammā vāyāma*

4 kinds of Right Effort.

(1) *Anuppannānaṁ akusalānaṁ dhammānaṁ anuppādāya vāyāmo.*

anuppādāya vāyāmo. Making effort in the practice of the Eightfold Noble Path so that those vices that have never arisen during the present existence may not arise even for a moment in future existences.

(2) *Uppannānaṁ akusalānaṁ dhammānaṁ pahānāya vāyāmo.* Making effort in the practice of the Eightfold Noble Path so that those vices that have already arisen or are arising during the present existence may be dispelled and may not arise even for a moment in future existences.

(3) *Anuppannānaṁ kusalānaṁ dhammānaṁ uppādāya vāyamo:*—Making effort in the practice of the Eightfold Noble Path so that the 37 *bodhipakkhiya dhamma* (factors pertaining to Enlightenment) that have never arisen during the present existence may arise here and now.

(4) *Upppannānaṁ kussalānaṁ dhammānaṁ bhiyyo bhāvāya vāyāmo.* Putting forth effort in the practice of the Eightfold Noble Path so that the virtues such as morality that have already arisen and are arising during the persent existence may develop unceasingly until the attainment of *Anupādisesa Nibbāna.*

VII. *Sammāsati.*

4 kinds of Right Mindfulness.

(1) *Kāyānupassanā satipaṭṭhānaṁ:*—Application of mindfulness to the contemplation of the Body-group, such as in-breathing and out-breathing.

(2) *Vedanānupassanā satipaṭṭhānaṁ:*-Application of mindfulness to the contemplation of the Feeling-group, such as painful and pleasurable feelings.

(3) *Cittānupassanā Satipaṭṭhānaṁ:*—Application of mindfulness to the contemplation of Consciousness-group, such as consciousness rooted in lust *sarāga*, or in anger (*sadosa*) etc.

(4) *Dhammānupassanā satipaṭṭhānaṁ:*—Application of mindfulness to the contemplation of mind-objects, such as sensuous lust *kāmmacchanda.*

VIII. *Sammā Samādhi*

4 kinds of Right concentration.

(1) *Paṭṭhamajjhāna samādhi:*—Concentration of the first *Jhāna* produced by fixing one's attention

on one of the objects of *samatha* tranquillity such as *kasina.**

(2) *Dutiyajjhāna samādhi:*—

Concentration of the second *Jhāna* produced by fixing one's attention on one of the objects of *samatha*, such as *kasina*

(3) *Tatiyajjhāna samādhi:*—

Concentration of the third *Jhāna* produced by fixing one's attention on one of the objects of *samatha* such as *kasina.*

(4) *Cututthajjhāna samādhi.*— Concentration of the fourth *Jhāna* produced by fixing one's attention on one of the objects of *samatha*, such as *kasina.*

Exposition of the 3 kinds of Sammādiṭṭhi

3 kinds of *Sammādiṭṭhi:*—

(A) *Kammassakatā sammādiṭṭhi*
(B) *Dasavatthuka sammādiṭṭhi*
(C) *Catusacca sammādiṭṭhi*

Explanation of (A) *Kammassakatā Sammādiṭṭhi Sabbesattā kammasakā, kammadāyādā, kamayonī, kammabandhū kammappaṭisaranā, yaṁ kammaṁ karissanti kalyānaṁ vā pāpakaṁ vā tassadāyāda bhavissanti.*

Sabbe Sattā kammassakā:—

There exist such properties as elephants, horses, vehicles, cattle, fields, buildings, gold, silver, jewels etc. Those properties can be said to belong to us in the present existence before we pass away. But when we pass away those properties do not accompany us beyond death. They are like properties which we borrow for some time for our use. They are liable to destruction during the present existence. As those properties which beings possess do not accompany them to their new existences, they cannot be claimed as properties belonging to those beings. The Buddha therefore said, "*Sabbe Sattā kammassakā.*" The only property of all beings that accompanies them is their own volitional action. Only the mental, verbal and physical volitional actions of beings always accompany them in this as well as in future existences. They are not liable to destruction by fire, water, thieves, robbers etc:

Herein, physical action means all movements of such parts of the body as hands and legs etc; "*Vacī kamma*" verbal action means all verbal expressions made by means of the mouth, tongue and throat. "*Mano kamma*" mental action means the functioning of the mind. These physical, verbal and mental actions are known as three *Kammas* in the Buddhist teachings.

All beings perform these 3 *kammas* at all waking hours. All their work great or small is performed by means of these 3 *kammas.* These 3 *kammas* become inert when a person is asleep. In the case of a dead person the 3 *kammas* cease to function as far as that body is concerned.

This is how the 3 *kammas* operate in all beings.

These 3 *kammas* have two aspects: (1) 3 good *kammas* and (2) 3 bad *kammas.* Three good *kammas* are of 2 kinds. (1) Good *kamma* which has its result ripening during the present existence and (2) Good *kamma* which has its result ripening during the future existences.

The three bad kammas are of two kinds (1) Bad *kamma* having its result ripening in this existence and (2) Bad *kamma* having its result ripening in future existences.

Analysis of the Good and Bad *kammas*.

Ten kinds of immoral conduct

(1) Pānātipāta:—Injuring and killing living beings.

**KASINA* is the name for a purely external device to produce and develop concentration of mind and attain the 4 Trances (*jhāna*). It consists in concentrating one's full and undivided attention on one visible object as Preparatory Image (*parikamma-nimitta*), let us say, a coloured spot or disc, or a piece of earth, or a pond at some distance etc., until at last one perceives, even with the eyes closed, a mental reflex, the so-called Acquired Image (*uggaha-nimitta.*) Now, while continuing to direct one's attention to this image, there may arise the spotless and immovable so-called (Counter-Image) *paṭibhāga-nimitta*, and together with it the Neighbourhood-Concentration (*upacāra-samādhi*) will have been reached. While still persevering in the concentration on the object, one finally will reach a state of mind where all sense-activity is suspended, where there is no more seeing and hearing, no more perception of bodily impression and feeling, *i.e.* the state of the Ist mental Absorption, or (*jhāna*) Trance.

The 10 *Kasinas* mentioned in the Suttas are : —Earth-*Kasinas*, Water, Fire, Wind, Blue, Yellow, Red, White, Space, and Consciousness. "There are 10 *Kasina*-spheres:—a certain one sees the earth-*kasina*, above, below, on all sides, undivided, unbounded....a certain one sees the water-*kasina*, above, below etc." (D. 33). (Nyānatiloka's Buddhist Dictionary)

(2) Adinnādāna:—Taking or destroying animate and inanimate properties which are not given.
(3) *Kamesumicchācāra:*—Committing sexual misconduct.
(4) *Musāvāda:*—Telling lies.
(5) *Pisuṇavācā:*—Backbiting and calumny.
(6) *Pharusavācā:*—Using abusive language.
(7) *Saṁphappalāpa:*—Taking part in frivolous conversation.
(8) *Abhijjhā:*—Covetousness.
(9) *Byāpāda:*—Malevolence.
(10) *Micchādiṭṭhi:*—Wrong views.

1. All kinds of physical, verbal and mental actions that are free from these 10 kinds of immoral conduct, comprising all kinds of livelihood, acquiring wealth and seeking knowledge are good volitional actions which have to be performed for this very exixtence.

2. All kinds of physical, verbal and mental actions that involve these 10 kinds of immoral conduct and that comprise all kinds of livelihood, are bad volitional actions which are performed for this very existence.

Two Kinds of Kamma for future existences

The types of *kamma* performed in this present existence, physical, verbal and mental, with a view to ripening in future existences, are also divided into two kinds.

(1) 3 Good *kammas* (having result in future existences).
(2) 3 Bad *kammas* (having result in future existences)

1. All kinds of physical, verbal and mental *kammas* that are free from the 10 Kinds of immoral conduct and comprise almsgiving, fast-day observance, conduct, practising meditation, taking refuge in and paying respects to the 3 gems: *Buddha*, *Dhamma* and *Sangha*, are known as good *Kamma* done in this present life with a view to ripening in future existences, to being reborn in a good abode.

If any one of the 10 kinds of immoral conduct be performed, whether for ripening in this existence or in the future, that *kamma* leads one to the lower planes in future existences. So it is known as bad *kamma* having its result ripening in future existence.

In this way one should differentiate the good and bad *kammas* and contemplate all the 3 kinds of *kammas* which are performed everywhere on land, in water, and in the sky.

Having seen with our eyes the 3 *kammas* which are performed in this world we can also comprehend that all beings, on land in water and in the sky have been performing these 3 *kammas* in their past existences of endless world cycles and will also perform them in the future.

Like this universe there are in the four directions, infinite universes in which all beings in water, and land and in the sky are performing these 3 *kammas*.

Having discerned all these, it is quite apparent that all beings live by these 3 *kammas* done by themselves. They enjoy happiness by virtue of these 3 *kammas*. By performing the 3 good *kammas* they enjoy various beneficial results and by performing the 3 bad *kammas* they encounter various kinds of misery and suffering. The 3 *kammas* are their own property which can never be destroyed by fire, water, thieves, robbers and so forth. Though one may own nothing, not even a single coin he can achieve happiness if he has mental *kamma* in the form of knowledge and wisdom.

So, the Buddha declared: "*Sabbe sattā kammassakā.*" All beings have the 3 volitional *kammas* as their own property.

The Result of Present *Kamma*

Those who wish to acquire worldly gains such as wealth, governmental standing and honour in this life can achieve their wish if they exert themselves to acquire education and knowledge. If it be that such worldly gains can be had without acquiring education and knowledge and by merely worshipping God, the believers in God may not perform physical, verbal and mental *kammas* such as trading, farming, learning arts and sciences. Instead, they may perform only the act of worshipping God. As a matter of fact it is not so. Like the Buddhists the Christians, Mohammedans atc., are performing the 3 kinds of *kamma* and for this reason, they acquire worldly gains. It is not God but three kinds of *Kamma* that gave these to them.

The Result of Past *Kamma*

Just as we can see with our eyes that in this life the worldly gains are not given by God but are acquired by one's own *kamma*, similarly we can realise that beneficial results of being reborn in a wealthy family or in the *deva* world are not by virtue of worshipping God but by virtue of past *kammas* such as almsgiving, observance of

morality and so forth performed in previous existences. One who is reborn in a wealthy family becomes the owner of the riches of that family. That is, all his possessions are due to his past *kamma.*

Here, the analogy of vegetation should be given.

The process of the formation and growth of vegetation is commonly ascribed to the seed. According to the *Abhidhamma*, the element of kinetic energy (*Tejo-*) which is known as caloricity (*utu*) is said to be the cause. The seed is nothing but the element of kinetic energy. That element of kinetic energy is the real seed.

At the beginning of the world, before the existence of seeds, vegetation grew from *Tejo.* Later that vegetation produced fruits and seeds from which trees grew successively.

In the same way all beings have *kamma* as their seeds of becoming: wholesome *kamma* as almsgiving, morality, etc: and unwholesome *kamma* as taking others' lives etc:—

The process of becoming as men and animals is due to the past *kamma* in previous existences. On account of the wholesome *kamma* etc, they are reborn as man and *deva;* and because of the unwholesome volitional *kamma* they are reborn in four lower worlds: hell, animal world, *peta* world and *asuraka* world.

Previous vegetation produces seeds from which fresh vegetation rises. Thus seeds from the tree and trees from the seeds appear successively: a cycle of seeds and trees. Similarly, beings have seeds of *kamma* in their previous existences. From these seeds of *kamma* new existences appear. Thus beings perform *kamma* which in turn gives rise to new becomings successively.

Trees have physical phenomena only. A tree yields many fruits from which many trees are grown. In case of beings, they have two kinds of phenomena: physical and mental phenomena. Of these two, the mental factor is the chief. One mental factor can produce not more then one new mental factor (*i.e.* the *paṭisandhiviññāna* rebirth consciousness). Therefore although beings have many seeds of wholesome and unwholesome *kamma* in one existence, one mental factor of the previous existence *i.e.* volition (*cetanā*) produces in the next existence only one mental factor. Since many new mental factors are not produced, one corporeality-group of the past existence gives rise to not more than one corporeality-group in the next becoming.

Earth, water, sun, moon, stars, and so forth, come into existence from the seeds of kinetic energy which go under the name of caloricity. It is not that they were created by God. Beings such as men, animals etc come into new successive existences because of the seeds of their past *kamma* performed in previous world cycles of existences. Such view is known as Right View (*sammādiṭṭhi*).

To hold that God creates them is wrong view (*micchādiṭṭhi*). It is the wrong view of those who not knowing fully the operative power of *kamma* and *utu*, imagine that they were created by God. Thus with a view to making people abandon wrong view, and rely upon *kamma*, knowledge and wisdom the Buddha said

"*Sabbe sattā kammassakā*"

Now there are such things as legacies and heirs. These legacies can be called our property only before we die; but when we pass away we have to leave them behind. They do not accompany us to the next existence. They are also liable to be destroyed by fire, water, thieves and robbers before our death, or they may be exhausted by us.

As for the three kinds of *kamma*, performed by beings, they are always theirs in their future existences. They are never destroyed by fire etc. For this reason, *kamma* is said to be the only property inherited by beings. Beings are sure to reap the results of their own *kamma* in future existences. The wholesome *kamma* performed by feeding dogs, pigs, fowls and birds can result in a hundred happy existences. The wholesome *kamma* performed by feeding virtuous monks can give rise to a countless number of happy existences as man and *deva.* Giving alms worth about a quarter of a kyat in this present life can yield beneficial results worth more than a thousand kyats in future existences. If a person kills an animal such as a fish, fowl or pig, he may be killed in more than a thousand future existences.

In this world, if a tiny banyan seed is planted, a big banyan tree will grow up bearing innumerable fruits in more than a thousand years; similarly if a mango seed or a jack-fruit seed is planted, big mango trees and big jack-fruit trees will grow and bear more than a hundred thousand fruits for many years.

Thus in the case of trees, a small seed is able to yield more than a hundred thousand fruits, leaves, branches and twigs. Similarly a seed of wholesome *kamma* such as almsgiving, morality, meditation, practised at one time, can yield more than a hundred thousand good results in successive future existences. A seed of unwholesome *kamma* by killing a being can yield evil and painful results in numerous following exixtences.

Such banyan seeds, mango seeds and jackfruit seeds may be compared to the seed of physical, verbal and mental actions. A small seed from which arise numerous leaves, fruits, branches and twigs may be compared to a seed of *kamma* that produces many effects in the following successive existences.

If a person performs one *kamma*, the effects always accompany him in many existences yielding good or bad results at the opportune moments. One can never get rid of that *kamma* but he has to enjoy or suffer its results under appropriate circumstances. So the Buddha declares "*sabbe sattā kammadāyādā*".

Sabbe sattā kammayonī:—

There are several causes for the growth of a banyan tree:

The banyan seed, the earth, and the water.

Of these causes, the banyan seed is the primary cause; the earth and water are the secondary causes.

In the same way, in getting wages by working as a labourer, the present kamma *i.e.* working as a labourer, is the primary cause. The place for working, the spade, the basket and the employers who pay wages are the secondary causes.

The wholesome past kamma *i.e.* almsgiving, morality etc. which causes one to be reborn as a human being and the unwholesome *kammas* by taking others lives etc: which cause one to be reborn as an animal are the primary causes similar to the banyan seeds. The parents are the secondary causes, just as the earth and water are for the growth of a banyan tree.

In the same way, with regard to the present good and evil results, one's own *kamma* performed in the present existence with wisdom and knowledge or otherwise is the primary cause.

So also, one's own wholesome *kamma* as almsgiving, morality etc: and unwholesome *kamma* as killing beings; performed in previous existences, are the primary causes of good and evil results. The parents are not the primary causes; nor is it anything to do with God. For this reason, the Buddha said "*Sabbe sattā kammayonī*"

Sabbe sattā kammabandhū:—

Now, there are parents, brothers, sons, relatives, teachers and friends whom we love and rely upon, but they can be loved and relied upon only for a short period, *i.e.* before our death. However one's own physical, verbal and mental *kamma* are constant companions who accompany one and give happiness and prosperity to one in future existences. So the wholesome *kamma* alone is one's real relative or friend who should be esteemed and relied upon. Therefore the Buddha declares "*Sabbe sattā kammabandhū.*"

Sabbe sattā kammappaṭisaraṇā:—

In this phrase, 'refuge' means reliance upon or taking shelter for protection against troubles and dangers. In the world those who wish to enjoy long life have to rely upon food and drink. Food and drink protect persons from the danger of starvation. The danger of starvation cannot befall those who have sufficient food and drink. Similarly it is necessary to rely upon doctors and medicine for protection against ailments and diseases, and to rely upon weapons for protection against enemies; in the same way all kinds of refuge are resorted to for different purposes.

'Refuge' does not mean only worshipping. It also has the meaning of reliance upon and taking shelter of protection as mentioned above.

We take refuge in the *Buddha*, *Dhamma*, *Sangha*, teachers and those who are nobler than us by paying homage to them.

In this life a man without property will soon get into trouble. Fearing that trouble, we have to rely upon *kamma* by doing such work as will give us money and property.

Lack of wholesome *kamma* will lead to the lower worlds where one has to suffer greviously. Fearing such suffering, one has to perform wholesome *kamma* which can lead one to be reborn as man or *deva* in the existences to come. The present *kamma* of working with knowledge and wisdom can save us from danger in the present life and the wholesome *kamma* such as almsgiving

and morality can save one from the lower worlds in the future existences.

We have to rely on the present *kamma* of working for avoiding dangers in this present existence. We have to rely on the wholesome *kamma* also for avoiding suffering in the lower worlds in future existences.

The Buddha therefore preaches "*Sabbe sattā kammappaṭisaranā.*"

Herein we should analyse several kinds of refuge.

In Buddhism there are four kinds of taking refuge for the future.

(1) Taking refuge in the *Buddha.*
(2) Taking refuge in the *Dhamma.*
(3) Taking refuge in the *Sangha.*
(4) Taking refuge in one's own wholesome *kamma.*

For example, there are in this world four kinds of refuge for sick persons.

(1) Refuge in a chief doctor.
(2) Refuge in good medicine
(3) Refuge in assistant doctors
(4) Refuge in following their directions with faith.

Of the above-mentioned four refuges, the chief doctors and the assistants, are the refuge of the patient as they are cpable of prescribing good and suitable medicines for particular diseases. The medicine is the refuge of the patient in that it can cure him of his disease. The patient's sensible action in following the directions are also his refuge as without such action on his part the other three refuges would be ineffective for the cure of the disease. So all the four are the real refuges of the patient.

Those who commit evil deeds and indulge in sensual pleasures resemble sick persons. The Buddha resembles the chief doctor who is expert in curing diseases; the monks resemble the assistant doctor; and the *Dhamma* resembles the medicine. The physical, verbal and mental wholesome *kamma* resemble the sensible action of the patient in following the directions.

In this way there are four kinds of refuge in Buddhism. The three refuges of the above four: *i.e. Buddha, Dhamma,* and *Sangha* exist only during the *Buddhasāsana.* They do not exist outside it.

The refuge of wholesome *kamma* exists both within and outside the *Buddhasāsana.* We can never be free from *kamma* which is operating all the time in this universe as well as in other innumerable universes.

This discourse of "*Sabbe sattā kammassakā* is also applicable to all the universes both within and outside the *Buddha sāsana.* It is for this reason that the refuge of *kamma* alone and not the three refuges of *Buddha, Dhamma* and *Sangha* is dealt with in this discourse.

These are the four kinds of refuges to rely upon with a view to acting wisely in this existence and being reborn in happy existences. *Saranaṁ,* usually translated "Refuge", means that which can save, give support or protection. Thus food and drink are the support of beings for long life. Medicines and diet are the support for the cure of diseases. Kings or rulers are protection against the danger of dacoits and robbers. Buildings are the refuge for living comfortably and safely. Boats and steamers are for sea and riverine voyages. The earth is for support; similarly water, fire and air are the supports for respective purposes. In this way there are numerous refuges in this existence. This is the exposition about the different kinds of refuge in Buddhism.

In other religions only one refuge, the refuge of God, is known. So whatever comes into existence or is destroyed is attributed to God.

I shall make it more clear. In other religions such as Christianity and Mohammedanism, the true meaning of refuge is not understood and the respective followers regard God as their only refuge. Since they believe only in one refuge they take it for granted that the appearance and disappearance of the world and of beings are due to the power of God. They believe that God saves those who have faith in him by his supernormal power. With this power he can wash away all sins and evils of beings and give them eternal happiness and eternal life after death. The good and evil results of beings depend on the will of God.

They disbelieve in *kamma* thinking that *kamma* is not the cause of such results. It is most surprising that those who are really performing *kamma* entirely disregard their own acts. *Kamma* means physical, verbal and mental actions of practising the teachings of a particular religion; the auspicious act of baptism, worshipping and praying to God daily, obeying his commandments etc. are really *kammas.* Those people believe that

God saves only those who perform such deeds but not those who do not do so; but they do not realise that such deeds are really "*kamma*"

In those religions also, as in Buddhism, there are four kinds of refuge, In Buddhism, they are the *Buddha*, the *Dhamma*, the *Sangha* and *Kamma*. But in those religions they are:

(1) Refuge in God.
(2) The commandments of God.
(3) Prophets such as Christ and Mohammed and priests.
(4) their own *kamma* in the performance of their religious rites and duties.

The priests and missionaries of those religions do not realise that in their religions also there are several kinds of refuge. So they regard God as their only refuge and disregard their *kamma*. Consequently they believe that good and evil, prosperity and ruin, happiness and suffering of all beings are created only by God and not due to any other cause. They do not know that there are various and different causes for these.

In this world, is it simply by worshipping and praying to God that the poor who desire wealth can get it or would they get it by the present *kamma* of working diligently as a labourer, farmer, trader etc:?

The answer is:—Wealth is not usually obtained by worshipping and praying to God. On the other hand acquisition of property by performing the present *kamma* is quite evident in this world. Therefore it is believeable that acquiring property in this life is due to the present *kamma* and has nothing to do with God.

God has no power to give property to anyone. Only the present *kamma* can do so. If God had such power to give wealth, his faithful followers would have no occasion to perform the present *kamma*. they would be enjoying riches given by him; and those who are not his followers would not get any property although they were diligently performing the present *kamma*. But it is not so. The devout followers of God have to perform the present *kamma* in order to acquire wealth and property; and those who are not his followers also can acquire it, if they desire, by performing the present *kamma*. For this reason, the acquisition of wealth in this life is the result of the present *kamma*. It is not the gift of God.

Similarly, if one desires education and knowledge one can get it by performing the present *kamma* of studying and learning. They can not as a rule be acquired by worshipping God.

If one wishes to be a government officer, one will have to study government rules and regulations. Government posts cannot as a rule be obtained by worshipping and praying to God. Thus we can see with our eyes that all the worldly gains are obtainable only by the power of the present *kamma* and not by the power of God.

The believers in God believe that by worshipping God faithfully they are freed from all their sins and evils. However as a rule the sick are not cured by taking refuge in God only. On the other hand we have seen with our own eyes that the present *kamma* of medicine and diet has cured them.

What a surprising thing it is to hold that they would be freed from the result of their sins in the next existence by worshipping God while even a disease such as ringworm, is not usually cured by praying to God in this life.

Again, since even trifling wealth cannot as a rule be acquired by merely praying to God in this life, it is also surprising that they believe they would by praying to God go after death to heaven, where they can enjoy a life of eternal happiness.

Now, having seen with our own eyes that wealth and happiness that have not previously been attained in this life is achieved by virtue of different kinds of present *kamma* and not by favour of God, we can fully believe that there is no other refuge than the present *kamma* for acquisition of wealth and happiness in this life.

In the same way we can believe that attainment of the higher plane of existence after death is also due to the wholesome *kamma*. It has nothing to do with God. God cannot make one who is without such wholesome *kamma*, to be reborn on a happy plane of existence. Those who have such *kamma* can attain the higher states of existences although they do not pray to God.

Various beneficial results in the next existence means either rebirth as a member of a well-to-do or ruling family, or rebirth in the *deva* and *brahma* world as a powerful *deva*, *sakka* or *brahma* and so forth. Hence the Buddha declares "*Sabbe sattā kammappaṭissaraṇā*."

Appendix re Kammadāyādā

A being has two *khandhas*, *rupakkhandhā* and *nāmakkhandhā:* (Corporeality group and mind-group). The corporeality group consists of head, hands, legs etc: Mind group means thoughts and consciousness.

Of these two, the corporeality group comes to dissolution once in each existence; it has different shapes or forms in each existence. As for the mind group there is no break in its process. It continually arises in succession from one existence to another. Good *kamma* causes it to arise in successive happy existences. Wherever the mind group arises, there a new and different corporeality-group comes to be formed. The Bad *kamma* causes the mind-group to arises in lower states of existence.

Here ends the discourse on "*Kammassakatā Sammādiṭṭhi*"

(B) Exposition on *Dasavatthuka Sammādiṭṭhi.* Ten kinds of right understanding :—

(1) *Atthi dinnaṁ:*—Right understanding that almsgiving, if performed with benevolence, in a previous existence, yields beneficial results in subsequent existences.

(2) *Atthi yiṭṭhaṁ:*—Right understanding that liberality, if extended with belief in past *kamma* and with faith in and respect for the virtuous qualities of recipients, yields beneficial results in future existences. (3) *Atthi hutaṁ:*—Right understanding that gifts, even on a small scale, (*āhuna, pāhuna*) if made in previous existences with good will, yields beneficial results in future existences. (4) *Atthi sukata dukkaṭānaṁ kammānaṁ phalaṁ vipāko:*—Right understanding that cruel deeds done to beings in previous existences yield bad results in subsequent existences, and that refraining from such evil acts yields beneficial results.

(5) *Atthi mātā:*—Right understanding that good and evil deeds done to one's mother yield good and evil results respectively in subsequent existences.

(6) *Atthi Pitā:*—Right understanding that good and evil deeds done to one's father yield good and evil results respectively in subsequent existences.

(7) *Atthi Sattā Opapātikā:*—Right understanding that there really exist beings by apparitional rebirth who are invisible to human eyes.

Beings by apparitional rebirth means those that do not take conception in the womb of a mother. Due to the force of their previous *kamma* they are born complete with the limbs and organs of the body which will not develop further but remain as they are.

Beings suffering in eight hells; *petas asurakas* earthly *devas*, ogres, *nagas* and *garulas; devas* of the 6 heavenly worlds, the *brahmas* of the twenty *brahma* planes consisting of three planes of the first *jhāna*, three planes of the second *jhāna*, three planes of the third *jhāna*, seven planes of the fourth *jhāna*, and four *arūpa* planes; all these beings are known as "beings by apparitional rebirth".

Of the twenty *brahma* planes, the *brahma* of great power lives in the lowest three planes of the first *jhāna*. That *brahma* is regarded as God in other religions in which higher planes existing above those three are not known.

The sun, moon, stars and constellations in the sky are the heavenly mansions of *devas*. By seeing those heavenly abodes one can visualise the existence of higher planes of the *devas*, *sakkas*, and *brahmas*.

Even when men are close to those beings, men are unable to see them with their human eyes. Only when those beings make their forms visible, then only can men see them. They are invisible to human eyes like the God, angels and devils in other religions.

The belief that there really exist such beings by apparitional rebirth is called *sammādiṭṭhi.*

(8) *Atthi Ayaṁ loko* (9) *Atthi paro loko.* Right understanding that this world (*ayaṁ loko*) is the human world, and the other world consists of the 4 lower worlds (hell, the worlds of animals, *petas* and *asurakas*), the *deva* worlds and the *brahma* worlds.

In other religions, hell, the worlds of *petas* and *asurakas*, and the higher *deva* and *brahma* planes are not known properly.

Another interpretation is that:— there are in this universe, the human world, the 4 lower worlds, and the heavenly *deva* and *brahma* worlds which are termed as '*ayaṁloko*". Similarly to the east, west, south and north of this universe there are infinite universes which are termed "*paro loko*". These universes are not known in other religions.

(10) *Atthi loke samaṇabrāhmaṇā samaggatā sammāpaṭipannā ye imañca lokaṁ parañca lokaṁ sayaṁ abhiññā sacchikatvā pavedenti*

There are higher spiritual knowledge (*abhiññā*) and omniscience (*sabbaññuta ñaṇa*). Monks and brahmins who exert themselves diligently in fulfilling the perfections (*pāramitā*) and practising *samatha* and *vipassanā bhāvanā* in this human world can achieve such *ñāṇas*. Personages who have achieved such *ñāṇa*, appear in this world from time to time.

Of these two kinds of *ñāṇa*, some are capable of gaining only *abhiññā* and they can see with this *ñāṇa* the four lower worlds, the six *deva* worlds, and some of the *brahma* worlds, as if with their natural eyes. Some are capable of achieving both *abhiññā* and *sabbañuta ñāṇa* and they can see clearly all of the countless beings, infinite worlds and universes. Personages who have both *ñāṇas* are called "Buddhas".

These two kinds of personages appear in this human world from time to time and impart their knowledge of this world and the other worlds, but it is only a Buddha who can explain the round of rebirths, and existence of universes.

Three kinds of belief, namely: (1) belief that those personages of higher spiritual knowledge and omniscience appear in this world from time to time, (2) belief in them and their teachings, (3) belief in the existence of the other worlds, constitute the right understanding or view.

Those who have this right understanding entertain no doubt that the Buddha appears only in the human world, and not in the heavenly worlds.

In other religions where there is no such right understanding, they imagine that the all-knowers, the all-seers, the Omniscient ones appear only in the highest heavens and not in the human world.

However there are two kinds of power; the power of *kamma* and the power of *ñāṇa*. In the case of *kamma*, the power of *jhāna* is most effective. It can cause one to arise in the highest plane as a *brahma* with a long span of life. It cannot, however, cause one to become an Omniscient Buddha. That *brahma* has no *ñāṇa* with which he can see all and know all.

Only in this human world can one work for *sabbaññuta ñāṇa* and only one who perseveres diligently to achieve that *ñāṇa* can become omniscient.

It is only in the *Buddhadhamma* that profound, sublime and wonderful teachings exist, and it is because they belong to the sphere of *Ñāṇa* (Knowledge and wisdom).

In this life, to strive to become a wealthy person is one way and to strive to acquire insight-knowledge and thus become a teacher of beings is another way. To strive to become a great *brahma* is similar to striving to become a wealthy man, and to strive as a *bhikkhu* or hermit for acquiring Insight-knowledge is like striving to become a great teacher. Another example is: birds have wings to fly about in the sky but they do not possess knowledge and wisdom like man. Men have knowledge and wisdom but they have no wings and are unable to fly about in the sky.

The *brahma's kamma* of *jhāna* resembles the wings of birds. The insight-knowledge of the monks and hermits resembles the knowledge and wisdom of men.

The *brahmas* and the *devas*, live in the highest planes of existence due to the power of *Jhāna* and *kamma* but they have no Insightknowledge and omniscience.

Thus the right understanding *Ñāṇa*, Knowledge or wisdom, which enables one to believe:—(1) that the Buddha who sees all and knows all appears only in this human world and not in the higher planes of existence; (2) that only the monks and brahmins of the human race who are endowed with *abhiññā* and *sabbaññuta*, can clearly discern the condition of the *kappas* and universes, the beings who are running the round of *saṁsāra* and how the wholesome and unwholesome *kammas* operate; (3) that the teachings of those monks and brahmins in the *sutta*, *vinaya* and *abhidhamma* are true, is known as "*Atthi loke samaṇa brāhamṇā sammā diṭṭhi*".

The wrong understanding or belief (*micchādiṭṭhi*) is that the God, who knows all and sees all cannot appear in the human world but only in the highest heavenly abode, and that there can not be many gods but only one, and that God being the highest and noblest, must be eternal and free from old age, disease, death, etc.

Detailed explanations of the wrong views, are given in our "Sammādiṭṭhi Dīpanī" the Manual of Right Views.

APPENDIX 1.

Thirty two Kinds of talk obstructing fruition and rebirth in higher planes.

(1) *Rājakathā*—Talk about kings.
(2) *Corakathā*—Talk about robbers.
(3) *Mahāmatta kathā*–Talk about ministers of state.
(4) *Senākathā* Talk about armies
(5) *Bhayakathā*—Talk about dangers.
(6) *Yuddhakathā*—Talk about battles.
(7) *Annakathā*—Talk about food.
(8) *Panakathā*—Talk about drinks.
(9) *Vatthakathā*—Talk about clothing.
(10) *Sayanakathā*—Takl about dwellings.
(11) *Mālākathā*—Talk about garlands.
(12) *Gandhakathā*—Talk about perfumes.
(13) *Ñātikathā*—Talk about relations.
(14) *Yānakathā*—Talk about vehicles.
(15) *Gāmakathā*—Talk about villages.
(16) *Nigamakathā*—Talk about market towns.
(17) *Nagarakathā*—Talk about towns.
(18) *Janapadakathā*—Talk about districts.
(19) *Itthikathā*—Talk about women.*
(20) *Sūrakathā*—Talk about heroes.
(21) *Visikhākathā*—Talk about streets.
(22) *Kumbhaṭṭhānakathā* — Talk about watering places.
(23) *Pubbapeta-kathā* Talk about relatives who have passed away.
(24) *Nānattakathā*—Tittle-tattle.
(25) *Lokakkhāyika kathā*—Talk about the origin of the world.
(26) *Samuddakkhāyikakathā*—Talk about the origin of the ocean.
(27) (Numbers 27 to 32 are know as Itibhavābhava katha) Talk about Eternity belief.
(28) Talk about Annihilation belief.
(29) Talk about Worldly gain.
(30) Talk about Worldly loss.
(31) Talk about Self-indulgence.
(32) Talk about Self-mortification

APPENDIX 2

Twenty-one kinds of wrong livelihood for bhikkhus.

1. *Vejjakammaṁ karoti*—Medical practice.
2. *Dūtakammaṁ karoti*—Acting as a messenger.
3. *Pahiṇa kammaṁ karoti*—Doing things at the behest of laymen.
4. *Gandaṁ phāleti*—Lancing boils.
5. *Arumakkhāṇaṁ deti*—Giving oil for medical application.
6. *Uddhaṁ virecanaṁ deti*–Giving emetics
7. *Adho virecanaṁ deti*—Giving purgatives
8. *Natthutelaṁ pacati*—Preparing oil for nose-treatment.
9. *Pivanatelaṁ pacati*—Preparing oil for medicine.
10. *Veḷudānaṁ deti*—Presenting bamboos.
11. *Pattadānaṁ deti*—Presenting leaves.
12. *Pupphadānaṁ deti*—Presenting flowers.
13. *Phaladānaṁ deti*—Presenting fruits.
14. *Sinānadānaṁ deti*—Presenting soap-clay.
15. *Dantakaṭṭhadānaṁ deti*— Presenting tooth-sticks.
16. *Mukhodakadānaṁ deti*— Presenting water for washing the face.
17. *Cuṇṇamattikadānaṁ deti*— Presenting clay-powder.
18. *Cāṭukamyaṁ karoti*—Using flattering speech.
19. *Muggasūpiyaṁ karoti*—Acting like half cooked bean soup. (speaking half-truths)
20. *Pāribaṭyaṁ karoti*—Fondling children.
21. *Jaṅghapesaniyaṁ karoti*—Running errands.

Appendix 3.

Kuhanādi micchājīva.—Wrong living by means of trickery and deception.

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* Talk about men is omitted in accordance with Majhima paṇṇāsa aṭṭhakathā. p. 156—6th. Synod edition.

** *Majjhima Nikāya Majjhimapaṇṇāsa aṭṭhakathā* (I) *Gahapati vagga.* (I) *Kandarakasuttavaṇṇanā.* 6th. Synod Edition pg. 4.

1. *Kuhana.* Making people have an unduly high opinion of oneself to get alms
(*a*) by pretending that one does not want to receive alms, but accepts only for the sake of the donors.
(*b*) by pretending that one has attained *jhāna*, *magga* and *phala*.
(*c*) by feigning deportment so as to make people think one is an *ariya*.

2. *Lapana.* Talking to please donors with a view to acquiring gain, honour and renown.

3. *Nemittikatā.* Inviting offerings by giving all kinds of hints.

4. *Nippesikatā.* Harassing so as to induce offerings.

5. *Lābhenalābhaṁ nijigīsanatā* Giving something with a view to getting something more.

(*To be continued*)

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"WHAT LEADS THEM ON THEY KNOW NOT"

by Myanaung U Tin

(*Broadcast from Burma Broadcasting Service on 26th May* 1959)

Fourteen years ago we saw the end of the Second World War. To-day we are faced with a grave situation, a situation that might, sooner or later, lead to a global conflict, although there is a general awareness that it could mean destruction of civilization.

There are dissensions and conflicts all over the world. What is all this about? Why can't people live in peace, with freedom and happiness? In the *Tika* section of the *Anguttara Nikāya*,* the Buddha teaches us that because "people are ablaze with unlawful lusts, overwhelmed by depraved longings and obsessed by wrong doctrines," they encounter three traditional destroyers: war, famine and pestilence.

It is said that the feudal social structure, in a general sense, gave way to a capitalist society two hundred years ago. The capitalist system is, in turn, yielding place to yet another form of society, which is described by some people as socialist. It seems clear that we are standing on the intersecting lines between two worlds, one dying and another struggling to be born. This birth might take place in our life-time. No matter what its name is, the new society will then grow, decline and fall. The law of change operates ever, and nothing lasts forever. Whatever society they belong to, so long as "people are ablaze with unlawful lusts, overwhelmed by depraved longings and obsessed by wrong doctrines", they are bound to be pestered by war, famine and pestilence.

We know that there are several kinds of war: small wars and big wars; cold wars and hot wars; civil wars and wars with external enemies. We have been through the last World War, and we have seen the horrors of war. Famine stalks in the world because of failure of crops or over-population or both. Pestilence raises its head in the wake of war or famine. Influenza of a virulent type that broke out in the year 1916 killed more people than the casualties, all told, of the First World War which lasted four to five years. It was believed to have originated on the French battle-front and that, obviously, during the war. Influenza of a milder type girdled the globe in 1957, and that when there was no war. It was supposed to have started on the Pacific West Coast and science does not know its cause. Famine and pestilence still persist in spite of the tremendous strides science has made in combating them. On the other hand, progress of science makes it possible to wage war on a global scale, and helps the world population to increase at an alarming rate.

The Buddha not only makes a correct diagnosis of the troubles affecting mankind but also prescribes the remedy. The trouble with average men or worldlings is that they are much too conscious of self or ego.

The Buddha teaches us to cultivate four attitudes of mind: lovingkindness, compassion, sympathetic joy and equanimity. These four are known as *Brahma Vihāra* or Sublime States of Mind, (*Dīgha Nikāya* 13).** They provide in fact the answer to all situations arising from social contact. They promote human brotherhood against the forces of egotism. The Buddha teaches us in the *Metta Sutta, Sutta-Nipāta*'***

'Just as a mother looks after her only
child
Even at the cost of her own life,
So should one cherish boundless love
And goodwill towards all beings.'

In short, the Buddha advocates universal brotherhood, transcending all class, national, racial and religious barriers. In such a universal brotherhood, people will not only suppress egotism but positively foster altruism. In his book 'The Outline of History' H.G. Wells writes, "The Teaching of history is strictly in accordance with the

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* Anguttara Nikāya, Tikanipāta Pāḷi, 2-Dutiya Paṇṇāsaka, 6-1-Brāhmaṇa Vagga, 3-Aññatara Brahmaṇa Sutta, pg. 156, 6th Synod Edition.

** Dīgha Nikāya. Sīlakkhanddha Vagga Pāḷi, 13-Tevijja Sutta, Brahmaloka-magga-desanā, pg. 234, 6th Synod Edition.

*** Khuddaka Nikāya, Sutta Nipāta Pāḷi, 1. Uraga-vagga, 8. Metta Sutta, verse 149, pg. 301. 6th. Synod Edition.

teaching of the Buddha'. There is no peace or happiness, no righteous leadership or kingship unless men lose themselves in something greater than themselves."

Because of egotism, intolerance and separatist tendencies, worldlings indulge in dissensions and conflicts, bringing about untold misery to themselves as well as to others. To illustrate this point, I can do no better than relate the story of the monks of Kosambī, who caused a schism in the Buddha's Order.

A certain monk was accused by another of having committed a certain offence, an offence not of a serious nature. He did not think it was an offence. The latter insisted that it was, and, gaining as partisans his comrades and intimates, suspended him. The comrades and intimates of the suspended monk sided with him. The Buddha reasoned twice with both factions to prevent a schism, but to no avail. Then the Buddha related to them the story of King Brahmadatta of Banaras who, once upon a time, annexed the kingdom of Kosala to his empire and put to death the king and queen of Kosala. While the king and queen of Kosala were being paraded from cross-road to cross-road they saw their son Prince Dīghāvu, incognito, among the people. The father spoke thus: 'Do not you, dear Dīghāvu, look at the long or look at the short, for wrathful moods are allayed by non-wrath.* The people thought that the king of Kosala was mad and was talking gibberish.

Later, Prince Dīghāvu contrived to get into the service of King Brahmadatta. One day, while hunting in the forest, the king lost his way, being attended only by Prince Dīghāvu who was no more to him than a willing servant. The King felt tired and fell asleep. Prince Dīghāvu, wishing to avenge his parents' death, drew his sword twice from its sheath. His father's words came back to him each time and he replaced his sword in its sheath. At that moment, King Brahmadatta saw in a dream that the son of the King of Kosala attacked him with a sword; frightened and agitated, he suddenly got up. The king related his dream to his young attendant, and the young attendant replied, 'I am Prince Dīghāvu, that son of the king of Kosala. You have done us much mischief. You annexed our kingdom. You have killed my parents. This could be a time when I could show my wrath.' King Brahmadatta said: 'Grant me my life, dear Dīghāvu.' The prince readily complied with the king's request, and the king, in turn, promised not to take any revenge.

When they got back to the palace, the king asked the prince to explain his father's words. Prince Dīghāvu said: 'Do not look at the long' means do not prolong enmity. 'Do not look at the short' means, do not hastily break with a friend. 'Wrathful moods are allayed by non-wrath means, my parents were killed by a king, but if I were to deprive the king of his life, those who desired his welfare would deprive me of my life. But now that I grant you your life, you, in turn, grant me my life: thus is wrath settled by non-wrath.' King Brahmadatta was so pleased that he gave back the kingdom of Kosala to Prince Dīghāvu, and his own daughter into the bargain. Concluding the story, the Buddha said: 'Now, monks, if such is the forbearance and gentleness of kings who wield the sceptre, who wield the sword, let your light shine forth so that you who have gone forth in this *dhamma* and discipline which are thus well taught, may be equally forbearing and gentle.' Thus the Buddha reasoned with the monks for the third time but in vain.

