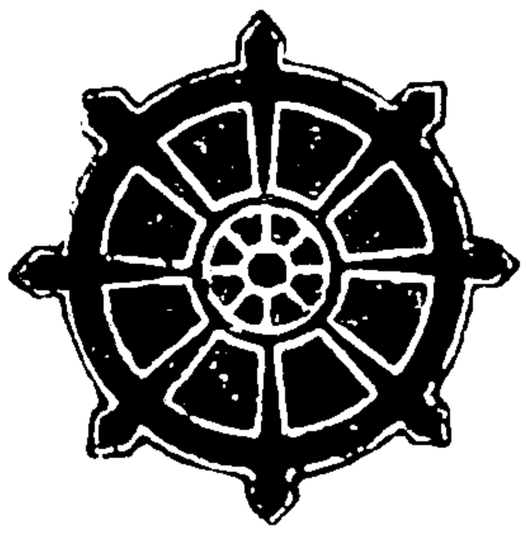


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The Foundations of Mindfulness

Sātipaṭṭhāna Suttā

Translated from the Pali

with

Introduction and Notes

by

NYANASATTA THERA

BUDDHIST PUBLICATION SOCIETY
KANDY 1968 CEYLON

INTRODUCTION

The Principles and Methods of Buddhism are contained in the Four Noble Truths.*

The *Truth of Suffering* reveals that all forms of becoming, all the various elements of existence comprised in the Five Aggregates or Groups of Existence, also called the *five categories which are the objects of clinging* (*pañc' upādāna-kkhandha*) are inseparable from suffering, as long as they remain objects of grasping or clinging. All corporeality, all feelings and sensations, all perceptions, all mental formations and consciousness being impermanent are a source of suffering, are conditioned phenomena and hence not-self (*anicca, dukkha, anattā*). Ceaseless origination and dissolution best characterise the process of existence called life, for all elements of this flux of becoming continually arise from conditions created by us and then pass away, giving rise to new elements of being according to one's actions or kamma.

All suffering originates from craving, and our very existence is conditioned by craving which is threefold: the craving for sense pleasures (*kāma-taṇhā*), craving for continued and renewed existence (*bhava-taṇhā*), and craving for annihilation after death (*vibhava-taṇhā*). This is the *Truth of the Origin of Suffering.*

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* An exhaustive exposition of the Four Noble Truths is found in *The Word of the Buddha* by Nyanatiloka Mahathera. See also **The Wheel** No. 17: *Three Cardinal Discourses of the Buddha*, transl. by Nanamoli Thera and 'The Four Noble Truths, by Francis Story, **The Wheel** No. 34-35. Issued by the Buddhist Publication Society, Kandy.

The attainment of perfect happiness, the breaking of the chain of rebirths and suffering through the realization of Nibbāna is possible only through the utter extirpation of that threefold craving. This is the *Truth of Suffering's Cessation.*

The methods of training for the liberation from all suffering are applied by following the Noble Eightfold Path of Right Understanding, Right Thought, Right Speech, Right Action, Right Living, Right Exertion, Right Mindfulness and Right Concentration of Mind. The Noble Eightfold Path consists of three types of training summed up in: virtuous conduct (*sīla*), concentration (*samādhi*) and wisdom (*paññā*). This is the *Truth of the Way that leads to the Cessation of Suffering.*

The prevalence of suffering and absence of freedom and happiness is due to man's subjection to the three roots of all unskill and evil, and all unwholesome actions (*akusala kamma*) viz. lust, hatred and delusion (*lobha, dosa, moha*).

Virtuous conduct casts out lust. The calm of true concentration and mental culture conquers hatred. Wisdom or right understanding, also called direct knowledge resulting from meditation, dispels all delusion. All these three types of training are possible only through the cultivation of constant *mindfulness* (*sati*), which forms the seventh link of the Noble Eightfold Path. Mindfulness is called a controlling faculty (*indriya*) and a spiritual power (*bala*), and is also the first of the Seven Factors of Enlightenment (*satta bojjhanga*)*. Right Mindfulness (*sammā-sati*) has to be present in every skilful or karmically wholesome thought moment (*kusala citta*). It is the basis of all earnest endeavour (*appamāda*) for liberation, and maintains in us the sense of urgency to strive for enlightenment or Nibbāna.

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* See **The Wheel**, No. 1: *The Seven Factors of Enlightenment* by Piyadassi Thera (Buddhist Publication Society, Kandy)

The Discourse on the Foundations of Mindfulness, the *Satipaṭṭhāna Sutta*, is the tenth discourse of the Middle-length Collection (Majjhima-Nikāya) of the Discourses of the Enlightened One. It is this version which is translated in the present publication. There is another version of it, in the Collection of Long Discourses (Digha-Nikāya No. 22), which differs only by a detailed explanation of the four Truths.

The great importance of the Discourse on Mindfulness has never been lost to the Buddhists of the Theravāda tradition. In Ceylon, even when the knowledge and practice of the Dhamma was at its lowest ebb through centuries of foreign domination, the Sinhala Buddhists never forgot the Satipaṭṭhāna Sutta. Memorizing the Sutta has been an unfailing practice among the Buddhists, and even today in Ceylon there are large numbers who can recite the Sutta from memory, It is a common sight to see on Full-moon days devotees who are observing the eight precepts, engaged in community recital of the Sutta. Buddhists are intent on hearing this Discourse even in the last moments of their lives; and at the bedside of a dying Buddhist either monks or laymen recite this venerated text,

In the private shrine room of a Buddhist home, the book of the Satipaṭṭhāna Sutta is displayed prominently as an object of reverence. Monastery libraries of palm-leaf manuscripts have the Sutta bound in highly ornamented covers.

One such book with this Discourse written in Sinhala script on palm-leaf, has found its way from Ceylon as far as the State University Library of Bucharest in Rumania. This was disclosed while collecting material for the Encyclopaedia of Buddhism, when an Esperantist correspondent gave us a list of a hundred books on Buddhism found in the Rumanian University Libraries.

MINDFULNESS OF BREATHING (*Anāpāna-sati*)

The subjects dealt within the Satipaṭṭhāna Sutta are corporeality, feeling, mind and mind objects, being the universe of right Buddhist contemplation for deliverance. A very prominent place in the Discourse is occupied by the discussion on Mindfulness of Breathing (*ānāpāna-sati*). To make the present publication of greater practical value to the reader, an introductory exposition of the methods of practising that particular meditation will now be given.

Mindfulness of Breathing takes the highest place among the various subjects of Buddhist meditation, It has been recommended and praised by the Enlightened One thus; 'This concentration through mindfulness of breathing, when developed and practised much, is both peaceful and sublime, it is an unadulterated blissful abiding, and it banishes at once and stills evil unprofitable thoughts as soon as they arise.' Though of such a high order, the initial stages of this meditation are well within the reach of a beginner though he be only a lay student of the Buddha-Dhamma. Both in the Discourse here translated, and in the 118th Discourse of the same Collection (the Majjhima-Nikāya), which specifically deals with that meditation, the initial instructions for the practice are clearly laid down:

"Herein, monks, a monk having gone to the forest or the root of a tree or to an empty place, sits down with his legs crossed, keeps his body erect and his mindfulness alert. Ever mindful he breathes in, mindful he breathes out. Breathing in long, he knows 'I breathe in long'; breathing out long, he knows 'I breathe out long'. Breathing in short, he knows, 'I breathe in short'; breathing out short, he knows 'I breathe out short;. 'Experiencing the whole (breath-) body, I shall breathe in', thus he trains himself. 'Experiencing the whole (breath-) body, I shall breathe in', thus he trains himself,

'Calming the activity of the body, I shall breathe in', thus he trains himself. 'Calming the activity of the body, I shall breathe out', thus he trains himself".

These are instructions given by the Enlightened One to the monks who, after their alms round, had the whole remaining day free for meditation. But what about the lay Buddhist who has a limited time to devote to this practice? Among the places described as fit for the practice of meditation, one is available to all: *suññāgāra*, lit. 'empty house', may mean any room in the house that has no occupant at that moment, and one may in the course of the twenty-four hours of the day find a room in one's house that is empty and undisturbed. Those who work all day and feel too tired in the evening for meditation, may devote the early hours of the morning to the practice of mindfulness of breathing.

The other problem is the right posture for meditation. The full 'lotus posture' of the yogi, the *padmāsana*, as we see it in the Buddha statues, proves nowadays rather difficult to many, even to easterners. A youthful meditator, however, or even a middle-aged one, can well train himself in that posture, in stages. He may, for instance, start with sitting on a low, broad chair or bed, bending only one leg and resting the other on the floor: and so, in gradual approximation, he may finally master that posture. There are also other easier postures of sitting with legs bent, for instance the half-lotus posture. It will be worth one's effort to train oneself in such postures; but if one finds them difficult and uncomfortable at the outset it will not be advisable to delay or disturb one's start with meditation proper on that account. One may allow a special time for stting-practice, using it as best one can for contemplation and reflection; but for the time-being, the practice of meditation aiming at higher degrees of concentration may better be done in a posture that is comfortable. One

may sit on a straight-backed chair of a height that allows the legs to rest comfortably on the floor without strain. As soon however, as a cross-legged posture has becqme more comfortable one should assume it for the practice of mindfulness of breathing, since it will allow one to sit in meditation for a longer time than is possible when seated on a chair.

The meditator's body and mind should be alert but not tense. A place with a dimmed light will be profitable since it will help to exclude diverting attention to visible objects.

The right place, time and posture are very important and often essential for a successful meditative effort.

Though we have been breathing throughout our life, we have done so devoid of mindfulness, and hence, when we try to follow each breath attentively, we find that the Buddhist teachers of old ware right when they compared the natural state of an uncontrolled mind to an untamed ox. Our minds have long been dissipated among visible data and other objects of the senses and of thought, and hence do not yield easily to attempts at mind-control.

Suppose a cowherd wanted to tame a wild calf, he would take it away from the cow and tie it up apart with a rope to a stout post, Then the calf might dash to and fro, but being unable to get away and tired after its effort would eventually lie down by the post. So too, when the meditator wants to tame his own mind that has long been reared on the enjoyment of sense objects, he should take it away from places where these sense objects abound, and tie the mind to the post of in-breaths and out-breaths with the rope of mindfulness. And though his mind may then dash to and fro when deprived of its liberty to roam among the sense objects, it will ultimately settle down when mindfulness is persistent and strong.

When practising Mindfulness of Breathing, attention should be focussed at the tip of the nose or at the point of the upper lip immediatly below where the current of air can be felt. The meditator's attention should not leave this 'focussing point' from where the in-coming and out-going breaths can be easily felt and observed. The meditator may become aware of the breath's route through the body but he should not pay attention to it. At the beginning of the practice, the meditator should concentrate only on the in-breaths and out-breaths, and should not fall into any reflections *about* them. It is only at a later stage that he should apply himself to the arousing of knowledge and other states connected with the concentration.

In this brief introduction, only the first steps of the beginner can be discussed. For more information the student may refer to the English translation of the *Visuddhi Magga* ("The Path of Purification", pp. 285-317) by Bhikkhu Ñāna-moli [1], or to *The Way of Mindfulness* by Soma Thera [2] and to *The Heart of Buddhist Meditation* by Nyanaponika Thera. [3]

The lay Buddhist who undertakes this practice will first take the Three Refuges and the Five Precepts; he will review the Reflections on the Buddha, Dhamma and Sangha [4] transmit thoughts of lovingkindness (Mettā) in all directions, recollect that this meditation will help him to reach the goal of deliverance through direct knowledge and mental calm; and only then should he start with the Mindfulness of Breathing proper, first by way of counting.

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1. Ananda Semage, Colombo 11,
2. Buddhist Publication Society, Kandy.
3. Rider & Co., London.
4. See **The Wheel** No. 18; *Devotion in Buddhism*, page 18.

COUNTING

The Buddhist Teachers of old recommend that a beginner should start the practice by counting the breaths mentally. In doing so he should not stop short of five or go beyond ten or make any break in the series. By stopping short of five breaths his mind has not enough room for contemplation, and by going beyond ten his mind takes the number rather than the breaths for its objects, and any break in the series would upset the meditation.

When counting, the meditator should first count when the in-breath or the out-breath is completed, not when it begins. So taking in-breath first, he counts mentally 'one' when that in-breath is complete, then he counts 'two' when the out-breath is complete, 'three' after the next in-breath, and so on up to ten, and then again from one to ten, and so he should continue.

After some practice in counting at the completion of a breath, breathing may become faster. The breaths, however, should not be made longer or shorter intentionally. The meditator has to be just mindful of their occurrence as they come and go. Now he may try counting 'one' when he *begins* to breathe in or breathe out, counting up to five or ten, and then again from one to five or ten. If one takes both the in-breath and out breath as 'one', it is better to count only up to five.

Counting should be employed until one can dispense with it in following the sequence of breaths successively. Counting is merely a device to assist in excluding stray thoughts. It is, as it were, a guide line or railing for supporting mindfulness until it can do without such help. There may be those who will feel the counting more as a complication than a help. and they may well omit it, attending directly to the flow of the respiration by way of 'connecting' the successive breaths.

CONNECTING

After the counting has been discarded, the meditator should now continue his practice by way of Connecting (*anubandhana*), that is by following mindfully the in-and out-breaths without recourse to counting, and yet, without a break in attentiveness. Here too, the breaths should not be followed beyond the nostrils where the respiratory air enters and leaves. The meditator must strive to be aware of the whole breath, in its entire duration and without missing one single phase, but his attention must not leave the place of contact, the nostrils, or that point of the upper lip where the current of air touches.