Then the Buddha thinking: 'These foolish men are as though infatuate, it is not easy to persuade them', spoke these verses:**

When all in chorus bawl, none feels a fool,
Nor though the Order is divided, thinks otherwise.
With wandering wits the wiseacres range all the field of talk
With mouths agape to full extent, *what leads them on they know not.*
People do not discern that here we straitened are (in life, in time)
But they who herein discern, thereby quarrels are allayed.'

On the same day the Buddha set out for *Parileyya* forest where he stayed alone for some time.

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* Vinaya Piṭaka, Mahāvagga Pāḷi, 10-Kosambakakkhandhaka, 272-Dīghāvu vatthu, pg. 490. 6th Syn. Edition.

** Vinaya Piṭaka, Mahāvagga Pāḷi, 10-Kosambakakkhandhaka, 274-Pācinavaṁsa-dāyagamanakathā, pg. 496, 6th Synod Edition.

We are told that the dissension among the monks spread to their lay-followers, dividing the city or kingdom into two hostile camps, causing great misery not only to the monks and their lay-followers but to the entire city or kingdom. However, in course of time, when the two contending parties realised their folly, they resolved their differences and lived in peace and harmony. Then the Buddha came back to them.

Similarly, the world is now divided into two powerful blocs with almost powerless neutrals existing, as the Burmese proverb says, like tufts of grass between two fighting buffaloes. In these straitened circumstances, straitened in time, straitened in life, the only way out is to lose ourselves in something greater than ourselves. In other words, we should realise our own limitations and, endeavouring to rise above selfish considerations, make combined efforts to prevent, as far as lies in our power, the coming of the three traditional destroyers: war, famine and pestilence, as also to lay bricks for building up a universal brotherhood.

Remember we are all brothers.

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KAMMA AND REBIRTH

by Nyanatiloka Mahathera

When beholding this world and thinking about the destinies of beings, it will appear to most men as if everything in nature were unjust. 'Why,' they will ask, 'is one man rich and powerful, but another poor and distressed? Why is one man all his life well and healthy, but another from his very birth sickly or infirm? Why is one man endowed with attractive appearance, intelligence and perfect senses, while another is repulsive and ugly, an idiot, blind, or deaf and dumb? Why is one child born amidst utter misery and amongst wretched people, and brought up as a criminal, while another child is born in the midst of plenty and comfort, of noble -minded parents, and enjoys all the advantages of kindly treatment and the best mental and moral education? Why does one man, often without the slightest effort, succeed in all his enterprises, while another fails in all his plans? Why can one man live in luxury, while another man has to live in poverty and distress? Why is one man happy, but another unhappy? Why does one man enjoy long life, while another in the prime of his life is carried away by death? Why is this so? Why do such differences exist in nature?'

These questions are satisfactorily answered by Buddhism. Of all the aforesaid circumstances and conditions constituting the destiny of a being, none can, according to the Buddha's teaching, come into existence without a previous cause and the presence of a number of necessary conditions. Just as, for example, from a rotten mango seed never will come a healthy mango-tree with healthy and sweet fruits, just so the evil volitional actions, or *Kamma*, produced in former birth, are the seeds, or root-causes, of evil destiny in a later birth. It is a necessary postulate of thinking that the good and bad destiny of a being, as well as its latent character, cannot be the product of mere chance, but must of necessity have its causes in a previous birth. According to Buddhism, no organic entity, physical or psychical, can come into existence without a previous cause, *i.e.* without a preceding congenial state out of which it has developed. Also never can any living organic entity be produced by something altogether external to it. It can originate only out of itself, *i.e.* it must have already existed in the bud, or germ, as it were. Besides this cause, or root-condition, or seed, there are still many minor conditions required for its actual arising and its development just as the mango tree besides its main cause, the seed, requires for its germination, growth and development further conditions such as earth, water, light and heat. Thus the true cause of the birth of a being, together with its character and destiny, goes back to the *Kamma*-volitions produced in a former birth.

There are three factors necessary for the rebirth of a human being, that is, for the formation of the embryo in the mother's womb. They are: the female ovum, the male sperm, and the *kamma*-energy, *kamma-vega*, which in the Suttas is metaphorically called '*gandhabba*,' *i.e.*, 'ghost,' This *kamma*-energy is sent forth by a dying individual at the moment of his death. Father and mother only provide the necessary physical material for the formation of the embryonic body. With regard to the characteristic features, the tendencies and faculties lying latent in the embryo, the Buddha's teaching may be explained in the following way: The dying individual, with his whole being convulsively clinging to life, at the very moment of his death, sends forth *kammic* energies which, like a flash of lightning, hit at a new mother's womb ready for conception. Thus, through the impinging of the *Kamma*-energies on ovum and sperm, there arises, just as a precipitate, the so-called primary cell.

The process may be compared with the functioning of the so-called air-vibrations produced through speech, which, by the impinging on the acoustic organ of another man, produce a sound, which is a purely subjective sensation. At this occasion no transmigration of a sound-sensation takes place, but simply a transference of energy, called the air vibrations. In a similar way, the *kamma*-energies, sent out by the dying individual, produce from the material furnished by the parents the new embryonic being. But no transmigration of a real being, or a soul-entity, takes place at that occasion, but simply the transmission of *kamma*-energy.

Hence we may say that the present life-process (*uppattibhava*) is the objectification of the corresponding pre-natal *Kamma*-process (*kamma-bhava*), and that the future life-process is the objectification of the corresponding present *Kamma*-process. Thus, nothing transmigrates from one life to the next. And what we call our Ego, is in reality only this process of continual change, of continual arising and passing away, moment after moment, day after day, year after year, life after life. Just as the so-called wave that apparently hastens over the surface of the ocean, is in reality nothing but a continuous rising and falling of ever new masses of water, each time called forth through the transmission of energy, even so, closely considered, is there in the ultimate sense no permanent Ego-entity that passes through the ocean of *Saṁsāra*, but merely a process of physical and mental phenomena takes place, ever and again being whipped up by the impulse and will for life.

It is undoubtedly true that the mental condition of the parents at the moment of conception has considerable influence upon the character of the embryonic being, and that the nature of the mother may make a deep impression on the character of the child she bears in her womb. The indivisible unity of the mental individuality of the child, however, can in no way be produced by the parents. One must here never confound the actual productive cause—*i.e.*, the preceding state out of which the later state arises—with the contributing influences and conditions from without. Even if it were really possible that the new individual, as an inseparable whole, was begotten by its parents, twins could by no means ever exhibit totally opposite tendencies. In such a case, children especially twins, would, with positively no exception, always be found to possess the same character as the parents.

At all times, and probably in all the countries on earth, the belief in ever and again being reborn, has been held by many people; and this belief seems to be due to an intuitional instinct that lies dormant in all beings. Many great thinkers too have taught a continuation of life after death. Already from time immemorial there was taught some form of metempsychosis, *i.e.*, 'transformation of soul', or metamorphosis, *i.e.*, 'transformation of body,' etc., for instance, by the esoteric doctrines of old Egypt, by Pythagoras, Empedocles, Plato, Plotinus, Pindaros, Vergil, even by the African negroes.* Many of the modern thinkers too teach a continuation of the life process after death.

The great German scientist Edgar Dacquè, in his book called 'The Primeval World, Saga and Mankind,' speaking about the widespread belief shared by all peoples of the world in a transmigration after death, gives the following warning: "Peoples with culture and acquaintance with science, such as the old Egyptians and wise Indians, were acting and living in accordance with this belief. They lost this belief only after the rise of the naively realistic and rationalistic Hellenism and Judaism. For this reason it would be better, concerning this problem, not to assume the bloodless attitude of modern sham-civilization, but rather adopt a reverential attitude in trying to solve this problem and grasp it in its profundity."

This law of rebirth can be made comprehensible only by the subconscious 'life-stream,' in Pāḷi, *bhavanga-sota*, which is mentioned in the *Abhidhamma-Piṭaka* and further explained in the commentaries, especially the *Visuddhi-Magga*.** The fundamental import of *bhavanga-sota*, or the subconscious life-stream, as working hypothesis for the explanation of the various Buddhist doctrines, such as Rebirth, *Kamma*, Remembrance of former births, *etc*, has up to now not yet sufficiently been recognized, or understood, by the Western scholars. The term *bhavanga*, or *bhavanga-sota*, is similar to, though not entirely identical with what the modern psychologists, as Jung and others call Soul, or the Unconscious, which however, in no way signifies the eternal soul-entity of Christian teaching but refers to an ever-changing subconscious process. This subconscious life-stream is the *sine qua non* of all life, and in it all impressions and experiences are stored up, or better said, appear as a multiple process of past images, or memory pictures, which however, as such, are hidden to full consciousness, but which, especially in dream, cross the threshold of consciousness and become fully conscious.

Professor William James (whose words are retranslated here from the German

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* And by the Australian aborigines who could have had no physical contact ever with any of the preceding.

**Visuddhi Magga, 17-Paññābhūminiddesa, Saṅkhārapaccayāviññāṇapada-vitthāra kathā, pg. 181—183. 6th Synod Ed.

version) says: "Many achievements of the genius have here their beginning. In conversion, mystical experience, and as prayer, it co-operates with religious life. It contains all momentarily inactive reminiscences and sources of all our dimly motivated passions, impulses, intuitions, hypotheses, fancies, superstitions; in short, all our non-rational operations result therefrom. It is the source of dreams, etc."

Jung, in his 'Soul Problems of the Present Day,' says;" From the living source of instinct springs forth everything creative." And in another place: "Whatever has been created by human mind, results from contents, which were really unconscious (or subconscious) germs." And "The term 'instinct' is of course nothing but a collective term for all possible organic and psychic factors, whose nature is for the greater part unknown to us."

The existence of the subconscious life-stream, or *bhavanga-sota*, is a necessary postulate of our thinking. If, whatever we have seen, heard, felt, perceived, thought, externally or internally experienced and done, if all this, without exception, were not registered somewhere and in some way, be it in the extremely complex nervous system or in the Sub-conscious or Unconscious—then we would not even be able to remember what we were thinking the preceding moment; and we would not know anything of the existence of other beings and things; would not know our parents, teachers, friends and so on; would even not be able to think at all, as thinking is conditioned by the remembrance of former experiences; and our mind would be a complete *tabula rasa* and emptier than the actual mind of an infant just born, even of the embryo in the mother's womb.

Thus this sub-conscious life-stream, or *bhavanga-sota*, can be called the precipitate of all our former actions and experiences, which must have been going on from time immemorial and must continue for immeasurable periods of time to come. Therefore, whatever constitutes the true and inmost nature of man, or any other being, is this subconscious life-stream, of which we do not know whence it came and whither it will go. As Heraclitus says "We never enter the same stream. We are identical with it, and we are not," just as it is said in the *Milinda-Pañha*: "*na ca so, na ca añño;** neither is it *he* nor is it *another* one (that is reborn)." All life, be it corporeal, conscious or subconscious life, all life is a flux, a continual process of becoming, change and transformation. No persistent element is there to be discovered in this process. Hence, there also is no permanent Ego, or personality, to be found, but merely these transitory phenomena. About this unreality ot the Ego, the Hungarian psychologist Volgyesi in his 'Message to the Nervous World' says:

"Under the influence of the newest knowledge the psychologists already begin to realize the truth about the delusive nature of the Ego-entity, the mere relative value of the Ego-feeling, the great dependency of this tiny man on the inexhaustibly many and complex working factors of the whole world.....The idea of an independent Ego, and of a self-reliant Free Will: these ideas we should give up and reconcile ourselves to the truth that there does not exist any real Ego at all. What we take for our Ego-feeling, is in reality nothing but one of the most wonderful *fata-morgana* plays of nature, etc." In the ultimate sense, there do not even exist such things as mental states, *i.e.*, stationary things. Feeling, perception, consciousness, etc. are, in reality, mere passing processes of feeling, perceiving, becoming conscious etc., within which and outside of which nothing of a separate or permanent entity lies hidden.

Thus a real understanding of the Buddha's doctrine of *Kamma* and Rebirth is possible only to him who has caught a glimpse of the Impersonality, or *anattatā*, and of the Conditionality, or *ida-paccayatā* of all phenomena of existence.* Therefore it is said in *Visuddhi Magga* XIX "Everywhere, in all the realms of existence, the noble disciple sees only mental and corporeal phenomena kept going through the concatenation of causes and effects. No producer of the volitional act or *Kamma* does he see apart from the *Kamma*, no recipient of the *Kamma*-result apart from the result. And he is well aware that wise men are using merely conventional language, when, with regard to a *Kammic* act, they speak of a doer, or with regard to a *kamma*-result, they speak of the recipient of the result.

'No doer of the deeds is found,
No one who ever reaps their fruits;
Empty phenomena roll on:
This is the only right view.

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* Khuddaka Nikāya, Milindapañha Pāḷi, 2-Milinda pañha, 2-Paṭisaṅdahana Pañha, 1. Dhamma Santati añha, pg. 40, 6th Synod Ed.

'And while the deeds and their results
Roll on and on, conditioned all,
There is no first beginning found,
Just as it is with seed and tree..... [4]

'No god, no *Brāhma*, can be called
The maker of this wheel of life:
Empty phenomena roll on,
Dependent on conditions all.'*

In *Milinda-Pañha* the King asks Nāgasena:
'What is it, Venerable Sir, that will be reborn?'

'A psycho-physical combination (*nāma-rūpa*), O King,' is the answer.

'But how, Venerable Sir? Is it the same psychophysical combination as this present one?'

'No, O King. But the present psycho-physical combination produces wholesome and unwholesome volitional activities, and through such *Kamma* a new psycho-physical combination will be born.'**

Since in the ultimate sense, or *paramattha-vasena*, there is no such thing as a real Ego-entity, or Personality, therefore one cannot truly speak of the rebirth of such or such an individual. What actually happens here, is that a psycho-physical process, which is cut off at death, continues immediately thereafter somewhere else, in strict conformity to causes and conditions.

Similarly we read in *Milinda-Pañha*, Chapter III:***

'Does, O Venerable Sir, rebirth take place without transmigration?'

'Yes, O King.'

'But how, Venerable Sir, can rebirth take place without passing over of anything? Please, illustrate me this matter.'

'If, O King, a man should light a lamp with the help of another lamp, does in that case the light of the one lamp pass over to the other lamp?'

'No, Venerable Sir.'

'Just so, O King, does rebirth take place without transmigration.'

Further in *Visuddhi-Magga* XVII it is said: 'Whosoever has no clear idea about death, and does not know that death consists in the dissolution of the five groups of existence (*i.e.*, corporeality, feeling, perception, mental formations, consciousness; he thinks that it is a person, or being, that dies and transmigrates to a new body, etc. And whosoever has no clear idea about rebirth, and does not know that rebirth consists in the arising of the five groups of existence, he thinks that it is a person, or being, that is reborn, or that the person reappears in a new body. And whosoever has no clear idea about the *Saṁsāra*, the round of rebirths, he thinks that a real person wanders from this world to another world, comes from that world to this world, etc. And whosoever has no clear idea about the phenomena of existence, he thinks that the phenomena are his Ego or something appertaining to the Ego, or something permanent, joyful,or pleasant. And whosoever has no clear idea about the conditional arising of the phenomena of existence, and about the arising of kammical volitions conditioned through ignorance, or *avijjā*, he thinks that it is the Ego that understands or not understands, that acts or causes to act, that enters into a new existence at rebirth. Or he thinks that the atoms or the Creator, etc., with the help of the embryonic process, shape the body, provide it with various faculties; that it is the Ego that receives the sensuous impression, that feels, that desires, that becomes attached, that again in another world enters into existence. Or he thinks that all beings are coming to life through fate or chance.'

'A mere phenomenon it is, a thing conditioned,
That rises in the following existence.
But not from previous life does it transmigrate there,
And yet it cannot rise without a previous cause.'

"When this conditionally arisen bodily-mental phenomenon (the foetus) arises, one says that it has entered into (the next) existence. However, no being (*satta*), or life-principle (*jīva*) is there that has transmigrated from previous existence into this present one and yet this embryo could not have come into existence without a previous cause.'

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* Visuddhimagga, 19-Kaṅkhāvitarana Visuddhiniddesa Paccayapariggaha-kathā, pg. 273, Para 689, 6th Synod Edition.

** Khuddaka Nikāya, Milinda Pañha Pāḷi, 2-Milinda Pañha, 6-Nāmarūpaekattanānatta Pañha, pg. 46, 6th. Synod Ed.

*** Khuddaka Nikāya, Milinda Pañha Pāḷi, 2-Milinda Pañha, 7. Añakāya Saṅkamana Pañha, 5-Asaṅkamanapatisandahana Pañha, pg. 74, 6th Synod Edition.

This fact may be compared with the reflection of one's face in the mirror, or with the calling forth of an echo by one's vioce. Now, just as the image in the mirror or the echo are produced by one's face or voice without any passing over of face or voice, just so it is with the arising of rebirth-consciousness. Should there exist a full identity or sameness between the former and the later birth, in that case milk never would turn into curd; and should there exist an entire otherness, curd never could be conditioned through milk. Therefore one should admit neither a full identity, nor an entire otherness of the different stages of existence. Hence *na ca so, na ca añño:* "neither is it the same, nor is it another one." As we have said above: all life, be it corporeal, conscious or subconscious, all life is a flowing, a continual process of becoming, change and transformation.

To sum up, we may say:

There are in the ultimate sense no real beings or things neither creator nor created; there is but this process of corporeal and mental phenomena. This whole process of existence has an active and a passive side. The active or causal side of existence consists in the *Kamma*-process (*kamma-bhava*), *i.e.*, wholesome and unwholesome (good and evil) *Kamma*-activity, while the passive or caused side consists in *Kamma*-results, or *vipāka*, the so-called Rebirth or Life-process (*uppatti-bhava*), *i.e.*, the arising, growing, decaying and passing away of all these kammically neutral phenomena of existence.

Thus, in the absolute sense, there exists no real being that wanders through this round of rebirths, but merely this ever-changing twofold process of *Kamma*-activities and *Kamma*-results takes place.

The so-called present life is, as it were the reflection of the past one, and the future life the reflection of the present one. Or, the present life is the result of the past *Kamma* activity, and the future life the result of the present *Kamma* activity. Therefore, nowhere, is there to be found an Ego-entity that could be the Performer of the *Kammic* activity or the Recipient of the *Kamma*-result. Hence, Buddhism does not teach any real transmigration, as in the highest sense there is no such thing as a Being, or Ego-entity, how much less a transmigration of such an one.

In every man, as already mentioned, there seems to lie dormant the dim instinctive feeling that death cannot be the end of all things, but that somehow a continuation must follow. In which way, however, this may be, is not clear to him.

It is perhaps quite true that a direct proof for rebirth cannot be given. We have, however, the authentic reports about children in Burma and elsewhere, who sometimes are able to remember quite distinctly events of their previous life. And how could we ever explain the birth of such prodigies, as Bentham who in his fourth year could read and write Latin and Greek, or as Stuart Mill who at the age of three read Greek and at the age of six wrote a History of Rome, or as Babington Macaulay who in his sixth year wrote a compendium of World History, or as Beethoven who gave public concerts when he was seven, or as Mozart who even before his sixth year had written musical compositions, or as Voltaire who read the fables of Fontaine when he was three years old. Is it not reasonable to assume that all these prodigies and geniuses who for the most part came from illiterate parents, should not already in previous births have laid the foundations to their extraordinary faculties?

How could we further explain that a child of righteous and bodily and mentally healthy parents and ancestors, sometimes immediately after his birth, shows characteristics and tendencies of a criminal type, perceivable by the shape of the skull, by facial expression, by the mental attitude, and behaviour recognizable to phrenologists, physiognomists or psychologists?

We may, therefore, rightly state that the Buddhist doctrine of *Kamma* and Rebirth offers the most plausible explanation for all the variations and dissimilarities in nature, as discussed earlier.

Buddhism teaches that, if in a previous birth the bodily, verbal and mental *kamma*, or volitional activities, have been evil and low thus have unfavourably influenced the subconscious life-stream (*bhavanga-sota*), then also the results, manifested in the present life, must be disagreeable and evil; and so must be the character and the new actions induced or conditioned through the evil pictures and images of the subconscious life-stream. If the beings, however, have in former lives sown good seeds, then they will reap good fruits in the present life. It is

said (M. 135): 'Owners of their *kamma*, or volitional actions, are the beings, heirs of their *kamma*, the *kamma* is the womb from which they have sprung, *kamma* is their friend and their refuge. Whatever *kamma* they perform, wholesome or unwholesome, *kusala* or *akusala*, they will be the heirs of their *kamma*.'

In the Middle Length Sayings of the Buddha (*Majjhima-Nikāya* 135) a Brahman raises the problem:—*

> 'There are men who are short-lived, and those who are long-lived; there are men who are very sick, and such that are healthy; there are men who are hideous, and such that are beautiful; there are men who are powerless, and such that are powerful; there are men who are poor, and such that are rich; there are men who are of low family, and such that are of high family; there are men who are stupid, and such that are intelligent. What then, Master Gotama, is the reason that amongst human beings such inferiority and superiority are found?'

The Blessed One gave the reply:

> 'Owners of their *Kamma* are the beings, heirs of their *Kamma*, the *Kamma* is the womb from which they have sprung, *Kamma* is their friend and refuge. Thus *Kamma* divides the beings in high and low.'

In *Aṅguttaya-Nikāya* (III. 40), it is said: 'Killing, stealing, adultery, lying, slandering, harsh speech and empty prattling, practised, cultivated and frequently addicted to, will lead to states of misery, the animal-world or the realm of ghosts.' Further: 'Whoso kills and is cruel, will either go to hell, or if reborn as a man, he will be short-lived. Whoso tortures other beings, will be afflicted with disease. The hater will be hideous, the envious will be without influence, the stubborn will be of low rank, the indolent will be ignorant.' In the reverse case, a man will be reborn in a heavenly world; or, if reborn as a man, he will be endowed with health, beauty, influence, riches, noble rank and intelligence.

Dr. Grimm, in his book 'The Doctrine of the Buddha', tries to show how the law of affinity may at the moment of death regulate the grasping of a new germ. He says: 'Whoso, devoid of compassion can kill men, or even animals, carries deep within himself the inclination to shorten life. He finds satisfaction, or even pleasure in the short-livedness of other creatures. Short-lived germs have therefore some affinity for him, an affinity which makes itself known after his death in the grasping of another germ, which then takes place to his own detriment. Even so, germs bearing within themselves the power of developing into a deformed body, have an affinity for one who finds pleasure in ill-treating and disfiguring others.

'Any angry person begets within himself an affinity for ugly bodies and their respective germs, since it is the characteristic mark of anger to disfigure the face.

'Whoever is jealous, niggardly, haughty, carries within himself the tendency to grudge everything to others, and to despise them. Accordingly, germs that are destined to develop in poor outward circumstances, possess affinity for him.'

Here it is desirable to rectify some wrong applications of the term *kamma* prevailing in the West. *kamma* comes from the root *kar* to do, to make, to act, and thus means 'deed, action.' In Buddhist usage, *kamma* is a name for wholesome and unwholesome volition or will (*kusala*-and *akusala-cetanā*) and the consciousness and mental factors associated therewith, manifested as bodily, verbal or mere mental action. Already in the Sutta-texts it is said: *Cetanāhaṁ bhikkhave kamaṁ vadāmi, cetayitvā kammaṁ karoti kāyena vācāya manasā, i.e:* "The will (*cetanā*), O Monks, do I call *kamma*. Through will one performs *kamma* by means of body, speech or mind." Thus *kamma* is volitional action, nothing more, nothing less. From this fact result the following three statements:

1. The term *Kamma* never comprises the result of action, as many in the West, misled by theosophical writings, wish this term to be understood. *Kamma* is wholesome or unwholesome volitional 'Action,' and *kamma-vipāka* is the 'Result' of action.

2. There are some who wrongly consider every happening, even our new wholesome and unwholesome actions, as the result of our

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* Majjhimanikāya, Uparipaññāsa Pāḷi, 4-Vibhaṅga Vagga, 5-Cūḷakmmavibhaṅga Sutta, pg. 243, 6th Synod Ed.

prenatal *Kamma*. In other words, they believe that the result again becomes the cause of new results, and so *ad infinitum*. Thus they are stamping Buddhism as fatalism; and they will have to come to the conclusion that, in that case, our destiny never can be influenced or changed, and no deliverance ever be attained.

3. There is a third wrong application of the term *Kamma*, being an amplification of the first view, *i.e.*, that the term *Kamma* comprises also the result of action. It is the assumption of a so-called joint *Kamma*, *i.e.* a mass-*kamma*, or group-*kamma*, or national *Kamma*. According to this view, a group of people, *e.g.* a nation, should be responsible for the bad deeds formerly done by this so-called 'same' people. In reality, however, this present people may not consist at all of the *kammic* heirs of the same individuals who did these bad deeds.

It is of course quite true that anybody who suffers bodily, suffers for his past or present bad deeds. Thus also each of those individuals born within that suffering nation, must, if actually suffering bodily, have done evil somewhere, here or in one of the innumerable spheres of existence ; but he may not have had anything to do with the bad deeds of the so-called nation. We might say that through his evil *Kamma* he was attracted to the miserable condition befitting to him. In short, the term *Kamma* applies, in each instance, only to wholesome and unwholesome volitional activity of the single individual. *Kamma* thus forms the cause, or seed, from which the results will accrue to the individual, be it in this life, or hereafter.*

Man has it in his power to shape his future destiny by means of his will and actions. It depends on his actions, or *kamma*, whether his destiny will lead him up or down, either to happiness or to misery. Moreover, *Kamma* is the cause and seed not only for the continuation of the life-process after death, *i.e.*, for the so-called rebirth; but even in this preesent life-process, our actions, or *Kamma*, may produce good and bad results, and exercise a decisive influence on our present character and destiny. Thus, for instance, if daily we practise kindness towards all living beings, men as well as animals, we will grow in goodness. Hatred, and all evil actions done through hatred, as well as all the evil and agonizing mental states produced thereby, will not easily rise again. Our nature and character will become firm, happy, peaceful and calm.

If we practise unselfishness and liberality, greed and avarice will become less. If we practise love and kindness, anger and hatred will vanish. If we develop wisdom and knowledge, ignorance and delusion will gradually disappear. The less greed, hatred and ignorance (*lobha*, *dosa*, *moha*) dwell in man's heart, the less will he commit evil and unwholesome actions of body, speech and mind. For, all evil things, and all evil destiny, are rooted in greed, hate and ignorance; and of these three things ignorance, or delusion, *moha*, or *avijjā*, is the chief root and the primary cause of all evil and misery in the world. If there is no more ignorance, there will be no more greed and hatred, no more rebirth, no more suffering.

This goal, however, in the ultimate sense, will be realized only by the Saint (*Arahat*), *i.e.*, by one who, for ever and all time, is freed from these three roots; and this is brought about through the penetrating insight, or *vipassanā*, into the Impermanency, Unsatisfactoriness and Impersonality, or Egolessness of this whole life-process, and through the detachment from all forms of existence that results from that insight. As soon as greed, hate and ignorance are fully and for ever extinguished, the will for life, tenaciously clinging to existence will come to an end. There will be no more rebirth, and there will have been realized the goal shown by the Enlightened One, namely: extinction of all rebirth and suffering. Thus, the Saint (*Arahat*) does no more perform any *kamma*, *i.e.*, wholesome or unwholesome volitional actions productive of renewed existence. Though the Holy One, or *Arahat*, is certainly not inactive and all that he does, speaks and thinks is commonly called 'good', yet it has not the least trace of attachment, pride or self-assertion.

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* The Pāḷi term *vipāka*, which generally is translated by 'effect', or 'result', is not exactly identical with these two English terms. According to the *Kathāvatthu*, it refers only to the *kamma*-produced *mental* results, such as pleasurable and painful feeling of the body and all other primary mental phenomena; while all the corporeal phenomena, such as the five physical sense-organs, etc., are not called *vipāka* but *kammaja* or *kammasamuṭṭhāna*, *i.e.* '*kamma*-born' or '*kamma*-produced'.

What is called the character of man, is in reality the sum of the subconscious tendencies produced partly by the prenatal, partly by the present volitional activity, or *Kamma*. These tendencies may, during life-time, become an inducement to wholesome or unwholesome volitional activity, or *Kamma*, by body, speech or mind. If, however, this thirst for life rooted in ignorance is fully extinguished, then there will be no new rebirth. Once the root of a coconut tree has been fully destroyed, the tree will die off. In exactly the same way, there will be no entering again into a new existence, once the life-affirming three evil roots, *i.e.*, greed, hate and ignorance, have been for ever destroyed. Here one should not forget that all such expressions referring to a personality as 'I,' 'He,' Holy One' etc, are merely conventional names for an impersonal life-process.

In this connection it should be mentioned that, it is merely the last volition just before death, *maraṇāsanna-kamma*, that determines the nature of the immediately following rebirth. In Buddhist countries, it is therefore the custom to recall to the dying man's memory his good actions performed by him, in order to rouse in him a happy and pure state of mind, as a preparation for a favourable rebirth. Or, his relations let him see things (robes or other offerings) which they, for his good and benefit, wish to offer to the *Sangha*, saying: 'This, we shall offer to the *Sangha* for your future good and welfare.' Or they let him hear a religious sermon, or a recital of a *Sutta*, very often the *Satipaṭṭhāna Sutta*.

In *Visuddhi-Magga* XVII* it is said that, at the moment before death, there will, as a rule, appear to the memory of the evil-doer the mental image of any evil deed, or *Kamma*, formerly done; or there will appear before his mental eyes an attendant circumstance, or object, called *Kamma-nimitta*, connected with that bad deed, such as blood, or a blood-stained dagger, etc.; or he may see before his mind an indication of his imminent miserable rebirth, *gati-nimitta*, such as fiery flames, etc. To another dying man there may appear before his mind the image of a voluptuous object inciting his sensual lust.

To a good man there may appear before his mind any noble deed, or *kamma*, formerly done by him, or an object that was present at that time, the so-called *kamma-nimitta*; or he may see in his mind an indication of his imminent rebirth, or *gati-nimitta*, such as a heavenly palace, etc.

In the Chinese version of the Mahāyāna-text *Bhavasan-krānti-Sūtra* (ed. by Aiyaswāmi Sāstri) it is said in a similar way: "When, at the end of life, the mental consciousness is about to disappear then all the actions that have been performed, appear in front, just as the image of the beautiful female that has been seen in dream appears before the man, when he remembers her after awakening from sleep. Thus, O king, when the consciousness (at death) has disappeared and the future consciousness is born, it is born either amongst men, or gods, or beasts, or ghosts, or in the states of misery. Immediately after the future consciousness arises, O king, a (new) series of thought (*citta-santati*) belonging to the future arises to enjoy the resultant fruits which are to be enjoyed. O king, there has never been anything that can transmigrate from this world to the future world. But the fruit of action may be obtained in rebirth. You ought to know, O king, that when the former consciousness disappears, it is called death. When the future consciousness arises, it is called birth. When the former consciousness, O king, disappears, there is no place where it goes away to. When the future consciousness arises, it comes not from any place."

In the discourses (*Suttas*) of the Pāḷi Canon, three types of *Kamma*, or volitional actions, are mentioned, with regard to the time of their bearing fruit, namely: 1. *Kamma* bearing fruit at life-time (*diṭṭhadhamma-vedanīya-kamma*), 2. *Kamma* bearing fruit in the next life (*upapajja-vedanīya-kamma*), 3. *Kamma* bearing fruit in later lives (*aparā-pariya-vedanīya-kamma*).** The explanations of this subject are too technical for this brief introduction into the subject. They imply the following: What appears as a single act of sense perception or mental cognition, actually consists of a series of consecutive thought moments performing different functions in that cognitive process. The phase of that process where volition is produced consists of a number of impulsive thought moments, or *javana-citta*, which are flashing up, one after the other, in rapid succession. Now, of these impulsive

* Visuddhimagga, 17-Pañābhūminiddesa, Saṅkhāra-paccayāviñāṇapada Vitthārakathā, pg, 181, Para 623, 6th Synod Ed.

** Visuddimagga, 19-Kaṅkhāvitaraṇavisuddhi niddesa, Paccayapariggaha Kathā, pg. 235-236, 6th syn. Ed.

moments the first one will bear fruit at life-time, the last one in the next birth, and those between these two moments will bear fruit in later lives. The two kinds of *Kamma* bearing fruit at life-time and in the next birth, may sometimes become ineffective, or *ahosi-kamma*. *Kamma*, however, that bears fruit in later lives will, whenever and wherever there is an opportunity, be productive of *kamma*-result; and as long as this life-process is rolling forward, this *Kamma* never will become ineffective.

The *Visuddhi-Magga* divides *Kamma*, according to its functions, into four kinds: Generative *Kamma*, Supportive *Kamma*, Counteractive *Kamma* and Destructive *Kamma*, which all may be either wholesome or unwholesome, good or evil.

'Generative,' or *janaka-kamma* is the *Kamma* which predominated at the moment of death and conditioned the present existence. It functions from the moment of birth and continues to generate, during the succeeding life-continuity, corporeal and neutral mental phenomena, such as the five kinds of sense-consciousness, and the mental factors associated therewith, as feeling, perception, sense-impression, etc.

The 'Supportive' or *upatthambhaka-kamma*, *supports*, according to its nature, the agreeable or else disagreeable phenomena arising during life time, and aids their continuance.

The 'Counteractive,' or *upapīḷaka-kamma*, *counteracts*, according to its nature, the agreeable or else disagreeable phenomena produced by generative *Kamma*, and does not allow them to continue.

The 'Destructive,' or *upaghātaka-kamma*, *destroys* the weaker *kamma* and admits only its own agreeable or else disagreeable *kamma*-results.

In the Commentary to *Majjhima-Nikāya* (No. 135), Generative or *janaka-kamma*, is compared with a farmer sowing seed; Supportive, or *upatthambhaka-kamma*, with the irrigating, manuring, and watching the field etc.; Counteracting, or *upapīḷaka-kamma*, with the drought that causes a poor harvest; Destructive, or *upaghātaka-kamma*, with a fire that destroys the whole harvest.

Another illustration is this: the rebirth of Devadatta in a royal family was due to his good Generative *Kamma*. His becoming a monk and attaining high spiritual powers, was a good Supportive *Kamma*. His intention of killing the Buddha was a Counteractive *Kamma*, while his causing a split in the Order of monks was a Destructive *Kamma*, owing to which he was born in a world of misery.

It lies outside the scope of this short exposition to give detailed descriptions of all the manifold divisions of *Kamma* found in the Commentaries. The main purpose of this essay is to emphasize that the Buddhist doctrine of Rebirth has nothing to do with the transmigration of any soul or Ego-entity, as in the ultimate sense there does not exist any such Ego or I, but merely a continually changing process of mental and corporeal phenomena of existence. Further to point out that both the *Kamma*-process and Rebirth-process may be made comprehensible only by the assumption of a subconscious stream of life underlying everything in animate nature.

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RECENT APPRECIATION

PORLAND:

From the bottom of my heart I thank you for all you have done for me having sent me every number of your splendid magazine. I want to assure you that the more I study and practise THE LIGHT OF THE DHAMMA the more I appreciate it. It is not exhausted by one course of study. I do my best to go through them again and again. Not only the glorious Dhamma is right but your way or putting it is so sound. A mine of Noble Wisdom.

SAṀYUTTA NIKĀYA. KHANDAVAGGA SAṀYUTTA THERAVAGGA. ANURĀDHASUTTA.

"Discourse To Anurādha"

Once the Buddha was residing at Kūṭāgāra monastery, in the great forest near Vesālī, and at that time the Venerable Anurādha was staying in a hut in the forest not far from the Buddha.

Then many wandering ascetics approached the elder and exchanged greetings of pleasant courtesy. Having exchanged greetings they sat at one side and said: 'Friend Anurādha, the *Tathāgata*, the noble and Supreme One who has attained the highest goal must have pointed out and explained according to one of these four arguments:

A *Tathāgata** exists after death.
A *Tathāgata* does not exist after death.
A *Tathāgata* exists and yet does not exist after death.
A *Tathāgata* neither exists nor does not exist after death,'

The Venerable Anurādha replied:' 'Friends, that *Tathāgata*, the Noble and Supreme One who has attained the highest goal, has pointed out and explained apart from these four arguments:

That a *Tathāgata* exists after death.

A *Tathāgata* does not exist after death.
A *Tathāgata* exists and yet does not exist after death.
A *Tathāgata* neither exists nor does not exist after death.**

On being told this, the wandering ascetics made the remark: 'This monk must be a new one who has renounced the world recently. If he be an elder he is a foolish and ignorant one.' Then, being displeased with the elder they departed from that place abusing him with the term 'novice and fool'.

Afterwards, not long after the wandering ascetics had departed, the venerable Anurādha: thought 'If these ascetics should put further questions to me, how should I reply so that I may be able to speak the truth about the Buddha and not misrepresent Him? How shall I answer according to the *Dhamma* so that I may not be blamed by any follower of the Teaching of the Buddha?'

Then the Venerable Anurādha went to the Buddha and exchanged greetings of pleasant courtesy, paid respects and sat at one side. Having sat he reported to the Buddha: 'Revered Sir, I am now staying in a forest hut not far away. A group of wandering ascetics came to me, exchanged greetings and said: "The *Tathāgata*, the Noble and Supreme One must have pointed out and explained according to one of these four arguments:

A *Tathāgata* exists after death.
A *Tathāgata* does not exist after death.
A *Tathāgata* exists and yet does not exist after death.
A *Tathāgata* neither exists nor does not exist after death.'

To them I replied: "Friends, the *Tathāgata*, the Noble and Supreme One who has attained the highest goal, has pointed out and explained apart from these four arguments:

A *Tathāgata* exists after death.
A *Tathāgata* does not exist after death.
A *Tathāgata* exists and yet does not exist after death.
A *Tathāgata* neither exists nor does not exist after death."

On being told this, those ascetics made the remark: "This monk must be a newly-ordained one. If he be an elder he is a foolish and ignorant one". Being displeased with me they went away abusing me with the term "novice and fool".

Not long after they had departed it occurred to me: "If those wandering ascetics put further questions to me, how should I reply to them so that I may be able to speak the truth of the Buddha and not misrepresent Him? How shall I answer according to the *Dhamma* so that I may not be blamed by any follower of the Buddha?""

'O Anurādha, what do you think, is form (*rūpa*) permanent or impermanent?' 'Imper-

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* "*Tathāgata*" here means a being (*Satta*). It includes the Buddha, who is the *Tathāgata*.' *Saṁyutta Aṭṭhakathā* (Commentary). 6th. Syn. Edn. Pp. 285-6.

** 'He replied thus as he thought the Buddha would not have pointed out and explained as stated by the ascetics who were opponents of Buddhism.' op. cit. P. 287.

manent, Sir.' 'Is that which is impermanent, painful or pleasant?' 'Painful, Sir.' 'Is it proper to regard that which is impermanent, painful and subject to change as: "This is mine; this is I, this is my *atta* (soul or permanent substance)?" 'It is not proper, Sir.' 'Is feeling (*vedanā*) permanent or impermanent?' 'Impermanent Sir.' 'Is that which is impermanent, painful or pleasant?' 'Painful, Sir.'

'Is it proper to regard that which is impermanent, painful and subject to change as: "This is mine; this is I; this is my *atta*?" 'It is not proper, Sir.' 'Are perception (*saññā*) mental formations (*Saṅkhāra*) and Consciousness (*Viññāna*) permanent or impermanent?' 'Impermanent, Sir.' 'Is that which is impermanent, painful or pleasant?' 'Painful, Sir.' 'Is it proper to regard that which is impermanent, painful and subject to change as: 'This is mine; this is I; this is my *atta*?" 'It is not proper, Sir.' 'Therefore, whatever form, feeling, perception, mental formations, consciousness which has been, will be and is now connected with oneself, with others, or gross or subtle, inferior or superior, far or near; all forms, feelings, perceptions, mental formations and consciousness, should be considered by right knowledge in this way : "This is not mine; this is not I; this is not my *atta*." Having seen thus, a learned, noble disciple becomes disgusted with the form, feeling, perception, mental formations and consciousness. Becoming disgusted, he discards the passions. Being free from passions he becomes emancipated and insight arises in him: "I am emancipated". He realises: "Birth is destroyed, I have lived the holy life and fulfilled the duties that ought to be done. There is no more birth for me after this life."

'What do you think, Anurādha, do you regard the form as a '*Tathāgata*'? No, Sir.'

'O Anurādha, what is your view, do you see a *Tathāgata* in the form?' 'No, sir'. 'Do, you see a *Tathāgata* apart from form ?' 'No Sir'. Do you see a *Tathāgata* in feeling, perception, mental formations or consciousness ?' 'No, Sir.' 'Do you see a *Tathāgata* apart from feeling, perception, mental formations or consciousness?' 'No, Sir.'

'O Anurādha what do you think, do you regard that which is without form, feeling, perception, mental formations and consciousness as a *Tathāgata*?'

'No, Sir.'

'Now, Anurādha, since a *Tathāgata* is not to be found in this very life, is it proper for you to say:—"The Noble and Supreme One, who has attained the highest goal, has pointed out and explained apart from these four arguments—*

A *Tathāgata* exists after death ?
A *Tathāgata* does not exist after death.
A *Tathāgata* exists and yet does not exist after death ?'

A *Tathāgata* neither exists nor does not exist after death.'

'No, Sir'. 'Well and good, O Anurādha. Formerly and now also I expound and point out only the truth of Suffering and the cessation of Suffering.**

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* Since there is no *Satta* or *Tathāgata* here and now there can be no question of any *satta* or *Tathāgata* existing after death or not existing after death, etc.' op. cit P. 287.

** 'The cause of Suffering and the way to the cessation of Suffering are implied. op. cit. P. 287.

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RECENT APPRECIATION

SOUTH KOREA:

Very happy to receive each volume THE DHAMMA. After receiving, always circulate it among the bhikkhus who live in Chinchal or Pusan and with your kind permission I shall translate it and make use of the material for our small journal 'Pubwha'.