While following the in-breaths and out-breaths thus, they become fainter and fainter, and at times it is not easy to remain aware of that subtle sensation of touch caused by the respiration. Keener mindfulness is required to keep track of the breaths then. But if the meditator perseveres, one day he will feel a different sensation, a feeling of ease and happiness, and occasionally there appears before his mental eye something like a luminous star or a similar sign, which indicates that one approaches the stage of Access Concentration. Steadying the newly acquired sign, one may cultivate full mental absorption (*jhāna*) or at least the preliminary concentration as a basis for practising insight.

The practice of mindfulness of breathing is meant for both mental calm and insight (*samatha* and *vipassanā*). Direct knowledge being the object of Buddhist meditation, the concentration gained by the meditative practice should be used for the clear understanding of reality as manifest in oneself and in the entire range of one's experience.

Though penetrative insight leading to Nibbāna is the ultimate object, progress in mindfulness and concentration will also bring many benefits in our daily lives. If we have become

habituated to follow our breaths for a longer period of time and can exclude all (or almost all) intruding irrelevant thoughts, mindfulness, self-control and efficiency are sure to increase in all our activities. Just as our breathing, so also other processes of body and mind; will become clearer to us, we shall come to know more of ourselves.

It has been said by the Buddha: 'Mindfulness of Breathing, developed and repeatedly practised, is of great fruit, of great advantage, for it fulfils the four Foundations of Mindfulness; the four Foundations of Mindfulness, developed and repeatedly practised, fulfil the seven Enlightenment Factors; the Seven Enlightenment Factors, developed and repeatedly practised, fulfil clear-vision and deliverance'. Clear-vision and deliverance, or direct knowledge, and the bliss of liberation, are the highest fruit of the application of mindfulness.

THE FOUNDATIONS OF MINDFULNESS

Satipaṭṭhāna-Sutta

Thus have I heard. At one time the Blessed One was living among the Kurus, at Kammāsadamma, a market town of the Kuru people. There the Blessed One addressed the bhikkhus thus: 'Monks', and they replied to him, 'Venerable Sir'. The Blessed One spoke as follows:—

This is the only way, monks, for the purification of beings, for the overcoming of sorrow and lamentation, for the destruction of suffering and grief, for reaching the right path, for the attainment of Nibbāna, nameiy the four Foundations of Mindfulness. What are the four?

Herein (in this teaching) a monk lives contemplating the body in the body,[1] ardent, clearly comprehending and mindful, having overcome, in this world, covetousness and grief; he lives contemplating feeling in feelings, ardent, clearly comprehending and mindful, having overcome, in this world, covetousness and grief; he lives contemplating consciousness in consciousness,[2] ardent, clearly comprehending and mindful, having overcome, in this world, covetousness and grief; he lives contemplating mental objects in mental objects, [2] ardent, clearly comprehending and mindful, having overcome, in this world, covetousness and grief.

1. THE CONTEMPLATION OF THE BODY

1. *Mindfulness of Breathing*

And how does a monk live contemplating the body in the body?

Herein, monks, a monk having gone to the forest, to the foot of a tree or to an empty place, sits down, with his legs crossed, keeps his body erect and his mindfulness alert.[3]

Ever mindful he breathes in, and mindful he breathes out. Breathing in a long breath, he knows 'I am breathing in a long breath'; breathing out a long breath, he knows 'I am breathing out a long breath'; breathing in a short breath, he knows. 'I am breathing in a short breath'; breathing out a short breath, he knows 'I am breathing out a short breath'.

'Experiencing the whole (breath–) body, I shall breathe in', thus he trains himself. 'Experiencing the whole (breath–) body, I shall breathe out', thus he trains himself. 'Calming the activity of the (breath–) body, I shall breathe in', thus he trains himself. 'Calming the activity of the (breath-) body, I shall breathe out', thus he trains himself.

Just as a skilful turner or turner's apprentice, making a long turn, knows 'I am making a long turn', or making a short turn, knows, 'I am making a short turn', just so the monk, breathing in a long breath, knows 'I am breathing in a long breath'; breathing out a long breath, knows 'I am breathing out a long breath'; breathing in a short breath, knows 'I am breathing in a short breath'; breathing out a short breath, knows 'I am breathing out a short breath'; 'Experiencing the whole (breath-) body, I shall breathe in', thus he trains himself'. 'Experiencing the whole (breath-) body, I shall breathe out', thus he trains himself. 'Calming the activity of the (breath-) body, I shall breathe in', thus he trains himself. 'Calming the activity of the (breath-) body, I shall breathe out', thus the trains himseif.

Thus he lives contemplating the body in the body internally, or he lives contemplating the body in the body externally, or he lives contemplating the body in the body, internally and

externally.[4] He lives contemplating origination-factors[5] in the body, or he lives contemplating dissolution-factors[6] in the body, or he lives contemplating origination-and-dissolution factors[7] in the body. Or his mindfulness is established with the thought: 'The body exists',[8] to the extent necessary just for knowledge and mindfulness, and he lives detached, [9] and clings to naught in the world. Thus also, monks, a monk lives contemplating the body in the body.

2. *The Postures of the Body*

And further, monks, a monk knows when he is going 'I am going'; he knows when he is standing 'I am standing'; he knows when he is sitting 'I am sitting'; he knows when he is lying down 'I am lying down'; or just as his body is disposed so he knows it.

Thus he lives contemplating the body in the body internally, or he lives contemplating the body in the body externally, or he lives contemplating the body in the body internally and externally. He lives contemplating origination-factors in the body, or he lives contemplating dissolution-factors in the body, or he lives contemplating origination-and-dissolution factors in the body.[10] Or his mindfulness is established with the thought: 'The body exists', to the extent necessary just for knowledge and mindfulness, and he lives detached, and clings to naught in the world. Thus also, monks, a monk lives contemplating the body in the body.

3. *Mindfulness with Clear Comprehension*

And further, monks, a monk, in going forward and back, applies clear comprehension; in looking straight on and looking away, he applies clear comprehension; in bending and in stretching, he applies clear comprehension; in wearing robes and carrying the bowl, he applies clear comprehension; in

eating, drinking, chewing and savouring, he applies clear comprehension; in attending to the calls of nature, he applies clear comprehension; in walking, in standing, in sitting, in falling asleep, in waking, in speaking and in keeping silence, he applies clear comprehension.

Thus he lives contemplating the body in the body....

4. *The Reflection on the Repulsiveness of the Body*

And further, monks, a monk reflects on this very body enveloped by the skin and full of manifold impurity, from the sole up, and from the top of the head-hair down, thinking thus: 'There are in this body hair of the head, hair of the body, nails, teeth, skin, flesh, sinews, bones, marrow, kidney, heart, liver, midriff, spleen, lungs, intestines, mesentery, gorge, faeces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, nasal mucus, synovial fluid, urine'.