THE PRACTICE OF
LOVINGKINDNESS*

(*Mettā*)

As taught by the Buddha in the Pāḷi Canon

Compiled and Translated from the Pāḷi

By

ÑĀṆAMOLI BHIKKHU

INTRODUCTION

The word 'love'—one of the most compelling in the English language is commonly used for purposes so widely separated. so gross and so rarefied. as to render it sometimes nearly meaningless. Yet rightly understood, love is the indispensable and essential foundation no less for the growth and purification of the individual as for the construction of a peaceful, progressive and healthy society.

Now love can be considered in two principal moods: that of lovers for each other, and that of a mother for her child. In its spiritualised form, love can draw its inspiration from either the one or the other. Spiritual love idealizing the love of lovers is often conceived as a consuming flame, and then it sometimes aspires to purification through torture and the violence of martyrdom. But spiritual love that looks for guidance to the love of a mother for her child uplifts itself to the ideal of the pure fount of all safety, welfare and spiritual health (and a mother best serves her child if she guards her own health). It is this latter kind which the Buddha takes as the basis for his teaching of universal love.

Where Greek distinguishes between sensual *eros* and spiritual *agape* English makes do with only the one word 'love'. But the Pāḷi language, like the Sanskrit, has many words covering many shades of meaning. The word chosen by the Buddha for this teaching is *mettā*, from *mitta*, a friend (or better the 'true friend in need')

Mettā in the Buddha's teaching finds its place as the first of four kinds of contemplation designed to develop a sound pacific relationship to other living beings. The four are: *mettā*, which will be rendered here henceforward by 'lovingkindness', *karuṇā*, which is 'compassion' or 'pity', *muditā*, which is 'gladness at others' success', and *upekkhā*, which is onlooking equanimity'. These four are called Divine Abidings (*brahma-vihārā*), perhaps because whoever can maintain any one of them in being for even a moment has lived for that moment as do the Highest Gods (the *Brahma Devā*).

In the Buddha's teaching these four Divine Abidings, the 'greatest of all worldly merit', if practised alone, without Insight into the true nature of existence, can lead to rebirth in the highest heavens. But all heavenly existence is without exception impermanent, and at the end of the heavenly life-span — no matter how long it may last— the being dies and is reborn according to his past actions. This is because some craving for existence (for being or even non-being) and some sort of view of existence that is not in conformity with truth still remain latent in him, to burst out again when the result of his good actions is spent. And where he will be reborn after that is unpredictable though it is certain that he will be reborn.

The Buddha's teaching of Insight is — in as few words as possible— the training in knowledge and seeing of how it is that anything, whatever it may be whether objective or subjective, comes to be, how it acquires existence only through dependence on conditions, and is impermanent because none of the conditions for its existence is permanent; and how existence, always complex and impermanent, is never safe from pain, and is in need of a self—the will-o'-the-wisp idea, the rainbow mirage, which lures it on, and which it can never find; for the comforting illusion of permanence in self-identification has constantly to be renewed. And that teaching also shows how there is a true way out from fear of pain. In its concise form this is expressed as the Four Noble Truths: the Truth of Suffering, the Truth of Suffering's Origin (craving or need) the Truth of Suffering's

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*Available in booklet form from: BUDDHIST PUBLICATION SOCIETY, Kandy, Ceylon.

Cessation (through abandonment of craving), and the Truth of the Way leading to Suffering's cessation. These four Truths are called the teaching peculiar to Buddhas (*Buddhānam sāmukkaṁsika-desanā*) since the discovery of them is what distinguishes Buddhas.

The Way (the fourth Truth) is also called the Middle Way because it avoids the two extremes of sensual indulgence and of self-mortification. Its eight members are: Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration. The practice of Lovingkindness alone will give effect in some measure to all the members except the first: but it is only with Right View (without self-deception) that *nibbāna* can be reached. Right View gives insight into the real nature of existence of being and non-being, with all its mirages and deceptions, and it is only with its help that the practice of Lovingkindness is perfected, lifted out of the impermanence of even the highest heavens, and directed to the true cessation of Suffering.

That true cessation comes with the elimination of deception by wrong view and with the exhaustion of the stream of craving in its two forms of lust and hate. This Extinction of lust, hate and delusion, is called *nibbāna*.*

The discourses that follow show (in that order) the wretchedness of all anger and hate (there is no righteous anger in the Buddha's teaching), the rewards of lovingkindness, the practice of lovingkindness as a meditation and contemplation, its result in rebirth, the seeing of all things and all existence as impermanent, suffering, not-self, that is needed in order to have a vision in conformity with truth, without which the first stage of unshakable deliverance cannot be reached (for it is with this insight into how being comes to be that it is seen why the price of birth and life, even in heaven, is death), and lastly the attainment of Arahatship, by which all lust, hate, and delusion, are overcome, lust for being and even for non-being cured, and rebirth ended for good.

But first, before coming to these discourses, some details from the meditation manual, the *Visuddhimagga* or 'Path of Purification', will not be out of place.**

Mettā (lovingkindness) is defined as follows : 'Lovingkindness has the mode of friendliness for its charactieristc. Its natural function is to promote friendliness. It is manifested as the disappearance of ill-will. Its footing is seeing with kindliness. When it succeeds it eliminates ill-will. When it fails it degenerates into selfish affectionate desire.'

The *Visuddhimagga* recommends going to some quiet place, where one can sit down in a comfortable position. Then, before starting the actual meditation, it is helpful to consider the dangers in hate and the benefits offered by forbearance; for it is a purpose of this meditation to displace hate by forbearance and besides, one cannot avoid dangers one has not come to see or cultivate benefits one does not yet know. Then there are certain types of persons towards whom lovingkindness should not be developed in the first stages. The attempt, at the outset, to regard a disliked person as dear to one is fatiguing, and likewise trying to regard a dearly-loved friend with neutrality, and when an enemy is recalled anger springs up. Again it should not be directed towards members of the opposite sex, to begin with, for this may arouse lust. Right at the start, the meditation of lovingkindness should be developed towards oneself repeatedly in this way: 'May I be happy and free from suffering' or 'May I keep myself free from hostility and trouble and live happily' (though this will never produce the full absorption of contemplation). It is by cultivating the thought 'May I be happy' with oneself as example, that one beigns to be interested in the welfare and happiness of other living beings, and to feel in some sense their happiness as if it were one's own: 'Just as I want happiness and fear pain, just as I want to live and not to die, so do other creatures'. So one should first become familiar with pervading oneself as example with lovingkindness. Only then should one choose someone who is liked and admired and much respected. The meditation can then be developed towards him, remembering endearing words or virtues of his, and thinking such thoughts about him as 'may he be happy.' (In this way the full absorption of contemplation, in which the word-meditation is left behind, can be attained.) When this has become familiar, one can begin to practise

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* By eliminating lust, hate and delusion, one attains *nibbāna*.

** Vīsuddhimagga, 9. Brahmavihāra Niddesa, Mettābhāvanā Kathā, pg. 287. (6th Synod. Edition.)

lovingkindness towards a dearly beloved companion, and then towards a neutral person as very dear, or towards an enemy as neutral. It is when dealing with an enemy that anger can arise, and all means must be tried in order to get rid of it. As soon as this has succeeded, one will be able to regard an enemy without resentment and with lovingkindness in the same way as one does the admired person, the dearly loved friend, and the neutral person. Then with repeated practice, *jhāna* absorption should be attained in all cases. Lovingkindness can now be effectively maintained in being towards all creatures, or to certain groups of creatures at a time, or in one direction at a time to all, or to certain groups in succession.

Lovingkindness ought to be brought to the point where there are no longer any barriers set between persons, and for this the following example is given: Suppose a man is with a dear, a neutural and a hostile person, himself being the fourth; then bandits come to him and say 'We need one of you for human sacrifice', now if that man thinks 'Let them take this one, or that one', he has not yet broken down the barriers, and also if he thinks 'Let them take me but not these three', he has not broken down the barriers either. Why not? Because he seeks the harm of him whom he wishes to be taken and the welfare of only the other three—; it is only when he does not see a single one among the four to be chosen in preference to the other three and directs his mind quite impartially towards himself and the other three that he has broken down the barriers.

Lovingkindness has its 'enemy within' in lust, which easily gains entry in its wake, and it must be well guarded against this. The remedy for lust is the contemplation of ugliness (in the body) as in the *Satipaṭṭhāna* (*Dīgha Nikāya* Sutta 22 * and *Majjhima Nikāya* Sutta 10 **. Its 'enemy without' is its opposite, ill-will, which finds its opportunities in the intervals when lovingkindness is not being actively practised. (Full details will be found in Chapter IX of the *Visuddhimagga*).

In many discourses the Buddha lays emphasis on the need to balance contemplative concentration with understanding. The one supplies the deficiencies of the other. Concentration alone lacks direction: understanding alone is dry and tiring. In the discourses that follow the simile of a mother's love for her child is given. Now the incomparable value of a mother's love, which sets it above all other kinds, lies in the fact that she understands her child's welfare—her love is not blind. Not love alone, nor faith alone, can ever bring a man all the way to the cessation of suffering, and that is why the Buddha, as the Supreme Physician, prescribes the development of five faculties in balanced harmony: the faculties of faith, energy, mindfulness, concentration, and understanding.

So concentration of love in its highest form — the form that only the Buddha and no one else has given it —, seen as a means to the end, becomes absolutely purified in one who has gained personal experience of the 'supreme safety from bondage (*anuttaraṁ yogakkhemaṁ*),' which is *nibbāna*, as the ultimate welfare of beings. For he knows from his own experience that their welfare is only assured permanently when suffering has been diagnosed, its origin abandoned, its cessation realized, and the Way maintained in being. Then he has verified the four Noble Truths for himself and can properly evaluate beings' welfare.

'Bhikkhus, it is through not discovering, not penetrating to four truths that both you and I have been trudging and travelling through the roundabout of rebirths for so long' (*Dīgha Nikāya*, Vol. II, p. 90 ***. For the benefit of all those who have not yet done this, the way has been discovered and pointed out by the Buddha and its practicability attested by the *Arahats*.

The last discourse given in this collection in fact shows how this personal discovery and penetration to the Four Truths can be achieved by using lovingkindness as the vehicle.

THE PRACTICE OF LOVINGKINDNESS

The Wretchedness of Anger

1. *From the Anguttara Nikāya, Sattaka-nipāta 60 (Spoken by the Buddha).*

Bhikkhus, seven things gratifying and helpful to an enemy befall one who is angry, whether a woman or a man. What are the seven?

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* Dīgha Nikāya, Mahāvagga Pāḷi, 9. Mahāsatipaṭṭhāna, Cittānupassanā, pg. 237. (6th Synod. Edition.)
** Majjhima Nikāya, Mūlaphaṇṇāsa Pāḷi 1-Mulapariyāya Vagga 10-Mahāsatipathāna Sutta, p. 70. (6th).
*** Dīgha Nikāya, Mahāvagga Pāḷi, 3. Mahāparinibbana Sutta, Ariya Sacca Kathā, pg 77, (6th Synod Edition)
**** Aṅguttara Nikāya, Sattaka-Nipata Pāḷi, 6-Abyākata Vagga; 11-Kodana Sutta, Para 64, pg. 469. (6th Synod, Edition.)

Here, *bhikkhus*, an enemy wishes thus for his enemy: 'Let him be ugly'. Why is that? No enemy relishes an enemy's beauty. Now when this person is angry, a prey to anger, ruled by anger, be he ever so well bathed, and well anointed, with hair and beard trimmed, and clothed in white, yet he is ugly through his being a prey to anger. This is the first thing gratifying and helpful to an enemy that befalls one who is angry, whether a woman or a man.

Also an enemy wishes thus for his enemy: 'Let him lie in pain'. Why is that? No enemy relishes an enemy's lying in comfort. Now when this person is angry, a prey to anger, ruled by anger, for all he may lie on a couch spread with rugs, blankets and counterpanes with a deerskin cover, a canopy and red cushions for the head and feet, yet he lies only in pain through his being a prey to anger. This is the second thing gratifying and helpful to an enemy that befalls one who is angry, whether a waman or a man.

Also an enemy wishes thus for his enemy: 'Let him have no prosperity'. Why is that? No enemy relishes an enemy's prosperity. Now when this person is angry, a prey to anger, ruled by anger, he mistakes bad for good and he mistakes good for bad, and each being thus taken wrongly in the other's sense, these things for long conduce to his harm and suffering, through his being a prey to anger. This is the third thing gratifying and helpful to an enemy that befalls one who is angry, whether a woman or a man.

Also an enemy wishes thus for his enemy: 'Let him not be rich' Why is that? No enemy relishes an enemy's having riches. Now when a person is angry, a prey to anger, should he have riches gained by endeavour, built up by the strength of his arm, earned by sweat, lawful and lawfully acquired, yet the king's treasury gathers (in fines) through his being a prey to anger. This is the fourth thing gratifying and helpful to an enemy that befalls one who is a prey to anger, whether a woman or a man.

Also an enemy wishes thus for his enemy: 'Let him not be famous'. Why is that? No enemy relishes an enemy's having fame. Now when this person is angry, a prey to anger, ruled by anger, what fame he may have acquired by diligence he loses through his being a prey to anger. This is the fifth thing gratifying and helpful to an enemy that befalls one who is a prey to anger, whether a woman or a man.

Also an enemy wishes thus for his enemy: 'Let him have no friends'. Why is that? No enemy relishes an enemy's having friends. Now when this person is angry, a prey to anger, ruled by anger, the friends he may have, his companions, relatives and kin, will keep away from him through his being a prey to anger. This is the sixth thing gratifying and helpful to an enemy that befalls one who is a prey to anger, whether a woman or a man.

Also an enemy wishes thus for his enemy: 'Let him on the dissolution of the body, after death, reappear in a state of deprivation, in a bad destination, in perdition, even in hell'. Why is that? No enemy relishes an enemy's going to a good destination. Now when this person is angry, a prey to anger, ruled by anger, he misconducts himself in body, speech and mind, and by his misconduct in body, speech and mind, on the dissolution of the body, after death, he reappears in a state of deprivation, in a bad destination, in perdition, even in hell. through his being a prey to anger. This is the seventh thing gratifying and helpful to an enemy that befalls one who is angry, whether a woman or a man.

When anger does possess a man;
He looks ugly; he lies in pain;
What benefit he may come by
He misconstrues as a mischance;
He loses property (through fines)
Because he has been working harm
Through acts of body and of speech
By angry passion overwhelmed;
The wrath and rage that madden him
Gain him a name of ill repute;
His fellows, relatives and kin
Will seek to shun him from afar;
And anger fathers misery;
This fury does so cloud the mind
Of man that he cannot discern
This fearful inner danger.
An angry man no meaning knows.
No angry man sees an idea,*
So wrapped in darkness, as if blind,
Is he whom anger dogs.
Someone a man in anger hurts;
But, when his anger is later spent
With difficulty or with ease,
He suffers as if seared by fire.
His look betrays the sulkiness

* Dhamma.

Of some dim smoky smouldering glow,
Whence may flare up an anger-blaze
That sets the world of man aflame.
He has no shame or conscience curb,
No kindly words come forth from him,
There is no island refuge for
The man whom anger dogs.
Such acts as will ensure remorse,
Such as are far from True Ideals:
It is of these that I would tell,
So harken to my words.
Anger makes man a parricide,
Anger makes him a matricide,
Anger can make him slay the saint
As he would kill the common man.
Nursed and reared by a mother's care,
He comes to look upon the world,
Yet the common man in anger kills
The being who gave him life.
No being but seeks his own self's good,
None dearer to him than himself,
Yet men in anger kill themselves,
Distraught for reasons manifold:
For crazed they stab themselves with daggers,
In desperation swallow poison,
Perish hanged by ropes, or fling
Themselves over a precipice.
Yet how their life-destroying acts
Bring death unto themselves as well,
That they cannot discern, and that
Is the ruin anger breeds.
This secret place, with anger's aid,
Is where Mortality sets the snare.
To blot it out with discipline,
With vision, strength, and understanding
To blot each fault out one by one,
The wise man should apply himself,
Training likewise in True Ideals:
"Let smouldering be far from us".
Then rid of wrath and free from anger,
And rid of lust and free from envy,
Tamed, and with anger left behind.
Taintless, they reach *nibbāna*.

How to get rid of Anger

2. *From the Dhammapada, verses 3-5, *and Majjhima Nikāya, Sutta* 128 (*Spoken by the Buddha*).**

"Tis he abused me, he that beat me,
He that worsted me, that robbed me".
Hate never is allayed in men
That cherish suchlike enmity.
"Tis he abused me, he that beat me,
He that worsted me, that robbed me".
Hate surely is allayed in men
Who cherish no such enmity.
For enmity by enmity
Is never in this world allayed;
It is allayed by amity—
That is an ancient principle.

3. *From the Anguttara Nikāya, Pañcaka-nipāta 161* (*Spoken by the Buddha*).***

Bhikkhus, there are these five ways of removing annoyance, by which annoyance can be entirely removed by a *bhikkhu* when it arises in him. What are the five?

Lovingkindness can be maintained in being towards a person with whom you are annoyed; this is how annoyance with him can be removed. Compassion can be maintained in being towards a person with whom you are annoyed; this too is how annoyance with him can be removed. Onlooking equanimity can be maintained in being towards a person with whom you are annoyed this too is how annoyance with him can be removed. The forgetting and ignoring of a person with whom you are annoyed can be practised; this too is how annoyance with him can be removed. Ownership of deeds in a person with whom you are annoyed can be concentrated upon thus: This good person is owner of his deeds, heir of his deeds, his deeds are the womb from which he is born, his deeds are his kin for whom he is responsible, his deeds are his refuge, he is heir to his deeds, be they good or bad; this too is how annoyance with him can be removed. These are the five ways of removing annoyance, by which annoyance can be entirely removed in a *bhikkhu* when it arises in him.

Lovingkindness and its Rewards

4. *From the Majjhima Nikāya, Sutta 21* (*Spoken by the Buddha*).****

Bhikkhus, there are five modes of speech that others may use when they address you. Their speech may be timely or untimely, true or untrue, gentle or harsh, for good or

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* Khuddak Nikāya; Dhammapada, Pāḷi, 1. Yamaka vagga 3-Tissathera Vatthu, Verses (3-5), Pg. 13-14 (6th Synod Ed.)

** Majjhima Nikāya, Uparipaṇṇāsa Pāḷi, 3-Suññata vagga, Para 237, pg. 192 (6th Synod Ed.)

*** Aṅguttara Nikāya, Pañcaka-nipāta Pāḷi, 4-Catuttha-paṇṇāsaka, (17)-(2). Āghāta vagga, 1-Āghātapativinaya Sutta, pg. 164 (6th Synod. Ed.)

**** Majjhima Nikāya, Mūlapṇṇāsa Pāḷi, 3-Opamma vagga, 1-Kakasūpama Sutta, Para 227, pg. 178. (6th Synod Edition.)

for harm, and may be accompanied by thoughts of lovingkindness or by inner hate.

Suppose a man came with a hoe and a basket, and he said 'I shall make this Great Earth to be without earth', and he dug here and there and strewed here and there and spat here and there and relieved himself here and there, saying 'Be without earth, be without earth'; what do you think, *bhikkhus* would that man make this Great Earth to be without earth?— No, venerable sir'. Why is that? 'Because this Great Earth is deep and measureless; it cannot possibly be made to be without earth. So the man would reap weariness and disappointment.'

Suppose a man come with like or gamboge or indigo or carmine, and he said 'I shall draw pictures, I shall make pictures appear on this empty space'; what do you think, *bhikkhus*, would that man draw pictures, would he make, pictures appear, on that empty space?— 'No, venerable Sir'. Why is that? Because that empty space is formless and invisible; he cannot possibly draw pictures, make pictures appear there. So the man would reap weariness and disappointment.

So too. *bhikkhus*, there are these five modes of speech that others may use when they address you. Their speech may be timely or untimely, true or untrue, gentle or harsh, for good or for harm, and may be accompanied by thoughts of lovingkindness or by inner hate. Now this is how you should train yourselves here: Our minds will remain unaffected, we shall utter no bad words, we shall abide compassionate for welfare. We shall abide with lovingkindness in our hearts extending to that person, and we shall abide with our hearts abundant, exalted, measureless in lovingkindness, without hostility or ill will, extending for its object over the all-encompassing world. That is how you should train yourselves.

Even were bandits savagely to sever you limb from limb with a two-handled saw, he who entertained hate on that account in his heart would not be one who carried out my teaching.

Bhikkhus, you should keep this instruction on the Simile of the Saw constantly in mind.

5. *From the Itivuttaka, Sutta* 27 (*Spoken by the Buddha*).*

Bhikkhus, whatever kinds of worldly merit there are, all are not worth one sixteenth part of the heart-deliverance of lovingkindness; in shining and beaming and radiance the heart-deliverance of lovingkindness far excels them.

Just as whatever light there is of stars, all is not worth one sixteenth part of the moon's light; in shining and beaming and radiance the moon's light far excels it,; and just as in the last month of the Rains, in the Autumn when the heavens are clear, the sun as he climbs the heavens drives all darkness from the sky with his shining and beaming and radiance; and just as, when night is turning to dawn, the Morning Star is shining and beaming and radiating; so too, whatever kinds of worldly merit there are, all are not worth one sixteenth part of the heart-deliverance of lovingkindness; in shining and beaming and radiance the heart-deliverance of lovingkindness far excels them.

6. *From the Anguttara Nikāya, Ekādasa-nipāta* 16 (*Spoken by the Buddha*).**

Bhikkhus, when the heart-deliverance of lovingkindness is maintained in being, made much of, used as one's vehicle, used as one's foundation, established, consolidated, and properly managed, then eleven blessings can be expected. What are the eleven?

A man sleeps in comfort; he wakes in comfort; he dreams no evil dreams; he is dear to human beings; he is dear to non-human beings; the gods guard him; no fire or poison or weapon harms him; his mind can be quickly concentrated; the expression of his face is serene; he dies without falling into confusion; and, even if he fails to penetrate any further, he will pass on to the world of **High Divinity, to the** *Brahmā* world.

7. *From the Saṁyutta Nikāya, Saṁyutta XX, Sutta* 3 (*Spoken by the Buddha*).***

Bhikkhus, just as clans with many women and few men are readily ruined by robbers and bandits, so too any *bhikkhu* who has not maintained in being and made much of the heart-deliverance of lovingkindness is readily

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* Khuddaka Nikāya, Itivuttaka Pāḷi, 1. Ekaka Nipāta, 7. Metta Bhāvanā Sutta, Para 27, pg. 208. (6th Synod. Edition.)

** Aṅguttara Nikāya, Ekādassa Nipāṭa Pāḷi, 2-Anussati Vagga, 5. Mettā Sutta, Para 15, pg. 542, (6th Synod. Edition.)

*** Saṁyutta Nikāya, Nidāna Vagga Saṁyutta Pāḷi, 9. Opamma Saṁyutta, 3. Kula Sutta, Para 225, (pg. 444-445, (6th Synod, Edition.)

ruined by non-human beings. And just as clans with few women and many men are not readily ruined by robbers and bandits, so too any *bhikkhu* who maintains in being and makes much of the heart-deliverance of lovingkindness is not readily ruined by non-human beings. So, *bhikkhus*, you should train in this way: The heart-deliverance of lovingkindness will be maintained in being and made much of by us, used as our vehicle, used as our foundation, established, consolidated, and properly managed. That is how you should train.

8. *From the Anguttara Nikāya, Ekanipāta VI, 3-5 and XX, 2 (Spoken by the Buddha.)**

Bhikkhus, if a *bhikkhu* repeats lovingkindness for as long as a fingersnap, he is called a *bhikkhu*. He is not destitute of *jhāna* meditation, he carries out the Master's teaching, he responds to advice, and he does not eat the country's alms food in vain. So what should be said of those who make much of it?

9. *From the Dīgha Nikāya, Sutta* 33 *(Spoken by the Elder Sariputta).* **

Here, friends, a *bhikkhu* might say: 'When the heart-deliverance of lovingkindness is maintained in being and made much of by me, used as my vehicle, used as my foundation, established, consolidated, and properly managed, ill will nevertheless still invades my heart and remains'. He should be told: 'Not so. Let the worthy one not say so. Let him not misrepresent the Blessed One. It is not good to misrepresent the Blessed One. The Blessed One would not express it thus'. Friends, it is impossible, it cannot happen, that when the heart-deliverance of lovingkindness is maintained in being and made much of, used as one's vehicle, used as one's foundation, established, consolidated, and properly managed, ill-will can invade the heart and remain; for this, that is to say, the heart-deliverance of lovingkindness, is the escape from ill-will.

Lovingkindness as a Contemplation

10. *Mettā Sutta*

From the Sutta-nipāta, verses 143-52 *(Spoken by the Buddha).****

What should be done by one skilful in good
So as to gain the State of Peace is this:
Let him be able, and upright, and straight
Easy to speak to, gentle, and not proud,
Contented too, supported easily,
With few tasks, and living very lightly,
His faculties serene, prudent, and modest
Unswayed by the emotions of the clans;
And let him never do the slightest thing
That other wise men might hold blamable.
(And let him think:) 'In safety and in bliss
'May creatures all be of a blissful heart.
'Whatever breathing beings there may be,
'No matter whether they are frail or firm,
'With none excepted, be they long or big
'Or middle-sized, or be they short or small
'Or thick, as well as those seen or unseen,
'Or whether they are dwelling far or near,
'Existing or yet seeking to exist,
'May creatures all be of a blissful heart.
'Let no one work another one's undoing
'Or even slight him at all anywhere;
'And never let them wish each other ill
'Through provocation or resentful thought.'
And just as might a mother with her life
Protect the son that was her only child,
So let him then for every living thing
Maintain unbounded consciousness in being.
And let him too with love for all the world
Maintain unbounded consciousness in being
Above, below, and all round in between,
Untroubled, with no enemy or foe.
And while he stands or walks or while he sits
Or while he lies down, free from drowsiness,
Let him resolve upon this mindfulness:
This is Divine Abiding here, they say.
But when he has no trafficking with views,
Is virtuous, and has prerfected seeing,
And purges greed for sensual desires,
He surely comes no more to any womb.

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* Aṅguttara Nikāya, Ekakanipāta Pāḷi, 6. Accharia saṅghāta vagga, Para 53-55 pg. 9-10. (6th Synod. Edition.)

** Dīgha Nikāya, Pāthikavagga Pāḷi, 10-Saṅgītisutta, Sakka, Para 326' pg. 205, (6th Synod. Edition.)

*** Khuddaka Nikāya, Sutta-nipāta Pāḷi, 1. Uraga Vagga, 8. Metta Sutta, verses 143–152.

11. *Methodical Practice: from the Paṭi sambhidāmagga* (traditionally ascribed to the Arahat Sāriputta).*

The heart-deliverance of lovingkindness is practised with unspecified extension, with specified extension, and with directional extension.

That with unspecified extension is practised in five ways as follows: May all creatures be freed from enmity, distress and anxiety, and may they guide themselves to bliss.**

May all *breathing things* ... all *beings* ... all *persons* ... May all *those who are embodied* be freed from enmity, distress and anxiety, and may they guide themselves to bliss.

That with specified extension is practised in seven ways as follows: May all *women* be freed from enmity, distress and anxiety, and may they guide themselves to bliss. May all *men* ... all *Noble Ones* (who have attained the Noble Path) ... all who are *not Noble Ones* ... all *deities* ... all *human beings* ... May all *those in the states of deprivation* be freed from enmity, distress and anxiety, and may they guide themselves to bliss.

That with directional extension is practised in ten ways as follows:

May all creatures in the *eastern direction* be freed from enmity, distress and anxiety and may they guide themselves to bliss. May all creatures in the *western direction* ... in the *northern direction* ... in the *southern direction* ... inthe *eastern intermediate direction* ... in the *western intermediate direction* ... in the *northern intermediate direction* ... in the *southern intermediate direction* ... in the *downward direction* ... May all those in the *upward direction* be freed from enmity, distress and anxiety, and may they guide themselves to bliss.

May all breathing things...
May all beings...
May all persons...
May all those who are embodied...
May all women...
May all men...
May all Noble Ones...
May all who are not Noble Ones...
May all deities...
May all human beings...

May all those in the states of deprivation in the eastern direction be freed from enmity distress and anxiety, and may they guide themselves to bliss...May all those in states of deprivation in the upward direction be free from anxiety, and may they guide themselves to bliss.

12. *From the Abhidhamma Piṭaka Appamaññavibhanga (Traditionally ascribed to the Buddha).****

And how does a *bhikkhu* abide with his heart endued with lovingkindness extending over one direction? Just as he would feel friendliness on seeing a dearly beloved person, so he extends lovingkindness to all creatures.

As practised without insight in the Four Truths

13. *From the Majjhima Nikāya, Sutta 99 (Spoken by the Buddha).*****

'Master Gotama, I have heard it said that the Monk Gotama teaches the path to the Retinue of the High Divinity. It would be good if Master Gotama would teach me that.

'Then listen and attend carefully to what I shall say.'

'Even so, sir' the Student Subha Todeyyaputta replied. The Blessed One said this.

'And what is the path to the Retinue of the High Divinity? Here a *bhikkhu* abides with his heart endued with lovingkindness extending over one quarter, likewise the second quarter, likewise the third quarter, likewise the fourth quarter, and so above, below, around, and everywhere, and to all as to himself; he abides with his heart abundant, exalted, measureless in lovingkindness, without hostility or ill-will, extending over the all-encompassing world. While this heart-deliverance of lovingkindness is maintained in being in this way, no action restricted by limited measurement is found there, none persists there. Just as a vigorous trumpeter could easily make

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* Khuddaka Nikāya, Paṭisambhidā Magga Pāḷi, 2-Yugananda Vagga, 4-Metta kathā, Para 22, pg. 314. (6th Synod Edition.) and
Visuddhi Magga, 9. Brahma vihāra niddesa, Mettābhāvanākathā, Para 255, Pg. 302 (6th Synod Edition.)

** Pāḷi is:—Sukī attānaṁ pariharantu = (May they live in happiness and peace.)

*** Abhidhammā Piṭaka, Vibaṅga Pāḷi, 13-Appamaññā Vibaṅga, 1-Suttanta Bhājanīya, 1-Metta, Para 643. pg. 284, (6th Synod. Editian.)

**** Majjhima Nikāya, Majjhima Paṇṇāsa Pāḷi, 5-Brahma Vagga, 9-Subha Sutta. pg. 422. (6th Synod Edition.)

himself heard in the four directions, so too when the heart-deliverance of lovingkindness is maintained in being in this way no action restricted by limited measurement is found there, none persists there . This is a path to the Retinue of the Hight Divinities.'

As practised with insight in the Four Truths

14. *From the Anguttara Nikāya, Catukkanipāta* 125 (*Spoken by the Buddha*).*

Here, *bhikkhus*, a certain person abides with cognizance endued with lovingkindness extending over one quarter, likewise the second quarter, likewise the third quarter, likewise the fourth quarter, and so above, below, around, and everywhere, and to all as to himself; he abides with abundant, exalted, measureless cognizance, without hostility or ill-will, extending over the all-encompassing world.

He finds gratification in that. finds it desirable and looks to it for his well-being; steady and resolute thereon, he abides much in it, and if he dies without losing it, he reappears among the gods of a High Divinity's Retinue.

Now the gods of a High Divinity's Retinue have a life-span of one aeon. An ordinary person (who has not attained the Noble Eightfold Path) stays there for his life-span; but after he has used up the whole life-span enjoyed by those gods, he leaves it all, and (according to what his past deeds may have been) he may go down even to hell, or to an animal womb, or to the Ghost Realm. But one who has given ear to the Perfect One stays there (in that heaven) for his life span, and after he has used up the whole life span enjoyed by those gods, he eventually attains complete extinction of lust, hate and delusion in that same kind of heavenly existence.

It is this that distinguishes, that differentiates, the wise hearer who is ennobled (by attainment of the Noble Path) from the unwise ordinary man, when, that is to say, there is a destination for reappearance (after death. But an *Arahat* has made an end of birth).

15. *From Anguttara, Catukkanipāta* 126 (*Spoken by the Buddha*). **

Here *bhikkhus*, a certain person abides with his heart endued with lovingkindness extending...over the all-encompassing world.

Now whatever therein (during that state of contemplation) there exists classifiable as form, classifiable as feeling (of pleasure, pain, or neutrality), classifiable as perception, classifiable as determinative acts, or classsifiable as consciousness, such ideas he sees as impermanent, as liable to suffering, as a disease, as a cancer, as a barb, as a calamity, as an affliction, as alien, as being worn away, as void, as not-self. On the dissolution of the body, after death, he reappears (as a Non-Returner) in the Retinue of the Gods of the Pure Abodes (where there are only those who have reached the Noble Path and where Extinction of greed, hate and delusion is reached in less than seven lives without return to this world). And this kind of reappearance is not shared by ordinary men (who have not reached the Noble Eightfold Path.)

The Arahat

16. *From the Anguttara Nikāya, Tikanipāta* 66 (*Spoken by the Arahat Nandaka*).***

Thus I heard. On one occasion the venerable Nandaka was living at Sāvatthi in the Eastern Monastery, Migāra's "Mother's" palace. Then Migāra's grandson, Sālha, and Pekhuniya's grandson, Rohana, went to the venerable Nandaka, and after salutation they sat down at one side. When they had done so the venerable Nandaka said to Migāra's grandson Sālha:

'Come, Sālha, do not be satisfied with hearsay or with tradition or with legendary lore or with what has come down in scriptures or with conjecture or with logical inference or with weighing evidence or with a liking for a view after pondering it or with someone else's ability or with the thought "The monk is our teacher". When you know in yourself "These things are unprofitable, liable to censure, condemned by the wise, being adopted and put into effect, they lead to harm and suffering",

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* Anguttara Nikāya, Catukka Nipāta Pāḷi, 3-Tatiya Paṇṇāsaka, (13)-3-Bhaya Vagga, 5. Paṭṭhana Mettā Sutta pg. 443, (6th Synod Edition.)

** Aṅguttara Nikāya, Catukka Nipāta Pāḷi, 3. Tatiya Paṇṇāsaka, (13)-3-Bhaya Vagga, 6. Dutiya Mettā (Sutta, Para 126, pg. 445; (6th Synod Edition.)

*** Aṅguttara Nikāya, Tikanipāta Pāḷi, 2-Dutiya Pṇṇāsaka, (7)-2-Mahā Vagga, 6-Sāḷha Sutta, pg. 194 6th Synod Edition.)

then you should abandon them. What do you think? Is there greed?'—'Yes, venerable sir.'—'Covetousness is the meaning of that, I say. Through greed a covetous man kills breathing things, takes what is not given, commits adultery and utters falsehood, and he gets another to do likewise. Will that be long for his harm and suffering?'—'Yes, venerable sir.'—'What do you think, is there hate?'—'Yes, venerable sir.'—'Ill will is the meaning of that, I say. Through hate a malevolent man kills breathing things,... ' Will that be long for his harm and suffering?' —'Yes, venerable sir.'—'What do you think? Is there delusion?'— 'Yes, venerable sir.'— 'Ignorance is the meaning of that, I sav. Through ignorance a deluded man kills breathing things,...Will that be long for his harm and suffering?'—'Yes, venerable sir.'— 'What do you think? Are these things profitable or unprofitable?'—' Unprofitable, venerable sir.'—'Reprehensible or blameless?' —'Reprehensible, venerable sir.'—'Condemned or commended by the wise?'—'Condemned by the wise, venerable sir.'—'Being adopted and put into effect, do they lead to harm and suffering,. or do they not, or how does it appear to you in this case?'—'Being adopted and put into effect, venerable sir, they lead to harm and suffering. So it appears to us in this case.'—'Now that was the reason why I told you "Come, Sālha, do not be satisfied with hearsay,...When you know in yourself 'These things are unprofitable,...', then you should abandon them".

'Come, Sālha, do not be satisfied with hearsay...or with the thought "The monk is our teacher". When you know in yourself "These things are profitable, blameless, commended by the wise, being adopted and put into effect, they lead to welfare and happiness", then you should practise them and abide in them. What do you think? Is there non-greed?' *—'Yes, venerable sir.'—'Uncovetousness is the meaning of that, I say. Through non-greed an uncovetous man does not kill breathing things or take what is not given or commit adultery or utter falsehood, and he gets another to do likewise. Will that be long for his welfare and happiness.'— 'Yes, venerable sir.'— 'What do you think? Is there non-hate?'— 'Yes, venerable sir?'— 'Non-ill-will is the meaning of that, I say. Through Non-ill-will an unmalevolent man does not kill breathing things,...Will that be long for his welfare and happiness?'—'Yes, venerable sir.'—'What do you think? Is there non-delusion?'—' Yes, venerable sir.'— 'True knowledge is the meaning of that, I say. Through non-delusion a man with true knowledge does not kill breathing things,.... Will that be long for his welfare and happiness?'— 'Yes, venerable sir.'—'What do you think? Are these things profitable or unprofitable?'—' Profitable, venerable sir.'— 'Reprehensible or blameless?'— 'Blameless, venerable sir.'—'Condemned or commended by the wise?'—'Commended by the wise, venerable sir.'— 'Being adopted and put into effect, do they lead to welfare and happiness, or do they not, or how does it appear to you in this case?'— 'Being adopted and put into effect, venerable sir, they lead to welfare and happiness. So it appears to us in this case.'— 'Now that was the reason why I told you "Come, Sālha, do not be satisfied with hearsay... When you know in yourself 'These things are profitable,... ', then you should practise them and abide in them".

Now a hearer who is ennobled (by reaching the Noble Path), who has rid himself in this way of covetousness and ill will and is undeluded, abides with his heart endued with lovingkindness extending over one quarter likewise the second quarter, likewise the third, quarter, likewise the fourth quarter, and so above, below, around, and everywhere, and to all as to himself; he abides with his heart abundant, exalted, measureless in lovingkindness without hostility or ill will, extending over the all-encompassing world. He abides with his heart endued with compassion... gladness...equanimity ... extending over the all-encompassing world. Now he understands this state of contemplation in this way: 'There is this (state of Divine Abiding in me who have entered the Stream). There is what has been abandoned (which is the amount of greed, hate and delusion exhausted by the Stream-entry Path). There is a superior goal (which is Arahatship). And there is an ultimate escape from this whole field of perception'. When he knows and sees in this way, his heart is liberated from the taint of sensual desire, from the taint of being, and from the taint of ignorance.

* The positive concept of Alobha, Adosa, Amoha (non-greed, non-hate, non-delusion) is, Disinterestedness, Amity and Wisdom.

When liberated (by reaching the *Arahat* Path), there comes thereafter the knowledge that it is liberated. He knows that birth is ended, that the Divine Life has been lived out, that what has to be done is done, and there is no more of this to come. He understands thus: 'Formerly there was greed, which was bad, and now there is none, which is good. Formerly there was hate, which was bad, and now there is none, which is good. Formerly there was delusion, which was bad, and now there is none, which is good, So here and now in this very life he is parched no more (by the fever of craving's thirst) his fires of greed, hate and delusion are extinguished and cooled out, experiencing bliss, he abides (for the remainder of his last life-span) divinely pure in himself'.

★ ★ ★

RECENT APPRECIATION

ITALY : (*Translated from French*)

I thank you infinitely, I receive regularly THE LIGHT OF THE DHAMMA from Vol. V. No. 4 in each there are very good articles which I shouid like to translate into Italian and Spanish. Can you send me all back numbers of THE LIGHT OF THE DHAMMA ? I am getting out a new magazine in Italian and Spanish. Enclosed is a list for sample copies of English-reading Buddhist sympathisers in various parts of the world.

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THE DHAMMAPADA COMMENTARY

THE STORY OF KUMBHAGHOSAKA, THE BANKER

(Kumbhaghosakaseṭṭhi-vatthu)

Translated by the Department of Pāḷi, University of Rangoon.

Uṭṭhānavato satimato
sucikammassa nisammakārino
saññatassa ca dhammajīvino
appamattassa yaso 'bhivaḍḍhati

Dhammapada, V. 24.

(Of a person, who is energetic and attentive, whose actions are pure, who is circumspect and restrained, who is leading a righteous life and is heedful, authority (wealth and reputation) increases continuously :)

The Teacher, while in residence at the Veḷuvana monastery, gave this religious discourse beginning with "Of one who is energetic" *uṭṭhānavato* with reference to Kumbhaghosaka, the banker.

In the city of Rājagaha plague broke out in the house of the city banker. As it did so, animals ranging from flies to cattle died first; then the slaves and servants, and last of all died the other inmates of the house. Eventually it attacked the banker and his wife. Afflicted as they were with the disease, they looked at their son who was nearby and with tears in their eyes spoke to him (thus): "Dear son, people say that when this disease breaks out, (only) those who flee breaking through the walls of the house get the chance to survive. (And so) without caring for us may you flee return if you are alive. At such and such a place we have kept buried a treasure worth forty crores. May you unearth that and maintain yourself". Hearing their words he burst into tears, and making obeisance to the parents fled breaking through the walls, as he was afraid of death. He repaired to the thick forest grove in a mountain where he lived for twelve years and returned (thereafter).

As he left at a young age and returned when he was fully grown with long hair and beard, nobody could recognise him. Following the direction given by the parents, he went to the place where the treasure lay buried and finding it intact pondered thus: "No one recognises me. If I were to unearth the treasure and make use of it, poeple will catch hold of me and trouble me with the accusation that a poor man had dug up the treasure. It is better that I should live by earning a wage." Then, dressing himself in torn clothes he went about enquiring whether anyone would need a servant and reached the locality where the labourers lived. They saw him and said, "If you are prepared to do a particular job for us, we shall give you food and wages." "What sort of a job is that?" "It is the work of waking and rousing (the people). If you are really earnest, you should rise up early in the morning and go round announcing thus: "Sirs, please wake up, fetch your carts and yoke the bullocks; it is time for elephants and horses to proceed to the pasture. Madams, you too please get up and prepare gruel and food." He accepted saying "Very well." They gave him a house to live in, and daily he carried on with that work.

It so happened that one day King Bimbisāra heard his voice. He was however, a (keen) judge of all kinds of voice, and so he spoke out, "It is the voice of a man of great wealth." A handmaiden, who was standing nearby, thought, "The king does not speak casually, it behoves me to find out (the truth) about this man," and sent a man with the words, "Go you now and find out who the man is." He hurried forth, had a look at him, came back and reported thus, " Oh, he is a wretched soul, a hireling of the labourers". The king heard him saying so but remained silent, and hearing the voice on the next day and the day after made the same remark. The maid too thought as before, sent a man every time and being told that he was a wretched fellow pondered thus: "Though he had heard that the man was a wretched one the king is not convinced but still persists that the voice was that of a man of great wealth. Couldn't there be a reason for it ! The truth of the case needs be known." She (then) told the king, "Your Majesty, if I get a thousand I shall go with my daugther and bring back this wealth into the palace." The king caused to give her a thousand. She took it, and causing her daughter to dress up in dirty clothes left the palace along with her.

Having reached the locality of the labourers under the pretence of (being) travellers, they entered a house and said, "Madam, we are way-farers; may we rest here for a day or two before we proceed on our journey." "Madam, many are the inmates in the house, (and as such) it will not be convenient for you to put up here. There is the house of Kumbhaghosaka which is lying empty. May you please go there." There she went and said, "Master, we are travellers; may we put up here for a day or two." Though refused over and over again, she was not willing to leave and said, "Sir, we shall live here only for a day and shall leave early next morning." There she stayed, and the next day when it was time for him to go to the forest she said, "Master, please go leaving your portion of food; I shall cook it for you." "Nay, I shall cook myself and eat it". She persisted again and again, and as he gave the rice, she took only a little of it as a token. She had the cooking pots, well-polished rice and so on fetched from market cooked the rice in the way it was prepared at the royal palace and also some two or three delicious dishes and offered them to him on his return from the forest. After he has taken the food, sensing that his mind had softened she told him, "Sir, we are tired; may we remain here for a day or two". He agreed saying "Very well." In the evening, as also the next morning she prepared delicious food and served him, and being aware of the soft frame of his mind, she repeated her request to allow them to stay there for a few more days.

While living there she cut the strings of his bed here and there, with a sharp knife from underneath, and as he came back and took his seat on it, the surface of the couch gave way and drooped down. Enquired he, "How is it that the cot has broken in this way?" "Master, I could not stop the children. They came and started jumping on it." "Madam, it is on account of you that I am put to this trouble. Previously whenever I had to go out, I used to do so after had closed the door". "What am I to do, Sir. I could not stop them." In the very same way she cut (the ropes) for two or three days. Though he complained and groused, she replied as before and ultimately cut all the cords leaving (only) one or two. On that day as soon as he took his seat there, all the stuffing dropped on the floor and he fell down doubled up with his head between the knees. Up he stood and said: "What shall I do? Whereto shall I go now? You have deprived me even of the bed on which I used to lie down." "My boy, what am I to do? I could not stop the children from the neighbourhood. But don't you worry. Where could you be going at this hour." Addressing her daughter she said, "My dear, make room for your brother to lie down." Moving to one side the daughter said, "Master, please come over here". The mother too joined in saying, Go, my boy, and lie down beside your sister". While lying by her on the same bed, he outraged her modesty on that very day. The girl started weeping, whereupon the mother asked, "What makes you weep, dear?" "Mother, such a thing had happened." Said the mother: "Keep quiet. What is there to be done? This one needs somebody to attend to him, and you too need a husband." (Saying this) she made him her son-in-law, and they lived together in harmony.

After a few days she sent this message to the king: "Your Majesty, may you please proclaim that (such) a ceremony be performed in the locality of the labourers, and also that if in any house it is not done (such) a punishment would be inflicted on its owner." The king had it proclaimed accordingly. Thereupon the mother-in-law told him, "Dear son, by the order of the king (such) a celebration is to be performed in the quarters of the labourers, . What should we do about it?" Said Kumbhaghosaka: "Mother, although I am working for wages, I can barely eke out a living. What am I to do?" "Dear son, it is usual for people who set up a household to go in for loans. It is impossible however, not to comply with the order of the king. One can repay the debt by some means or other. Go and bring a coin or two from anywhere you can." Grumbling and grousing he went and took a single kahāpaṇa (coin) from the place where forty crores worth of treasure lay buried. She sent it to the king and performed the celebration with her own. After a few days she sent a a similar message again to the king. Once again the king so ordered, "Hold the festivity; such and such punishment will be meted out to him who fails to do it". Then again being similarly coerced by her, he went and fetched three *kahāpaṇas* (coins) and gave her. Those *kahāpaṇas* (coins) too she sent to the king and again after a few days sent him this message, "Please send your men now and summon him." The king did accordingly.

The men went, searched for Kumbhaghosaka enquiring, "Who is Kumbhaghosaka?" and finding him, said, "Come friend, the king summons you". He became afraid and being reluctant to go, said thus: "The king does not know me". The king's men then took hold of him by his hands and so forth and dragged him forcibly. Seeing them (doing so), the woman threatened the men saying "Oh, you ill-mannered fellows, you are not fit enough even to touch the limbs of my son-in-law, and turning to Kumbhaghosaka she said, "Go you, my son, don't get scared; I shall approach the king and have the hands of those who roughly handled you cut off." So saying she went ahead taking the daughter along, and reaching the palace she changed her dress, adorned herself with all kinds of ornaments and took her stand on one side. The men too brought Kumbhaghosaka dragging him all along.

As he stood after making obeisance to him, the king asked Kumbhaghosaka, "Are you known as Kumbhoghasaka?" "Yes, Your Majesty." "What makes you conceal your enormous wealth from me and go on using it?" "I am eking out my living on wages, Your Majesty; how could I possess wealth?" "Behave not in this way. Why are you deceiving me?" "I am not deceiving, Your Majesty; I have no wealth". The king then showed him those *kahāpaṇas* and asked, "To whom do these belong?" As he recognised them, he thought, "Oh, I am ruined. But how could these reach the hand of the king. (Then) as he looked round he found those two women, adorned with ornaments, standing at the door of the chamber and thought: "Grave indeed is this case. They must have been instigated by the king." Thereupon the king asked him, "Man, tell me why have you done like this?" 'Your Majesty, I have no one on whom I could rely". "Do you think that a person like me is not good enough to be trusted?" "Your Majesty, it would be well if you be my refuge." "My man, I could be. But, how much is your wealth?" "It is worth forty crores, Your Majesty". The king then asked him what he wanted him to do, whereupon Kumbhaghosaka epliedr that he needed carts. The king had hundreds of carts ready, sent them and having caused to bring the wealth placed it in heaps in the royal court-yard. Summoning the residents of Rājagaha he asked, "Is there anyone in this city who possesses so much of wealth?" When replied that there was none, the king asked, "What should be done with him?" "He deserves to be honoured, Your Majesty." Accordingly the king appointed him the banker with great pomp and gave him his daughter in marriage. Together with him, he went to the Teacher, paid obeisance and said: "Behold this person, Lord; a steadfast one like him there is none. Although he owns forty crores, he does not show any sign of conceit or egotism. By such and such a means I came to know him as he was earning his living by working for wages in the locality of the labourers, dressed in rags like a poor man. However, after I found him, I sent for him and made him admit that he was a man of wealth. I had the weaith fetched, appointed him the banker and gave him my daughter in marriage. Lord, never have I come across a person of such steadfast character."

Hearing those words the Teacher said: "Oh, great king, the life of one, who lives in such a way, should be reckoned as a righteous one. A deed like theft oppresses (the doer) in this world and there is no such thing as happiness for his in the next existence. The life of a person, who works for wages at the time when his wealth declines, is to be recognised as righteous. Indeed, for such a person who is persevering and attentive, pure in his physical and vocal actions, circumspect in his ways and restrained in bodily action and so on, one who is leading a righteous life and is established in heedfulness, his *yasa* increases stage by stage continuously." With this remark, he added the following verse:

Uṭṭhānavato satimato
sucikammassa nisammakārino
saññatassa ca 'dhammajīvino
appamattassa yaso 'bhivaddhati

Dhammapada, V. 24.

(Of a person, who is energetic and attentive, whose actions are pure, who is circumspect and restrained, who is leading a righteous life and is heedful, autharity (wealth and repntation) increases continuosly.)

Therein, *uṭṭhānavato* means of one who is endowed with rousing energy.

Satīmato means of one who is mindful.

Sucikammassa means of one whose physical and other actions are faultless and inoffensive.

Nisammakārino means of one who does everything after due consideration and proper flerection as in the case of treatment of a

disease keeping in view the causes and possible reactions, "In such an event I shall do like this," or "If this act is done in this way, such will be the result."

Saññatassa means of one who is restrained as regards his body and so forth, and is without any blemish.

Dhammajīvino means of a householder, who avoids use of false weights and measures and earns a living by tilling and cattle rearing, or as a recluse, who abstains from such occupations as practice of medicine, going on errands and the like, and earns his living by begging food in just and proper manner.

Appamattassa means of one who is not devoid of mindfulness.

Yaso-'bhivaddhati means of authority (wealth and reputation) that idcreases continuously.

At the conclusion of the utterance of the verse, Kumbhaghosaka became established in the fruition of *sotāpatti*, while many others also attained to this fruition and so on. Thus, the religious discourse became beneficial to many.

RECENT APPRECIATION

ENGLAND:

Back Copies were so gladly received. I very much enjoyed, and admired, the replies to the lady's 12 questions.

U.S.A.

Mrs. Martha N. Smith loaned me a copy of THE LIGHT OF THE DHAMMA and it interested me so deeply that I want to know more about Buddhism.

* * *

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ONE'S OWN GOOD.
——AND ANOTHER'S.

By U Ohn Ghine.

This is not an article about *kamma* and rebirth, but in order to explain the Buddhist attitude to life and 'Social Welfare' an introductory explanation is necessary.

Quite often friends who are not Buddhist, and even those who are but have either newly come to realise the Buddha's Teaching or are Buddhists mainly because their fathers were, find their greatest difficulty in understanding the 'long view' of Buddhism and that what the Buddha discovered and taught to men was a complete cure for the disease of life and not a mere palliative.

It is largely because they do not accept the truth of *kamma* and rebirth or only half accept it.

It is in the nature of things that *kamma* and rebirth should be so difficult of conscious acceptance. There are those who accept it because it was taught in early childhood and yet bury it below their level of conscious thought, together with half-formed fears and doubts that have arisen. There are those who will resist any seeming proof of *kamma* and rebirth since they find it so totally different to all they have heretofore been told. They will accept the most absurd and impossible things as dogma, things that are not at all susceptible of proof and can but remain dogma, rather than give the slightest credence to the idea of rebirth.

Yet, taking it just for the sake of argument as a working hypothesis; it has never been disproved and cannot be disproved and is so far the only hypothesis put forward that completely explains the facts. And it is at least the best working hypothesis there is for an understanding of man and his place in the universe.

There are those who know that *kamma* and rebirth are true but either find it impossible to say how they came by that knowledge, and therefore stand convicted in the eyes of the clever worldlings of 'self-hypnosis' and 'easy credulity', or whose knowledge, memory of previous existences, is at most valid only for themselves and still susceptible to the worldlings' view that it is self-hypnosis and imagination.

There have been many articles on *kamma* and rebirth published in the **LIGHT OF THE DHAMMA** from time to time and two in this issue. While such articles are only of academic interest to the man who knows that *kamma* and rebirth are' of the process, and are unlikely to persuade anybody who, from early childhood, has been mentally and emotionally, particularly emotionally, conditioned to quite other 'views,' they are very helpful to those who have a faint idea of rebirth already and whose faint idea can be helped by reinforcement.

Such articles are very necessary in giving an idea of the Buddhist placement of values, should be studied by those who find it difficult to understand the 'long view.'

When a cultured Western lady asks, in all sincerity and after surveying for a year the Burmese scene, 'Why are devout Buddhist laymen not so interested in Social Welfare as their Christian counterparts in Western countries?' or on another level, with not so much opportunity of 'surveying the scene' a Western air-pilot asks: 'Isn't it bad to escape in "Meditation" to save oneself when there is so much good needing to be done in the world?' or, on still another level, a pushing Western Association of 'good' men tries to bring Buddhist monks into 'Social Welfare' work, the difference between a palliative and a cure must be stressed; and there must be some attempt to bridge the wide and difficult gulf of different outlook.

First of all, however, it must be stressed that there is nothing in the Buddha's Teaching against 'Social Welfare' but very much the reverse. It must also be stressed that there are many devout Buddhist laymen actively and physically (as well as monetarily) interesting themselves and engaging themselves in Social Welfare, and making a good job of it.

That is not always immediately apparent to the Western visitor who sees so much to be done and expects to see people running round 'organizing' things and other people. Here, at least in Burma, a great deal is being done, perhaps a little less noisily than it is done in some other places.

So much remains to be done in Asia, in all of Asia, not only in the Buddhist countries, because all of Asia had been disorganized by military or economic penetration, where it was not by both. But that is quite another story.

The clock cannot be put back nor can it, all circumstances considered, be speeded up too drastically, too quickly, without risking disaster. Those who know the circumstances see a very great deal being done while those who do not know think nothing is happening. The digression is necessary lest you should get a wrong idea from what follows.

It must be mentioned also that it is the Buddhist feeling of *mettā* (loving-kindness to all) that in truly Buddhist countries has ensured that there is a degree of 'Social Welfare' right 'from the grass roots' and springing from the heart, and ending in practical help that, beacuse it is unregimented and unorganised, is not always so apparent to the casual onlooker. This is not at all to say that more of it is not needed or that it would not be better if a little better organized. But that also is another story.

BUDDHIST BHIKKHUS AND THEIR NOBLE WORK.

Before going on to consider the Buddhist outlook that colours all of the way of life of *bhikkhus* and laymen we should think of the duties and responsibilities entrusted to the *bhikkhus* by the Buddha. There were two, *dvedhurāni*, two burdens or responsibilities: *ganthadhura* and *vipassanādhura*.

The first of these is 'the responsibility of study' in order to learn the Teaching and be able to transmit and keep alive the Teaching. The second is the responsibility of practising Mental Development for Insight-knowledge so that the Teaching may be the better kept alive, so that the influence of one himself wholly freed may be to the benefit of many.

For the Buddha had said in the Eighteenth Discourse of the *Majjhima Nikāya*.*

"But Cunda, that one who himself is in the mire should pull out of the mire another sunk therein,—this, verily, is an unheard-of thing. But that one himself clear of the slough should be able to lift out of the slough another foundered therein,—such a thing may well be. And that one who himself is not subdued, not disciplined, has not attained to the Extinction of Delusion, should cause others to become subdued, and disciplined, to attain to the Extinction of Delusion,—such a thing has never been known. But that one, himself controlled, trained, delivered from delusion, should lead others to become controlled and trained, lead them to Deliverance from Delusion,—such a thing may very well be."

And he had also pointed out the advantage of helping the many to a critic who thought that such a practice conduced but to welfare of oneself: **

"Now, master Gotama, he who goes forth as wanderer from this or that family from the home to the homeless life, tames only the single self, calms only the single self; leads to *Nibbāna* only the single self. So what I say is, thus he is proficient in practice of merit that affects only one person, as a result of his going forth.

'Well, brahmin, as to that I will question you. Do you answer as you think fit. Now what think you, brahmin? In this connexion a *Tathāgata* arises in the world, an *Arahat* who is a Fully Enlightened One, perfect in knowledge and practice, Wellfarer, World-knower, incomparable Charioteer of men to be tamed, Teacher of *Devas* and mankind, a Buddha, an Exalted One. He says thus: "Come! this is the way, this is the practice, proficient in which I make known that incomparable bliss which is steeped in the holy life, by my own powers of comprehension realizing it. Come ye also! Practise so that ye too may be proficient therein, so that ye too by your own powers of comprehension may realize it and abide therein."

Thus this teacher teaches Dhamma and others too practise to attain that end. Moreover there are many hundreds, many thousands, many hundreds of thousands of such. Now what think you, brahmin? Since this is so, is it a practice of merti affecting only one person or many persons; that is, the result of going forth."

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* Majjhima Nikāya, Mūlapaṇṇāsa Pāḷi, 1. Mūlapariyāya Vagga, 8-Sanllekha Sutta, pg 54-55, 6th. Syn. Edition.

** Anguttara Nikāya tikanipāta Pāḷi, 2. Dutiyapaṇṇāsaka, (6)—1. Brahmaṇavagga, 10. Saṅgārava Sutta pg. 168, 169, 6th Syn. Edition,

It will be readily understood that there is a set responsibility for a *bhikkhu* and it is for this that the Yellow Robe is donned. This is the highest possible service to mankind.

The first nine of the 'twenty-one wrong kinds of occupation for a bhikkhu' deal, seven of them with adminstering medical treatment of one sort or another and two with going on errands or performing duties at the behest of laymen, and naturally this precludes the type of 'Social Service' envisageb dy the good Organisation referred to above.

It may be asked in one of those hypothetical questions that some folk love to pose; 'If a *bhikkhu* saw a man dying, should he not pause and save him if he could?' The answer is, of course, in the affirmative as the Rules were not made, as some modern rules are, to be enforced against reason and loving-kindness.

The Buddha once pointed out to a group of monks who in their intentness on gaining the 'higher things' were neglecting one of their number who was seriously ill that they should look after each other in such respects. He was very emphatic about this.*

However if a *bhikkhu* has it in his heart to go round tending the sick as an occupation, that is a totally different matter. His rules and common-sense alike demand that he disrobe and do noblest work a layman can.

PALLIATIVE OR CURE ?

The position of the 'devout Buddhist layman' is different. He may, and very certainly where possible should do as much in public service and social welfare as he can, unless and until he feels that he can do something better. Then he will very likely, though not necessarily, become a *bhikkhu*.

But even here there is a difference in outlook from that of the average Western man of good will.

Nothing so highlights the difference in thinking of the 'pure Materialist', the devout Theist, and the Buddhist as the outlook in respect of Suffering.

A very recent controversy in England widely reported in the world press helps to make the relative positions and viewpoints clearer.

A Dr. Maurice Congley Millard reported that he gave a fatal dose of drugs, at the request of the patient, to a woman suffering from incurable cancer.

The pure Materialists said: 'Quite right, saves the State a great deal of wasted effort and puts her out of her misery.'

The Theists were rather divided about it all. One Christian church had three views: one of it's leaders applauded the doctor's action, another disagreed and said that drugs sould not be used to end life. A spokesman for the church said there was no 'official' view and that 'any attempt to make one would be keenly contested.'

Other Theists had other views. 'It it were not God's Will that she should suffer' said one 'she would not suffer, and one should not interfere with God's Will.'

The logical conclusion to this seems to be that even were the cancer curable, it should not be cured; although there are others who would regard themselves as 'God's Instruments' to cure suffering. The same view extended can 'justify' those who regarded themselves as 'God's Instruments' to burn 'heretics' at the stake.

Of the pure Materialist and the Theist, it is the former who is logical. If one postulates this life ended entirely at death, then the Materialist position is the only logical and correct one. Its extension to the killing off, whether they wish it or no, badly injured, extremely weak and very old people is also correct and logical.

The Theist finds it hard to be consistent because nowhere ever has 'God,' any God, clearly and unequivocally expressed His Will in such matters.

The cancer patient, in the case in question, was stated to have 'made her peace with God' and was presumably satisfied that she would go to 'Heaven.' According to her lights, and those of the doctor if he is a fellow-believer, her position and his are logical and correct.

There are billions of thought-moments in the time it takes to blink one's eyes, so fantastically rapid is the stream of thought, and if her last thought-moment was one of peace and set on a 'heaven-state' she would, indeed, enter that state temporarily. But as to her

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* Vinaya Piṭaka, Mahāvagga Pāḷi, 8–Cīvarakkhandhaka, 224–Gilānavatthu Kathā, Para 365, pg. 417-418, 6th Syn. Edition.

last thought-moment, only the being she has since become would know that, possibly, but not surely for at that time it is rare for memory to be strong.

Take another angle. A recent Conference on 'Family Planning' in a thickly populated Asian country concluded that there must be 'Birth Control.' A report of this in an Asian magazine featured several photographs of participating Westerners. It can hardly be by co-incidence that they all looked very unhappy people, though one could hardly decide whether they were unhappy because they were advocating Asian Birth Control or were advocating Asian Birth Control because they are unhappy.

It seems though that one must ask 'Cui-bono...' '... Whose good?'

The Director for a Research in Population Problems of an American University says: 'At the beginning of what is called the atomic age our world has approximately 2,850 million people. If population were to continue to increase at the 1958 rate of 1.8 percent it would amount to nearly 6 billion at the end of the present century. In about eight centuries from now there would be one person per square feet of the world's area, including its deserts, mountains and oceans. This of course would be an impossible situatoin ?

'Control by Fate or Foresight'
Pascal K. Whelpton.

Another alternative that has been suggested, but which nobody has dared to emphasize, is to 'dispose of eugenically' and 'put out of their misery' all people who reach a certain age. Indeed it has only been suggested as a possiblity, a necessary possibility, of the future.

In all countries men are frantically working on problens of nutrition, and of irrigating deserts and, in the Arctic, clearing laneways through ice-bound seas to make possible easier food transport and open up new country for the production of food.

Men are beginning to see that without waiting for the eight centuries to pass, without waiting even for the end of this century, sufficient food for all is going to be a problem calling for solution either by a wholesale massacre, by a world government outlawing unlicensed birth, or by a concerted effort to produce more food including synthetics that take up smaller space; and the conditioning of mankind to a smaller intake, i.e. to the digestion and efficient metabolism of a smaller bulk to maintain life. In such case there would arise again problems that would make to-day's 'good' the 'bad' of to-morrow. One, for instance, could visualise the world government over-riding the .'reactionary religious scruples' of a large portion of India's population and demanding the slaughter of all cows (except those permitted to zoos) as unwieldly and inefficient wasters of food and cumberers of the earth's surface, since synthetics could be used so much better than meat, butter and milk.

This is not a digression and this is very serious: one cannot arrive at a conception of 'Good' without 'looking before and after.' It introduces the question of palliative or cure.

THE LONG VIEW.

What do you believe really? Do you really and sincerely and consistently believe 'with your whole heart' that merely by a fortuitous set of circumstances and without any volition on your part, at any time in the past, you have come to be what you are now? And are you consistent enough to believe, without any doubts, that therefore,when you die, may be before you have finished reading this or maybe shortly after, there is nothing left behind but your rather small impact on infinity?

Or do you believe that what you are now has been due partly to your own volition and power since birth? If so from what age? If you believe this, what percentage of your present 'personality' is due to 'you'? If 'you' is not a flux that changes moment by moment what is it?

If you believe in the coming-to-be of 'you' by chance accidents (such a very different 'you', if you look at yourself in the mirror, than the 'you' at birth) and that therefore you owe nothing to the past as far as 'you' are concerned, and that on the death of the 'you' (such different 'you ', if you live a few years longer, than the present 'you') there will be nothing left of 'you,' why are you worried enough to read this?

It is really quite important, if you are really to consider your own good and that of others, to consider it sensibly, and not merely as a heart-warming exercise between drinks.

Communists, as well as quite a few people who are certainly not Communists, make much of the idea of 'The good of the world,' and of 'Posterity'— but there was a very great deal of truth actually in the exclamation of Sir Boyle Roche: 'Posterity! Why should we consider posterity; what has posterity done for us?'

That is of course in relation to the purely materialist idea. If one postulates 'a loving Father in Heaven' and 'Brotherhood of Man,' with the loving, and only occasionally 'angry' Father, keeping an eye on His Sons from time to time, one may have a different idea.

Here one must be consistent and admit that even if one postulates such a 'Father', and the very word shows the origin and the the wish, one must consider that, even granted the independent existence of a 'Father,' there are two things that follow:

(*a*) The 'Father' must also be a changing flux since the minds of men that 'know Him,' even the minds at their peak, the minds of the mystics in supramundane trance, are themselves a flux.

(*b*) It is these minds that do most of the creating and that in any case colour all they contact, so that even if the mind of man has not 'created God in its own image' it has at least draped all the attributes on a very bare skeleton.

One can see this from the fact that by all accounts 'The Father' has, like the best of men short of the *arahats*, a divided mind and so is slightly schizophrenic. As Goethe was constrained to write: '*Nemo contra Deum nisi Deus ipse*'—'There is nobody against God unless it be God Himself.'

So whatever extreme 'view' you take, either of there being nothing beyond this life or of an omnipotent 'Creator' who has made all things, you are unable to find any sure cure for your own ills, let alone for those of the world; and you may as easily as not do harm in your attempts to do good.

For a man who cannot swim at all to jump into the deep sea to 'save' another who is drowning is not an act of bravery but an act of foolishness. If he can swim a little and takes the calculated risk of being drowned himself but takes the risk because he has at least a chance of upholding the drowning man for a brief period until coming help arrives, he is acting bravely and wisely.

There is a story told by Voltaire of a young traveller who fell in with a strange old man as travelling companion. One evening they were charitably taken in by a poor widow who gave them lodging and fed them without charge from her scanty store. Her hospitality extended to sending her only son, a boy who would support her in her old age, as guide for part of the way.

When they came to a bridge across a rocky and swift-flowing stream, the strange old man suddenly seized the boy and pushed him off the bridge into the raging torrent below where he was dashed against the rocks and killed.

The young man exclaimed in horror and thought his old companion was a devil but the old man then appeared as a *Deva* and told the young man that he had repaid the widow for her kindness and hospitality by saving her from heartbreak and a horrible death, as the young boy, had he lived, would have stolen and got her into serious trouble, finally murdering her.

The reverse of this moral is that much of the 'good' we do has evil results and it behoves us to 'first get wisdom'. To do this we must find out what we are. That does not at all mean that we should let our thoughts run round in circles. That way lies no release, as the Buddha pointed out:*

"And of his foolishness he ponders thus: 'Have I verily been in bygone times or have I not been? What have I been in those bygone times? How have I been in bygone times? What was I before I became what I was in the far distant past? Shall I verily be in far-off days to come or shall I not be? What shall I be in those far-off days to come? How shall I be in the far-off days to come? What shall I be before I become what I shall be in the far distant future?' The present also supplies him with matter for doubt, and he asks himself: 'Am I now or am I not? and if I am, what am I and in what way? This present being,—whence has it come and whither is it going?'

And with such cognitions he arrives at one or other of the following six views, the which becomes his solemn and settled conviction:– either the view, 'I have a self,' or else the view,

* Majjhima Nikāya, Mūlapaṇṇāsa Pāli, 1. Mūlapariyāya vagga, 2–Sabbāsava Sutta, pg. 10-11, 6th. Syn. Edition.

'I have not a self,' or the view, 'By self I apprehend self;' or the view, 'By self I apprehend non-self,' or else the view, 'By non-self I apprehend self.' Or perhaps he adopts the view: 'This identical self of mine, I maintain, is veritably to be found, now here, now there, reaping the fruits of its good and of its evil deeds; and this, my self, is a thing permanent, constant, eternal, not subject to change, and so abides for ever.' But this, *Bhikkhus*, is a walking in mere opinion, a resorting to mere views; a barren waste of views; and empty display of views. All this is merely to writhe, caught in the toils of views. Held thus fast in the bonds of views the uninstructed man of the world remains unfreed from birth, growth, and decay, and death; is not delivered from sorrow, lamentation, pain, grief, and despair; in brief, he obtains no release from suffering.'

The first thing to find is that we are not 'I' or 'you,' and that can be found by realising, by fully realising, Impermanence. *

'Just as, brethren, of all starry bodies whatsoever, the radiance does not equal one-sixteenth part of the moon's radiance, just as the moon is reckoned chief of them; even so is it with the perceiving of impermanence...

Just as, brethren, in the autumn season, when the sky is opened up and cleared of clouds, the sun, leaping up into the firmament, drives away all darkness from the heavens, and shines and burns and flashes forth; even so, brethren, the perceiving of impermanence, if practised and enlarged, wears out all sensual lust, wears out all lust for body, all desire for rebirth, all ignorance, wears out, tears out, all conceit of "I am."

And in what way, brethren, does it so wear them out?

It is by seeing: "Such is body: such is the arising of body, such is the ceasing of body, such is feeling, perception, the activities, such is consciousness, its arising and its ceasing.

Even thus practised and enlarged, brethren, does the perceiving of impermanence wear out all sensual lust, all lust for body, all desire for rebirth, all ignorance, wears out all conceit of "I am."

But let us see how long is the long view.

The Buddha pointed out more than two thousand five hundred years ago that there exist countless universes with their suns and planets and moons and stars, lying in every direction round this universe. This, which was 'fanciful' to the West a hundred years ago, modern science is now learning how to prove, having seen that it is sober fact.

As for time, no better 'picture' of its duration can be shown than the one given by the Buddha.**

'Just as if there were a mighty mountain crag four leagues in length, breadth, and height, without a crack or cranny, not hollwed out, one solid mass of rock, and a man should come at the end of every century, and with a fine cloth of Banaras should once on each occasion stroke that rock: sooner would that mighty mountain crag be worn away by this method, sooner be used up, than the aeon.

Thus long, is the aeon: of aeons thus long many an aeon has passed away, many hundred aeons, many a thousand aeons, many a hundred thousand aeons.'

THE BUDDHIST LAYMAN AND 'SOCIAL SERVICE'.

Let us try to pull the threads together. We have seen that the world of a Buddhist *bhikkhu* is more noble and more necessary than Social Service but that Social Service is a noble and necessary occuption from the Buddhist standpoint for a dedicated layman.

A layman may be both in the world and of it. He can, and should, also, be strenuous in attempting to leave the world behind. If he is set entirely upon the higher life, he may become a *bhikkhu*, just as a *bhikkhu* who feels a greater necessity to perform Social Service than to do those things for which the Noble Order was instituted, may become a good and devout layman.

A devout Buddhist layman will first of all keep the five precepts. Even by just doing that he is setting an example to others visibly, and in more subtle ways, an example that is never without influence for good. 'They also serve who only stand and wait.'

By going further, by practising the four *Brahma Viharas*, the active, intense, radiation of loving-kindness, compassion, joy in the achievements and gains of others, and tranquility, tranquility for himself and others. he is influencing many for good, in perhaps

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* Samyutta Nikāya, 1. Khandhavagga Saṁyutta Pāḷi (10) 5-Puppa vagga, 10. Anicca Saññā Sutta, pg. 127-128, 6th. Syn. Edition.

** Saṁyutta Nikāya, Nidavagga Saṁyutta Pāḷi, 4. Anamatagga Saṁyutta, 1. Patthama Vagga, 5. Pabbata Sutta; pg. 389, 6th Syn. Edition.

too subtle a way to be realised in full even by himself.

By going further still and practising *Vipassanābhāvanā*, mental develpoment for Insight-wisdom, he is influencing all of existence.

This practice is by no means 'escapist.' The man who lulls himself with alcohol, tobacco or even good books, good paintings and good music is thereby escaping, in some degree, from reality; but the man who is facing reality, and that is the beginning of the practice, is doing the very opposite. It is the first who is 'negative' and the second who takes the positive approach really. In this way, always bearing in mind 'the long view,' a man is doing more than he could ever do in his endeavours to be 'his brother's keeper.'

That does not at all mean that he should not do all that he can to help all sentient beings, physically and materially as well as in other ways. The Buddha, as usual, put it in a clear and rational way !

* 'On a certain occasion the Exalted One was staying among the Sumbha, at Desaka, a district of Sumbhā.

On that occasion the Exalted One addressed the monks, saying:

"Once upon a time, monks, a bamboo acrobat set up his pole and called to his pupil, Medakathālikā, saying:

"Now, you climb the pole and stand on my shoulder."

"All right, master," replied the pupil to the bamboo acrobat, climbed the pole and stood on the master's shoulder.

Then said the master to his pupil: "Now, Medakathālikā, you watch me and I'll watch you. Thus watched and warded by each other, we'll show our tricks, get a good fee and come down safe from the bamboo pole."

At these words Medakathālika the pupil replied:

"No, no! That won't do, master! You look after yourself and I'll look after myself. Thus watched and warded, each by himself we'll show our tricks, get a good fee and come down safe from the bamboo pole. That's the way to do it!

Then said the Exalted One: 'Now, monks, just as Medakathālikā the pupil said to the master: "I 'll look after myself," so ought ye to observe the station of mindfulness which means "I'll ward myself:" likewise that which means "We'll ward another." By warding oneself, monks, one wards another. By warding another one wards himself.

And how, monks, by warding oneself does one ward another?

It is by following after, by cultivating, by making much of him.

And how, monks, by warding another does one ward himself?

It is by forbearance, by harmlessness, by goodwill, by compassion towards him. That, monks, is how he wards himself.

Monks, ye must observe the *station of mindfulness* which means: "I'll ward another, "It is by warding self, monks, that one wards another.

It is by warding another that one wards himself.'

It should perhaps be explained that these 'bamboo-acrobats' perform various feats, such as the master balancing the pole on his chest and the pupil climbing the pole and balancing on the top. Were one to neglect for a moment the business in hand, his own side of it, it might easily spell disaster to both.

By protecting oneself well, taking 'the long view' and the moral outlook, the knowledge and wisdom to realise that morality and loving-kindness are the best way of guarding oneself, one guards others, influencing the world even if one is far from the world.

If one takes 'the long view' and lives a purely moral life with sustained loving-kindness to all, one thereby protects oneself in the best possible way, and guards others in the best possible way, influencing the world for good even if 'far from the madding crowd's ignoble strife.'

This can perhaps be better understood if one thinks of the times when impending danger to a loved one has been 'felt' though divided by distance.

All but the most extreme extroverts have had such an experience at least faintly. Mental developemnt (*Bhāvanā*) strengthens that bond, extends it, and enables one to influence for good all that lives and breathes. One then, in every way, physically, where possible as well as mentally, protects and guards other. This is the surest way to protect and guard oneself, as even the extreme extroverts are beginning to see in this shrinking world which daily becomes more vulnerable to terrible destruction.

This article has necessarily been somewhat discursive but may help you to formulate some thoughts on the real and lasting good of yourself and others, and of the Buddhist teaching thereon.

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* The Book of Kindred Sayings Part V, Mahā-vagga, pg. 148, 149, Woodward Translation.

THE DHAMMAPADA COMMENTARY

(STORY OF THE CŪḶAPANTHAKA THERA)

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

The Teacher while in residence at the Bamboo grove gave this religious discourse beginning with, "Uṭṭhānenappamādena" with reference to the Elder Cūḷapanthaka.

It is said that in Rājagaha, the daughter (of the family) of a rich banker, on coming of age was closely guarded by her parents on the upper story of a seven-storied palace. Because of her caprice due to her young age she developed an ardent longing for the opposite sex and she cohabited even with her own slave and fearing that other people might come to know of it, said "It is impossible for us to live here. If my parents come to know of this misdeed, they will cut me into pieces. Let us go and live somewhere else". Taking with them their personal effects they left by the main gate thinking "We shall go and live in some place unknown to others" and took residence at a certain place. As a result of their living together she became conceived.

When she was in the advanced stage of pregnancy, she discussed with her husband thus, "My pregnancy has reached the advanced stage; confinement in a place devoid of friends and relations would just be courting trouble, let us go to the home of our parents". Fearing that he would lose his life if he were to go there he procrastinated saying, "We will go to-day, we will go tomorrow."

She thought, "Due to the gravity of his own misdeed, this fool does not dare to go; in fact parents only wish for the good (of their children). Whether he goes or not, I shall go." As she was leaving that house, she arranged the house in order and informing her next door neighbours of her departure to the home of her parents she set out on her journey.

He returned home and not finding her, enquired of the neighbours and, learning that she had left for her parent's house, followed her hastily and overtook her on the way. She gave birth to a child at that very place. He enquired of her "What is it my dear?" "Sir, it is a son", replied she. "What should we do now?" "The purpose for which we are going to the house of our parents is accomplished on the way. What is the use of our going there? Let us turn back." Both of them being of one accord, turned back. That child being born on the way, was named Panthaka.

Before long she became conceived once again. The detailed account of what happened on the previous occasion should be repeated all over here. Because of the fact that that child was also born on the road the first born child was named Mahāpanthaka and this other Cūḷapanthaka. Taking both the boys they returned to their own home. While they were living there, the boy Mahāpanthaka heard other children addressing their uncles and grand-parents, and asked his mother, "Mother, other boys speak of their uncles and grand-parents. Have we no relations, mother?" "Yes, son, you have no relatives here. In the city of Rājagaha, however, you have a grand-father who is a rich banker and we have many relations there." "Why do not we go there, mother?" asked the son. She did not tell her son the reason why she did not go, but when her sons spoke about it repeatedly she said to her husband, "These boys are worrying me very much. My parents are not going to eat us (our flesh) when they see us. Come let us take the children to their grand-parents."

"It is impossible for me to face them, however, I shall take you (there)" said the husband. "Very well, somehow or other it is only right that the boys should see the family of their grand-parents." Both of them, taking the sons, went to Rājagaha by stages and stopped at a certain rest-house at the gate of the city. The mother sent information to her parents about her arrival with the two boys. On hearing that news, they said thus, "In this round of rebirths there is no one who has not been a son or a daughter, (but since) they have offended us so greatly, it is impossible for us to have them in our presence. Let the two take this much wealth and go and live where they please. But let them send the boys here."

They took the wealth sent by the parents and sent the boys after entrusting them to the

messengers who had come. The boys grew up in the home of grand-parents. Of them Cūḷapanthaka being very young, only Mahāpanthaka used to go with his grand-father to listen to religious discourse. While visting the Teacher regularly, he developed an inclination to become a monk and he said to his grand-father, "If you would give me permission, I should like to become a monk." "What do you say, dear, for me your renunciation is preferable to that of the people of the whole world. If you can undertake to do so, do it." Saying so, he took him to the Master and being asked, "What O householder, have you got a child?," he replied, "Yes, your reverence, this is my grand-son who wants to become a monk under you." The master gave orders to a monk, who practises the vow of living on alms-food obtained by begging, saying, "Admit him into the Order". The Elder taught him a five-item meditation ending with the skin,* and initiated him. He mastered many teachings of the Buddha and when he attained the right age, he was ordained and, carrying out the subject of meditation with careful attention, he attained arahatship.

While living in the bliss of meditation and the fruition, he thought thus, "Would it not be possible to give this bliss to Cūḷapanthaka" Cūḷapanthaka". Then approaching the banker, the grand-father, he said thus "If you would permit, may I admit him into the Order." "You may do so, O Venerable one". The banker was well- known to be very devoted to the teachings of the Master, and when he was asked, the sons of which of daughters were these, he felt ashamed to say that they were the sons of the daughter who had run away. And so he gladly admitted them to become monks. The Elder admitted him into the Order and established him in the moral precepts. Soon after his admission into the Order, he was found to be slow in his (spiritual) progress.

He was unable to master even this one verse in four months.

"Behold the Buddha in resplendent glory, like the fragrant red lotus blossoming in the morning, and the shining sun in the sky."

So it is said that at the time of Kassapa, the Perfectly Enlightened One, he was a monk. Being of sharp intelligence he made fun of a dullard monk as the latter was repeating his lesson. And that monk felt embrassed by his mockery, would neither learn nor repeat his lessons. As a result of that action, he was born dullard. While learning further, he used to forget what he had already learned. Thus four months elapsed as he was striving to learn that very single verse. Then Mahāpanthaka said to him, "Panthaka, you are not worthy of (remaining longer) in this Order, you have not been able to master even a verse in four months. How would you bring to maturity your life of a monk? Leave this monastery," and drove him out. Cūḷapanthaka, out of attachment to the teachings of the Buddha had never aspired for a life of a householder. At that time Mahāpanthaka was in charge of assigning monks to (invitations) to meal.

At that time Jīvaka, the Komārabhacca (the foster child of a prince), taking with him plenty of flowers and scents went to his mango-grove, offered them to the Master. Having listened to the preachings, he left the seat, paid obeisance to the Master and approaching Mahāpanthaka enquired, "Sir, how many monks are living with the Teacher?" "Monks numbering about five hundred". "Sir, to-morrow may you please take your food at my house with five hundred monks headed by the Buddha." Said the Elder, "Lay-devotee, a certain Cūḷapanthaka is dull and unprogressive in the Dhamma, except him I accept your invitation for the rest." Cūḷapanthaka heard this and thought "The Elder in accepting the invitation for so many monks has left me out. Surely he must have been disappointed with me. Then, what good is there for me (to stay on) in this Order? I should (better) revert to a household life and live giving charity and doing other meritorious deeds." On the next day early in the morning he set out to give up his monkhood. The Master surveying the world early in the morning, saw that incident and going ahead, was strolling about in front of the door by which Cūḷapanthaka was passing by. Cūḷapanthaka on his way saw the Master and, approaching him, paid him obeisance.

Then the Teacher asked him, "Cūḷapanthaka, where are you going at this time (of the day)?" "Lord, my brother drives me away, therefore I am going to leave the

* Tacapañcaka Kammaṭṭhāna = (hair; hair of the body; nails; teeth; and skin.)

Order" "Cūḷapanthaka, your admission is my concern, when you were driven out by your brother why did not you come to me? What good can there be for you to turn back to household-life, come, stay with me. So saying, (the Teacher) stroking him on the head with his palm marked with auspecious marks and took him along and made him sit down in front of the Gandhakuti (the perfumed hall). The Master gave him a clean piece of cloth produced by the Supernormal power, said to him "Cūḷapanthaka, remain here facing the East and go on rubbing this piece of cloth, while reciting repeatedly these words "Taking on the impurity, Taking on the impurity" (rajoharaṇaṁ). Then when He was informed of the time, went to the residence of Jīvaka accompanied by the order of monks and sat down on the seat prepared,

Cūḷapanthaka sat on looking at the sun. and while rubbing that piece of cloth muttered the words (rajoharaṇaṁ rajoharaṇaṁ). As he went on rubbing that piece of cloth it became soiled. And as sequel he thought: "This piece of cloth was very clean, but because of me it has changed its original form and has become soiled." Thus he reflected on the thought that constituted things indeed are impermanent, he fixed his mind on the decay and destruction and intensified his spiritual insight. Master knowing that the mind of Cūḷapanthaka was set upon spiritual insight, said thus, 'Cūḷapanthaka, be not impressed by the thought that the piece of cloth alone is soiled and made dirty by the dust; within you there exists the dust of passion and so on, remove them." Saying so he sent forth his radiance so that he appeared to be sitting in front of (Cūḷapanthaka), uttering these verses:

"*Rāga* is termed as *raja*. It does not mean dust; it means passion. Having abandoned this *raja* (passion) the monks abide in the teachings of the One who is free from *raja* (passion).

Dosa is termed as *raja*. It does not mean dust; it means hatred. Having abandoned this *raja* (hatred), the monks abide in the teachings of the One who is free from *raja* (hatred).