Just as if there were a doubled-mouthed provision bag full of various kinds of grain such as hill paddy, paddy, green gram, cow-peas, sesamum, and husked rice, and a man with sound eyes, having opened that bag, were to take stock of the contents thus:—This is hill paddy, this is paddy, this is green gram, this is cow-pea, this is sesamum, this is husked rice. Just so, monks, a monk reflects on this very body enveloped by the skin and full of manifold impurity, from the soles up, and from the top of the head-hair down, thinking thus: There are in this body hair of the head, hair of the body, nails, teeth, skin, flesh, sinews, bones, marrow, kidney, heart, liver, midriff, spleen, lungs, intestines, mesentery, gorge, faeces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, nasal mucus, synovial fluid, urine.

Thus he lives contemplating the body in the body...

5. *The Reflection on the Material Elements*

And further, monks, a monk reflects on this very body, however it be placed or disposed, by way of the material elements: 'There are in this body the element of earth, the element of water, the element of fire, the element of wind.[11]

Just as if, monks, a clever cow-butcher or his apprentice, having slaughtered a cow and divided it into portions, should be sitting at the junction of four high roads, in the same way, a monk reflects on this very body, as it is placed or disposed, by way of the material elements: 'There are in this body the elements of earth, water, fire and wind'.

Thus he lives contemplating the body in the body....

6. *The Nine Cemetery Contemplations*

(1) And further, monks, as if a monk sees a body dead one, two, or three days; swollen, blue and festering, thrown in the charnel ground, he then applies this perception to his own body thus: 'Verily, also my own body is of the same nature; such it will become and will not escape it'.

Thus he lives contemplating the body in the body internally, or lives contemplating the body in the body externally, or lives contemplating the body in the body internally and externally. He lives contemplating origination-factors in the body, or he lives contemplating dissolution-factors in the body, or he lives contemplating origination-and-dissolution-factors in the body. Or his mindfulness is established with the thought: 'The body exists', to the extent necessary just for knowledge and mindfulness, and he lives independent, and clings to naught in the world. Thus also, monks, a monk lives contemplating the body in the body.

(2) And further, monks, as if a monk sees a body thrown in the charnel ground, being eaten by crows, hawks, vultures, dogs, jackals or by different kinds of worms, he then applies this perception to his own body thus: 'Verily, also my own body is of the same nature; such it will become and will not escape it.'

Thus he lives contemplating the body in the body...

(3) And further, monks, as if a monk sees a body thrown in the charnel ground and reduced to a skeleton with some flesh and blood attached to it, held together by the tendons...

(4) And further, monks, as if a monk sees a body thrown in the charnel ground and reduced to a skeleton, blood-besmeared and without flesh, held together by the tendons...

(5) And further, monks, as if a monk sees a body thrown in the charnal ground and reduced to a skeleton without flesh and blood, held together by the tendons...

(6) And further, monks, as if a monk sees a body thrown in the charnal ground and reduced to disconnected bones, scattered in all directions—here a bone of the hand, there a bone of the foot, a shin bone, a thigh bone, the pelvis, spine and skull...

(7) And further, monks, as if a monk sees a body thrown in the charnel ground, reduced to bleached bones of conch-like colour...

(8) And further, monks, as if a monk sees a body thrown in the charnel ground, reduced to bones, more than a year-old, lying in a heap...

(9) And further, monks, as if a monk sees a body thrown in the charnel ground, reduced to bones gone rotten and become dust,

he then applies this perception to his own body thus : 'Verily, also my own body is of the same nature; such it will become and will not escape it'.

Thus he lives contemplating the body in the body internally, or he lives contemplating the body in the body externally, or he lives contemplating the body in the body internally and externally. He lives contemplating origination-factors in the body, or he lives contemplating dissolution-factors in the body, or he lives contemplating origination-and-dissolution-factors in the body. Or his mindfulness is established with the thought : 'The body exists', to the extent necessary just for knowledge and mindfulness, and he lives detached, and clings to naught in the world. Thus also, monks, a monk lives contemplating the body in the body.

II. THE CONTEMPLATION OF FEELING

And how, monks, does a monk live contemplating feelings in feelings ?

Herein, monks, a monk when experiencing a pleasant feeling knows, 'I experience a pleasant feeling'; when experiencing a painful feeling, he knows, 'I experience a painful feeling' ; when experiencing a neither-pleasant-nor-painful feeling', he knows, 'I experience a neither-pleasant-nor-painful feeling'. When experiencing a pleasant worldly feeling, he knows, 'I experience a pleasant worldly feeling'; when experiencing a pleasant spiritual feeling, he knows, 'I experience a pleasant spiritual feeling'; when experiencing a painful worldly feeling, he knows, 'I experience a painful worldly feeling'; when experiencing a painful spiritual feeling, he knows, 'I experience a painful spiritual feeling'; when experiencing a neither-pleasant-nor-painful worldly feeling, he knows, 'I experience a neither-pleasant-nor-painful

worldly feeling'; when experiencing a neither-pleasant-nor-painful spiritual feeling, he knows, 'I experience a neither-pleasant-nor-painful spiritual feeling'.

Thus he lives contemplating feelings in feelings internally, or he lives contemplating feelings in feelings externally, or he lives contemplating feelings in feelings internally and externally. He lives contemplating origination-factors in feelings, or he lives contemplating dissolution-factors in feelings, or he lives contemplating origination-and-dissolution factors in feelings.[12] Or his mindfulness is established with the thought, 'Feeling exists', to the extent necessary just for knowledge and mindfulness, and he lives detached, and clings to naught in the world. Thus, monks, a monk lives contemplating feelings in feelings.

III. THE CONTEMPLATION OF CONSCIOUSNESS

And how, monks, does a monk live contemplating consciousness in consciousness?

Herein, monks, a monk knows the consiousness with lust, as with lust; the consciousness without lust, as without lust; the consciousness with hate, as with hate; the conscious; ness without hate, as without hate; the consciousness with ignorance, as with ignorance; the consciousness without ignorance, as without ignorance; the shrunken state of consciousness as the shrunken state;[13] the distracted state of consciousness as the distracted state;[14] the developed state of consciousness as the developed state;[15] the undeveloped state of consciousness as the undeveloped state;[16] the state of consciousness with some other mental state superior to it, as the state with something mentally higher;[17] the state of consciousness with no other mental state superior to it, as the

state with nothing mentally higher;[18] the concentrated state of consciousness as the concentrated state; the unconcentrated state of consciousness as the unconcentrated state; the freed state of consciousness as the freed state;[19] and the unfreed state of conscious as the unfreed.