Moha is termed as *raja*. It does not mean dust; it means delusion. Having abandoned this *raja* (delusion), the monks abide in the teachings of the One who is free from raja (delusion).

At the end of the utterance of the verses Cūḷapanthaka attained arahatship together with analytical knowledge and simultaneously with this mastery of analytical knowledge he came to understand the implication of the three *Piṭakas*.

So the story goes. That in this former existence he was a king and as he was moving round the city, perspiration rolled down his forehead which he mopped with a clean piece of cloth. The cloth became soiled. "The piece of cloth, though clean, has changed its nature and because of this body of mine it has become soiled." Thus he developed the idea of impermanence thinking "Unstable indeed are constituted things." Because of that antecedence, the removal of the moral dirt became the supporting factor of spiritual development.

Jīvaka Komārabhacca was bringing libation water to pour as a mark of donation to the Dasabala (Buddha). And the Master covered the bowl with his hand saying, "Jīvaka, are there no monks staying back at the monastery?" "Has not, Lord, Mahāpanthaka stated that there were no monks left at the monastery?" Master replied "There is, O Jīvaka." Jīvaka sent a man, saying, "Friend, in that case, go and see whether there are any monks or not in the monastery."

At this moment Cūḷapanthaka thinking, "My brother said that there were no monks at the monastery, I will show him that there are." He created a thousand monks and filled the entire mango-grove with them, some tending to the robes, some dyeing and others being engaged in their studies, thus differing in pursuits. That man, seeing many monks in the monastery, turned back and reported to Jīvaka, saying "Master, the entire mango-grove is full of monks."

"The Thera Cūḷapanthaka having created a thousand monks like himself, sat in the beautiful mango-grove awaiting intimation of the time (for meal)."

Thereupon the Master said to the person "Go to the monastery and say that the Teacher summons the monk by name Cūḷapanthaka." "When he went and said that, voices saying "I am Cūḷapanthaka, I am Cūḷapanthaka" came out of thousand mouths. The man went back and reported "Lord, all of them said that they were Cūḷapanthakas." "Then please go and catch

hold of the monk who first says that he is Cūḷapanthaka and the rest will disappear." He did as he was told. And at that very moment the rest of the monks disappeared.

The Elder also accompanied that man. Then after the meal the Master said to Jīvaka, "Jīvaka, take hold of Cūḷapanthaka's bowl. He will do the preaching that is usually done after a meal. Jīvaka did so. He delivered a religious discourse embracing the three Piṭakas roaring like a young lion. The teacher rising from his seat returned to the monastery accompanied by the assembly of monks. And after the monks had performed their usual service to him, he stood at the entrance of the perfumed chamber, gave admonition to them and instructed them in the subjects of meditation and sent them away. He then entered the *gaṇḍhakuṭi.* made fragrant with sweet scent and lay down lion-fashion on his right side. At that time at about even-tide monks from various places gathered together and sitting down like an encircling woolen screen, started to talk about the virtues of the Teacher thus, "Brothren, Mahāpanthaka for not understanding Cūḷapanthaka's intrinsic worth, expelled him from the monastery with the thought that he was dullard as he could not master even a single verse in four months. The Perfectly Enlightened One through his unexelled supremacy in respect of the Dhamma, helped him attain arahatship together with analytical knowledge even within a short time of the duration of a meal-time and he (Cūḷapanthaka) became versed in three Piṭakas and the analysis of them. Mighty and powerful indeed are the Buddhas."

At the same time the Bhagavā, becoming aware of the theme of that discussion in that religious gathering, decided to go there immediately. Rising from his bed and putting on his well-dyed doublelayered robe, fastening the girdle like the streak of lighting, donning himself with his upper robe which was like the red woolen blanket, he came out of the perfumed chamber and went straight to the religious gathering with all the immeasurable grace of the Buddha, and with the stride of a noble elephant in rut and in the heroic mien of a ilon. Then stepping into the seat well prepared for him in the centre of the decorated hall, he sat down on the seat well prepared for him in the centre of the decorated hall, shedding forth six-rayed lustre of the Buddha, like the morning sun on the top of the Yugandhara mountain, plumbing the depths of the ocean. The moment the Perfactly Enlightened One did arrive, the assembly of monks stopped talking and remained silent. The Master looked at the assembly with a heart full of tenderness and loving-kindness, and thought, "So pleasant is the conduct of this assembly that there was neither movement of hand or foot, nor sound or coughing, or sneezing, so full of respect for the Buddha and awed by His glory. Were I to sit without speaking even for the whole of my life they would not break the silence by speaking first. I should find the way to initiate the talk and I myself will speak first. And in a sweet and dignified tone, he addressed the monks by asking "What are you talking about, seated here? What may be the topic which had been interrupted?" When they replied such and such was the topic, the Master declared, "O monks, not only now is Cūḷapanthaka a dullard. In the former existence also he was the same. Not only now I am his refuge but in the past existence also I had been so. Not only had I made him the possessor of material wealth in the former existence, now too I have made him the possessor of transcendental virtues." Being requested by the monks who were intent on hearing in detail, the Teacher brought forth the past.

"O monks, in the past a youth who was a citizen of Banaras went to Takkasila to acquire arts and became the resident pupil taking instructions from a universally renowned teacher. Among the five hundred pupils he was the one who gave the greatest service to the teacher. He used to do everything, beginning from massaging the feet. But became his dullness he could not learn anything. Though his teacher consented to teach him he was unable to teach him anything. He lived there for a long time but not being able to learn even a single verse he became disheartened and asked the teacher permission to leave.

The teacher thought, "He is of service to me. I want him to be learned but I am not able to do so. Surely I ought to do a return service to him and I shall compose a mystic charm and give it to him." He took him to the forest and composing this stanza, "You are transgressing, you are transgressing why do you transgress? I am aware of that." He made him learn it by repeating many hundred times. He then asked, "Have you

grasped it?" When said "Yes, I have," the teacher thought, "When a dullard has exerted himself and had mastered an art, he is not likely to lose it." Providing him with provision for the journery he said, "Go now and eke out your living with this charm, however, you should recite this always so that it does not fade away" and sent him away. At the time of his arrival at Banaras his mother gave him a great reception in honour of him with the thought that her son had returned after acquiring the arts.

At that time the King of Banaras thought to himself "Have I any fault in me with reference to physical and other actions and not finding any deed of his which is undersirable, thought "One does not see one's own fault, but others do. I shall investigate among the citizens." Then at dusk he went out incognito with the idea, "Usually all kinds of topics are discussed amongst the people when they sit together after their evening meal. If I am ruling the kingdom unrighteously they will say we are being oppressed by penalties and taxes imposed by a bad and unrighteous king; if I rule righteously, they will speak in praise of me saying "May our king live long etc" and he went about skirting along the wall of individual houses. At that moment tunnel-boring thieves bored a tunnel between two houses so that they could enter the two houses through a single tunnel. The king saw them and stopped in the shadow of the house. While they, after boring the tunnel, entered the house and were searching for the goods, the youth woke up and recited that charm "You are transgressing, you are transgressing, what for do you transgress? I too know what you are doing." Hearing him they thought "We are found out by this one and now he will do us harm," Through fear they discarded the clothes they were wearing and fled in any direction they could take. The king, after seeing them run away after hearing his recitation of the charm, went round the city and returned to his palace. Early in the morning, the king summoned a man and said to him, "Go, on man, there is a youth who has returned after getting his eduation at Takkasīla living on such a such a road, in the house where a tunnel has been dugged into, and bring him." He went to the youth and saying "The king summons you" brought him. The king then asked him "Are you the young man who had returned from Takkasīla after acquiring the arts there?" "Yes, Your Majesty.' "Give it to me." "Very well, Your Majesty. May you sit on seat of the same level with me and take it. The king, after doing so, learnt the charm and gave him a thousand coins as the teacher's fee.

About this time the general enquired of the barber as to when the king would have his beard shaved. When told that would be either the next day or the day following, or the day hegave him a thousand coins saying, "I have a job for you to do" and being enquired to what it was, he told hin, "Whet your razor very sharp and while pretending to shave the king, you cut his throat. You will be the general while I the king." He consented saying "Very well" and on the day the king was to have his shave he soaped the beard with scented water and after sharpening the razor, he held the forehead of the king and finding that the razor was a little blunt and realizing that he should cut the throat with one stroke, he stood side and sharpened the razor.

At that moment the king recollecting the charm, started to recite thus, "You are transgressing, you are transgressing, why are you doing so ? I too know what you are doing" The barber started perspiring with the thought that the king was aware of his action and being frightened he dropped the razor on the ground and fell prostrate at his feet. Sharp-witted are the kings, so he said to him "Hey, you vile barber, you thought the king was not aware of it. " "Pardon me, Your Majesty." "Let it be, have no fear and tell me what it is. "He said, "Your Majesty, the general gave me a thousand coins and said, "While pretending to shave the king you cut his throat. I shall be king and I shall appoint you the general." The king thought that he owed his life to the teacher and summoning the general he banished him from the country saying, "General, is there anything that you do not get from me? But now it is not possible for me to look at you. Leave my kingdom." He then sent for the teacher and conferring upon him great honour saying, "Teacher, because of you my life has been saved," and bestowed upon him the office of the general. Thus having brought forth the past the Teacher said, "On that occasion I was the well renowned teacher. Oh monks, Cūḷapanthaka was a dullard also in the former existence. I too was then his refuge and set him up with material wealth.

Again one day when the conversasion turned upon the Master being the refuge of Cūḷaseṭṭhi.

"A wise and discerning man even with a little capital can elevate himself as one can fan a small fire (into a big blaze.)"

Having uttered this verse he continued, "O monks, it is not only now that I have been a refuge to him, in the past too I had been so. Previously I made him the master of material possessions, (but) now I have made him the possessor of spiritual wealth. At that time too, Cūḷapanthaka was the pupil of Cūḷaseṭṭhi and I myself was Cūḷasetthi. Thus did the Buddha link the present with the past.

Again one day they discussed this matter in the religious assemblage, "Brethren, though Cūḷapanthaka was not able to master a verse of four lines in four months, only because he did excert to put forth effort was he established in arahatship and has now become the possessor of spiritual wealth. The Teacher having come asked, "O monks, what are you talking about, seated together?" When told such was the topic, He said "Monks, a monk who is strenuous in his efforts in this religious Order of mine, becomes the master of transcendental Dhamma" and added this verse.

Through vigilence and by earnestness and control, the wise man may make an island for himself which no flood (of mental defilement) can overwhelm.

Therein *Dīpaṁ kayirātha* means that (1) by vigilence (*uṭṭhānena*) which equates with (*viriya*) (2) by earnestness (*appamāda*) which equates with ever-present, mindfulness (*satiya avippavāsa*), (3) by restraint (*saṁyama*) which equates with the four groups of moral precepts (Catupārisuddhisīla) and (4) by control (*damena,*) which equates with the control of the sensefaculties (*Indriyāni.*) by reason of these four factors the wise man who is endowed with knowledge of the essence of truth factors is able to make an island of arahatship, which becomes a refuge for himself in this exessively deep ocean of round of existences where in safe landing is very hard to come by. An island of what sort? *Yaṁ ogho nābhikirati* means that island the fourfold currents of mental impurties cannot overflew and destroy, because Arahatship cannot be shattered by the floods of moral defilements.

At the end of the recitation of the verse many became *Sotapannas* and so on, and thus the discourse was of benefit to the assembled gathering.

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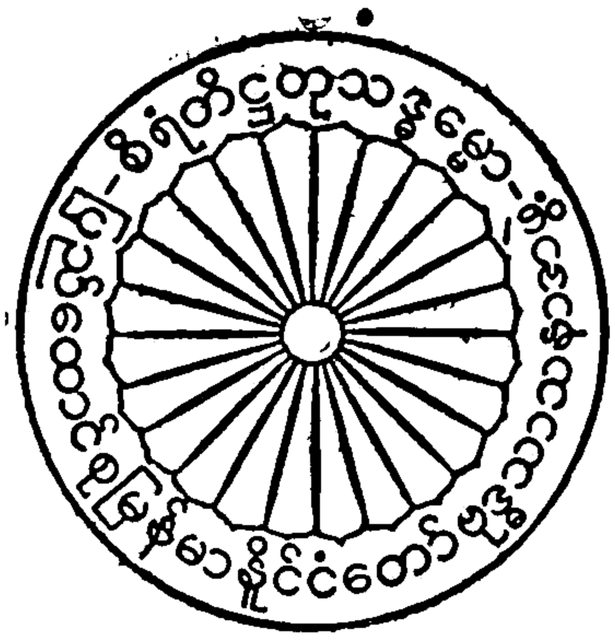

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"THE LIGHT OF THE DHAMMA"
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EDITORIAL

AVERT THE DANGER TO THE DHAMMA

When we closely examine the dialectical materialist system of thought, we find that it is analogous to the wrong views maintained by Pūraṇakassapa and Ajita Kesakambala, the two religious teachers who were the contemporaries of the Omniscient Buddha. Pūraṇakassapa's view is *akiriya-diṭṭhi* (the view of the inefficacy of action), and Ajita Kesakambala's view is *natthika-diṭṭhi* (nihilism). The following are the brief expositions of their views:

Pūraṇakassapa's view: "To him who acts, or causes another to act, to him who cuts and causes another to cut, to him who torments and causes another to torment, to him who harrasses 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 earth one heap, one pile of flesh, there would be no evil action thence resulting, no increase 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.

Ajita Kesakambala's view: "There really does not 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 results. 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 (nor beings that would come into existence after death). There really do not exist in this world *samaṇas* and *brāhmaṇas* who have followed the Dhamma-path and possess tranquillity of mind, and having themselves seen through 'Higher Spiritual Power', this very world and the other worlds, expound their knowledge thereof 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 ."*

Dialectical materialists reject religion on the ground that it is detrimental to the interests of the class struggle of the proletariat. The materialist outlook means that matter, external reality, is regarded as primary, and mind as secondary, as something that develops on the basis of matter. It follows from this that man's physical existence, and therefore the ways in which it is preserved, come before the ideas which man forms of his own life and methods of living. In other words, practice comes before theory. Man got himself a living long before he began to have ideas about it. But also the ideas, when he developed them, were associated with his practice; that is to say, theory and practice ran together. And this was so not in the early stages,

* Sāmañña phala Sutta published by the Union Buddha Sāsana Council.

but at all stages. The practical ways in which men get their living are the basis of their ideas. Their political ideas rise from the same root; their political institutions are formed in the practice of preserving the system of production, and not at all on the basis of any abstract principles. The institutions and ideas of each age are a reflection of the practice in that age. They do not have an independent existence and history, developing, so to speak, from idea to idea, but they develop when the material mode of production changes. A new custom takes the place of the old custom, and gives rise to new ideas.

In the Anti-Duhring Engels stated: "We therefore reject every attempt to impose on us any oral dogma whatsoever as an eternal ultimate and for ever immutable moral law on the pretext that the moral world too has its permanent principles which transcend history and the differences between nations. We maintain on the contrary that all former moral theories are the product, in the last analysis, of the economic stage which society had reached at that particular epoch. And as society has hitherto moved in class antagonisms, morality was always a class morality; it has neither justified the domination and the interests of the ruling class, or, as soon as the oppressed class has become powerful enough, it has represented the revolt against this domination and the future interests of the oppressed. That in this process there has on the whole been progress in morality, as in all other branches of human knowledge, cannot be doubted. But we have not yet passed beyond class morality. A really human morality which transcends class antagonisms and their legacies in thought becomes possible only at a stage of society which has not only overcome class contradictions but has even forgotten them in practical life."

On October 2nd., 1920, Lenin addressed to the 2nd. Congress of the Russian Young Communist League as follows:—

" Is there such a thing as Communist ethic ? Is there such a thing as Communist morality ? Of course there is. It is often made to appear that we have no ethic of our own; and very often the bourgeoisie accuse us Communists of repudiating all ethics. This is a method of throwing dust into the eyes of the workers and peasants.

"In what sense do we repudiate ethics and morality ?

" In the sense that it is preached by the bourgeoisie, who derived ethics from God's commandments. Or instead of deriving ethics from the commandments of God, they derived them from idealist or semi-idealist phrases, which always amounted to something very similar to God's commandments. We repudiate all morality derived from non-human and non-class concepts. We say that it is deception, a fraud in the interests of landords and capitalists. We say that our morality is entirely subordinated to the interests of the class struggle of the proletariat. The class struggle is still continuing. We subordinate our Communist morality to this task. We say: morality is what serves to destroy the old exploiting society and to unite all the toilers around the proletariat, which is creating a new Communist society. We do not believe in an eternal morality.

" The Marxist ethic is strictly materialistic and naturalistic. Man is the product of Nature and is bound by Nature's laws; and it is in accordance with these laws, and not with dreams and ideals, that society develops. The basis of the Marxist ethic is thus 'the concrete human situation' in which the conditions of productions are the determining factors. Hence, the Marxist ethic is simply the expression of the desire of the workers ." *

It is, therefore, evident that the Communists reject *dāna* (liberality), *sīḷa* (precepts), *bhāvanā* (mental contemplation), and they also do not believe in *kamma* and its resultant-effect. In accordance with their own ideology they are exercising the policy of " Might is right " and are prone to kill people and rob them of their properties, or perform any kind of heinous acts, whenever chance permits and opportunity prevails.

Recently, a book has been published in Burmese under the title of "*Lu-thay-lu-phyit*" (Man will be reborn as man only). The author expressed his materialist views according to his own idiosyncrasy and totally shared the wrong views maintained by Ajita Kesakambala—"*natthi paro loko, natthi mātā, natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā samaggatā sammā paṭipannā, ye imañca lokaṁ parañca*

* " The Theory and Practice of Communism " by R.N. Carew Hunt, pp. 78-79.

lokaṁ sayaṁ abhiññā sacchikatvā pavedenti.
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(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 *brāhmaṇas* 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.) It is purely *natthika micchādiṭṭhi* (nihilism).

According to the Buddha's teaching a living being ,of whatever order, is considered under two main heads "*Nāma*" and "*Rūpa*". *Nāma* signifies mental factors and *Rūpa* stands for material phenomena. Actually the whole organism is only an aggregate of Four Great Essentials (*mahābhūta*), namely, the element of Extension, the element of Cohesion and Liquidity, the element of Kinetic Energy and the element of Motion and these attributes or qualities are shared in varying combinations by all material substances both organic and inorganic. The psychic division consists of *Vedanā* (Sensation), *Saññā* (Perception), *Saṅkhārā* (Kamma-formations) and *Viññāṇa* (Consciousness). These constituent groups (*Khandhās*) are governed by the law of cause and effect which takes its pattern from the impulse of volitional action (*cetanā*) or *Kamma*.

Science has given us the means by which we may master the forces of nature for our material gain; but it has utterly failed to contribute anything in the field of mentality or morality. Sceince has no heart. It has no respect for any morality whatever; but the misery of life from which all sentient beings must suffer compels us to make it our duty to seek our salvation from suffering. And the only way that leads to complete deliverance from Suffering and Rebirth is to attain the highest Wisdom and Insight into the true fact of life. Without morality, science will drag us back into the abyss of the dark ages, and, far from being an evolution of mankind towards higher spiritual realms, it may well mean the regression of mankind to the lowest realm of existence, lower even than the state of animal life. Therein lies the deadly danger of science.

In his "The Limitations of Science", J.W.N. Sullivan writes: "Nevertheless, although they adopt very different routes both Eddington and Jeans arrive at very much the same conclusion, namely, that the ultimate nature of the universe is mental. We have seen that Jeans has been led to his conclusion by the impossibility of conceiving anything save pure thought to which modern mathematical description of the universe could apply. Eddington reaches his conclusion by reflecting that the only direct knowledge we possess is knowledge of mental states. All other knowledge, such as our knowledge of the material universe, is inferred knowledge often the product of a long and complicated chain of inference.

This it does by showing that science deals with but a partial aspect of reality, and that there is no faintest reason for supposing that everything science ignores is less real than what it accepts."

It is common knowledge that "science is a study of things, a study of what is and that religion is a study of ideals, a study of what should be." Sir J. Arthur Thomson maintains that science is incomplete because it cannot anwser the question 'why'. Man needs more than material gain; he needs spiritual guidance and the Buddha was one of the greatest Spiritual Teachers of Mankind.

Telepathy, clairvoyance, precognition, psychokinesis (mind over matter)—all these have now been acknowledged by the scientists to belong to the class of E.S.P. (extra-sensory-perception). But the Omniscient Buddha has taught us all these things more than 2500 years ago.

An Enemy Of Religion:

Lenin wrote, "The Marxist must be a materialist, that is, an enemy of religion. Religion is the opium of the people ."*

It is, therefore, highly expedient for all concerned including Buddhists to avert the danger now befalling on their respective religions or religious beliefs.

" *Na hi verena verāni*
Sammantīdha kudācanaṁ,
averena ca sammanti,
esa dhammo sanantano ." **

(Hatred never ceases by hatred in this world. Through loving-kindness it comes to an end. This is an ancient Law.)

We, as Buddhists, should have *mettā* (loving-kindness) and *karuṇā* (compassion) for all these Communists and help them in such a way that they may be able to maintain right views by virtue of which they will be reborn in the Happy Course of Existence.

Bound For Hell :

As regards the Burma Communists, most of them were formerly Buddhists who took refuge in the Triple Gem and who believed in *kamma* amd its resultant-effect. But, since they accepted the Marxist ethic, they have become *micchādiṭṭhis* (holders of wrong views). From the Buddhist point of view they are much to be pitied, because, as the holders of wrong views they are sure to be reborn in the Lower Worlds.

In the *Paṭisambhidā-magga, Mahā-vagga, Diṭṭhikathā, Assādadiṭṭhi-niddesa* (Sixth Syn. Edn.) page 134, it is stated: "Those who maintain wrong views will on their death be reborn either in the Animal World or Hell ."

The Dhammapada says:

"Those beings who feel shame in which they should not ,and do not feel shame in which they should, holding wrong views, go to hell." ***

Those beings who see fear in which there is no fear, and see no fear in which there is fear, holding wrong views go to hell. ****

Those beings who think it to be faulty which is free from fault and see no fault in what is faulty, holding wrong views go to hell. *****

Those beings who know a fault as fault and what is free from fault as free from fault, holding right views go to heaven. ******

Those who maintain wrong views were described by ancient writers on Buddhism as *vaṭṭa-khāṇuka* (stump of the cycle of Suffering) or *saṁsāsa-khāṇuka* (stump of the round of rebirths), because once they suffer in hell they would have the rarest opportunity to be reborn in the world of men. Although the number of Communists in this country is negligible, it is to be feared that a small spark may make a great fire. It is therefore time for us to nip them in the bud so that their wrong views and idiologies may not spread all over the country.

Duties Of Parents, Relatives, Friends and Teachers :

"The duties of parents towards their son are:

1. Restrain him from vice.
2. Encourage him to do right and virtuous deeds.
3. Give him a good education.
4. Provide him with a young and suitable wife.
5. Hand over to him the share of the family wealth ." *******

According to the above Declaration, it is incumbent on the parents to see that their children get good education and that they do not perform evil deeds. They should encourage them to study Buddhist literature, attend religious classes and visit monks occasionally. They should train their chirdren in such a way that they do not adhere to wrong views and false idiologies, so that on their death they may be reborn in the Happy Course of Existence. Then only it can be said that the parents have fulfilled their duties towards their children.

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* Lenin on Religion.
** Dhammapada, 5.
*** Dhammapada, verse 316.
**** Dhammapada, verse 317.
***** Dhammapada, verse 318.
****** Dhammapada, verse 319.
******* Suttanta Piṭaka, Pāthika-vagga, Siṅgālovāda Sutta, p. 146, 6th Syn. Edn.

Dānañca dhamma cariyā ca,
ñātakānañ ca saṅgaho,
anavajjāni kammāni,
etaṁ maṅgalamuttamaṁ.

—Maṅgala Sutta.

(Practising charity, living in righteousness;
Supporting one's relatives
And doing blameless deeds—
This is the greatest act of blessing.)

Again, in the *Siṅgālovāda* Sutta, the Buddha declared:

"The duties of men towards their friends and companions are:

1. Be generous to them.
2. Be courteous to them.
3. Help them.
4. Treat them as equals.
5. Do not keep any secret from them.

The duties of friends and companions towards a man are as follows:—

1. Protect him when he is off his guard.
2. Protect his property.
3. In danger protect him.
4. Do not forsake him in his troubles.
5. Show consideration for his family."

Relatives and friends of the holders of wrong views should pursuade them to visit monks and good and virtuous men, hear the discourses delivered by them and to observe the Five Precepts. They should explain to them that their parents are Buddhists and that they should discard the wrong views so that they may be reborn in the Happy Course of Existence.

"The duties of teachers towards their pupils are:

1. Train them in the way they have been well trained.
2. Make them hold fast what is good for them.
3. Instruct them in the lore of every art.
4. Speak well of them among their friends and companions.
5. Provide for their safety in every quarter." *

The duties of the teachers are to mould the character of their pupils. They should give religious instructions to their pupils and explain to them the disadvantages of wrong doing and the advantages of good actions. They should teach them such things as the Five Precepts, Maṅgala Sutta, Siṅgālovāda Sutta and such other things that will help to build up their character. They should teach them not to associate with the fools and to associate with the wise.

"The duties of a monk towards laymen are:

1. Restrain them from evil.
2. Exhort them to do good.
3. Always wish them well with loving-kindness.
4. Preach to them the Dhamma.
5. Correct and purify them. Show and explain to them the Right Path."*

There are over 60000 monks in the country and if each monk undertakes to train one *micchādiṭṭhi*, over 60000 holders of wrong views might be converted into the holders of right views. They should teach them the Five Precepts and explain to them the disadvantages of violating the Five Precepts and also advantages of observing them. They should teach them the fundamentals of Buddhism and give them religious discourses. They should teach them *kamma* and its resultant-effect, the Five Constituent Groups of Existence, the six Bases, the eighteen psycho-physical elements and the Four Noble Truths. They should also preach to them such *Suttas* as *Brahmajāla Sutta*, *Sāmaññaphala Sutta*, etc. and teach them *anicca*, *dukkha* and *anattā*, the three characteristics of beings. If each of the Bhikkhus undertakes to propagate the Buddha Dhamma to the people in his neighbourhood, it is to be hoped that the danger to the Dhamma will be averted soon.

Function of the Government:

With a view to avert the danger to the Dhamma, the Government appointed two Enquiry Committees, namely, (I) The National Education in Buddhist Monasteries Enquiry Committee and (2) The Teaching of Buddhist Literature in the School Enquiry Committee. The reports of both the Enquiry Committees have come out.

In pursuance of the report of the first Enquiry Committee, many primary schools have been opened in monasteries; but many

* Suttanta Piṭaka, Pāthika-vagga, Siṅgālovāda Sutta, p. 146, 6th Syn. Edn.

more are needed in the districts. It is hoped that they will be opened in the near future in consultation with the presiding monks of the monasteries.

With regard to the report of the Second Enquiry Committee, we are given to understand that a book on Buddhism suitable for the students studying in the Middle and High Schools has been prepared and that the same has been prescribed as a text -book by the Education Dapartment. But the scheme has not been implemented as yet, and Union Buddha Sāsana Council has also requested the Government to take suitable measures in this respect.

In the Universities :

It is agreeable hearing that the Chancellor of the University of Rangoon appointed a Committee to enquire into he teaching of Buddhism in the University, and that the University authorities have accepted the report made by that Enquiry Committee. Now, we have seen that Buddhism is taught in the Rangoon and Mandalay University Colleges as optional subjects. Students in the Intermediate Colleges at Bassein, Moulmein, Sandoway, and Magwe will also have the opportunity to take Buddhism as an optional subject. At a time when the Buddha-Dhamma has been attacked by the materialists, it is ardently hoped that the Uuiversity authorities will make Buddhism a compulsory subject, and that the number of University students taking this subject will increase gradually.

Conclusion :

We sincerely believe that if parents, relatives, friends and teachers of the holders of wrong views, the Bhikkhus of the country and the Government work in full co-operation, the present danger to the Dhamma will be soon averted.

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BUDDHISM *VERSUS* MATERIALISM

(By Myanaung U Tin)

Nowadays one hears so much about materialism. This word 'materialism' is bandied about everywhere, in all parts of the world. What does it mean? It means the opinion or belief that nothing exists but matter and its movements and modifications, also, that conciousness and will are wholly due to material agency. Materialism, in short, asserts the supremacy of matter over mind, or even as denying the existence of mind save as a derivative quality of matter. Materialism is opposed to Idealism.

" According to the Idealists, ideas and not things are the ultimate substance of things. The world we seem to know, the world of fact and event, is but a shadowing of a more real world of pure idea. The thing is nothing, save as a pale and unsubstantial reflection of the idea. Mind not merely shapes matter to its will, but makes it out of nothing save itself. Real things or rather the appearances that masquarade as real things, owe such half-reality as is conceded to them solely to being emanations of mind or spirit. Consciousness, which is the attribute of mind, is therefore regarded as prior to existence in space and time, which is the attribute of things. There are no things: they are only thoughts thinking them." *

Karl Marx denounces ' Crude materialism,' which dismisses mind out of the universe. According to Marx, "the things we see and feel and experience directly with our minds and senses are real, but they are not static, they are constantly changing, becoming, waxing and waning, passing into something other than themselves, but their mutations are their own, and not reflections of anything external to themselves." **

Hegel was an idealist. "In Hegel's universe, the evolution of the Idea is accomplished dialectically by a ceaseless succession of idealogical conflicts. Every idea that embodies a partial truth meets in the world its opposite and 'contradiction' which is also the embodiment of a partial truth. Between the two there follows a conflict, out of which at length a new and higher idea, embodying new and still partial truth, emerges—to generate in its turn a new opposite and a new conflict. This struggle of ideas is fought out again in the dialectical form of thesis, antithesis and synthesis; and each synthesis becomes, in the moment of its victory, a thesis in terms of which a fresh struggle is to be fought. This process must go on until finally the goal is reached in that complete and insuperable thesis which embodies in itself the whole truth and nothing but the truth." ***

Marx denied the Hegelian-Platonic notion of the primacy of 'ideas' and asserted the primacy of things over ideas about them.

"According to Marx, the Hegelian dialectic is the right method of apprehending reality; but as Feuerbach has already shown, it needs to be applied directly to the world of things, and used directly as a clue to the interpretation of ordinary human experience. Marx took over, and applied directly to the world of human affairs, all the Hegelian paraphernalia of conflict—of theses, antitheses and syntheses succeeding one another in a ceaseless ascent of mankind towards more developed forms of social and economic organisation." **** Marx's conception of materialism, therefore, comes to be defined as Dialectical Materialism as against 'crude materialism.'

" The Primacy of Matter and the Reality of Change are the basic ideas of Communism, but they were not originated by Communist theorists such as Marx and Engels. They borrowed them and wove them into a whole, thus forming the basis for a new conception of the world. Although stressing the idea of the Reality of the Change, Marx and especially Engels, stated that the laws of the

*, **, ***, **** These quotations are from " The Meaning of Marxism " by G.D.H. Cole.

material world were unchangeable and independent of human beings." *

There is a strong temptation to discuss here Marx's "Materialist Conception of History" with its class struggles in every age. It must however be resisted. Suffice it to say that, whether materialism is 'crude' or 'dialectical,' its object is acquisition of material gains with no thought whatsoever for the after-life.

In the *Dhammapada* **, the first two verses of *Yamaka-vagga* run as follows:

> " Mind foreruns (all evil) conditions, mind is chief, mind-made are they; if one speaks or acts with wicked mind, because of that, pain pursues him, even as the wheel follows the hoofs of the drought-ox.
>
> " Mind foreruns (all good) conditions, mind is chief, mind-made are they; if one speaks or acts with pure mind, because of that, happiness follows him even as the shadow that never leaves.

Again, the Buddha said concisely but most explicitly, " *Cittena niyate loko* " which means that the universe with all its animate and inanimate things is the resultant of the mental forces of all living beings.

To the Buddhists the primary question however is not of mind versus matter. Existence does not consist of a primary substance, whether material or spiritual but of a number of elements, dhammā. The classification of these and the problems of their interelations form the primary question.

" In striving for Clear Insight, that is, for a "vision of things as they really are," analysis comes methodically first. It is the first task to remove, by analysis, the basis for all the numerous false notions of substantial unities, be it the unquestioned conviction of the average man to be an identical Ego, be it the theological belief in an individual soul, or the various concepts of materialistic or idealistic systems ." ***

" The analysis shows the smallest accessible psychic unit, a moment of conciousness, is as little indivisible (a-tomos), uniform and unidifferentiated as the material atom of modern physics. Like the physical atom, a moment of conciousness is a correlational system of its factors, functions, energies or aspects, or what other name we may give to the 'components' of that hypothetical psychic unit. These 'components' are called simply *dhammā*, 'states.' " ****

The foregoing passages are enough to show up the fundamental differences between Buddhism and Marxism or Dialectical Materialism or Communism, and to say that they are not irreconcilable is rather naive, and misleading.

Nothing is new under the sky. This is a materialistic age; so had there been such definite periods of materialism in history. Materialism was preached in India by some of the contemporaries of the Buddha; in the pre-Socratic and the post-Aristotelian Greece; in the 18th Century France; and in the 19th Century Germany (1850-80). But at no time in history has it been so organised and widespread as in these days.

In the *Sāmaññaphala Sutta*, *Dīgha Nikāya* Part 1,***** King *Ajātasattu* of *Magadha* made a mention to the Buddha of six doctrines, the teachers of which he had met. The best known of the six is Niganṭha Nāṭaputta, known to the Jains as Mahāvira. The Jains known to Buddhists as Niganṭhas, are mentioned frequently in the Scriptures, and one of their chief doctrines, *kiriyavāda*, the doctrine of action is fairly discussed. The rest stand merely as the representatives of certain doctrines, Pūraṇa Kassapa of the denial of moral action, Ajita of materialism and a denial of survival of the individual (annihilation), and Pakudha of another kind of denial of moral action, Makkhali Gosāla of fatalism and a denial of moral responsibility for actions. Sañjaya is a mere caricature of shallow irresolution, because he refused to make a positive or negative

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* " The *New Class*," An analysis of the Communist System *by Milovan* Djilas.

** English Translation by Bhikkhu Nārada of Ceylon. Khuddakanikāya Dammapadaṭṭhakathā. 1. Yamakavagga, Cakkhupālatheravatthu, verse no. 1, P. 2 and Maṭṭhakuṇḍalīvatthu, verse no. 2, P. 23 of 6th Syn. Edition.

, * " Abhidhamma Studies " by Bhikkhu Nyanaponika.

***** Discussion of Sāmaññaphala and Brahmajāla Suttas in " The History of Buddhist Thought " y Edward J. Thomas.

statement on any of the points raised by the king.

Of the views of these six teachers, two may be singled out for treatment with some emphasis: Ajita's materialism, and the denial of moral action by three of them. According to Ajita, "a man consists of the four elements, and when he dies and is cremated the elements return to their places. Both fools and sages with the dissolution of the body are cut off and destroyed, and after death they are not." This is, to the Buddhists, the doctrine of *ucchedavāda*, "cutting off," annihilation. It is interesting to note that the materialists of today hold a similar view that a man is produced by a mother and father and his life ends with his death. Such a view prevails among all the materialists, be they dialectical or otherwise.

The materialists say, "The end justifies the means" and from this dictum can be adduced that they deny moral action, or disclaim any moral responsibility for their actions.

The *Brahmajāla Sutta* (*Dīgha Nikāya*, *Part* 1) * contains the fullest account of theories supposed to have been held by other schools. The views fall into two classes, speculations about the past and about the future: (A) There are those who hold views about the beginnings of things in eighteen ways. (B) There are those who hold views about the future in forty-four ways. Of these sixty two views only two types may be dealt with here—(1) There are those who hold in seven ways the annihilation of the individual. This is the annihilation doctrine of Ajita (as also of the modern materialists) but it is elaborated by starting that extinction may take place (i) with the death of the body according to the materialistic view, or (ii) with the death of a "divine self" in the world of sense, or (iii) in the world of form, or (iv to vii) in one of the stages of the formless world. (2) There are those who hold that *Nirvana* consists in the enjoyment of this life in five ways, either in the pleasures of sense or in one of the four jhānas or trances. The Buddha, in the very first sermon, teaches that 'being addicted to sensual pleasures' is one of the two extremes to be avoided by the monk or by one who seeks Nibbāna. As pointed out by those who believe in the bliss of the first Jhāna, "sensual delights are transitory; they involve pain, their very nature is to fluctuate. And grief, lamentation, pain, sorrow, and despair arise out of their inconsistancy and change." The bliss of the four Jhānas is considerable, but it is certainly, to the Buddha and his followers, not Nibbāna.

The goal of the Buddhists is the Nibbāna whereas the goal of the materialists is the acquistion and enjoyment of material gains. Granted that certain of Marx's doctrines and methods of social analysis throw some "clear light by which to seek an understanding both of certain key factors in the development of human societies and of fundamental economic and political problems of today," **Marx's dialectical materialism, not to speak of other types of materialism, fails to take account of the fact that complete happiness is not achievable, in the visible world of living beings. It is not in the satisfaction of wants or needs, but in the removal of the cause of suffering associated with the world of desires, that real happiness can be found. Material needs there are, of course, but in acquiring them the means are as important as the end. The enjoyment of bad or immoral means will defeat the end, for the problems will, instead of coming to any final solutions, will multiply, as are being witnessed all over the world in this materialistic age.

In every period of history, there had been struggles between the 'haves' and 'haves-not,' between the privileged and the proscribed. On account of greed, ill-will and ignorance, wrongs are perpetrated by the strong upon the weak, by the rich upon the poor, by the powerful upon the powerless, but a wrong cannot be righted by a wrong, for two wrongs do not make one right. Hence, the struggles for power and material gains go on forever, one leading to the other. Because of these recurring struggles, "Loka Nibbāna" or paradise on earth, which the materialists look forward to with great hope, zeal and enthusiasm, is still Utopian. What the Buddhists aspire to reach is not "Loka Nibbāna," although it is admittedly a pleasant dream, but to realise supramundane, lokuttara-Nibbāna, which alone is genuine peace and bliss. One of the first two conditions required of them is to get rid of the view of annihilation, *uccheda-diṭṭhi*, which

* Brahma-Jāla Sutta and Sāmaññaphala Sutta translated by the English Editorial Department, Union Buddha Sāsana Council, Burma.

** "The Meaning of Marxism," by G.D.H. Cole.

is inextricably bound up with the doctrines of the materialists.

A question may be posed whether materialism prevails only among peoples where Marxism or Communism hold sway and not in Capitalist countries. In fact, there was materialism at all times and in all climes. In respect of this age, it is clear that materialism is much more in evidence in the Communist countries than elsewhere. Nevertheless, as Prince Bernard of Netherlands said at the Congress of World Faiths held recently in U.S.A., "if materialism enters the Communist countries by the front door, it slips into the non-Communist countries by the back-door—through the windows and down the chimney too, it may be added."

As a matter of fact, it must be recognised that Marxism was begotten of Industrial Revolution and Capitalism, and the Communist and Socialist movements are nothing more nor less than reactions to the feudal and capitalist exploitations just as the nationalist movements are counter-blows to the imperial aggressions.

Lenin wrote, "The Marxist must be a materialist, that is, an enemy of religion. Religion is the opium of the people." Whatever may be said of the Marxists and Communists, they can hardly be accused of hypocrisy. They are the avowed materialists. What is remarkable is that materialism exists, often with equal intensity, among the people who give lip-service to religion, or among the people who 'officially' profess a religion, a World Faith at that, but fail miserably in the practical application in their daily lives of the religious principles their Masters or Prophets have taught them. A bitter pill can be sugar-coated but is none the less injurious, if it contains harmful ingredients. These pseudo-religionists are equally dangerous, if not more, to society. They may be likened to a cat that professes to be pious and observe the precept of refraining from killing while living amongst mice, and captures one, day by day in a most treacherous way.

Materialists are obsessed with material gains, and in their struggles for things dear to them they have brought human civilization to the brink of total destruction. Two World Wars have come in our life-time, and it appears that the third is not far off.

In the *Kalaha-vivāda Sutta*, Of Contentions, (*Sutta Nipāta*, Chapter IV, II) *, the Buddha teaches:

" From dear things rise contentions and disputes,
Grief with laments and envy in their trains
Pride and conceit with slander's tongue in wake:
Contentions and disputes are envy-linked,
And slander's tongues are born amid disputes."

"Desire's the source of dear things in the world
And all the greed that in the world prevails:
From that is hoping's and fulfilment's source,
Which bring man to the common lot beyond."

" 'Tis pleasant,' tis unpleasant!' says the world;
From trust in such there riseth up desire:
Man sees in forms becoming and decay
And shapes his theories about the world.

Anger and falsehood and perplexity,
These things prevail when these twin states exist.
Let doubter in the path of knowledge train!
These things by the recluse are taught—he knows."

This is exactly what is happening in the world. Desire is the source of all the troubles and sufferings. Get rid of it or, at least suppress it. That is the way to peace and bliss, here and hereafter.

This short but objective exposition of Buddhism *vis-a-vis* materialism will testify how necessary it is on the part of our religious

* E.M. Hare's translation of Sutta Nipāta, "Woven Cadences of Early Buddhists"—The Sacred Books of The Buddhists Vol. XV.

leaders and mentors—monks and laymen alike—to know the basic features of the modern creeds so that they can successfully guide their followers and pupils along the Right Path.

Materialism may be compared to a banyan tree which gradually swallows up a pagoda: creeping up stealthily at first, closing in and gripping at later stages, and finally lording over it, brings about its extinction.

With the inroads of materialism, both of Capitalist and Communist brands, the traditional and proper regard for the Buddhist way of life has been declining, and if the youth in whose hands lies the future destiny of their country or world are getting away from it, they are not solely to blame. In fact, their teachers and mentors, as also their parents and teachers, must be prepared to make an honest ciaim to a share, a lion's share perhaps, if they fail in their bounden duty to train them in the path of knowledge, that is, the Middle Path between the Annihilation-belief and the Eternity-belief.

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BUDDHISM AND THE SCIENTIFIC REVOLUTION

By K.N. Jayatilleke, M.A. (Cantab.)

It is an historical fact that the scientific revolution which took its rise in the seventeenth century in the west was largely responsible for upsetting the earlier religious conception of the universe. Not only did science controvert the specific dogmas of Western religion, but it seemed to have undermined the foundations as well as the fundamental concepts implicit in the religious outlook on things.

The new cosmology of Copernicus, Galileo, and their successors altered the geocentric picture of the universe although it was pronounced to be "contrary to the Holy Scriptures." The new biology (the theory of evolution) upset the doctrines of the special creations and the fall of man. And the new psychology seemed to show that man's mind like his physical body worked on a pattern of causal law and that however deep one plumbed into its depths there was not discoverable in it an unchanging soul which governed its activities entirely.

But much more serious was the effect of the scientific outlook on the general religious attitude which involved a belief in a Personal God, in purpose and in the objectivity of moral values. Science made its discoveries and progressed quite comfortably on the assumption of universal causation without the necessity for teleological explanations or divine intervention. It dealt with an amoral universe indifferent to the aspirations of men. As among men, moral values like economic values were subjective since they were dependent on the needs and desires of men, and an ethical humanism was the best that could be hoped for. Even such an ethics need not be universal for, as anthropologists discovered, different societies seem to have followed different moral codes which suited them and ethical relativism was the scientific truth about the nature of moral values.

Of course there are those who still cling to the dogmas in the face of science or believe in them in a non-literal sense. But the position remains very much the same although people are no longer optimistic (after two world wars and in the throes of a third) about the ability of science to usher in a brave new world of peace and plenty. It has also been granted that mechanistic explanations of the universe need not necessarily rule out teleological ones. Science too has given up the crude materialism of the eighteenth century and scientists no longer attempt to explain the universe in machine models, while some scientists have denied that strict determinism holds in the sphere of the atom. But all this is still a far cry from religion.

What place would Buddhism occupy in such a context? Are its dogmas and attitudes no better or no worse than those of other religions? Some Western writers on religion seem to have assumed that this was so, but if one reads through the Buddhist texts, one begins to wonder whether the scientific revolution would have at all affected religion adversely if it had taken place in the context of Early Buddhism.

I say this because I find that Early Buddhism emphasises the importance of the scientific outlook in dealing with the problems of morality and religion. Its specific 'dogmas' are said to be capable of verification. And its general account of the nature of man and the universe is one that accords with the findings of science rather than being at variance with them.

To take this last point first, we find for instance that the Early Buddhist conception of the cosmos is in essence similar to the modern conception of the universe. In the Pāḷi texts that have come down to us we are literally told that hundreds and thousands of suns and moons, earths, and higher worlds, constitute the minor world system, that a hundred thousand times this is the middling world system, and a hundred thousand times the middling world system is the major world system. In modern terminology it would seem as if a minor world system (*cūḷanikā-loka-dhātu*) is a galaxy of which we observe about a hundred million through our best telescopes. The Buddhist conception of time is equally immense.

There is, of course, no theory of biological evolution as such mentioned in the Buddhist texts, but man and society as well as worlds are pictured as changing and evolving in accordance with causal laws.

Then in psychology we find Early Buddhism regarding man as a psycho-physical unit whose 'psyche' is not a changeless soul but a dynamic continuum composed of a conscious mind as well as an unconcious in which is stored the risidua of emotionally charged memories going back to childhood as well as into past lives. Such a mind is said to be impelled to act under the influence of three types of desires—the desire for sense-gratification (*kāma-taṇhā*), the desire for self-preservation (*bhava-taṇhā*) and the desire for destruction (annihilation) (*vibhava-taṇthā*). Except for the belief in rebirth, this conception of the mind sounds very modern, and one cannot also fail to observe the parallel between the threefold desire of Buddhism and the Freudian conceptions of the eros, libido, and thanatos.

I have brought out these similarities not with the intention of showing that Buddhism teaches modern science but that the scientific revolution does not have the same adverse effect on Buddhism as it had on another religious tradition.

Now let us turn to the content of Buddhism as a theory about the nature and destiny of man. First of all it holds that the honest and impartial search for truth even in matters moral and religious is no bar to one's spiritual progress. On more than one occasion the Buddha has admonished honest seekers after the truth in the following words: "You have raised a doubt in a situation in which you ought to suspend your judgement. Do not accept anything because it is rumoured so, because it is the traditional belief, because the majority hold to it, because it is found in the scriptures, because it is the product of metaphysical argument and speculation, or after a superficial investigation of facts, or because it conforms with one's inclinations, because it is authoritative or because of the prestige value of your teacher."* Critical investigation and personal verification was to be the guide to true morality and religion. "If anyone were to speak ill of me, my doctrine and my order", says the Buddha, "do not bear any ill-will towards him, be upset or perturbed at heart, for if you were to be so it will only cause you harm. If on the other hand anyone were to speak well of me, my doctrine and my order, do not be overjoyed, thrilled or elated at heart, for if so it will only be an obstacle in your way of forming a correct judgement as to whether the qualities praised in us are real and actually found in us"** A scientific outlook was thus considered necessary not only for discovering the truly moral and religious life but even for the continual self-examination which such a life demands.

The field of moral and religious phenomena is, again, not a realm of mystery but one in which the law of cause and effect holds. The principle of causal determination, namely, that A is the cause of B if "whenever an event A occurs, an event B occurs, and B does not occur unless A has occured" is laid down by the Buddha in these very terms, and he further states that "he speaks only of causes and of things which arise from causes". Thus all phenomena, including moral and spiritual experience (with the sole exception of *Nibbāna* which is not a conditioned phenomenon) are said to be conditioned by causal laws. Such laws are classified according to their sphere of operation as physical laws (*utuniyāma*), biological law (*bījaniyāma*), psychological laws (*cittaniyāma*), and moral and spiritual laws *dhammaniyāma*).

Now there are three laws which are said to govern the life and destiny of the individual. They are the law of continuity which makes for the persistence of individuality (*bhava*), the law of moral retribution (*kamma*)—whereby morally good acts tend to result in pleasant consequences for the individual and morally evil acts in unpleasant consequences, and finally, the law of causal genesis (*paṭiccasamuppāda*) which is intended to explain the above laws.

The law of continuity, popularly known as rebirth, ensures the persistence of the dynamic unconscious of the individual with the death of the physical body. If this unconscious is not attained to higher worlds by the moral and spiritual development of the individual, it is said generally to persist in the spirit-sphere (*peta-visaya*) as a discarnate spirit, and subsequently gets reborn

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* Translation of (Kālāma-sutta), The Light of the Dhamma, Vol. II, No. 3. P. 1.
** *Dīghanikāya, Sīlakkhandhavagga Pāḷi, Brāhmajāla Sutta.* P. 1, 6th. Syn. Edition.

as a human being. Critics of Buddhism often suggest that this theory of rebirth is dogmatically accepted or taken for granted in Buddhism, but a careful study of the texts. would show that this is not the case.

Buddhism arose at a time when there was intense speculation on the problem of survival. There were also several schools of materialism all of which denied survival altogether and there were the sceptics who merely doubted the possibility of survival. Even experiments such as the weighing of the body immediately before and after death were performed in order to discover any evidence of survival. One of the materialist theories mentioned and dismissed by the Buddha was that consciousness was a by-product of the material elements being mixed up in certain proportions to form the organic body "in the same way in which the red colour is produced by suitable mixtures of betel, arecanut and lime" (none of which is red). Several such materialist theories as well as a number of one-life-after-death-theories, some of which held that the soul was conscious after death, others that it was unconscious (but existing), and yet others that it was super-conscious after death, are examined and disposed of by the Buddha. The theory of rebirth is offered as one capable of being verified by developing the faculty of seeing our former births, a potentiality which is said to be within the reach of all of us.

Rebirth is therefore not a dogma to be accepted on faith but a hypothesis capable of being scientifically verified. The available evidence for rebirth today is roughly of two sorts. There is the spontaneous evidence of numerous people from both East and West who have claimed to remember their past lives, in some cases of which the memories have been confirmed by further investigation (e.g. The case of Shanti Devi, Illustrated Weekly of India, December 15, 1935; The case of Nellie Horster, Milwaukee Sentinel, September 25, 1892). There is also the more reliable and more abundant evidence of psychiatrists and psychologists who have discovered that under hypnotic trance the subjects' memories can be traced back not only to childhood but to prior earth lives as well, in some cases of which the facts have been verified (e.g. A.de Rochas, Les Vies Successives, Bibliotheque Charcomac, Paris; Ralph Shirley, The Ploblem of Rebirth, Rider & Co., London; Professor Theodore Flournoy, Des Inde a la plantee Mars; Professor Charles E.Cory, "A Divided Self:" Article in journal of Abnormal Psychology Vol.XIV, 1919).

The law of moral retribution or *kamma* as taught in Buddhism has also been criticised on the grounds that it amounts to fatalism. This again is due to ignorance of the Buddhist teaching. Causation in Buddhism is carefully distinguished by the Buddha on the one hand from Strict Determinism, and on the other from Indeterminism, The Buddha argues that if everything was determined, then there would be no free will and no moral or spiritual life would be possible and we would be slaves of the past: and if on the other hand everything was indetermined (*adhicca-samuppanna*) or fortuitous, then again the moral and spiritual life would not be possible, for the cultivation of moral and spiritual values would not result in moral and spiritual growth. It is because the world is so constituted that everything is not strictly determined or completely indetermined that the religious life is possible and desirable, according to the Buddha.

In order to explain rebirth and *kamma*, some of the Upanishadic thinkers who accepted these doctrines had recourse to the concept of *ātman* or a changeless soul. The individual continued to be the same because he had a permanent soul which was the agent of all the actions of the individual as well as the experiencer of their fruits. The Buddha was quick to see that such metaphysical entities explained nothing and that it was meaningless to assert or deny an unverifiable entity. He therefore rejected the concept of soul while maintaining the doctrine of the observable continuity of the individuality, and explained the above two laws of continuity and moral retribution in terms of all the verifiable phenomenal factors which determine the continued genesis and growth of the individual. This is too elaborate to be set out in detail. In brief, it describes how the individual is conditioned by his psychological past (going back to past lives which set the general tone of his character) and the genetical constitution of his body derived from his parents, and continues to act in and react with his environment accumulating the experiences of this life in his evolving consciousness (*saṁvattanika-viññāṇa*) which continues after

the death of the body if the threefold desire in it be still active.

Personal and direct knowledge of the operation of these three laws constitutes the 'threefold knowledge' (*tissovijjā*) which the Buddha and his disciples claimed to have. The awareness of the fact that and the way in which one is being conditioned is said to result in one ceasing to be conditioned, a state which corresponds to the attainment of the unconditioned and supreme felicity of *Nibbāna*. This is salvation in Buddhism which is literally salvation from the bondage of finite conditioned existence.

Strictly, *Nibbāna* is said to be beyond description or conception, the reason given being that it is a state so radically different from the type of existent things which we can conceive of that no meaningful description or definition of it can be given in conceptual terms. It is said that to say that one 'exists' in *Nibbāna* is wrong, for existence is a concept that applies to phenomenal things and has reference to space and time, for *Nibbāna* is "timeless, in that one cannot speak of it as being in the past, present or future," is not located in space and is not causally conditioned unlike all phenomenal things: but it is said to be equally wrong to say that one "does not exist" in *Nibbāna* since this implies a state of oblivion and annihilation. Nevertheless both positive as well as negative descriptions are given though they are not to be taken as exact definitions, as *Nibbāna* is "beyond the scope of logic."

Negativaly it is the absence of all unhappiness, and all phenomenal existence is said to be infected with unhappiness; we are unhappy either because we experinence mental or physical pain and have forebodings for the future, or because the pleasant experiences that we have are insecure and never lasting. This is to take a realistic view of life even in the face of the fact that as the Buddha says "human beings enjoy on the whole more pleasant experiences than unpleasant ones," and therefore it would not be correct to call it pessimism since it has nothing to do with wishful thinking. Positively *Nibbāna* is described as a state of "supreme felicity" (*paramaṁ sukhaṁ*).

The way of salvation is described as an eightfold path in which the first step is that of right understanding and living in accordance with the true philosophy of life, and as a result having right thoughts, right speech, right actions, right mode of living, right effort and right mindfulness, culminating in the growth of religious joy and the spiritual and intuitive awareness of right concentration. The full fruit of right contemplation, however, can be repeated by those giving up the active social life for the contemplative life. This meditative life is characterised by the stages of personal mystical consciousness (*rūpa-jhāna*) and impersonal mystical consciousness (*arūpa-jhāna*) culminating in the attainment of *Nibbāna*. With the growth of his mind and spirit there are said to emerge certain faculties latent in him such as telepathy and clairvoyance and the ability to see his past lives. These cognitive faculties, as explained earlier, make it possible for the individual to realise to conditioned state in which he is, and thereby to attain the Unconditioned. Considering the requirements of the path, the Way to *Nibbāna* is therefore described as the culmination of a person's moral development (*sīla*), intuitional or spiritual development(*samādhi*) as well as his intellectual or cognitive development (*paññā*). The Buddha was once asked "whether he hoped to save one-third of the world, one half of the world or the whole world by offering this way of Salvation," to which he replied that he does not claim to save one-third of humanity, but that just as a skilful door-keeper guarding the only entrance to the palace knows that all those who seek the haven of this palace must enter by this door, even so all those in the past who were saved, who in the present are being saved and who in the future will be saved, have entered, are entering and all will enter by this door.

Such is the Teaching of Early Buddhism which is offered as a self-consistent scientific hypothesis touching the matters of religion and morality which each person can verify for himself. In fact, not being based on revelation, the fact that it has been verified by him and hundreds of his disciples and is capable of being verified by every earnest seeker is put forward as the criterion of its truth by the Buddha. The empirical and pragmatic test of science is for the Buddha the test of true religion. The faith that he requires is the trust that is required to put to the test a certain philosophy of life by

devoting one's entire being to living it every moment of one's life. And its worth is to be realised by its fruits thereof, by each person for himself. Like the scientists working in other fields, the Buddhas or the Perfect Ones have merely discovered these truths which are there for all time and have preached them for the good of the world. Each one has to seek and work out his own salvation; no one can save another and the Perfect Ones do merely point the way. *

It would be seen that such a religion is in accord with the temper and the findings of science so that Buddhism is not likely to be at variance with science so long as scientists confine themselves to their methodology and their respective fields without making a dogma of materialism.

* Dhammapada Commentary, 20 Maggavagga, 1. Pañcasatabhikkhuvatthu, Verse 276 Pg. 253, Sixth Syn. Edition.

" Many a birth have I traversed in this round of lives and deaths, vainly seeking the builder of this house. Sorrowful is repeated birth.

O house-builder, you are seen; never again shall you build the house. All your rafters are broken; your ridge-pole is shattered. My mind is gone to dissolution; I have attained the end of craving."

Dhammapada, verses 153 & 154.

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THE WAY TO NIBBĀNA

Lecture by the Venerable Aggamahāpaṇḍita U Thittila to the High Court Buddhist Association, Rangoon.

Part One

The title of our talk this afternoon is 'The Way to Nibbāna—the way to the highest happiness.'

To sum up all the teachings of the Buddha, we have a stanza:—

> To refrain from all evil
> To do what is good,
> To purify the mind.....
> This is the teaching of all Buddhas.
>
> —Dhammapada 183.*

It is a very short stanza; yet it covers all the teachings of the Buddha. It embodies three stages on the Highway to Highest Happiness—*Nibbāna*. I think most of you know that stanza in Pāḷi and therefore I need not repeat it. There are three stages of developing ourselves towards this Highest Happiness. The order of development of ourselves in accordance with the Noble Eightfold Path (*Aṭṭha Maggaṅga-Majjhima Paṭipadā*) is classified into three groups, namely, *Sīla* (Morality), *Samādhi* (Concentration) and *Paññā* (Wisdom). The first two steps of the Noble Eightfold Path, Right Understanding,*i.e.*, understanding of the nature of *self,* and the nature of the Universe, and Right Thought are grouped under *Paññā*, Wisdom; the next three, Right Speech, Right Action and Right Livelihood are grouped under *Sīla*, Morality. Right Effort Right Mindfulness and Right Concentration are grouped under *Samādhi* (Concentration).

You may ask, as it has frequently been asked—Why three stages—why not one stage only as a basis? The reason is we have three stages of defilements—*Kilesas*, (impurities) such as *Lobha*, *Dosa* and *Moha*, etc. Each of the 10 *Kilesas* (defilements) has three stages. For instance, greed or anger has three stages. The first stage, the root, is called in *Pāḷi* as *Anusaya*. At this stage the defilements such as craving, anger, etc. are lying latent in each of us. They do not become manifest up to the level of thoughts, feelings and emotions, yet they lie latent in each of us. We can prove it. The fact that we can be made excited and angry shows that we have certain tendencies like anger, hatred—though for ordinary purposes we may be called 'good' people. We are good only when other people are good; otherwise we can be made angry and emotional. This proves that we have certain tendencies.

If one's actions are according to the law of Morality, then that is Right Action. When your action not only is harmless but also helpful—of great service to you as well as to others then you can say your action is right. There are many things which we think to be good but they are only good to us, good only from our own standpoint.

In order to do right your mind must be free from selfishness, ill-will, hatred, jealousy, etc. When your mind is pure you can see and know things as they really are. Take for instance, the case of a pot which is filled with water. It is filled in three stages—the bottom, the middle and the topmost parts. *Anusaya* is the first or the root stage where the evil tendencies are lying latent. The fact that you can provoke a person into anger clearly shows that there is anger or the root of anger lying latent within him. This first stage is very quiet—so quiet that we seem to be sacrosant.

Even at the second stage—*Pariyuṭṭhāna*, we are still in the realm of thoughts, feelings. The English saying 'Silence is Golden' is not always right. We may say that mere silence is sometimes far more dangerous than a big noise.

Then in the final stage they become fierce, dreadful, uncontrollable both in words as well as in actions. (*Vītikkama*). That is the top part of our defilements. So *Anusaya*, *Pariyuṭṭhāna* and *Vītikkama*—these are the three stages of defilements.

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* *Khuddakanikāya Dhammapadaṭṭhakathā,* 14 Buddhavagga, 4-Ānandatherapañhā vatthu; Verse 183, P. 153, 6th Syn. Edition.

Buddhism teaches a method of how to control, how to overcome these evil tendencies lying latent in us. To exercise this control we need three stages of training towards development—*Sīla*, *Samādhi*, and *Paññā*—Morality, Concentration, Insight.

First comes *Sīla*, Morality, the observance of precepts. Only the observance of precepts would enable one to overcome the last stage—the outward, visible stage of defilements and not the other two stages. It is like cutting a tree by the branches at the top. Morality can only control your words and actions, not your mind. It can only make us good ladies and gentlemen in the worldly wise sense and not make us righteous people. Therefore, don't you say sometimes when you are in the process of observing the Eight Precepts " When I am out of this observance, you will know what I am ". It is necessary for us to have three stages and the first is Morality to dispel the outward or visible stage of defilements that is in us.

But as there remain two stages undispelled by morality, the defilements, that we have got rid of, will grow up again and that very soon. Therefore, we need the second stage of training—*Samādhi* (Concentration or meditation) in order to enable us to dispel the second stage of defilements left undispelled by the practice of *Sīla*—Morality. Concentration is mind-control and mental culture. It is like cutting a tree by the trunk but as there remains the first or root stage undispelled the defilements will rise up again. But Concentration can clear away the defilements for a considerable time so that they will not rise again so soon. Clearing away of defilements by Morality—*Sīla* is called *Tadaṅga Pahāna* in *Pāḷi* (temporary suppression of defilements). Just like the temporary cutting away of the topmost branches of a tree. Putting away of defilements by means of *Samādhi* (concentration) is called *Vikkhambhana Pahāna*. Concentration represents a more powerful and a higher mental culture. So it is far more effective than *Sīla*.

Coming to the third stage of development, *Paññā* (Wisdom):-

By means of developing one's insight, Wisdom, one is able to dispel the first stage—the *Anusaya* stage. It is like cutting a tree by the root so that it will never grow again. If defilements are cut by means of Wisdom such defilements will never rise again. This is called *Samuccheda Pahāna*.

As these three stages are interdependent and interrelated, *Sīla*, *Samādhi* and *Paññā* should be practised at the same time and not separately. Only to put them in order in the *Dhamma* we put down three stages separately but in practice we must practise them simultaneously. While trying to practise Concentration it is easier for you to live rightly and understand things rightly. In the same way, practice of right understanding or insight enables one to live rightly and concentrate rightly. This applies not only during periods of meditation but in one's daily life as well.

We should be rational beings. We should react to surroundings, circumstances and events of daily life reasonably and not instinctively or emotionally.

What we need in this world is to be rational—to try to exercise our reasoning powers but it is rather bad for the world that in most cases human beings judge according to their emotions or instincts.

" The standard of mental development is very low because the method of public education is wrong, the method of upbringing of the children is also wrong. I can prove how wrong it is. Even the nursery rhymes taught to the infants portrayed stories full of cruelty and killings without an atom of Love in them. Again, a group of moralists in the West went round the educational institutions in order to test the psychology of the children studying there. A child was asked to make a sentence comprising the words 'Mother', 'Baby' and a 'Cat'. The child answered, 'The cat scratches the baby and the baby cries. Mummy gets angry and beats the cat'. The same question was asked in every school in the whole province and there was only one child who gave the following answer and was given a prize as it contained some love and affection that should exist between the different beings on earth. " The cat plays with the baby. Mummy is so pleased with the cat that she gives some milk to the cat to drink ".

I myself witnessed a woman who bought a cane from a seller and gave it to her little boy to play. The boy instead beat her with it. Many parents do not train their children to be good, tame and docile, but encourage them to be cruel, quarrelsome and aggressive by giving them toy revolvers, toy swords and air rifles. So the method of training the children in the present, scientific world

is very wrong. In cinemas the most pictures shown are all wrong—they encourage shooting and the telling of lies.

What then is the Buddha's method? First, Morality. These rules of Morality are firstly explained in the *Pañca-sīla:* Not, to kill, not to steal, not to have sexual misconduct, not to tell lies and not to take any intoxicating liquors and drugs. In Burma most people think that it is all well if you observe these five precepts only negatively. To merely abstain from killing is not good enough; so we should emphasize the positive aspect of the principle of non-killing—to have compassion on all beings including animals.

In the Discourse on *Mettā* we said *Adosa* to be negative aspect of it, but having *Adosa* is not all. In the practice of *Mettā* you have pity, compassion and loving-kindness towards all beings in the whole universe. So also in the case of practising the Five Precepts. Non-killing is understood by many as not taking life, but this term 'not to kill' is broad enough to include all the kind and loving acts.

The second precept—taking what is not given to you freely. The standard of mental development in the present world—even of adults—seems to be much lower than an intellingent child of 12. It seems that the modern man, because of his physical body, cannot be styled as an animal, but by actions many people nowadays behave worse than animals. The positive aspect of this second precept of *Pañca-sīla* is not only to refrain from stealing but to offer material help. Then we do not need to have a big police force or courts to try criminal cases or a Bureau of Special Investigation.

Then comes 'sexual misconduct.'

Then the next precept '*Musāvāda*'—to abstain from telling lies is very difficult to observe . Not to tell lies is the negative aspect. The positive aspect is not only to tell the truth but to use such words as are soothing kindly and conforting to the people who hear them. As for telling lies, if the majority of our race do not tell lies, even these law courts might not be necessary.

As for the last of the five precepts—not to take intoxicating liquors and drugs—this has almost become an everyday habit taken at every meal in the civilized society. Really no drinking of any liquor is necessary to keep one healthy mentally, morally and spiritually. Once in England my audience argued that since I have not taken any liquor in my life, since I am complete teetotaller, I cannot know the benefits derived from drinking. Drinking makes you lose control of your mind at least temporarily and those who drink to excess can be said to become quite mad. Taking liquor is against the law of nature and also the precept laid down by the Buddha. Drink causes distraction, dulness of mind. When done to excess you can become a stark lunatic. According to Buddhism, drink is the cause of all misery, all troubles. By taking drinks you become emotional and it is easy for any drunkard to tell lies or to commit murder, etc.

To conclude, I would like to ask the audience and the Sayadaws as well as the *Upāsakas* and *Upāsikās* to emphasize the positive aspects of these five precepts, the *Pañca-sīla.* I would like to mention also that the Buddha's way of life is a system of cultivating ourselves—our higher consciousness. It is a way of a good, righteous and happy life. The Buddha says that when a good act is performed for several times there is a definite tendency to repeat this act. So in time it becomes a habit. Men are creatures of habit. By habit they become slaves of drink, slaves of gambling, slaves of lust and scores of other vices. Also I would like to quote a Japanese proverb "Man takes drink first, then the drink takes a drink and finally drink takes the man."

Any physical action, if repeated for sometime becomes a habit. In the same way, any thought which is allowed to rise up again and again gives rise to a definite tendency to reproduce that type of thought and therefore becomes a habit. The Buddha's method is to use the reproductive power of the mind as well as the body for the development of ourselves. By cultivating good habits of mind and body we develop ourselves fully. It is called *Pāramī* in *Pāḷi*, meaning fulfilment. In other words, to make counter habits whenever you have a tendency to be angry and then you can develop mental states of loving-kindness and compassion so that these mental states will be repeated again and again. And in the end they will become habits so much so that you will never entertain thoughts of hatred, anger, jealousy and the like. These evil tendencies will disappear

before the tendencies of loving-kindness, even as the darkness of the night fades away before the dawn of the rising sun. This is the method given by the Buddha. It is a practical system of changing and developing our inner selves.

Part Two

It is a continuation of our discussion on the three stages of mental development. They are: *Sīla* (conduct), *Samādhi* (concentration) and *Paññā* (wisdom). We dealt with the first stage at the last lecture. This time I am going to deal briefly with concentration (*Samādhi*) which is meditation and also wisdom. These are rather serious, because when we come to practise concentration, we usually find that it is a dull process. Meditation is not to be talked about, but to do, to practise. You are not willing to do things normally. To talk about things is very easy. To organize things is very easy. Some people think it needs a genius to organize; but to do is far more difficult than even to organize.

This afternoon I am going to read from the book that I have written on the subject of concentration and how to go about meditation.

CONCENTRATION (*SAMĀDHI*)

The spiritual man, having been equipped with Morality and mastery of the senses, is inclined to develop higher and more lasting happiness (*i.e.* than worldly happiness) by concentration (*samādhi*) control and culture of the mind, the second stage on the path to Nibbāna.

Concentration is mental culture without which we cannot attain Wisdom. By concentration we can acquire happiness—a happiness which is much higher than ordinary worldly happiness. Worldly happiness is dependent. It needs the support and co-operation of a partner. Higher mental happiness does not require any external help or any partner. "This happiness can be attained through *Jhānas.*" *Jhāna* (Skr. dhyna) is derived from the root *Jhe*, to think closely of an object or to burn adverse things, *nivaraṇa*, hindrances to spiritual progress. *Jhāna* has been translated as trance, absorption or ecstacy, but it is a special ultra-mundane experience.

In Burma we do not talk about *Jhāna.* We talk very much about *Vipassanā. Samaṭha* (meditation; calm) for *Jhāna* is not thought much of in Burma because the Burmans think that it is not the highest but only the second stage to Nibbāna. That is one reason. Another reason is that those who are interested in *Vipassanā* meditation think that it is a short cut to Nibbāna. In some cases, it is thought that it is a matter of days or a few weeks' practice that one can attain Nibbāna. They like to go to Nibbāna straightaway without waiting for a long time. They have three days' courses, seven days' courses for it. To attain *Jhāna* you have to prove it by performing a miracle—walk on water, sit on water, raise the dead. But to attain Nibbāna in the stage of Sotāpanna needs no proof. That is still another reason why people are interested in *Vipassanā.*

The Buddha himself was highly qualified in the *Jhānas.* I would like to talk something about these *Jhānas.* Some people suggest that if we are going to spread Buddhism effectively throughout the world, we must do something different from what we have done now. By *Jhāna* you are able to fly up in the sky. You can appear and disappear in the air. So, some people say that Buddhism can be spread far quicker than otherwise if we can prove Buddhism through the *Jhānas.* Any way, these *Jhānas* are a part of the Buddha's teaching. *Jhāna* means to think, to concentrate on the object to overcome Hindrances. *Jhāna* also means to burn the adverse things, *nivaraṇa*, Hindrances to spiritual progress. From this same derivative we have "Jhar-pa-na" in the case of death, decay (funeral). *Jhāna* has been translated as trance, absorption or ecstacy, but it is a kind of spiritual experience, ultra-mundane experience.

The spiritual man selects one of the forty objects enumerated in the Visuddhi-magga. The object which he selects should appeal most to his temperament, such as emotion, anger and so on. Those forty objects are divided into six groups, according to the types of temperament of the people. So if you are going to practise concentration, meditation, for the attainment of *Jhāna* you will have to choose one of the objects suitable for your temperament.

The method is fully explained in the Visuddhi-magga. This object is called *Parikammanimitta*, preliminary object. He

concentrates on this object for some time, maybe some days, weeks, months, some years, until he is able to visualise the object without any difficulty. When he is able to visualise the object without looking at it, he is to continue concentration on this visualised object, *Uggahanimitta*, until he develops it into conceptualised object, *Paṭibhāganimitta*. At this stage the experienced spiritual man is said to be in possession of proximate concentration, *Upacāra-samādhi*, and to overcome temporarily the five Hindrances (*nivaraṇa*), namely, sensual desire, hatred, sloth and torpor, restlessness and worry, and doubts.

To illustrate what we have said. If you are going to take our *Pathavī-kasiṇa* (device of earth) as your object, you get hold of a circle made of clay which is called *Kasiṇa*. In English it is translated as a hypnotic circle which is not very correct. So you get a circle of clay about one span and four fingers. You can make it as smooth as possible and paint it with the colour of the dawn. This circle is placed before you about two and a half cubits away. Some people do this practice even in the West at present. In India it was done long ago and therefore it is very common. The people in the West try to practise it just to see if it works. By this practice some have acquired a very strong power of concentration. So you prepare that circle, place it in front of you at a convenient distance so that you can look at it at your ease. While looking at it you must keep your head, neck, and back erect. The purpose is to keep your mind with the circle. Ordinarily, without concentration you do not know where your mind is. Any way you try to concentrate on it, on this physical object, *Parikammanimitta*. As explained in the book, it may take day after day, month after month, year after year, until you are able to visualise it without the physical object.

The Buddha advised us not to take anything too seriously. You must not strain your mental faculty. You must consider yourself as if your are at play, enjoying it with a cheerful mind just as some young people enjoy witnessing a cinema show. At the same time the Buddha advised us not to keep our minds in a very light spirit. You do it for the sake of helping other pelple to add your happiness to the happiness of others. Taken in this spirit, even the sweeping of the floor can become interesting. So also in meditation you must think of it as if you are at play so that it becomes interesting, because it is a good thing to do, a necessary thing to do. Unless we clear our minds like this we can never practise the first stages of the *Dhamma*, leave alone attaining Nibbāna, the highest goal in Buddhism.

So you concentrate on this physical object until you can visualise it without the object. This visualisation in Pāḷi is called *Uggahanimitta*. It is the exact replica of the object seen. When you come to this stage you do not require the physical object. Then continue your concentration on the visualised object. The difference between the first object and the second object is the first being physical and the other mental. But it is exactly the same. You carry on concentrating until this object becomes bright, shining like a star. The difference between the second and the third stages is that in the second you see the object with certain defects, but in the third stage there is no defect whatsoever. It is like a shining star. It is called *Paṭibhāganimitta*, conceptualised object. At this stage the experienced spiritual man is said to be in possession of proximate concentration, *Upacāra-samādhi*, and to overcome temporarily the five Hindrances (*nivaraṇa*), namely, sensual desires, hatred, sloth and torpor, restlessness and worry, and doubts.

His concentration gradually becomes so enhanced that he is about to attain *jhāna*. At this stage he is said to be in possession of *Appanā Samādhi*. He eventually attains the five stages of *jhāna* step by step, and it is when he reaches the fifth stage of *jhāna* that he can easily develop the five supernormal powers (*Abhiññā*— Celestial Eye (*Dibbacakkhu*), Celestial Ear (*Dibbasota*), reminiscence of past births (*Pubbe-nivāsānussati-Ñāṇa*), reading thoughts of others (*Paracitta-vijāññāṇa*) and various psychic powers (*Iddhividha*). By these powers you can see things which the naked eye is not capable of seeing—no matter how far the objects are. There is no barrier which can prevent you from seeing them. You can see through mountains. You can see long long distances without any obstructions in between. Even today there are Yogis in India who possess these supernormal powers. This *Jhāna* practice is not necessarily confined to Buddhism. Hindus also practise it. In Buddhism the practice of the *Jhāna* is a great help toward the attainment of *Nibbāna*.

Those who have reached such high level of experience as *jhānas* have their minds highly refined and it is easier for them to attain the *lokuttara* stages of development, yet they are not entirely free from all evil tendencies—the reason is that concentration, as has been stated above, can overcome only the second stage of defilement temporarily. As there remains the first stage untouched, undispelled, the passions which have been inhibited by concentration would arise again.

The five supernormal powers (*Abhiññā*) are sometimes called occult or hidden or secret power in English. In Buddhism they cannot be called occult powers because these powers are for every one to possess, if they practise hard enough.

Morality makes a man gentle in his words and deeds, concentration controls the mind, makes him calm, serene and steady. Wisdom or Insight (Paññā), the third and final stage, enables him to overcome all the defilements completely. As a tree which is destroyed by the root will never grow, even so the defilements which are annihilated by Wisdom (*Paññā*) will never rise again.

The spiritual man who has reached the third stage to the path to *Nibbāna* tries to understand the real nature of his *self* and that of the things of the world in general. With his highly purified mind he begins to realise that there is no ego-principle or persistent identity of a "self" in either internal or external phenomena. He perceives that both mind and matter which constitute his personality are in a state of constant flux, and that all conditioned things are impermanent (*Anicca*) ,subject to suffering (*Dukkha*), and void of self-existence (*Anattā*). To him then comes the knowledge that every form of worldly pleasure is only a prelude to pain, and that everything that is in a state of flux cannot be the source of real, permanent happiness.

The aspirant then concentrates on the three characteristcs of existence, namely, transiency (*Anicca*), suffering (*Dukkha*,) and void of ego or self-existence (*Anattā*). Having neither attachment nor aversion for any worldly things, he intensely keeps on developing insight into both internal and external phenomena until he eliminates three Fetters, namely, Self-illusion (*Sakkāya-diṭṭhi*), Doubts (*Vicikicchā*,) and Clinging to vain rites and rituals (*Sīlabbata parāmāsa*.) It is only when he destroys completely these three fetters that he realises *Nibbāna*, his ultimate goal for the first time in his existence. At this stage he is called a *Sotāpanna*, one who has entered the stream, the Path that leads to *Nibbāna*. The Buddha has described this stage as follows:—

> More than any earthly power,
> More than all the joys of heaven;
> More than rule over all the world,
> Is the entrance to the Stream. *

Symbolically one who has reached the first Aryan stage is said to have entered the stream because just as the water of a river never comes backwards towards its source, but flows steadily and inevitably towards the ocean, so, rapidly and with certainty, the aspirant will attain his final enlightenment. As. he, however, has not eradicated the remaining seven fetters, he may be reborn seven times at the most.

When the aspirant develops deeper insight and weakens two more fetters, namely, Sensual Craving (*Kāmarāga*) and Ill-will (*Paṭigha*,) he becomes a *Sakadāgāmi*, Once-Returner). He is so called because he is reborn in the world of desires (*Kāmaloka*) only once if he does not obtain final release in this present life.

The third stage is that of *Anāgāmi*, Non-returner, who completely discards the above two fetters. He will not be reborn in this world or any of the realms of sense-pleasure, but he, if he does not attain his final enlightenment in this life, will be at death reborn in one of the higher, suitable planes, and from thence pass into *Nibbāna*.

The fourth stage is that of Arahat, perfected saint, who completely annihilates the remaining five fetters, namely, Craving for existence in the world of form (*Rūpa-raga*), Craving for existence in the immaterial world (*Arūpa-rāga*), Pride and Conceit *Māna*),Restlessness (*Uddhacca*)and Ignorance (*Avijjā*). He then realises that rebirth is exhausted, the Holy life is fulfilled and what was to be done has been done. This is the highest, holiest peace. The Arahat stands on heights more than celestial realising the unutterable bilss of *Nibbāna*.

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* Dhammapada, Verse 178.

MAṄGA'LĀ

(FROM SUPERSTITION TO KNOWLEDGE)

By U Sein Nyo Tun, Late of the Indian Civil Service.

"*Maṅgalā*" in Pāḷi means "auspicious, prosperous, luckly, festive." "*Maṅgalaṁ*" means "good omen, auspices, festivity." "*Maṅgalaṁ karoti*" means to perform an auspicious ceremony such as sprinking with grains of rice, etc., or to get married." "*Maṅgalaṁ vadati*" means "to bestow blessings." "*Nāma karaṇa maṅgalā*" means "the ceremony of giving a name." "*Āhāra paribhoga maṅgalā*" means "the ceremony of taking solid food." "*Kaṇṇa vijjhana maṅgalā*" means "the ceremony of piercing the ears." (See Pāḷi Text Society's Pāḷi-English Dictionary by Rhys Davids and Stede).

In Burma, the word "*maṅgalā*" is so commonly and widely used that it has become a Burmese word. To Burmans, it needs neither explanation nor translation, and wherever it is used it conveys the meaning of "luck, auspice, ceremonial," as in its Pāḷi usage.

All these meanings give the positive aspect, that is, the aspect of inducing or creating luck, prosperity, fulfilment of wishes, etc. There is however, a negative aspect to them, that is, the aspect of the prevention of or the protection from dangers, ill-luck, and misfortunes. In none of the meanings given above is this aspect mentioned, but nevertheless it is present in all of them. Thus, in the performance of a marrige ceremony, for example, there is not only the cherished hope that the marriage would be successful and prospersous, but also the hope that the couple would not be separated through the vicissitudes of life, or through the untimely death of one of the partners, or through the machinations of persons of ill-will or authority, or through other misfortunes.

There is in men the world over an ingrained desire to avoid evils and misfortunes on the one hand, and to acquire happiness and prosperity on the other. The two are inseparable, but of them the former appears to be more deep seated, for there seems to be less evidence among mankind of a "desire for the moon" than a desire to avoid sudden misfortunes and death. This characteristic is more pronounced in primitive communities than in modern human groups, because primitive men are less equipped to counter the many natural enemies and dangers that surround them than are modern men. The necessity to avoid an imminent misfortune, or to dispel one that is already in the course of visitation is pressing, and by comparison is more urgent than the necessity to increase happiness and prosperity.

Thus have men turned to all manners of "protection" and "refuges," to trees and mountains, to taboos and totems, to kismets and amulets, to signs and omens, to ceremonials and rituals, and to astrology and occult practices. They have turned to these "refuges" because they did not understand the elemental forces (ofttimes also man-made forces) that surrounded them, and the intensity of the anxiety that they felt led them to turn for succour to all species of accidental and coincidental agencies that appeared to aid them in the appeasement of their troubled minds. Fear, in human nature, has never been a factor contributing towards logical reason, and in this instance has led to what are known today as superstitious practices.

With the development of knowledge, and the consequent increase in understanding by men of the forces of nature to which they are willy nilly subject, together with an increased ability to control those forces towards the creation of better security of life as also of better amenities, the dependence on these superstitious beliefs and practices has waned.

But in spite of the phenomenal strides that modern knowledge has made especially within the last half century, these superstitions beliefs have not been entirely eradicated from the mental structure of modern men, and this is true of them even in such recognised highly developed and advanced countries as Great Britain and the United States.

Thus do we still hear of thirteen being an unlucky number, of Friday the thirteenth being especially unlucky for sailors and airmen, of the misfortunes attendant on walking under a ladder, or of spilling salt at table, or of breaking a mirror. We have further evidences in the popularity of gypsies as soothsayers, in fortune-telling booths still appearing as regular and popular features at fairs and amusement parks, and in fortune-telling, crystal gazing, and palmistry advertisements in the more popular magazines. We have evidences too in the common practice of keeping mascots by sailors on board ships, and by soldiers in regiments.

An enumeration of these vestiges of superstition among modern educated communities is bound to be considerable. Superstition is not dead even in the most highly developed of human communities of the present day, and this is inspite of the ridicule showered on it by informed public opinion, and in spite of legislative measures against fortune-telling and the other allied practices.

It is possible that these remnants of superstition (if remnants they be) are the continuation of racial habits, for habits once formed either in individuals or in human groups are not easily and quickly eradicated. It is also possible that they are a recrudescence induced by man-made forms of insecurity such as wide-spread unemployment, economic dislocations, world wars, and those modern forms of organized and regimental tyranny known as fascism, Totalitarianism, Dictatorship, and Communism, not excluding many other similar but nondescript variations and gradations. Against these elephantine bogeys the individual feels helpless. But then, it cannot be ignored that modern knowledge, despite its unprecedented advancement, is incomplete and does not provide an answer to many of the innumerable questions that arise in an individual. There are still large and important gaps in modern knowledge which remain unexplored, and in regard to which little serious and systematic attempt is as yet being made to explore them. Such are fields, for example, of the reaches of the mind beyond the phenomenal place, of direct non-phenomenal relations between mind and mind, and of the direct influence of the mind over physical and material phenomena.

For men to be able to provide answers to all the questions that confront individuals, they need to seek knowledge beyond the phenomenal World. But modern science, on which is based modern knowledge, is predominantly materialistic in its outlook and severely limited in its methods. Its achievements exite the wonder and admiration of the world, but so does the simple lantern slide in a simple community, and the quality of the spectacular is no reliable guide by which to judge its ability to solve all the problems that confront men as individuals. Scientific circles themselves are beginning to realise the limitations of science, and are admitting that science neither has the ability nor intends to probe into the ultimate reality of things, meaning thereby that other means would have to be found to supplement existing knowledge and close the gaps that it has left unfilled. What remains is for the non-scientific world at large—that is, for those men and women not immediately and intimately engaged in scientific research—to realise this fact. Science needs to be supplemented by further knowlede of a non-scientific nature, and the vacuum left by science with regard to the ends and aims of life needs to be filled by this further knowledge, and in this an important aspect comprises the need for correcting and controlling the mental reactions that science and its achievements have produced in men of the present day.