Thus he lives contemplating consciousness in consciousness internally, or he lives contemplating consciousness in consciousness externally, or he lives contemplating consciousness in consciousness internally and externally. He lives contemplating origination-factors in consciousness, or he lives contemplating dissolution-factors in consciousness, or he lives contemplating origination-and-dissolution-factors in consciousness.[20] Or his mindfulness is established with the thought, 'Consciousness exist', to the extent necessary just for knowledge and mindfulness, and he lives detached, and clings to naught in the world. Thus, monks, a monk lives contemplating consciousness in consciousness.

IV. THE CONTEMPLATION OF MENTAL OBJECTS

1. The Five Hindrances

And how, monks, does a monk live contemplating mental objects in mental objects?

Herein, monks, a monk lives contemplating mental objects in the mental objects of the five hindrances.

How, monks, does a monk live contemplating mental objects in the mental objects of the five hindrances?

Herein, monks, when *sense-desire* is present, a monk knows, 'There is sense-desire in me', or when sense-desire is not present, he knows, 'There is no sense-desire in me'. He knows how the arising of the non-arisen sense-desire comes to

be; he knows how the abandoning of the arisen sense-desire comes to be; and he knows how the non-arising in the future of the abandoned sense-desire comes to be.

When *anger* is present, he knows, 'There is anger in me', or when anger is not present, he knows, 'There is no anger in me'. He knows how the arising of the non-arisen anger comes to be; he knows how the abandoning of the arisen anger comes to be; and he knows how the non-arising in the future of the abandoned anger comes be.

When *sloth and torpor* are present, he knows, 'There are sloth and torpor in me', or when sloth and torpor are not present, he knows, 'There are no sloth and torpor in me'. He knows how the arising of the non-arisen sloth and torpor comes to be; he knows how the abandoning of the arisen sloth and torpor comes to be; and he knows how the non-arising in the future of the abandoned sloth and torpor comes to be.

When *agitation and scruples* are present, he knows, 'There are agitation and scruples in me' or when agitation and scruples are not present, he knows, 'There are no agitation and scruples in me'. He knows how the arising of the non-arisen agitation and scruples comes to be; he knows how the abandoning of the arisen agitation and scruples comes to be; and he knows how the non-arising in the future of the abandoned agitation and scruples comes to be.

When *doubt* is present, he knows, 'There is doubt in me', or when doubt is not present, he knows, 'There is no doubt in me', He knows how the arising of the non-arisen doubt comes to be; he knows how the abandoning of the arisen doubt comes to be; and he knows how the non-arising in the future of the abandoned doubt comes to be.

Thus he lives contemplating mental objects in mental objects internally, or he lives contemplating mental objects in mental objects externally, or he lives contemplating mental objects in mental objects internally and externally. He lives contemplating origination-factors in mental objects, or he lives contemplating dissolution-factors in mental objects, or he lives contemplating origination - and - dissolution - factors in mental objects,[21] Or his mindfulness is established with the thought, 'Mental objects exist', to the extent necessary just for knowledge and mindfulness, and he lives detached, and clings to naught in the world, Thus also, monks, a monk lives contemplating mental objects in the mental objects of the five hindrances.

2. *The Five Aggregates of Clinging*

And further, monks, a monk lives contemplating mental objects in the mental objects of the five aggregates of clinging.[22]

How, monks, does a monk live contemplating mental objects in the mental objects of the five aggregates of clinging?

Herein, monks, a monk thinks, 'Thus is *material form;* thus is the arising of material form; and thus is the disappearance of material form. Thus is *feeling;* thus is the arising of feeling; and thus is the disappearance of feeling. Thus is *perception;* thus is the arising of perception; and thus is the disappearance of perception. Thus are *formations;* thus is the arising of formations; and thus is the disappearance of formations. Thus is *consciousness;* thus is the arising of consciousness; and thus is the disappearance of consciousness'.

Thus he lives contemplating mental objects in mental objects internally, or he lives contemplating mental objects in mental objects externally, or he lives contemplating mental objects in mental objects internally and externally. He lives

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contemplating origination-factors in mental objects, or he lives contemplating dissolution-factors in mental objects, or he lives contemplating origination-and-dissolution-factors in mental objects.[23] Or his mindfulness is established with the thought, 'mental objects exist', to the extent necessary just for knowledge and mindfulness, and he lives detached, and clings to naught in the world. Thus also, monks, a monk lives contemplating mental objects in the mental objects of the five aggregates of clinging.

3. *The Six Internal and the Six External Sense-Bases*

And further, monks, a monk lives contemplating mental objects in the mental objects of the six internal and the six external sense-bases.

How, monks, does a monk live contemplating mental objects in the mental objects of the six internal and the six external sense-bases?

Herein, monks, a monk knows, *the eye and visual forms*, and the fetter that arises dependent on both (the eye and forms);[24] he knows how the arising of the non-arisen fetter comes to be, he knows how the abandoning of the arisen fetter comes to be; and he knows how the non-arising in the future of the abandoned fetter comes to be.

He knows the *ear* and *sounds*...the *nose* and *smells*...the *tongue* and *flavours*...the *body* and *tactual objects*.. the *mind* and *mental objects*, and the fetter that arises dependent on both; he knows how the arising of the non-arisen fetter comes to be; he knows how the abandoning of the arisen fetter comes to be; and he knows how the non-arising in the future of the abandoned fetter comes to be.

Thus, monk, the monks lives contemplating mental objects in mental objects internally, or he lives contemplating

mental objects in mental objects externally, or he lives contemplating mental objects in mental objects internally and externally. He lives contemplating origination-factors in mental objects, or he lives contemplating dissolution-factors in mental objects, or he lives contemplating origination-and-dissolution-factors in mental objects.[25] Or his mindfulness is established with the thought, 'Mental objects exist', to the extent necessary just for knowledge and mindfulness, and he lives detached, and clings to naught in the world. Thus, monks, a monk lives contemplating mental objects in the mental objects of the six internal and the six external sense-bases.

4. *The Seven Factors of Enlightenment*

And further, monks, a monk lives contemplating mental objects in the mental objects of the seven factors of enlightenment.

How, monks, does a monk live contemplating mental objects in the mental objects of the seven factors of enlightenment.

Herein. monks, when the enlightenment-factor of *mindfulness* is present, the monk knows, 'The enlightenment-factor of mindfulness is in me', or when the enlightenment-factor of mindfulness is absent, he knows, 'The enlightenment-factor of mindfulness is not in me'; and he knows how the arising of the non-arisen enlightenment-factor of mindfulness comes to be; and how perfection in the development of the arisen enlightenment-factor of mindfulness comes to be.

When the enlightenment-factor of *the investigation of mental objects* is present, the monk knows 'The enlightenment-factor of the investigation of mental objects is in me'; when the enlightenment-factor of the investigation of mental objects

is absent, he knows, 'The enlightenment-factor of the investigation of mental objects is not in me'; and he knows how the arising of the non-arisen enlightenment-factor of the investigation of mental objects comes to be, and how perfection in the development of the arisen enlightenment-factor of the investigation of mental objects comes to be.