But if science has not succeeded in dispelling the unreasoning fears of men created by an ignorance of the conditions of life under which they live, the complete method of how to banish the superstitious beliefs that have afflicted men of all ages and of all climes was given by the Buddha two thousand five hundred years ago in answer to a specific question put to him by a *deva* acting as the mouth-piece and agent of both men and gods. That reply is embodied in what is now known as the *Maṅgala Sutta.* If civilised men today are still as rabidly superstitious as their primitive brethren differing from only in the matter of degree, it is because they have failed to apply to their thoughts and actions the method that the Buddha revealed. Those who have applied that method have transcended superstition and ignorance, and gone the way of all Arahats—the way to unalloyed tranquillity and bliss—Nibbāna.

The India of the Buddha's day was a hub of mental activity. There were many thinkers, philosophers, and other learned

men engaged in probing the secrets and the purposes of life. On the other hand, there also existed much ignorance and superstition among the common people leading to many misdirected rituals and ceremonials. It is inevitable that the thinkers and teachers applied themselves to these practices, and discussions arose as to their rightness and propriety. It is stated in the introduction to the *Maṅgala Sutta* that these discussions led to controversies, and three groups arose each supporting a certain group of signs or omens as auspicious. Apparently, the discussions were not the outcome of ultimate knowledge, but were of a speculative nature which could not lead to any finality about the truth.

The *Diṭṭha Maṅgalika* group took the stand that from evidence and experience objects of sight constituted the best auspices. The *Suta Maṅgalika* group put forth the opinion that sounds were the most auspicious. The *Muta Maṅgalika* group placed their weight behind *muta* signs which covers taste, smell, and touch.

In time, the controversy between the three groups became heated and contagious. It spread to all men, and even *devas* and *brahmās* began to take sides. At length, *Sakka*, the King of the *Tāvatiṁsa deva loka*, deputed a *deva* to approach the Buddha and pose to him the question as to what constitutes *maṅgalā*. It is in answer to this question that the Buddha propounded the *Maṅgala Sutta*.

Here, it may be observed, that there are several variations in the English translations of the word '*maṅgala*' in the *Maṅgala Sutta*. The most common rendering is 'blessing'. It has also been translated as 'beautitude', 'happiness', and 'good luck'. It seems likely, however, that when the *deva* put his question to the Buddha, '*maṅgalā*' was used within the meaning of the usage current at the time, It is apparent that this current usage was associated with superstition.

The Buddha's reply was characteristic of Him and His teachings. He did not pause to refute the erroneous nature of the current beliefs, but his reply as to what constituted *maṅgalā* gave a totally different interpretation to the then existing concepts. Whereas men in those days looked to external signs and symbols for protection from evils and promotion of prosperity, the Buddha indicated in unmistakable terms that one's own welfare was entirely dependent on oneself that is, on one's own deeds and thoughts. He indicated that the present deserts of a man or a being is dependent both on his present as well as his past deeds—deeds that he performed not only in this life but in his past *saṁsara*—but that as far as the future is concerned he pointed out the great importance that present acts played in the formulation of one's own welfare.

The *Maṅgala Sutta* is an epitome of all the Buddha's teachings. Nowhere else in the *Ti-piṭaka* is there such a condensation which completely represents all the aspects and stages of the *Buddha Dhamma*.

It is a comprehensive guide both for the *lokiya* (worldly) and the *lokuttara* (transcending the worldly). It applies to everybody without distinction—to kings, statesmen, politicians, businessmen, administrators, clerks, workmen, non-workers, to the old, the middle-aged, and the young.

This comprehensiveness of the *Maṅgala Sutta* is as it should be. The illogical, unreasonable, and superstitious beliefs characteristic of men of all climes and all ages not excluding our highly developed scientific age-leading to erroneous, and ofttimes harmful acts, are the outcome of incomplete knowledge either of the present, or of the past and future. If unreason and superstition are to be subdued right down to their latent tendencies, a complete exposition of knowledge, or how it may be acquired becomes essential. The Buddha's inimitable genius lies in the fact that He provided this exposition in thirty-eight succint and clear-cut courses of action, easily grasped by all alike—the unlearned as well as the highly intellectual.

In order that knowledge may be comprehensive, it must cover both the *lokiya* and the *lokuttarā*. Thus, two aspects of *maṅgalā* emerge, namely:

1. *Lokīya maṅgalā*, and
2. *Lokuttarā maṅgalā*

The *lokiya maṅgalā* comprises the superstitious practices, together with the semi-superstitious and all other acts based on purely worldly knowledge—knowledge which go by the names of the arts and the sciences. From a purely worldly point of view, the actions based on the experimental and the

more logical branches of knowledge may appear to be in a class far removed from the superstitious acts, but inasmuch as the basis of both is incomplete knowledge, the two are of the same class from the *lokuttarā* point of view, especially when in *saṁsāra* it is possible for a highly erudite personage in one existence to become an ignoramus in another.

From the Buddhist point of view, a more significant distinction, within *lokīya maṅgalā* than the differentiation between superstion and science seems to be to divide *lokīya maṅgalā* into:

a. Those aiming at securing results within a life-time.

b. Those aiming at securing results in *saṁsāra*. Many Buddhists addicted to what are known as *kotūhala maṅgalā*, which includes such acts as choosing an auspicious date, or time, or direction, fall within the former. They may appease their consciences outwardly by saying that the acts they do in the pursuit of these *kotūhala maṅgalā* are *kusala kammas*, but then they should apply serious thought to the fact that the habitual application of one's mind to 'immediate aims' shortens the outlook, and induces one away not only from the more long-term aims of *saṁsāra* but also from *Nibbāna* itself, and *Nibbāna* has never been attained by anyone who has not specifically aimed at it.

From the Buddha's point of view, the only true *maṅgalā* is the *lokuttarā maṅgalā*, for there is no true happiness in this or any of the other worlds. The Buddha did not entirely reject *lokīya maṅgalā*, but it needs must be used as a basis for the acquisition of the ultimate truth—the comprehensive knowledge. But the acquisition of this comprehensive knowledge is no easy task, and the Buddha can but show the way. Widespread ignorance of the truths of life not only persists, but is actually becoming more general. The appearance of *ariyās* is becoming more rare, while the great calamity of modern times—global war—is an ever present threat. While the great intellectuals of human kind remain content at the half-way house of the peak of worldly knowledge, the rest of man kind prefer to tread the easier path of satisfying their sensual inclinations. In this atmosphere, it seems that it cannot be very long before the Buddha's way to comprehensive knowledge is shelved to disappear ultimately until a new Buddha appears in the world many aeons hence. Let those who have ears, therefore, repose trust and summon the effort to enter the gates of wisdom before it is too late.

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THE LIGHT OF THE DHAMMA

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SUTTANTA PIṬAKA,
SAṀYUTTA NIKĀYA, SAḶĀYATANA VAGGA SAṀYUTTA,
GAHAPATI VAGGA,
LOHICCA SUTTA*

Mahākaccāna's discourse with Lohicca Brahmaṇa on guarded and unguarded sense-doors.

Translated by the Editors of the 'Light of the Dhamma'.

On one occasion the venerable Mahākaccāna was staying at a forest hermitage near the town of Makkarakaṭa in the kingdom of Avamti.

At that time many pupils of the Brahman Lohicca, youths who were gathering firewood, approached the hermitage of the venerable Mahākaccāna. On reaching there they walked up and down, here and there around the hermitage. Thus walking and loitering in and around the hermitage, they made low as well as boisterous noises. Some of them played the game of leap-frog. And they said, "These tonsured Bhikkhus are well-to-do; they have evil conduct; they are the offspring of the Brahma's foot; the well-to-do people pay respects to them, revere, esteem, honour and support them."

Thereupon the venerable Mahākaccāna came out of his hermitage and addressed the youths thus: "O youths ! Please keep quiet. I shall give you a lecture on the Dhamma." Then the youths kept silent, and the venerable Mahākaccāna addressed them as follows:—

"Brahmans of olden days who remembered the ancient Brahma Dhamma, regarded morality (and not birth) as most important; and their sense-doors were well guarded, as their anger had been suppressed.

"Brahmans of olden days, who remembered the ancient Brahma bhamma, took delight in Dhamma (i.e. in performing the ten kinds of meritorious deeds) and jhāṅa (i.e. the eight stages of mental concentration).

"However, Brahmans of the present day, being proud of their descent (or lineage), saying. " We shall have to recite" (i.e. imagining that one becomes a Brahman by doing that much only), being overwhelmed by anger, being armed with various sticks, discard the said virtues and do misdeeds attacking those, who have no craving (*taṇhā*) although they themselves are full of craving.

" The practices of one, whose sense-doors are unguarded, are useless and vain as wealth obtained in a dream.

" Not taking food for one day, two days and so forth, lying on the ground strewn with grass, bathing early in the morning, learning the Three Vedas, wearing the black leopard's skin, wearing a matted hair, reciting mantras, performing rites and rituals, keeping filthy teeth, concealing this wrong doing, carrying a crooked staff, washing the face with water—are "virtues" which they practice for material benefit.

> " Mind which is well and truly concentrated, pure, free from defilements and kind to all beings—this is the means for attainment of the supreme state (*Brahmapattiyā*). "

Thereupon, the Brahman youths got enraged and displeased, and went to the Brahman Lohicca. On coming to him they said, "Venerable teacher! May we bring to your kind notice that the venerable Mahākaccāna is attacking and abusing the sacred Vedas of the Brahmans."

At these words the Brahman Lohicca became angry and displeased. Then a thought arose in him: " If I were to abuse the venerable Mahākaccāna, or go at him, or scold him merely on the words of these youths, such kind of act would be improper. It would be better, if I were to approach him and ask him about it personally."

So the Brahman Lohicca went along with those youths to visit the venerable Mahākaccāna. Having approached him, he greeted

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* Saḷāyatana-vagga Saṁyutta Pāḷi, P. 334, 6th Syn. Edition.

the venerable Mahākaccāna cordially, and after the exchange of greetings and compliments, sat at one side. So seated he addressed the venerable Mahākaccāna: "Venerable Sir, is it a fact that our pupils, the youths who were gathering firewood reached this place ?".

" It is true, Brahman. They did come here ."

" And did your venerable self have any conversation with them ?"

" Yes, I had, O Brahman! "

"May I know the topic of the conversation, venerable sir ? "

" I spoke to them to this effect: —

' Brahmans of olden days who remembered the acient Brahma Dhamma, regarded morality (and not birth) as most important; and their sense-doors were well guarded as their anger had been suppressed. x x x

" Wonderful, venerable Mahākaccāna! Marvellous, is the way in which the venerable Mahākaccāna has expounded the words 'one is guarded as regards one's own sense-doors !'

" Just as, O Mahākaccāna, one should turn up that which is upside down or lay bare that which is concealed, or tell the way to the one who has lost his way or hold a lamp in the dark so that those who have eyes might see things; even so, the Dhamma has been revealed to me in many ways by the venerable Mahākaccāna. So I take refuge in the Buddha, in the Dhamma and in the Order of monks; may the venerable Mahākaccāna accept me as a lay disciple who has taken refuge from today onward as long as my life lasts.

Now as the venerable Mahākaccāna visits the families of his supporters at Makkarakaṭa, even so let him visit the family of Lohicca. Then all the youths and maidens there will revere and greet the venerable Mahākaccāna, give him a seat and also water, and that will be a blessing and a benefit for them for a long time ."

* * * *

NOT BY FAITH ALONE

" The *Arahat* who has destroyed the fluxions, lived the life, done what was to be done, set down the burden, won self-weal, shattered life's fetter and is freed by Perfect Knowledge, has applied himself to six things : to dispassion, detachment, harmlessness, destroying craving, destroying grasping and to non-delusion.

Perhaps some venerable person may think : " Could it be that this venerable man has applied himself to dispassion relying on mere faith alone ? " Let him not think so. The fluxion-freed who has lived the life, done what was to be done, who sees naught in himself to be done, naught to be added to what has been done, by the fact of being passionless, has applied himself to dispassion by destroying passion; by the fact of being without hatred, has applied himself to dispassion by destroying hatred; by the fact of being without delusion, has applied himself to dispassion by destroying delusion. '

Aṅguttara Nikāya. Book of the Sixes.

' As to this what think you, brethren ? Which is greater, this little sand lifted on my finger-nail, or this great earth ? ' ' This lord, is greater, even this great earth. A trifle is the little sand lifted by the Exalted One on to his finger-nail. It cannot form a fraction when compared with the great earth—this little sand lifted by the Exalted One on to his finger-nail.'

' Even so, brethren, are the beings that are reborn among humans few in number as against the greater number that are reborn in the four Lower Worlds.'

—*Saṁyutta Nikāya*, XX. 5.

OMNISCIENCE OF THE BUDDHA

By Venerable Nārada Mahāthera.

"*Buddho Sabbaññutañāno*"

(The Buddha is the All-knowing One).

Omniscience is one of the chief attributes of the Buddha. It is the six kinds of super-knowledge that are peculiar only to the Buddha.

At the foot of the Bodhi-tree the Buddha realised things as they truly are and gained Enlightenment. Along with this intuitive wisdom, He obtained the key to the understanding of everything that should be known. This knowledge He acquired by His own effort in a countless series of rebirths.

He has taught us only an infinitesimal part of what He knew. His mission was to teach that which is essential for our emancipation. On one occasion, as the Buddha was passing through a forest He took a handful of leaves and declared that what He had taught was comparable to the leaves in his hand and what He had not taught was comparable to the remaining leaves in the forest. The vastness of His unrevealed knowledge which is irrelevant to His noble ideal could easily be guaged.

In a certain discourse the Buddha has denied the kind of omniscience attributed to Niganṭha Nātaputta, the leader of the Jains. The omniscience of this spiritual teacher was similar to "the so-called omniscience" of the Christian God-Creator in that they could see everything at all times. The Buddha possessed no such power. He was able to see only one thing at a particular time. When, for instance a dark room is lit everything becomes visible; but you see only the desired object. In the same way with His lamp of omniscience He illuninates the whole world, but He sees only that particular thing which He wishes to see.

The Pāḷi term (*Sabba*) embraces all the three worlds, namely, *Sattaloka*, the world of beings, *Saṅkhāraloka*, the world of formations, and *Okāsaloka*,the world of space. The Buddha is called *Sabbaññū* because He has understood all these three worlds relating to the past, present, and the the future.

According to the *Paṭisambhidāmagga* commentary the Buddha's omniscience pertains to the following five fields of knowledge which include everything mundane and supramundane, namely, 1. *Saṅkhāra* (formations), 2. *Vikāra* (change; alteration), 3. *Lakkhaṇa* (characteristics), 4. *Nibbāna*, and 5. *Paññatti* (concepts and ideas).

1. *Saṅkhāra*—(*Saṁ—kara*, to do). Everything that is conditioned or everything that has risen from a cause belongs to this group.

Everything cosmic is conditioned by a cause or causes. There are only two things that are unconditicned. They are space which in itself is nothingness and Nibbāna which is a supramundane state.

The so-called being is composed of mind and matter which are conditioned by causes. Amongst these causes are Kamma, consciousness (Citta), heat (Utu), and food (Āhāra). It may be mentioned that Buddhists do not attribute everything to Kamma. It is only one of the chief causes.

There are 71 divisions of mind and matter which comprise *Saṅkhāra*. They are:—

MATTER.—

The Four Chief Elements:

1. *Pathavī*—the element of extension.
2. *Āpo* —the element of cohesion.
3. *Tejo* —the element of heat.
4. *Vāyo* —the element of motion.

These four elements are forces, and are fundamental units of matter. They are interrelated and inseparable, but their composition varies. One element may preponderate over the other. For instance, in earth, the element of extension predominates; in water, cohesion; in fire, heat; in air, motion.

These four elements are known as the Great Essentials (*Mahābhūta Rūpa*).

The five kinds of Sensitive Material Qualities *Pasāda Rūpa*):

5. eye (*cakkhu*)—Here it does not mean the naked eye, but the faculty of sight. 6. ear (*sota*), 7. nose (*ghāna*), 8. tongue (*jivhā*), and 9. body (*kāya*).

The five kinds of Sense-fields (*Āyatana*).

10. visible form (*rūpa*)—this includes both shape and colour. 11. sound (*saddā*), 12. odour (*gandha*), 13. flavour (*rasa*), 14. 14. masculinity, 15. femininity (*bhāva rūpa*), 16. heart-base (*hadayavatthu*), 17. vitality (*jivitindriya*), 18. edible food (*āhāra*).

Hadayavatthu is the seat of consciousness. Whether it is the heart or the brain is a controversial point. The Buddha has neither rejected nor accepted the Cardiac theory. According to the commentaries it is the heart.

Vitality is produced by Kamma. Such vitality is found only in animate beings including animals. In trees also there exists a certain kind of life, but it is not that kind of vitality common to men and animals, because no kamma is accumulated by plants. The kind of life found in plants may be caused by Utu, temperature or heat. Life in plants and beings are thus differentiated. By edible food is meant the nutritive essence.

The eighteen divisions of matter are termed *Nipphanna rūpa*—those that are produced by Kamma and other three sources.

19. Consciousness (*Citta*). Although there are 89 types of consciousness all are treated as one reality in the sense that all possess awarness as their chief characteristic.
20-71. The fifty-two mental properties (*Cetasika*) are treated separately as they possess distinct characteristics.

To sum up, 18 (Divisions of matter)—1 (Consciousness)—52 (Mental properties) = 71.

Earth, rocks, seas, rivers, trees, etc., are included in *Saṅkhāra* as they are conditioned by heat, etc., thought not by *Kamma*.

The second field of knowledge is *Vikāra*. It is a kind of peculiar distinct condition of the aforesaid eighteen divisions of matter.

Although they are not realities (*Vatthu-dhamma*) but, being a form of change about these realities, they are treated as *Paramattha*—ultimate things.

There are five kinds of *Vikāra rūpas*, namely,

1. *Lahutā*, levity, 2. *Mudutā*, pliancy, 3. *Kammaññatā*, adaptability, 4. *Kāyaviññatti*, bodily communication, 5. *Vacī-viññatti*, verbal communication.

Lahutā is the lightness of matter caused by joy, healthy climatic conditions, nutritive food, etc. It is the lightness in body which a healthy person experiences in contradistinction to the heaviness of body experienced by an invalid.

Mudutā is the softness or pliancy of matter caused by suitable climatic conditions, food, wholesome thoughts, etc. It is opposed to coarseness and hardness. It is on account of this softness prevalent in matter that one is able to move with case.

Kammaññatā is the adaptability of matter caused by suitable food, healthy climatic conditions, wholesome thoughts, etc. On account of this material quality one's body quickly responds to actions.

These three are not *Vatthudhammas* (realities), but merely subtle differentiations of matter, which are interrelated and inseparable.

Kāyaviññati—bodily communication. This results from the element of motion caused by the mind. All bodily elements are included in this.

Vacīviññatti—verbal communication. This results from the element of extension caused by the mind. Speech is included in this.

In conventional terms *Kāyaviññatti* and *Vacīviññātti* are called deeds and speech. When one wishes to communicate one's idea to another that verbal action is termed *Vacīviññatti*. When one does so by deed then that bodily action is termed *Kāyaviññatti*.

All these five *Vikāras* are not absolute realities, but manifestations of the aforesaid eighteen conditional material forms.

Lakkhaṇa which means salient features, is the third field of knowledge.

This constitutes birth or arising, decay and death which are common to all conditioned things whether animate or inanimate.

Every form of life and each unit of consciousness consist of three phases, namely,

birth (*jāti*), decay (*jarā*), and death (*maraṇa*). The time duration between the arising and passing away of consciousness which may almost be the billionth part of a second, is the decay of consciousness. Matter lasts only for seventeen thought-moments. The time duration between the first and the seventeenth thoughts' moment is the decay of *rūpa*.

According to the Abhidhammattha Saṅgaha there are four characteristics, namely, *upacaya* (arising), *santati* (continuity), *jaratā* (decay) and *aniccatā* (impermanence). The first arising is the *upacaya* and the subsequent arising is *santati*. It is on account of this reason that in some philosophical treatises only 27 species of *rūpas* are enumerated.

With these four salient characteristics (*lakkhaṇa*) and five *Vikāras* there are nine *anipphanna rūpas*, that is matter not caused by Kamma. Of the *anipphanna rūpas* the remaining *rūpa* known as *ākāsa*, space, is included in the *Paññatti* which is the fifth *maṇḍala*. *Ākāsa* is a *nicca-paññatti*, a permanent concept, because in itself it is nothingness. By *ākāsa* is here meant the intervening space. In other words, it is the intra-atomic space in which electrons move about.

Of the 28 forms of *rūpas*, 18 are included in *Saṅkhāras*, 5 in the *Vikāras*, 4 in *Lakkhaṇa*, and one in *Paññatti*. Consciousness, feelings (*vedanā*), perception (*saññā*), volitional activities (*saṅkhārā*) are included in *Saṅkhāra maṇḍala*. The solitary Dhamma Nibbāna, though belonging to the *Nāma* group, is treated as a separate *maṇḍala* which is the fourth field of knowledge.

Nibbāna, literally, means departure from craving or in other words extinction of passion.

Nibbāna is a *nāma* because it causes the mind to bend towards it. Consciousness is a *nāma* because it bends towards the objects.

Nibbāna is a supramundane reality which is conceived by the mind. In the Rohitassa Sutta the Buddha says: "In this one-fathom body with mind and perception do I declare the world, the arising of the world, the destruction of the world, and the path leading to the destruction of the world. Here the world means suffering. The destruction of the world means Nibbāna.

There are two Dhammas that are permanent and are uncaused. They are space and Nibbāna. Space *is not*, Nibbāna *is*. The former is not a reality, the latter is the absolute reality. Nibbāna is to be intuited and is not produced. Hence, it is neither a cause nor an effect.

Paññatti is the fifth field of knowledge. It, literally, means that which makes known or that which is made known. *Paññatti* should not be confounded with *Viññatti* which is a reality and a *rūpa*.

There are two kinds of *paññatti*, namely, *Nāma-paññatti* and *Attha-paññatti*. *Nāma-paññatti*) is merely the name or term such as chair, table, rock, mind, matter, etc. *Attha-paññatti* is the object denoted by the term. Languages come within the range of *Nāma-paññatti*.

The first four *Mandalas* embrace all *Paramatthas*—Ultimate realities—their divisions, and their characteristics. In the fifth *maṇḍala* all terms and implied objects are treated. Therefore everything mundane and supramundane is included in the five kinds of *Ñeyyamaṇḍalas*—fields of knowledge. As the Buddha understood all these in every respect He is called *Sabbaññū*—Omniscient. There is nothing that is imperceptible to Him. Says the Venerable Sāriputta:—

Na tassa adiṭṭham' idhatthi kiñci
Atho aviññatam' ajanitabbaṁ'

(There is nothing in this world that He has not seen, known and understood.)

Omniscience, it should be understood, is mundane (*lokiya*). It is with the functional sentient consciousness accompanied by knowledge that the Buddha perceived whatever He wishes to see (*Somanassasahagata Ñāṇa sampayutta-kiriya citta*). The Buddha wisdom found in this type of mundane consciousness is called Omniscience.

Samantacakkhu—All-round-eye—is another term for Omniscience.

As He meets with no obstacles in exercising this knowledge it is also called *Anāvaraṇa-ñāṇa*—Unobstructed knowledge.

THE DHAMMAPADA • COMMENTARY

BĀLANAKKHATTAGHUTTHA VATTHU *

(The Story of the Bālanakkhatta Festival)

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

Pamādaṁ anuyuñjanti bālā dummedhino
janā appamādañ ca medhāvī dhanaṁ
seṭṭhaṁ va rakkhati.

Mā pamādaṁ anuyuñjettha mā kāmara-
tisanthavaṁ appamatto hi jhāyanto
pappoti vipulaṁ sukhaṁ.

Dhammapada, 26, 27*

(Foolish and ignorant persons are given to negligence, whereas the wise regards (lit. maintains) diligence like the most precious treasure.

Associate not with heedlessness, nor be addicted to the sense pleasures; for, a heedful one, practising meditation, attains immense happiness.)

While residing at Jetavana, the Teacher gave this religious discourse beginning with "*Pamādaṁ anuyuñjanti*" in connection with the *Balanākkhatta* festival.

Once the festival, known as the *Bālanak-khatta*, was celebrated at Sāvatthi.

During this festival, foolish and ignorant people, smearing their bodies with ashes and cowdung, roam about for seven days shouting obscene utterances. Even in the presence of their friends, relatives or recluses, they do not feel ashamed on such an occasion and, stopping at every door, go about shouting vulgar words. Those, who cannot stand their vulgarism, offer them a *kāhapaṇa*, or a half or a quarter of it, according to their means, whereupon they leave taking whatever money they receive from the house.

At that time five crores of noble disciples were residing at Sāvatthi. They (the lay disciples) sent word to the Teacher saying, "Your Reverence, may it please the *Bhagavā* to remain at the monastery for a week with the monks and not enter the city." During those seven days, they provided Him and the congregation with rice-gruel, food and so on at the monastery, and they too did not go out of their houses. On the eighth day, when the festival was over, they invited the assembly of monks with the Buddha at the head, brought them into the city and having bestowed great offerings, took their seats on one side and submitted: "Your Reverence, through great hardship did we spend these seven days. As we heard the vulgar utterances of the fools, our ears were on the point of bursting. None was ashamed of any one. That is why we prevented you from entering the city; we too did not move out of our residence."

Hearing them, the Teacher remarked: "This is indeed the way in which the foolish and ignorant persons behave. The wise men, however, regarding diligence as precious wealth, attain to the bliss of deathlesseness, the noble *Nibbāna*." He further added the following verses:

Pamādaṁ anuyuñjanti bālā dummedhino
janā appamādañ ca medhāvī dhanam
seṭṭhaṁ va rakkhati.

Dhammapada, V. 26

(Foolish and ignorant persons are given to negligence, whereas the wise regards (lit. maintains) diligence like the most precious treasure.)

Mā pamādaṁ anuyuñjettha mā kāmara-
tisanthavaṁ appamatto hi jhāyanto
pappoti vipulaṁ sukhaṁ.

Dhammapada, V. 27

(Associate not with heedlessness, nor be addicted to the sense-pleasures; for, a heedful one, practising meditation, attains immense happiness.)

There (in the verses):

Bāla means those who are endowed with foolishness and are ignorant of the well-being in this world and in the next.

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* *Khuddakanikāya Dhammapadaṭṭhakathā, Apammādavagga, 4—Bālanakkhattasaṅghuṭṭhavatthu.* Pg. 163, 6th. Syn. Edition.

Dummedhino refers to foolish persons. Taking no notice of the consequences of negligence, they roll about in heedlessness (*pamādaṁ anuyuñjanti*) and while away their time in it.

Medhāvī, however, is the wise person who is possessed of the knowledge of the essence of truth, one who maintains diligence (*appamādaṁ rakkhati*) as the most precious (*seṭṭham*) and priceless treasure (in the form) of seven kinds of jewel which he has inherited as the heir-loom of the family. Just as, realising the value of wealth, people preserve it with the idea "With this precious wealth we shall secure our sense-pleasures, maintain our wives and children and shall clear up the path to the next world"; in the same way, realising the resultant good in it, a wise man regards diligence as if it were some precious wealth with the thought that through it a heedful person reaches the first stage of ecstatic meditation and so on, attains to the Paths and (their) Fruition, fulfils the threefold intuitive knowledge and the sixfold higher spiritual wisdom. This is the meaning.

By *mā pamādaṁ* is meant that one should not, therefore, resort to heedlessness and while away time in it.

(The word) *kāmaratisanthavaṁ* implies that one should not develop aquaintance with craving, which is identified with attachment, for objective and subjective desire. Nor should he think of it or (try to) attain it.

Appamatto hi refers to one who is heedful because of his established mindfulness. Through meditation (*jhāyanto*) such a person gets immense (*vipulaṁ*) and supreme bliss (*sukkha*) of *Nibbāna*.

At the end of the utterance of the verses, many become *Sotāpanna* and so on, and the religious discourse became beneficial to a multitude of persons.

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THE ESSENCE OF THE TEACHING

(By Nyanasatta Thera)

1. What is religion ?

The hundreds of definitions of this subject agree in this respect—" A religion is a body of moral and philosophical teachings, together with the understanding of those teachings, the faith in the truth of them, and the practice of the accepted doctrine, *i.e.* the living in accordance with the professed creed."

Religion primarily orignates from the desire to see life in its connection with the past and the future. Religion answers the questions about the purpose and aim of life. H.G.Wells said, "Religion is the central part of our education which determines our conduct."

The Buddhist religion is the system called the Buddha's Teaching, the understanding of and faith in the truth of His Doctrine, and the observance and practice of this accepted Norm: that is to say, the putting into practice in everyday life of what we know and believe as the Truth, the Doctrine of the Buddha. When thus understood, religion becomes the Path to a happy life in this world as well as in the next life; and at the same time religion is the Path that leads to deliverance from all sorrow, a way conducting to the realization of Enlightenment and Nibbāna—the Highest Good of the Buddhists.

2. What is Buddhism?

Buddhism is the Teaching of the Buddha. The Buddha lived in the sixth century B.C. He expounded His Norm in North India. The Word of the Buddha has been handed down in the *Pāḷi* language, the tongue used in North India in the Buddha's time. The form of Buddhism which has been preserved for 2500 years in the *Pāḷi* is known and practised in Ceylon, Burma, Siam and other countries. It is called Theravāda, the Teaching that the immediate disciples of the the Buddha received from their Master. This Theravāda is admitted by all scholars to be the authentic Word of the Buddha.

Another form of Buddhism, the Mahāyāna' the "Great Vehicle," is a modified form of the original teaching to make it more acceptable to a greater number of both the erudite and the simple members of the Indian society several centuries after the Buddha, and to the non-Indian peoples of Asia who were not fully satisfied with the pure Theravāda, who yearned for higher knowledge without being able to follow the arduous Path to self-realization.

Buddhism was not long confined to Asia alone: from the earliest times Buddhism was carried also to the West. The remains of a Buddhist culture have been discovered as far away as Mexico and other American countries. Buddhist missionaries went to Syria, Egypt, Macedon, and other western countries some 300 years B.C.

At present the Buddhist Scriptures are studied in Europe, America and all other countries. The Word of the Buddha is accepted as their religion by thousands of Europeans and Americans; and disciples of the Buddha of all races, both laymen and monks, can be found all over the world. Buddhist publications in English are now eagerly read and appreciated in more than fifty countries of the five continents of the globe; and when we find supporters or funds to finance Buddhist publications in the international language Esperanto, we shall be able, through the services of the Universal Esperanto Association (U.E.A.), and the Buddhist League of Esperantists (B.L.E.), to send our Esperanto publications to practically every country of the world, where they may be easily translated into the national languages and thus reach countries now inaccessible to English Books on Buddhism.

3. Is Buddhism a Religion?

Some writers on Buddhism especially Christian authors, object to Buddhism being called a religion. Their aim is to prove that some 400 millions of human beings who profess to be Buddhists or accept Buddhism have in reality no religion and hence should be converted into Christianity. These scolars and missionaries, who have never studied any system other than their own,

argue that a religion is the system of faith and worship, or the belief in an Almighty Creator-God, a superhuman controlling power entitled to worship and obedience, together with the belief in a soul, in eternal heaven and hell, in Grace and many things more. This definition is too narrow and one-sided, and is far from being universal or even general.

Our conception of religion as given above is universal: all religious systems may be included in our definition; but on the contrary, Buddhism, the faith of more than 400 millions does not fall within their concept of religion.

Buddhism perfectly explains life in its causal connection with the past and the future. Buddhism makes for progress: it points out the path to a happy life now, and also in the next world. Buddhism is the path that leads to the realization of deliverance from all suffering. Buddhism teaches us that the highest and noblest purpose of life is the realization of Enlightenment and Nibbāna.

Buddhism includes moral responsibility. It says that the effect of an evil course of life is an increase of suffering in this world and in future lives; whereas the result of a noble life is happiness and Progress on the Path to Perfection. But Buddhism does not support the view that there is a personal God who rewards, pardons, or punishes; Buddhism teaches the law of cause and effect in the moral sphere, *Kamma*. *Kamma* means that we reap what we have sown, and that our future depends on our present conduct.

Buddhism teaches the Dependent Origination of our individual existence; but it repudiates the belief in a God-Creator. Buddhism speaks of the continuity of existence, rebirth, but without the transmigration of an immortal soul: it explains life as a causally connected and conditioned process of existence, a becoming.

Buddhism does not deny that there are heavenly worlds where beings reap the fruit of their noble life in the past; and the Buddhist Scriptures tell us of spheres of misery, states of woe, where beings suffer for their evil deeds. But though apparently eternal, both heavens and hells are impermanent states: beings there will eventually be reborn in human form again.

Finally, the Buddha solemnly declared that there is a lasting freedom from all sorrow, a condition of the highest purity and everlasting happiness, Nibbāna. But Nibbāna is not a return to God or re-union with the One. If it were this, then a repeated separation from the One would be expected. Nibbāna is a condition which must be attained in order to experience and adequately explain its Supramundane state.

Thus we have seen that Buddhism has all the necessary requisites of a religion. A person, however, who does not like a religion without worship may find in Buddhism alone the most perfect ideal to be loved, worshipped and followed—the Buddha as the symbol of Realization of perfect Enlightenment and Nibbāna, the supreme guide of all beings.

4. The Essence of the Teaching:

The quintessence of the Buddha's Doctrine are the Four Noble Truths: (*a*) Suffering, (*b*) its Cause, (*c*) its Cessation, and (*d*) the Path.

(a) All conditioned existence, especially human life, is unsatisfactory. Life is a conditioned process initiated by conception, followed by birth, pain, sorrow, grief, lamentation, disappointment, despair, union with objects which we hate, separation from what we love, old age, disease and death, which is followed by a new rebirth.

(b) The conception of a new life and with it all the manifold suffering is conditioned—or caused—by Craving. The Craving for a new life and for the objects of the world is nourished by ignorance or Delusion about the true nature of the world and life. This Delusion makes man crave for eternal life in heaven, or for a rebirth as a powerful King or a great personage. Instead of learning all about the real nature of things, we always crave for new objects, which when attained, will not satisfy us. Meanwhile one individual existence ceases and the Craving links one life with another. By this craving-force that seeks its own affinity the two cells become united, and a new life germinates in a mother's womb. It is like the last spark of a fire which kindles new fuel.

(c) By attaining true insight, the real nature of life and the world of Delusion and Craving is understood, and therewith all suffering ceases.

(d) The Path that leads to the self-realization of the end of craving is moral life, culture of mind by the practice of mindfulness and insight.

Concentration of mind and mindfulness lead to the acquisition of insight into the real nature of things. When we see them as Impernanent, Unsatisfactory, and Void of an abiding self, all Delusion and with it all Craving cease. Then Deliverance from all sorrow is attained and Enlightenment, with the serene condition of Nibbāna is achieved. The individual who has realised this Perfection lives his span of life free from all selfish desires. He devotes himself to the service of others: he is a guide of his fellows who strive for what he has already attained. When such a Holy one dies there is no more rebirth for him, because the life-linking craving has ceased. After the death of such a Saint there comes a perpetual state of Supramundane bliss. Both the state experienced by the Saint from self-realization to passing-away, and the condition that enters at his demise, are called Nibbāna. Nibbāna is freedom from Craving and Delusion. Positively it can be called Enlightenment, and a serenity unperturbed by any external contingency. What enters at the passing-away of the Buddha and of the true Saints is the basic element of supramundane bliss and peace which abides, and which is called the supreme good, the blissful lasting peace of Nibbāna. The realization of this condition, either here and now or in the future, is the object of all the striving of every genuine Buddhist.

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(Questions and answers on *Sakkāya, Sakkāya-diṭṭhi,* the Noble Eightfold Path and latent tendencies.)

Translated by the Editors of the 'Light of the Dhamma.'

Thus I have heard. On one occasion the Exalted One was staying near Rājagaha in the Bamboo Grove at the squirrels' feeding place. Then, the male devotee Visākha * approached the nun Dhammadinnā; having approached her and having given his deep respects to her, he sat down at one side. As he was sitting down there he spoke to her thus:

" Lady, it is said '*sakkāya*,' '*sakkāya.*' ** Now, Lady, what is called '*sakkāya*' by the Exalted One?"

" Friend Visākha, these Five Constituent Groups of Existence which form the objects of Clinging are called '*sakkāya*' by the Exalted One, that is to say, (1) the Corporeality-group which forms the object of Clinging, (2) the Sensation-group which forms the object of Clinging, (3) the Perception-group which forms the object of Clinging, (4) the Mental-Formations-group which forms the object of Clinging, and (5) the Consciousness-group which forms the object of clinging. These Five Constituent Groups of Existence, friend Visākha, are called '*sakkāya*' by the Exalted One.

" It is good, Lady." And the male devotee Visākha having rejoiced at the nun Dhammadinnā's words, having thanked her, asked her another question.

" Lady, it is said 'the Origin of *sakkāya*,' 'the Origin of '*sakkāya.*' Now, Lady, what is called 'the Origin of *sakkāya*' by the Exalted One?"

" Friend Visākha, this very Craving which gives rise to ever fresh rebirth, is bound up with pleasure and lust and finds ever fresh delight now here and now there—namely, *kāma-taṇhā* (Craving for Sensual pleasures), *bhava-taṇhā* (Craving for Existence) and *vibhava-taṇhā* (Craving for Self-annihilation) —is called 'the Origin of *sakkāya*' by the Exalted One."

" Lady, it is said 'the Extinction of *sakkāya* 'the Extinction of *sakkāya.*' Now, Lady, what is called 'the Extinction of *sakkāya*' by the Exalted One? "

Friend Visākha, the complete fading away and Extinction of this very Craving, the forsaking and giving it up, and liberation and detachment from it—this, friend Visākha, is called ' the Extinction of *sakkāya*' by the Exalted One ."

" Lady, it is said 'the Path leading to the Extinction of *sakkāya*,' 'the Path leading to the Extinction of *sakkāya*'. Now, Lady, what is called ' the Path leading to the Extinction of *sakkāya*' by the Exalted One?"

" Friend Visākha, this very Noble Eightfold Path,—namely, Right Understanding, Right Thinking, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Concentration—is called the Path leading to the 'Extinction of *sakkāya*' by the Exalted One."

" Is this Clinging the same as the Five Constituent Groups of Existence, or is it apart from the Five Constituent Groups of Existence? '

" No, friend Visākha, this Clinging is not the same as the Five Constituent Groups of Existence, and there is no Clinging apart from them. Whatever, friend Visākha, is the Greed and Desire for the Five Groups of Existence which form the objects of Clinging that is Clinging to them."

" But how, Lady, does there come to be *sakkāya-diṭṭhi* (Personality-belief)?"

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* Not to be confused with Visākhā the millionaire Upāsikā.

** *Sakkāya* (*Santo kāyo sakkāyo*) "Group of Existence." This word is mostly translated as 'Personality,' but according to the commentaries it corresponds to *sat-kāya* 'existing-group'.

" In this world, friend Visākha, a worldling who has no learning, who never visits the Holy Ones, who is not skilled in the Sublime Dhamma, who is untrained in the Sublime Dhamma who never visits the good and worthy men, not skilled in the true Dhamma, untrained in the True Dhamma, considers (1) that Corporeality is *atta* (soul-essence), (2) that *atta* has Corporeality, (3) that Corporeality is in *atta*, or (4) that *atta* is in Coporeality.

He considers (5) that Sensation is *atta*, (6) that *atta* has Sensation, (7) that Sensation is in *atta*, or (8) that *atta* is in Sensation.

He considers (9) that Perception is *atta*, (10) that *atta* has Perception, (11) that Perception is in *atta*, or (12) that *atta* is in Perception.

He considers (13) hat Mental-Formations are *atta*, (14) that *atta* has Mental Formations, (15) that Mental-Formations are in *atta*, or (16) that *atta* is in Mental Formations.

He considers (17) that Consciousness is *atta*, (18) that *atta* has Consciousness, (19) that Consciousness is in *atta*, or (20) that *atta* is in Consciousness. Thus, friend Visākha, does there come to be *sakkāya-diṭṭhi*."

"How, Lady, does there come to be no *sakkāya-diṭṭhi* (Personality-belief)?"

" In this world, friend Visakha, a devotee who is the follower of the Buddha and who has attained the Paths and the Fruitions thereof, who visits the Holy Ones, who is skilful in the Sublime Dhamma, who visits the good and worthy men, and who is skilful in the true Dhamma and is well-trained therein does not, consider (1) that Corporeality is *atta*, (2) that *atta* has Corporeality, (3) that Corporeality is in *atta*, or (4) that *atta* is in Corporeality.

He does not consider (5) that Sensation is *atta*, (6) that *atta* has Sensation, (7) that Sensation is in *atta*, or (8) that *atta* is in Sensation.

He does not consider (9) that Perception is *atta*, (10) that *atta* has no Perception, (11) that Perception is in *atta*, or (12) that *atta* is in Perception.

He does not consider (13) that Mental-Formations are *atta*, (14) that *atta* has Mental Formations, (15) that Mental Formations are in *atta*, or (16) that *atta* is in Mental Formations.

He does not consider (17) that Consciousness is *atta*, (18) that *atta* has Consciousness, (19) that Consciousness is in *atta*, or (20) that *atta* is in Consciousness. Thus, friend Visākha, does there come to be no *sakkāya-diṭṭhi*."

" But what, Lady, is the Noble Eightfold Path?"

" This, frined Visakha, is the Noble Eightfold Path, that is to say, Right Understanding, Right Thinking, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, Right Concentration ."

" But, Lady, is the Noble Eightfold Path conditioned or unconditioned?"

"The Noble Eightfold Path is conditioned."

" Now, Lady, are the three Groups of Training contained in the Noble Eightfold Path or is the Noble Eightfold Path contained in the three Groups of Training?"

" Friend Visākha, the three Groups of Training are not contained in the Noble Eightfold Path, but the Noble Eightfold Path is containəd the three Groups of Training. Friend Visākha, Right Speech, Right Action and Right Livelihood—these thing are contained in the Group of *Sīla* (Morality). Right Effort, Right Mindfulness, and Right Concentration—these things are contained in the Group of *Samādhi.* (Mental Concentration). Right Understanding and Right Thinking—these things are contained in the Group of *Pannā* (Wisdom).

"And what, Lady, is Mental Concentration, what are things which lead to supports of Mental Concentration, what are the requisites for Mental concentration and what is development of Mental Concentration ?"