When the enlightenment-factor of *energy* is present, he knows, 'The enlightenment-factor of energy is in me'; when the enlightenment-factor of energy is absent, he knows, 'The enlightenment-factor of energy is not in me'; and he knows how the arising of the non-arisen enlightenment-factor of energy comes to be, and how perfection in the development of the arisen enlightenment-factor of energy comes to be.

When the enlightenment-factor of *joy* is present, he knows, 'The enlightenment-factor of joy is in me'; when the enlightenment-factor of joy is absent he knows, 'The enlightenment-factor of joy is not in me'; and he knows how the arising of the non-arisen enlightenment-factor of joy comes to be, and how perfection in the development of the arisen enlightenment-factor of joy comes to be.

When the enlightenment-factor of *tranquillity* is present, he knows, 'The enlightenment-factor of tranquillity is in me'; when the enlightenment-factor of tranquillity is absent, he knows, 'The enlightenment-factor of tranquillity is not in me'; and he knows the arising of the non-arisen enlightenment-factor of tranquillity comes to be, and how perfection in the development of the arisen enlightenment-factor of tranquillity comes to be.

When the enlightenment-factor of *concentration* is present, he knows, 'The enlightenment-factor of concentration is in me'; when the enlightenment-factor of concentration is

absent, he knows, 'The enlightenment-factor of concentration is not in me'; and he knows how the arising of the non-arisen enlightenment-factor of concentration comes to be, and how perfection in the development of the arisen enlightenment-factor of concentration comes to be.

When the enlightenment-factor of *equanimity* is present, he knows, 'The enlightenment-factor of equanimity is in me'; when the enlightenment-factor of equanimity is absent, he knows, 'The enlightenment-factor of equanimity is not in me'; and he knows how the arising of the non-arisen enlightenment-factor of equanimity comes to be, and how perfection in the development of the arisen enlightenment-factor of equanimity comes to be.

Thus he lives contemplating mental objects in mental objects internally, or he lives contemplating mental objects in mental objects externally, or he lives contemplating mental objects in mental objects internally and externally. He lives contemplating origination-factors in mental objects, or he lives contemplating dissolution-factors in mental objects, or he lives contemplating origination-and-dissolution-factors in mental objects.[26] Or his mindfulness is established with the thought, 'Mental objects exist', to the extent necessary just for knowledge and mindfulness, and he lives detached, and clings to naught in the world. Thus, monks, a monk lives contemplating mental objects in the mental objects of the seven factors of enlightenment.

5. *The Four Noble Truths*

And further, monks, a monk lives contemplating mental objects in the mental objects of the four noble truths.

How, monks, does a monk live contemplating mental objects in the mental objects of the four noble truths?

Herein, monks, a monk knows, '*This is suffering*', according to reality; he knows, '*This is the origin of suffering*', according to reality; he knows, '*This is the cessation of suffering*', according to reality; he knows, '*This is the road leading to the cessation of suffering*', according to reality.

Thus he lives contemplating mental objects in mental objects internally, or he lives contemplating mental objects in mental objects externally, or he lives contemplating mental objects in mental objects internally and externally. He lives contemplating origination-factors in mental objects, or he lives contemplating dissolution-factors in mental objects, or he lives contemplating origination – and – dissolution – factors in mental objects.[27] Or his mindfulness is established with the thought, 'Mental objects exist', to the extent necessary just for knowledge and mindfulness, and he lives detached, and clings to naught in the world. Thus, monks, a monk lives contemplating mental objects in the mental objects of the four noble truths.

Verily, monks, whosoever practises these four Foundations of Mindfulness in this manner for seven years, then one of these two fruits may be expected by him: Highest Knowledge (Arahantship), here and now, or if some remainder of clinging is yet present, the state of Non-returning.[28]

O monks, let alone seven years. Should any person practise these four Foundations of Mindfulness in this manner for six years...for five years...four years...three years...two years...one year, then one of these two fruits may be expected by him: Highest Knowledge, here and now, or if some remainder of clinging is yet present, the state of Non-returning.

Ó monks, let alone a year. Should any person practise these four Foundations of Mindfulness in this manner for seven months...for six months...five months...four months... three months...two months...a month...half a month, then one of these two fruits may be expected by him: Highest Knowledge, here and now, or if some remainder of clinging is yet present, the state of Non-returning.

O monks, let alone half a month. Should any person practise these four Foundations of Mindfulness in this manner, for a week, then one of these two fruits may be expected by him: Highest knowledge, here and now, or if some remainder of clinging is yet present, the state of Non-returning.

Because of this was it said: 'This is the only way, monks, for the purification of beings, for the overcoming of sorrow and lamentation, for the destruction of suffering and grief, for reaching the right path, for the attainment of Nibbāna, namely the four Foundations of Mindfulness'.

Thus spoke the Blessed One. Satisfied, the monks approved of his words.

Satipaṭṭhāna Sutta, Majjhima Nikāya, Sutta No. 10

NOTES

1. The repetition of the phrases 'contemplating the body in the body', 'feelings in feelings', etc. is meant to impress upon the meditator the importance of remaining aware whether, in the sustained attention directed upon a single chosen object, one is still keeping to it, and has not strayed into the field of another Contemplation. For instance, when contemplating any bodily process, a meditator may unwittingly be side-tracked into a consideration of his *feelings* connected with that bodily process. He should then be clearly aware that he has left his original subject, and is engaged in the Contemplation of Feeling.

2. Mind, Pāli *citta*, also consciousness or viññāṇa, in this connection are the states of mind or units in the stream of mind of momentary duration. Mental objects, *dhammā*, are the mental contents or factors of consciousness making up the single states of mind.

3. Literally, 'setting up mindfulness in front'.

4. 'Internally': contemplating his own breathing; 'externally', contemplating another's breathing; 'internally and externally'; contemplating one's own and another's breathing, alternately, with uninterrupted attention. In the beginning one pays attention to one's own breathing only, and it is only in advanced stages that for the sake of practising insight, one by inference pays at times attention also to another person's process of breathing.

5. The origination-factors (*samudaya-dhammā*), that is, the conditions of the origination of the breath-body; these are: the body in its entirety, nasal aperture and mind.

6. The condition of the dissolution of the breath-body are: the destruction of the body and of the nasal aperture, and the ceasing of mental activity.

7. The contemplation of both, alternately.

8. That is, only impersonal bodily processes exist, without a self, soul, spirit or abiding essence or substance. The corresponding phrase in the following Contemplations should be understood accordingly.

9. Detached from craving and wrong view.

10. All Contemplations of the Body, excepting the preceding one, have as factors of origination: ignorance, craving, kamma, food, and the general characteristic of originating; the factors of dissolution are: disappearance of ignorance, craving, kamma, food, and the general characteristic of dissolving.

11. The so-called 'elements' are the primary qualities of matter, explained by Buddhist tradition as solidity (earth). adhesion (water), caloricity (fire) and motion (wind or air),

12. The factors of origination are here : ignorance, craving, kamma, and sense-impression, and the general characteristic of originating ; the factors of dissolution are : the disappearance of the four, and the general characteristic of dissolving.

13. This refers to a rigid and indolent state of mind.

14. This refers to a restless mind.

15. The consciousness of the meditative Absorptions of the fine-corporeal and uncorporeal sphere (*rūpa-ārūpa-jhāna*).

16. The ordinary consciousness of the sensuous state of existence (*kāmāvacara*).

17. The consciousness of the sensuous state of existence, having other mental states superior to it.

18. The consciousness of the fine-corporeal and the uncorporeal spheres, having no mundane mental state superior to it.

19. Temporarily freed from the defilements either through the methodical practice of Insight *(vipassanā)* freeing from single evil states by force of their opposites, or through the meditative Absorptions (*jhāna*).

20. The factors of origination consist here of ignorance, craving, kamma, body-and-mind (*nāma-rūpa*), and of the general characteristic of originating; the factors of dissolution are: the disappearance of ignorance, etc., and the general characteristic of dissolving.

21. The factors of origination are here the conditions which produce the Hindrances, as wrong reflection, etc.; the factors of dissolution are the conditions which remove the Hindrances, e.g. right reflection.

22. These five groups or aggregates constitute the so-called personality. By making them objects of clinging, existence, in form of repeated births and deaths, is perpetuated.

23. The origination-and-dissolution-factors of the five Aggregates: for Material Form, the same as for the Postures (Note 10); for Feeling, the same as for the Contemplation of Feeling (Note 12); for Perception and Formations, the same as for Feeling (Note 12); for Consciousness, the same as for the Contemplation of Consciousness (Note 20).

24. The usual enumeration of the ten principal Fetters (*samyojanā*), as given in the Discourse Collection (Sutta Pitaka), is as follows : 1. self-illusion, 2. scepticism,

3. attachment to rules and rituals, 4. sensual lust, 5. ill-will, 6. craving for fine-corporeal existence, 7. craving for uncorporeal existence, 8. conceit, 9. restlessness, 10. ignorance.

25. Origination–factors of the ten physical sense–bases are ignorance, craving, kamma, food, and the general characteristic of originating; dissolution–factors : the general characteristic of dissolving and the disappearance of ignorance, etc. The origination-and-dissolution-factors of the mind-base are the same as those of feeling (Note 12).

26. Just the conditions conducive to the origination and dissolution of the Factors of Enlightenment comprise the origination-and-dissolution-factors here.

27. The origination-and-dissolution-factors of the Truths should be understood as the arising and passing of Suffering, Craving, and the Path ; the Truth of Cessation is not to be included in this contemplation since it has neither origination nor dissolution.

28. That is the non–returning to the world of sensuality. This is the last stage before the attainment of the final goal of Saintship, or Arahatship.

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The Three Signata

Anicca, Dukkha Anatta

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BUDDHITS PUBLICATION SOCIETY

KANDY 1960 CEYLON

THE THREE SIGNATA

I. Anicca

The concept of the 'Three Signata' (*tilakkhaṇa*) forms the essential basis for the understanding of the Buddha's scheme of emancipation (*vimokkha*). The 'Three Signata', the three universal properties of all existing things of the phenomenonal world, are *Anicca*, impermanence, transience or transitoriness, *Dukkha*, unsatisfactoriness, ill, suffering or painfulness, and *Anattā*, non-Self, absence of a permanent ego or unsubstantiality. It is the contemplation of these three universal characteristics of all compounded things and processes (*saṅkhārā*), or of all phenomena (*dhammā*), that leads to true insight (*vipassanā*) and enlightenment (*bodhi, ñāṇa*). The realisation of these three fundamental truths can thus be regarded as the key to the highest spiritual perfection afforded by the Buddha Dhamma.

The first of the 'Three Signata', *Anicca*, impermanence, transitoriness of all things in the universe, is a doctrine constantly and emphatically insisted upon in the Buddhist texts. According to the Buddha Dhamma there is nothing either divine or human, either animate or inanimate, either organic or inorganic, which is permanent or stable, unchanging or everlasting.

This Buddhist concept of the transitoriness of all things, in other words the Buddhist law of impermanence, finds classical expression in the famous formula '*sabbe saṅkhārā aniccā*' occurring in the Cūlasaccaka Sutta, 35th Dialogue of the Majjhima Nikāya (I. 228) and in the more popular statement *aniccā vata saṅkhārā*'. Both these formulas amount to saying that *All conditioned things or processes are transient or impermanent.* This is not given as the result of

metaphysical inquiry or of any mystical intuition but as a straight-forward judgement to be arrived at by investigation and analysis. It is founded on unbiassed thought and has a purely empirical basis. In the Mahāvagga of the Anguttara Nikāya (IV. 100 ff) the Master admonishes his disciples thus: "Impermanent, Brethren, are (all) *Saṅkhāras*, unstable (not constant), Brethren, are (all) *Saṅkhāras*, (hence) not a cause for comfort and satisfaction are (all) *Saṅkhāras*, so much so that one must get tired of all these *Saṅkhāras*, be disgusted of them, and be completely free of them".

There is no doubt here as to what is meant by the term '*Sankhāra*,' for the Master himself continues by way of illustration: "There will come a time, Brethren, may be hundreds of thousands of years hence, when no more rains will fall and consequently all plants and trees, all vegetation, will dry up and be destroyed: with the scorching due to the appearance of a second sun, streams and rivulets will go dry; and with the appearance of a third such large rivers as the Ganges and Jamna will dry up; similarly, the lakes and even the great ocean itself will dry up in course of time, and even, such great mountains as the Sineru, nay even this wide earth, will begin to smoke and be burnt up in a great and universal holocaust . . . . . Thus impermanent, Brethren, are all *Sankhāras*, unstable, and hardly a cause for comfort, so much so that one (contemplating their impermanent nature) must necessarily get tired of them". It is easy to understand from this Dialogue in what an all-embracing sense the term '*Sankhāra*' is used: it includes all things, all phenomena that come into existence by natural development or evolution, being conditioned by prior causes and therefore containing within them the liability to come to an end, to be dissolved from the state in which they are found.