" Friend Visākha, one-pointedness of mind, is Mental Concentration; the four Applications of Mindfulness are the things which lead to Mental Concentration; the four Right Efforts are the requisites for Mental Concentration, the practice, development and increase of these very things is development of Mental Concentration".

" And how many *saṅkhāras* (kammaformations) are there, Lady ?"

" There are three *saṅkhāras*, friend Visākha. They are: Kammaformations of body, Kammafornations of speech and Kammaformations of mind ."

" And what, Lady, are Kammaformations of body, speech and mind ?"

" In-and Out-breathing, friend Visākha, is Kammaformation of body; Thought-conception and Discursive Thinking is Kammaformation of speech; Perception and Sensation is Kammaformation of mind."

" In-and Out-breathing, friend Visākha,—these are bodily things dependent on the body; therefore, in-and Out-breathing is Kammaformation of body."

" Having first had Thought-conception and Discursive Thinking, one subsequently utters a speech; therefore, Thought-conception and Discursive Thinking is Kammaformation of Speech."

" Perception and Sensation—these are things dependent on mind; therefore, perception and Sensation is Kammaformation of mind."

"And how, Lady, does there come to be *Saññā-vedayita Nirodha-sammāpatti* (Attainment of Cessation of Perception and Sensation) ?"

Friend Visākha, it does not occur to a monk who is attaining the Cessation of Perception and Sensation: 'I will attain the Cessation of Perception and Sensation'; or 'I am attaining the Cessation of Perception and Sensation'; or 'I have attained the Cessation of Perception and Sensation'. However, his mind has been so previously developed that it leads him to the state of of the Cessation of Perception and Sensation."

"But, Lady, when a monk is attaining the Cessation of Perception and Sensation, what things cease first; Kammaformation of body, or Kammaformation of speech, or Kammaformation of mind ?"

'Friend Visākha, when a monk is attaining the Cessation of Perception and Sensation, Kammaformation of speech ceases first, then the Kammaformation of body, and then Kammaformation of mind."

" And how, Lady, does there come to be the rising from *Saññā-Vedayita Nirodha-sammāpatti* ?" Friend Visākha, it does not occur to a monk who is rising from the Attainment of Cessation: 'I will rise from the Attainment of Cessation', or 'I am rising from the Attainment of Cessation', or 'I have risen from the Attainment of Cessation.' However his mind has been so previously developed that it leads to rise from the state of 'Cessation of Perception and Sensation.'

" But, Lady, when a monk is rising from the Attainment of Cessation, what things arise first: Kammaformation of body, or Kammaformation of speech, or Kammaformation of mind ?"

" Friend Visākha, when a monk is rising from the Attainment of Cessation, Kammaformation, of mind arises first, then Kammaformation of body, they Kammaformation of speech."

" Lady, how many kinds of *phassa* (Contact) impress a monk who has risen from the Attainment of Cessation ?"

" Friend Visākha, when a monk has risen from the Attainment of Cessation of Perception and Sensation three kinds of Contact impress him. They are:

(1) *suññata-phassa* (Contact with the Devoid, i.e. of Nibbāna which is devoid of defilements, such as *rāga*, *dosa* and *moha*);

(2) *animitta-phassa* (Contact with the Unconditioned, i.e. Nibbāna which has no such indication as *rāga*, *dosa* and *moha*);

(3) *apanihita-phassa* (Contact with Freedom from Desire, i.e. Nibbāna where there is no desire arising from *raga*, *dosa* and *moha*)."

" Lady, when a monk has risen from the Attainment of Cessation of Perception and Sensation, towards what does his mind bend, slide and gravitate ?"

" Friend Visākha, the mind of a monk who has risen from the Attainment of Cessation of Perception and Sensation bends, slides and gravitates towards *Viveka* (Detachment, i.e. Nibbana)."

" How many kinds of Sensations are there, Lady ?"

" There are three kinds of Sensations. They are: Agreeable Sensation, Disagreeable Sensation and Indifferent Sensation."

" And what, Lady, is Agreeable Sensation, what Disagreeable Sensation and what is Indiffernt Sensation ?"

"That, friend Visākha, which is experienced whether by body or mind, and is pleasant and agreeable, that is an Agreeable Sensation. 'That friend Visākha, which is experienced

whether by body or mind, and is painful or disagreeable, that is a Disagreeable Sensation. That, friend Visākha, which is experienced whether by body or mind, and is neither agreeable nor disagreeable, this is an Indifferent Sensation."

" But, Lady, how is Agreeable Sensation agreeable, and how disagreeable ? How is Disagreeable Sensation disagreeable, and how agreeable ? How is Indifferent Sensation agreeable and how disagreeable ?"

" Friend Visākha, Agreeable Sensation is agreeable while it lasts, but it becomes disagreeable when it changes; Disagreeable Sensation is disagreeable while it lasts, but it becomes agreeable when it changes; Indifferent Sensation is agreeable if its real nature is known, disagreeable if its real nature is not known.

" But, Lady, what *anusaya* (Inherent tendency) lies latent in Agreeable Sensation, what *anusaya* in Disagreeable Sensation, and what *anusaya* in Indifferent Sensation ?"

" Friend Visākha, *rāgānusaya* (Inherent tendency towards Sensuous Greed) lies latent in Agreeable Sensation; *paṭighānusaya* (Inherent tendency towareds Friction) lies latent in Disagreeable Sensation; and *avijjānusaya* (Inherent tendency towards Ignorance) lies latent in Indifferent Sensation."

" But, Lady, does *rāgānusaya* lie latent in all Agreeable Sensations; does *paṭighānusaya* lie latent in all Disagreeable Sensation; and does *avijjānusaya* lie latent in all Indifferent Sensation ?"

" Friend Visākha, *rāgānusaya* does not lie latent in all Agreeable Sensations, nor *paṭighānusaya* in all Disagreeable Sensations, nor *avijjānusaya* in all Indifferent Sensations."

" But, Lady, what is to be eradicated in Agreeable Sensation, what in Disagreeable Sensation, and what in Indifferent Sensation ?"

" Friend Visākha, *rāgānusaya* is to be eradicated in Agreeable Sensation; *paṭighānusaya* is to be eradicated in Disagreeable Sensation; and *avijjānusaya* is to be eradicated in Indifferent Sensation."

" But, Lady, is *rāgānusaya* to be eradicated from every Agreeable Sensation ? Is *patighanusaya* to be eradicated from every Disagreeable Sensation ? Is *avijjanusaya* to be eradicated from every Indifferent Sensation ?"

"No, friend Visākha, *rāgānusaya* is not be eradicated from every Agreeable Sensation; *paṭighānusaya* is not to be eradicated from every Disagreeable Sensation; and *avijjānusaya* is not to be eradicated from every Indifferent Sensation.

In this Sāsana, friend Visākha, having detached oneself from sensuous pleasures and unwholesome volitional actions, one enters on and abides in the first jhāna which is accompanied by Thought-conception and Discursive Thinking, and rapture and agreeable sensation arising from the absence of Hindrances. By that Jhāna one eradicates *rāga* (Greed), and no *rāgānusaya* lies latent there.

In this Sāsānā, friend Visīkha, a monk reflects thus: 'When shall I enter on and abide in that plane which the Holy Ones have entered on and are abiding in (i.e. Arahatship)'. Having set up a desire for Incomparable Freedom, i,e. Arahatship, *domanassam* (Mentally Disagreeable Sensation) arises, as a result of that desire (i.e. when the desired Arahatship is not attained). *Paṭigha* is eradicated by it and no *paṭighānusaya* (Inherent tendency towards Friction) lies latent there.

In this Sāsanā, friend Vsākha, a monk, by eradicating *sukha* (bodily agreeable sensation) and *dukkha*) bodily disagreeable sensation- and through previous disappearance of *somanassa* (mentally agreeable sensation) and *domanassa* (mentally disagreeable sensation), enters on and abides in the fourth Jhāna, which has only Indifferent Sensation and which is entirely purified by equanimity and mindfulness, and thereby eradicates Ignorance, and *avijjānusaya* (Inherent tendency towards Ignonance) does not lie latent there."

"But, Lady, what is the *paṭibhāga* (opposite) of Agreeable Sensation ?"

"Friend Visākha, the opposite of Agreeable Sensation is Disagreeable Sensation."

" And what, Lady, is the opposite of Disagreeable Sensation ?"

" Friend Visākha, Agreeable Sensation is the opposite of Disagreeable Sensation."

" And what, Lady, is the counterpart of Indifferent Sensation ?"

" Friend Visākha, Ignorance is the counterpart of Indifferent Sensation."

" And what, Lady, is the opposite of Ignorance ?"

Friend Visākha, *vijjā* (Insight-knowledge) is the opposite of avijjā (Ignorance)."

" And what, Lady, is the counterpart of Insight-knowledge ?"

" Friend Visākha, *vimutti* (Freedom) is the counterpart of Insight knowledge."

" And what, Lady, is the counterpart of Freedom?"

" Friend Visākha, Nibbana is the counterpart of Freedom."

" And what, Lady, is the counterpart of Nibbāna?"

"This question goes too far. friend Visākha; you are unable to observe the limit for questions * Brahmacariya (practice of the Eightfold Path) culminates in Nibbāna. It does not go beyond it. It has Nibbāna as its ultmate goal. " Friend Visākha, if you like you can go to the Exalted One and ask Him about this and note as the Exalted one explains to you."

Then the male devotee Visākha, rejoiced in what Arahat Dhammadinnā had said, thanked her, rose from his seat, wished her farewell, keeping his right side towards her and approached the Exalted One. Having drawn near, and having paid his deep respects to the Exalted One, he sat down at one side. As he was sitting down there, Visākha told the Exalted One the whole of the conversation that had taken place between him and the nun Dhammadinnā. When He had been told the whole conversation, the Exalted One spoke thus to Visākha: "Wise, Visākha, is the nun Dhammadinnā, of great wisdom, Visākha, is the nun Dhammadinnā. If you had asked me, Visākha, about this matter, I too would have answered exactly as the nun Dhammadinnā; and this is indeed the meaning of that; thus should you note it."

Thus spoke the Exalted One. Delighted, the male devotee Visākha rejoiced in what the Exalted One had said.

* Nibbāna has no equal or counterpart ; and yet he asked what was its equal or counterpart.
Commentary, Page I71.

" There are three advantages, friend Ānanda, on account of which it was so prescribed by the Exalted One, namely for restraining ill-natured person, for the well-being of pious brethren (lest evil-wishers, backed by a clique, should bring discord into the Order), and for the tender care of the families. It is these three advantages on account of which three only at a meal was prescribed by the Order."

—*Saṁyutta-nikāya*, XVI-11.

THE ROLE OF BUDDHISM UNDER THE SHADOW OF A THERMO-NUCLEAR WAR

Broadcast Talk from " Myanma Athan ", the Burma Broadcasting Service.

By U Sein Nyo Tun (I. C. S. *Retd.*)

" *Namo Tassa Bhagavato Arahato Sammā-saṁbuddhassa.*"

The world today lives under the shadow of a thermo-nuclear war—a war that threatens to destroy the majority ot civilized mankind, and plunge those that remain into miseries never before experienced within historical memory.

How the ordinary man in the street in the Communist countries is reacting to this situation is not known with certainty outside of these countries. It is possible that he faces the prospect of a cataclysmic war with equanimity, secure in the thought that Communism would emerge victorious.

In the case of the non-communist countries, ordinary men and women do not appear to be unduly awed or perturbed by the prospect of an imminent atomic war. This is not to say that they are not impressed by the descriptions and prognostications in the daily press, magazines, books, and on the radio and platform, regarding the repercussions of a modern world war irrespective of its ultimate result, but the impression does not appear to be deep enough as to create a concerted surge towards the avoidance and prevention of war, and the maintenance of a stable peace. These ordinary men and women seem to be more susceptible to mental disturbances caused by hitches in the week to week changes of programmes at their local cinemas than by the prospects of world-wide upsets through the use of inter-continental missiles and hydrogen bombs. The philosophy of these men and women the world over in their day to day lives is to live for the present with little or no thought of the morrow.

Eminent philosophers, scientists, and other thinkers, on their part, have displayed great concern over recent developments in world affairs which appear to aggravate the risks of the outbreak of a total war together with its concomitant of the unrestricted use of nuclear weapons. But opinion between them and men more concerned with practical affairs is sharply divided.

In Britain, for instance, there has been a highly vocal campaign, led by such personalities as Bertrand Russell and J.B.Priestly, for the abolition of nuclear warfare. On the other hand, the " Economist " has denounced this campaign as "the greatest confusion ". This influential journal thinks that the size of the bomb itself would preclude its use except as a last resort arising from a military miscalculation. "What is needed, therefore" it continues, "is not a pronouncement about abolishing the bomb (which, at least in war, would be impossible to enforce), but a policy to minimize the chance of such miscalculation."

As far as men steeped in practical affairs and more immediately related with the destiny of the world are concerned, their attitude is significantly illustrated in the following incident. This is how the April 1958 issue of " Worldview ", a monthly journal of the Church Peace Unoin of New York, reports it:

" Many Americans must now be aware that during the past few months one of the most curious Correspondences in world history has been carried on through the pages of the "New Statesman", the British Socialist Weekly review. First, Lord Bertrand Russell wrote an open letter to President Eisenhower and Mr. Khrushchev. In the name of humanity he pleaded with both the leaders to re-examine their positions and make a last great effort to halt an arms race that threatens mankind with extinction.

" To everyone's surprise, Mr. Khrushchev promptly replied to Lord Russell. His letter was a long one, but, in brief, it said: 'Dear Lord Russell, your're perfectly right, and the peace-loving Soviet Union would like nothing better than to stop the arms race. Just look at our record. But what can we do about the Americans ? Just look at *their* record.'

" Several weeks later—and even more to everyone's surprise—Mr. John Foster

Dulles ('at the request of President Eisenhower') replied too. His letter was not nearly so long as Mr.Khrushchev's but, in effect, it said: 'Dear Lord Russell, you're perfectly right, and the peace-loving United States would like nothing better than to stop the arms race. Just look at our record. But what can we do about the Russians ? Just look at *their* record.'

" Now the exchange has apparently ended, with a final ,exasperated word from Lord Russell. Both the replies, he notes, were 'extraordinarily similar in tone.....both, in words, acknowledge that a nuclear war would defeat the purpose of both parties equally, but neither draws the moral that the acerbity of their disagreements must be lessened since this acerbity increases the likehood of a nuclear war'."

One can detect in these acts (as also in other acts) of present day leaders of mankind a certain restriction in outlook—a limitation of view—arising out of a pre-occupation with current or present events. Thus whether it be the man in the street, or the thinker, or the man of action, they are all overwhelmingly engrossed in affairs of the present leading to a forgetfulness of the future—the future that comprises not only this life but also beyond it.

When the majority of men are thus absorbed and obsessed with the present and become forgetful of the future, there inevitably appears a weakening in their moral conduct. The foundations of morality conducive of a well-ordered peaceful society are laid in the future rather than in the present, and the firmness and stability of those foundations depend on the degree of the ability of men to look far into the future. The further they can see into the future the firmer become the foundations of morality, while the more does their view become restricted, the less certain and the less predictable becomes their moral behavior. It is on account of this deterioration in the moral foundations of the leaders, as in the masses whom they lead, that the world today lives with so much uncertainty about the eventuality of a war the consequences of which transcend human imagination. The future of mankind thus rests on a re-imposition of the controls that morality exercises over the social behaviour of men (including their political behaviour).

In this task of reconstructing morality's influence over men, the Buddha-Dhamma (or Buddhism) can join hands with the other great moral movements of the world. As has been indicated above, the successful performance of this task will depend on how far these great moral movements can induce the majority of men to look to the future—especially the distant future--and discard the limitations that confine their view to matters of the present. From the Buddhist point of view, this long-term outlook can be achieved by the cultivation of an emotional detachment from the world, and things worldly, even while retaining an intense interest in them.

In certain aspects, this detachment manifests itself in self-sacrifice and altruism. But whether these manifestations appear or not in recognisable forms, detachment from the worldly is a contributary factor to the strengthening of the controls of morality over men. If *lobha*, *dosa* and *moha*—greed, desire or ambition, hatred or anger, and nescience—are the banes that beset humankind today, the virulence of the affliction is abated by a lessening of the attachments that bind men to the world and its appurtenances, whether modern or ancient.

Modern men are reasonable creatures. With the advance in the facilities of education, they are becoming more and more reasonable. It is therefore a paradox to find them living under a gigantic threat produced by socially suicidal proclivities, which in their turn are the outcome of unreason. It behoves modern men, therefore, to ask themselves: whence does this unreason emanate ? How does unreason manage to become so important a factor within an atmosphere of so much education, so much knowledge, and so much logic ?

If we are to accept the unbounded wisdom enshrined in the teachings of Gotama, the Buddha, the root cause of this unreason is *taṇhā*, which has been translated as craving but which includes all the various forms and manifestations of worldly desires, both tangible and intangible. And the way in which *taṇhā* can be kept under check and control so as to ensure the preservation of reason at all times is succinctly and practically expressed in the direction *appamādena sampādetha* (Work out your own salvation with mindfulness.)

But the re-imposition of morality's influence is essentially a long-term project. The weakening process of morality's autho-

rity has been gathering momentum within the last two or three hundred years, and the ground that has been lost within these centuries cannot be retrieved in a short period. In the meantime, the threat of mankind's near extinction exists with dangerous propinquity, which, if it becomes a reality, will destroy and render futile whatever efforts that may be put forth in the cause of the long-term project. Neither is sufficient by itself in the context of present day events.

The weakness of the short-term project lies in its inability to dispel the atmosphere of uncertainty. But whatever be the degree of this uncertainty, not to try would amount to defeatism—a resignation to the world being plunged into Dark Age darker than any of the Dark Age that recorded history yet knows. What is important in this attempt is to keep in view the aim of creating a suitable atmosphere for the effective operation of principles of morality that are based not only on present welfare but also on welfare in the long distant future. In this context, the necessity that assumes primary importance is the prevention of war, and not merely the obviation of the use of nuclear weapons should war become an ultimate eventuality. War today, as in days gone by, represents a breakdown of human reason, and when such a failure occurs it would be unreasonable to expect any of the belligerents to exercise some sanity by restraining themselves in the use of the most lethal of weapons.

In the higher stages of attainment, the emphasis of the Buddha Dhamma is more personal than social. Not only is the attempt an individual concern, but the realization of these attainments enable one to transcend social disruptions and dislocations. In these days of a re-awakening within the Buddha Sāsanā, there are a good many who have it in their power to achieve these attainments, provided they decide and do put forth the necessary effort. If by this effort they reach these attainments, then, from the personal point of view there is nothing much that they need worry about their own future. But inasmuch as *mettā*, or boundless loving-kindness, forms a necessary ingredient of these attainments, it would still be within their sphere to attempt the prevention of the outbreak of a total war, just as the All Enlightened Buddha did in the case of the internecine strife between King Ajātasattu and King Pasenadī, of Kosala as is mentioned in the Sagāthā Vagga of the Saṁyutta Nikāya. *

"*Sabbe Sattā Averā Hontu*"
May all beings be peaceful !

* Sagāthā Vagga, Saṁyutta Nikāya, p. 84, 6th Syn. Edition.

* * * * *

" Just as a stick, brethren, thrown up into the air, falls now on the butt-end, now on its side, now on its tip, even so do beings, cloaked in ignorance, tied by craving, running on wandering, go now from this world to the other world, now from the other world to this."

—*Saṁyutta-nikāya*, xv, 2-11.

THE DHAMMAPADA COMMENTARY

MAHĀKASSAPATHERA VATTHU

THE STORY OF THE ELDER MAHĀKASSAPA

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

Pamādaṁ appamādena yadā nudati paṇḍito,
Paññāpāsādaṁ āruyha asoko sokiṇiṁ paiaṁ;
Pabbataṭṭho va bhummaṭṭhe dhīro bāle avekkhati.

—*Dhammapada*, v. 28.

(When a learned man drives away negligence through heedfulness, griefless himself, he ascends the palace of wisdom and looks at the sorrowing crowd. Just as a person standing on a mountain looks at the people standing (below) on the ground, even so a wise man looks at the "fools".)

The Teacher, while staying at Jetavana, delivered this religious discourse, beginning with "*Pamādaṁ appamādena* ," with reference to the Elder Mahākassapa.

One day the Elder, who was residing at the Pipphali cave, went to Rājagaha for begging alms. On return from the round and after having had his meal, he sat down developing light of wisdom while trying to find, through his super-normal vision, beings negligent and diligent, as also those going out of existence or coming into it, in the water, on the land, on the mountains and at other places.

Staying at Jetavana, the Teacher, while surveying with super-normal vision the way in which His disciple Kassapa was spending that day and finding that he was occupied with the investigation into the birth and death of beings, pondered thus: " Birth and death of beings cannot be reckoned even by *Sabbaññuta-ñāṇa* (Omniscience). Nor is it possible to reckon the number of beings who, after taking conception in the mother's womb, die without the parents being aware of it. O Kassapa, this does not lie within your purview. Narrow indeed is your span (of knowledge). It is within the spheres of the Buddhas alone to know and to see in their entirety the passing away of beings or their coming into existence". Thus thinking, He shed forth lustre and appeared as if He was seated before the Elder, and uttered this verse:

Pamādaṁ appamādena yadā nudati paṇḍito,
paññāpāsādaṁ āruyha asoko sokiṇiṁ pajaṁ;
pabbataṭṭho va bhummaṭṭhe dhīro bāle avekkhati.

—*Dhammapada*, v. 28.

(When a learned man drives away negligence through heedfulness, griefless himself, he ascends the palace of wisdom and looks at the sorrowing crowd. Just as a person standing on a mountain looks at the people standing (below) on the ground, even so a wise man looks at the "fools.")

There (in the verse):

Nudati: (Expels)—Just as fresh water entering into a pond stirs up the existing water, pushes it out and makes it flow ahead without allowing it any room (in the pond), in the same way, a wise man developing the traits of heedfulness pushes heedlessness out and expels it by force of heedfulness, without allowing any room at all.

Paññāpāsādaṁ āruyha : Having got rid of heedlessness, he ascends the Palace of Wisdom, which is known as Clear Supernormal Vision (*Parisuddha-dibbacakkhu*) on account of its great eminence by completing the suitable course of practice. He ascends it by that practice like ascending a palace by a stair.

Asoko: (sorrowless)—the dart of sorrow having been destroyed.

Sokiniṁ pajaṁ: (the sorrowful crowd)—the dart of sorrow having not been destroyed.

Avekkhati: (looks at)—Looks with the Supernormal Vision at beings which are being born or dying.

Like what ?

Pabbataṭṭho va bhmūmaṭṭhe: (as one on a mountain "*sees*" people on the ground).

Just as one standing on the ground, or just as one standing on the top of a terrace easily sees those who are standing round about it; in the same way, one who is wise and learned and is free from the fluxions (*āsavas*), * sees *bāle* (beings born and dying) who have not destroyed the seeds of *vaṭṭa*. **

At the end (of the utterance of) the verse, many realized the fruition of *Sotāpatti* and so on.

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* *Āsava:* Fluxions. There are four kinds of *āsava*, namely, (1) *Kāmāsava:* Fluxion of sensuous desire; (2) *Bhavāsava:* Fluxion of attachment to existences ; (3) *Diṭṭhāsava:* Fluxion of wrong views; (4) *Avijjāsava:* Fluxion of ignorance.

** *Vaṭṭa:* Rounds. There are three kinds of *vaṭṭa*, namely, (1) *Kilesa-vaṭṭa* (round of defilements;) (2) *Kamma-vaṭṭa* (round of volitional actions;) and (3) *Vipāka-vaṭṭa* (round of resultant-effects.)

Vaṭṭa :—(*Kilesa*) Defilements lead one to do an act (*kamma*) and one has to take the consequences (*vipāka*) thereof including rebirth. This goes on till one becomes an Arahat and attains *Nibbāna*.

In the *paṭiccasamuppāda* (Dependent Origination,) *saṅkhāra* (kammaformations) and *bhava* (volitional action and further existence) are *Kammavaṭṭa; avijjā* (ignorance), *taṇhā* (craving) and *upādāna* (clinging) are *Kilessvaṭṭa;* and *viññāṇa* (consciousness), *nāmarūpa* (mental and physical phenomena), *saḷāyātana* (the six bases), *phassa* (contact) and *vedanā* (sensation) are *Vipākavaṭṭa*.

—*Visuddhimagga*, II-216.

Please also see Chaptet XVII. para 298 on page 672 of Visuddhimagga (The Path of Purification,) translated by Bhikkhu Ñāṇamoli.

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'The eye, brethren, is impermanent, changeable, becoming otherwise. The ear, brethren, is impermanent, changeable. So is the nose, tongue, the body, and the mind. It is impermanent, changeable, becoming otherwise.

He who has faith and confidence, brethren, in these doctrines, such an one is called " Walker in faith, one who enters on the assurance of perfections, one who enters on the state of the worthy, one who has escaped the state of the manyfolk; one incapable of doing a deed by which he would be reborn in the lower worlds or in the womb of an animal, or in the realm of Petas; one incapable of dying without realizing the fruits of stream-winning.'

Saṁyutta-nikāya, XXV-1.

THE DHAMMAPADA COMMENTARY
PAMATTĀPPAMATTA-DVESAHĀYAKABHIKKHŪNAṂ VATTHU

The Story of Two Companion Monks, one of whom is heedless and the other h edful

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

Appamatto pamattesu bahujāgaro abalassaṁ
va sīghasso hitvā yāti sumedhaso.

—*Dhammapada*, v. 29.

(One who is heedful amongst the heedless, wakeful amongst the drowsy, goes ahead, as does a fleet horse leaving the weak one beind.)

While in residence at Jetavana, the Teacher gave this religious discourse beginning with "*Appamatto pamattesu*" with reference to two companion monks.

So it is said that they (the two companion monks) obtained a subject of meditation from the Teacher and repaired to a forest hermitage. Gathering faggots in time, one of them used to set up a charcoal-pan and sit through the first watch of the night warming himself and talking to young novices. The other one, who was diligent and was performing the duties of a monk, used to admonish this one saying, "Friend, don't behave in this way. For one who is negligent, the four states of woe are like his residence.* It is not possible to satisfy the obligations to the Buddha through trickery ." The idle monk, however, did not listen to his advice whereupon the other one, thinking "This one is not going to act according to my advice", avoided him and went on performing the duties of a *samaṇa* diligently. The idle monk, on the other hand, having warmed himself during the first watch, went inside when the other one had just returned from the walk meditating, and entered the cell, and said, " You big lazy fellow, it seems you have entered the forest simply to lie down and sleep. After you, who have received a subject of meditation from the Buddha isn't it proper for you to carry out the duties of a *samaṇa* actively? So saying, he entered his own dwelling, lay down and slept. The other one, however, energetic as he was, walked meditatively during the first watch and resting during the second and getting up in the last watch practised the duties of a monk. Thus leading a life of earnestness, before long he attained Arahatship together with Analytical Knowledge, but the other one whiled away the time in indolence.

After spending the rainy season in this way, they went to the Teacher, paid obeisance to Him and sat down at one side. The Teacher exchanged friendly greetings with them and said," I hope you have carried out the duties of a monk diligently and have achieved the object of renouncing the world (Arahatship) "Remarked the indolent monk," "What diligence could there be in this one ? Since the time he left (this place) he had been whiling away time just lying down and in sleep." "But what about you, monk ?" "Lord, gathering faggots in time, I used to set up a charcoal-pan and sit down warming myself during the first watch of the night and thus spent the time without sleep." The Teacher then told him, "Though you spent time in negligence, you say that you had lived diligently. But you are portraying a diligent one as indolent. To make the fault of heedlessness and the benefit of heedfulness clear, the Teacher then said, " Besides my disciple you are like a slow and weak horse, while, besides you, he is a fleet horse." So saying he pronounced this verse:

Appamatto pamattesu suttesu bahujāgaro
abalassaṁ va sīghasso hitvā yāti
sumedhaso.

—*Dhammapada*,v. 29

(One who is heedful amongst the heedless, wakeful amongst the drowsy, goes ahead, as does a fleet horse leaving the weak one behind.)

Therein:

Appamatto means one who is free from fluxions and is diligent because of the immensity of his mindfulness.

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* Compare Cakkhupāla Thera Vatthu:—Dhammapada Aṭṭhakathā Yamaka Vagga, p. 6, 6th Syn. Edition. See also " The Light of the Dhamma, " Vol. 1.—No. 2, p. 19.

Pamattesu means amongst people who are heedless.

Suttesu means amongst persons who, due to want of alertness and mindfulness, are as if in slumber in all their poses whatsoever.

Bahujāgaro means one who is highly established in great wakefulness and in immense mindfulness.

Abalassaṁ va means that it is like a lame, slow and weak horse as compared to a fleet horse of Sindhu breed.

Sumedhaso refers to a man of highest intellect who goes ahead leaving behind such a person because of his knowledge of the Scriptures and his spiritual attainments. While one of low intellect is trying to learn a *sutta*, an intelligent person masters a whole chapter; thus he goes ahead so far as the (knowledge of) Scripture is concerned. (Again) while the one of low intellect is trying to prepare a place to spend the day and night and is learning and reciting a subject of meditation, a wise man, entered a place already prepared by others, reflects on the subject of meditation and shakes off all moral impurities and attains the ninefold supramundane states.* Thus, in respect of spiritual attainment, he goes ahead leaving (the other) behind. And so he leaves behind and discards the *vaṭṭa*** and escapes from it.

At the conclusion of the utterance of the verse, many attained to the Fruition of the *Sotāpatti* and so on.

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* These are: Four Holy Paths, Fruitions thereof, and Nibbāna.
** Please see footnote on page 47 *ibid.*

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RECENT APPRECIATION

CANADA:

Such a high event can only take place among a mature people, people of a Ledi Sayadaw, Nyanatiloka, etc., which enables them also to publish such a precious magazine as the "Light of the Dhamma". I wish you further success; may its light shine all over the world.

NOTES AND NEWS

GREAT RECITAL ON THE COMMENTARIES

The Pāḷi Canon embodies the Word of the Buddha and the *Aṭṭhakathās* are commentaries to it. The Pāḷi Canon is difficult both in its meaning and context. It is not easy to comprehend it with ordinary intelligence. Therefore the *Aṭṭhakathā* is a very important instrument for understanding the Buddha's Word. The Pāḷi Canon may be compared to a lock and the Commentaries to a key. It is exegetical literature on the texts.

Since the *Aṭṭhakathās* are very important to the understanding and appreciation of the Buddha's Word, there have been traditions where they were scrutinised and recited at the Great Recitals of ancient times.

For this reason the Government of the Union of Burma gladly accepted the proposal of the Supreme Sangha Council that at the conclusion of the Pāḷi Text Sangāyanā, the Great Recital on the Commentaries should be held.

The First Session of the *Aṭṭahakathā Sangāyanā* took place from 26-12-56 and came to a conclusion on 29-1-57. Some 250 learned *bhikkhus* from four other Theravādin countries and the Union of Burma participated. In this Session 14 books of the *Vinaya Piṭaka Aṭṭhakathā*, one book on the *Abhidhamma Piṭaka* and one book on the *Dīgha Nikāya* (Sīlakkhandha)—altogether 6 volumes, were recited.

The Second Session commenced on 11-11-57 and terminated on 23-1-58, lasting 62 days. Like the previous session some 250 learned *bhikkhus* from the 5 Theravādin countries participated. In this Session 13 books of the *Aṭṭhakathā* were recited.

The Third Session commenced on 30-11-58 and terminated on 10-2-59, lasting 61 days. Some 300 learned *bhikkhus* from the 5 Theravādin countries participated. In this session 15 books of the *Aṭṭhakathā* were recited.

The Fourth Session will commence on the 18th November 1959 and it is anticipated that the Session will last for about two months. In this session 16 books of the remaining *Aṭṭhakathās* will be recited.

Tipiṭakadhara (Pāḷi Text Reciter) Selection Examination.

With the main object of producing outstanding *bhikkhus* who will be able to carry the Text by heart, the *Tipiṭaka-dhara* Selection Examinations have been conducted in the month of December annually at Hermitage Road, Kokine, Rangoon, under the auspices of the Buddha Sāsana Nuggaha Association since 1948 C.E.

The Five Nikāyas which comprise the entire *Tipiṭaka* are divided into 9 parts for the purpose of the examination as follows:—

1. Five Books of *Vinaya.*
2. Three Books ot *Dīgha-Nikāya.*
3. The first Five Books of *Abhidhamma Piṭaka.*
4. The last Two Books of *Abhidhamma Piṭaka.*
5. Three Books of *Majjhima Nikāya.*
6. Five Books of *Saṁyutta Nikāya.*
7. Five Books of *Aṅguttara Nikāya.*
8. The first Five Books of *Khuddaka Nikāya* (*Suttanta*).
9. The remaining Four Books of *Khuddaka Nikāya* (*Suttanta*).

A candidate is required to learn any one part of the above nine and is required to sit for a written examination. One who passes in any one of these parts is given the title of '*dhara*' relating to any part he sits for. Besides he is given a monthly stipend and various other articles offered by devout donors.

Since 1951 the entire responsibility of conducting the Pāḷi-reciter Selection Examination has been taken over by the Union Buddha Sāsana Council, but the annual Examination is conducted through the Buddha Sāsana Nuggaha Association. the examination is by far the hardest examination and of the highest standard in the world. The candidates are required to learn the

Text by heart and to be able to expound thoroughly every passage contained therein. On account of its extraordinary difficulty, very few candidates have appeared for it and very few passed the same. The only *bhikkhu* who was able to recite the whole of the *Tipiṭaka* and obtained over 90 p.c. in the written examinations of those parts is Venerable Tipiṭakadhara Dhammabhaṇḍāgārika Vicittasārābhivaṁsa who acted as the *Visajjaka* (Reciter) in the Chaṭṭha Saṅgāyanā Proceedings with the consent of the *Saṅgīti-kāraka Mahātheras.*

The next Tipiṭakadhara Selection Examination will commence on the 27th December 1959 and will last for 32 days. 55 Bhikkhu candidates have enrolled for this examination.

Abhidhamma Examinations

With a view to diffusing the knowledge of the essentials of the *Abhidhamma* (Higher Doctrine) among the people of the Union of Burma, the Union Buddha Sāsana Council has decided to hold *Abhidhamma* Examinations at various examination centres of the Union.

SYLLABUS:

Elementary Standard:—(*Abhidhammattha-Saṅgaha*) " A resume of all the essential doctrines of the *Abhidhamma*.
Chapters I,II and III—Types of Consciousness, Psychic Factors and Miscellaneous.

Middle Standard:—Same book—Chapters IV, V and VI—Course of Cognition, Consciousness that does not come in the Course of Cognition and Material Qualities.

Higher Standard:—Same book—Chapters VII, VIII and IX—Abhidhamma Terms, The Philosophy of Relations and Objects of Meditation.

The medium of examination is Burmese.

In all these standards, questions are set on the descriptions, analysis and elucidation of causally-conditioned arising-and-passing physical and mental phenomena. No *viva voce* examination is held.

Application forms are obtainable from the *Abhidhamma* Examination Supervising Committees, the Regional Representatives of the Union Buddha Sāsana Council and Heads of *Abhidhamma* Schools in the Union. Applications are to be duly filled in, signed by candidates and sent through the respective *Abhidhamma* Examination Supervising Committees, to the Office of the Executive Officer, Union Buddha Sāsana Council.

Every application has to be accompanied by the following certificates:—

1. That the applicant is a lay-devotee or nun who has never previously passed in a *Pathamange* Examination held by the Government or a similar examinations; or
2. That the applicant is a lay-devotee or nun who is sitting for one of the standards, in which he or she has never previously passed.

The certificate has, in the case of pupils attending *Abhidhamma* Classes, to be attested by the *Abhidhamma* Teachers, or in the case private candidates by the Regional Representatives.

Every successful candidate obtains a certificate and in addition, a money prize as prescribed by the rules of the Council.

The next Abhidhamma Examinations will be held at Rangoon and the various Examination centres of the Union of Burma on the 13th waxing of Nadaw 2503 B. E. (12-12-59 C.E.) and the two following days.

Abhidhamma (Honours) Examinations

For those who have already passed the three stadards of these examinations, a higher examination, the "*Abhidhammattha-Vibhāvanī-Tīkā* Examination", has been held along with ordinary *Abhidhamma* Examinations since 1955. The " *Abhidhammattha-Vibhāvanī-Ṭīkā* ", translated into Burmese and printed by the Union Buddha Sāsana Council, is the prescribed text-book.

The Examination is sub-divided into three standards—Lower Standard, Middle Standard and Higher Standard. A candidate is allowed to sit for one or all the three standards in a year.

The Abhidhamma (Honours) Examinations will be held for the fifth time at Rangoon and other Examination centres of the Union simultaneously with the ordinary *Abhidhamma* Examinations which have been fixed for 12-12-59 and the two following days.

Every successful canditate obtains a certificate and in addition, a money prize as prescribed by the rules of the Council.

Visuddhimagga (The Path of Purification) Examination

The Visuddhi-magga Examination will be held for the third time at Rangoon and the various Examination centres of the Union simultaneously with the Abhidhamma (Ordinary and Honours, Examinations on the 12th, 13th and 14 th December 1959.

The prescribed text:—Burmese translation to the Visuddhimagga Part III, published by the Union Buddha Sāsana Council, pages 229 to 603.

There will be no grades in this Examination. Six papers will be set in all and two papers will be examined every day.

Time table:—

(a) First day.—First paper: Purification of Doubt.

(b) Second Paper:—Purification by Overcoming Doubt.

(c) Second day.—First paper:—Purification by Knowledge and Vision of What Is and What Is Not Path.

(d) Second paper:—Purification by Knowledge and Vision of the Way.

(e) Third day.—First paper: Purification by Knowledge and Vision.

Second paper: *Paññābhābhavanānisaṁsaniddesa* (The Benefits in developing Understanding and general).

(Herein, "general" means miscellaneous questions on the "Practice of the Dhamma".)

Every successful candidate obtains a certificate and in addition, special prizes as prescribed by the rules of the Council.

NEWS FROM ENGLAND

The Story of Thoughtwaves

(*A brief introduction to the work being done at the Delawarr Laboratories, Oxford.*)

Interesting experinents are being carried out at the Delawarr Laboratories, Oxford, showing how thought waves can affect a photographic emulsion. It is possible that a new means of communication can be developed.

By the skilled use of thought-energy most forms of life can be affected in some way or other even at great distances. Human beings, animals, plants and soils can be stimulated and beneficial effects observed. In view of the far reaching implications of this a Mind and Matter Trust has been formed for the purpose of furthering the study what is termed "The Physics of the Primary State of Matter". This embraces the study of thought wave effects.

It has been found that many academically trained persons are resistant to the evidence already obtained. Approximately 30 per cent of humanity, for reasons unknown, are either to accept the evidence or are so directly antagonistic that they supply negative thought waves which counteract the positive results. Irrefutable evidence is available, however, that thought waves can be photographed.

Experiments on blessing the soil and plant have been carried out at these Laboratories and elsewhere that clearly show the effect obtained on plant growth. The evidence is being collated and will be presented to an eminent scientist in due course. It is clear that such evidence of the power of Mind over Matter is at variance with the current atomic theory.

—From Religious Digest, July-September, 1959.

(We hope that if the experiments meet with success, they will be highly conducive to the solution of the theory of "Kammic Energy and Rebirth". - Ed.)

BOOK REVIEWS

BUDDHA'S WORDS OF WISDOM,

compiled by G.F. Allen—10 s. 6d. nett. George Allen and Murin, Ltd., London.

Mr. Allen is well known among the Buddhists both in Ceylon and Burma, and has added to the increasing number of Buddhist compendiums in English, a very comprehensive handbook of quotations from the Pāḷi Canon. Mr. Allen has lived in monasteries in Burma, and in Ceylon as a Buddhist monk, and as such is thoroughly acquainted with the Theravāda Buddhism professed by the people in those countries. He has selected 365 maxims from the Dhammapada and many other Suttas, and arranged them for each day of the year. The maxims are short and can be easily memorised. Some of the maxims may well serve as food for thought. This bedside book will prove useful not only to the followers of the Buddha, but also to the non-Buddhists.

DHAMMAPADA—A Practical Guide to Right Living—Translated by Venerable Bhikkhu Buddharakkhita, and published by Maha Bodhi Society, Bangalore. No price mentioned.

The author, Venerable Bhikkhu Buddharakkhita has delivered a course of about one hundred lectures on the Dhammapada at the Maha Bodhi Meditation Centre, Bangalore, and the present translation was the outcome of those lectures. There exist many translations of the Dhammapada, but the venerable Buddharakkhita took great pain in selecting the most appropriate English rendering. The book contains valuable notes, but it is a pity that the original Pāḷi was not given side by side along with the translation for the use of those who wish to make a deeper study and read the verses in their original richness.

It ought to prove an indispensable book to all those who are interested in Buddhist literature.

★ ★ ★

"It can, Brahman, said the Exalted One, Take whence the river Ganges has its source and where it reaches the sea. The sand that lies between, that is not easy to count—so many grains of sand, so many hundreds, so many thousands, so many hundred thousand grains of sand. More than that are the aeons that have passed and gone by. Them it is not easy to count:—so many aeons, so many hundreds, so many thousands, so many hundred thousands of aeons."

—*Saṁyutta-nikāya*, XV, 2-8.

" Brethren, there are these three sensations, born of *phassa* (contact), rooted in contact, related to contact, conditioned by contact. What three ? Agreeable sensation, Disagreeable sensation and Indifferent sensation.

Owing to contact there is to be experienced as agreeable, brethren, arises agreeable sensation. By the ceasing of that contact to be experienced as agreeable, that agreeable sensation—arises owing to that appropriate contact to be experienced as agreeable,—ceases, is quenched.

Owing to contact that is to be experienced as disagreeable, brethren, arises disagreeable sensation. By the ceasing of that contact to be experienced as disagreeable, that disagreeable sensation arisen owing to appropriate contact, to be experienced as disagreeable, ceases and is quenched.

So also as regards contact to be experienced as Indifferent....

Just as, brethren. from the putting together and rubbing together of two sticks warmth is born, heat is produced: as from the changing and parting of those two sticks the warmth so born ceases and is quenched,—just so, brethren, these three sensations born of contact, rooted in contact, related to contact, conditioned by contact, owing to appropriate contact so born,—these feelings so born come to cease."

Saṁyutta Nikāya, XXXVI, 1, 1-10.

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