According to the Buddha there is no *being*, but only a ceaseless *becoming* (bhava). Every thing is the product of antecedent causes, and, therefore, of dependent origination (*paṭiccasamuppanna*).[1] These causes themselves are not everlasting and static, but simply antecedent aspects of the same ceaseless becoming. Thus we may conceive everything as the result of a concatenation of dynamic processes (*sankhāra*) and, therefore, everything created or formed is only created or formed through these processes and not by any agency outside its own nature. In Buddhism everything is regarded as 'compounded' (*sankhata*). Thus *sankhata* in these contexts implies everything *arisen* or *become* (bhūta) depending on antecedent conditions (*sahetu-sappaccaya*) It is for this very reason, namely, that everything conceivable in this world has come to be or *become* depending on antecedent conditions or processes, that everything is to be regarded as liable to pass away. As it is declared in the Saṃyutta Nikāya (II. 49.): Whatever has *become* is of the nature of passing away (*yaṁ bhūtaṁ taṁ nirodhadhammaṁ*). This law, if one may call it so, holds, in the case of the mightiest of gods, such as Mahā-Brahmā, as much as of the tiniest creature. In the 11th Dialogue of the Dīgha Nikāya it is regarded as ludicrous that even God or Brahmā should imagine himself to be eternal. As Professor Rhys Davids remarked, "The state of an individual, of a thing or person, distinct from its surrounding, bounded off from them is unstable, temporary, sure to pass away. It may last as, for instance, in the case of the gods for hundreds of thousands, of years; or as in the case of some insects, for some hours only; or as in the cause of some material things (as we should say some chemical compounds), for a few seconds

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1. See 'The Wheel' No. 15; *Dependent Origination*, by Piyadassi Thera.

only. But in every case as soon as there is a beginning, there begins also at that moment, to be an ending".[1]

The ethical significance of this law of impermanence is well brought out in the Mahā - Sudassana Suttanta, the 17th Dialogue of the Dīgha Nikāya. There the Buddha tells Ananda, his favourite disciple, about the glories of the famous king of the past, Mahā Sudassana, about his cities, treasures, palaces, elephants, horses, carriages, women and so on, in the possession of which he led a wonderful life, about his great regal achievements and finally his death, only to draw the moral conclusion : "Behold, Ananda, how all these things (Sankhārā) are now dead and gone, have passed and vanished away. Thus, impermanent, Ananda, are the Saṅkhāras: thus untrustworthy, Ananda, are the Sankhāras. And this, Ananda, is enough to be weary of, to be disgusted of and be completely free of, such Sankhāras".

When the Buddha characterized all compounded things and conditioned processes as impermanent and unstable it must be understood that before all else stood out that particular 'heap of processs' (Sankhārapuñja) that is called 'man', for at bottom it was with man chiefly that Buddha had to do, insofar as it was to man primarily that he showed the way to emancipation. Thus the chief problem was to find out the real nature of man and it is precisely in this great discovery that the uniqueness of the Dhamma is visible. The Buddha's conclusion regarding man's nature is in perfect agreement with his general concept of impermanence: Man himself is a compound of several factors and his supposedly persistent personality is in truth nothing more than a collection of ceaselessly changing processes - in fact, a continuous becoming or *bhava*. The Buddha analysed man into

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1. *American Lectures.*

five aggregates: *rūpa*, *vedanā*, *saññā*, *saṅkhārā*, and *viññāṇa*, that is to say, material form, sensations, perceptions, dynamic processes and consciousness. In Sutta after Sutta, the Master has emphatically asserted that each of these aggregates is impermanent and unstable. In the famous Dialogue of the Dīgha Nikāya (II. 301) entitled "Establishment of Mindfulness" (Mahāsatipaṭṭhāna Sutta) the Master teaches the disciple to view all these categories as being of the nature of arising (*samudayadhammā*) and of passing away (*vayadhammā*): "Such is material form, such is its genesis, such its passing away: and so on with the other three groups, perceptions, dynamic processes and consciousness". In fact, the highest consummation of spiritual life is said to result from the true perception of the evanescent nature of the six spheres of sense contact. The 102nd Dialogue of the Majjhima Nikāya ends with the words: "This, indeed, Brethren, is the perfect way of utter Peace into which the Tathagata has won full Enlightenment, that is to say, the understanding, as they really are, of the six spheres of sense - contact, of their arising and passing away, their comfort and misery, and the way of escape from them free of grasping" (M. II. 237). It is these six spheres of sense-contact that cause the continuity of saṃsāra, in other words, *bhava* or becoming, and thus they are to be understood as involving the most important Saṅkhāras. Hence the oft repeated stanza in the Pali Canon: "All compounded things indeed are subject to arising and passing away: what is born comes to an end; blessed is the end of *becoming*, it is Peace".

II. Dukkha

The fact of *Impermanence* as the leading characteristic of all compounded things and processes of the phenomenal world has been dealt with above. The next, according to the concept of the *Three Signata* (tilakkhaṇa), is the fact of *Dukkha* which signifies the universal characteristic of all saṃsāric existence, viz. its general *Unsatisfactoriness.* It must be admitted that this Pali word 'Dukkha' is one of the most difficult terms to translate. Writers in English very often use as its equivalent the English word 'Sorrow' or 'Ill' and some even translate it as 'pain', 'suffering' and so on. But none of these English words cover the the same ground as the Pali 'Dukkha', they are "too specialized, too limited, and usually too strong". The difficulty is increased by the fact that the Pali word itself is used in the Canon in several senses. There is what one may call the general philosophical sense, then a narrower psychological sense, and a still narrower physical sense. It is as indicating the general philosophical sense of *Dukkha* that the word 'unsatisfactoriness' has been selected. This is perhaps the best English term, at least in this particular context of the Three Signata.

Whatever some writers of Buddhism may have said, the recognition of the fact of Dukkha stands out as the most essential concept of Buddhism. In the very first Discourse after attaining Enlightenment the Master formulated this concept in the following terms:— "This, indeed, Brethren, is the Noble Truth of *Dukkha*, namely the fact that birth itself is *Dukkha* disease is Dukkha, death is *Dukkha*, to be joined with what is unpleasant is Dukkha, to be separated from what is pleasant is Dukkha, failure in getting what one wants is Dukkha, in short the five groups of physical

and mental qualities making up the individual due to grasping are themselves Dukkha" (Vin. I, p. 10; cp. S. V. 421). This observation of the universal fact of Unsatisfactoriness is, as any unbiassed student of Buddhism will soon realize, the central pivot of the whole system of spiritual and moral progress discovered and proclaimed by the Buddha.

According to the Buddha, the beginning, continuity and ending of all experience, i.e. the whole world (loka) for a sentient being, are centred in its own individuality (nāma-rūpa), that is to say, the five groups of grasping that constitute the individual - the *Pañcupādānakkhandha*, viz. material form, sensations and feelings, perceptions, (physical and mental) dynamic processes, and consciousness (*rūpa*, ***vedanā***, ***saññā***, *saṁkhārā* and *viññāṇa*). Now, the physical form or the body of the individual is the visible basis of this individuality, and this body, as every one knows, is a product of material components derived from the four great elements, viz the watery, the fiery, the airy and the earthy (*āpo*, ***tejo***, ***vāyo***, ***paṭhavī***). It is said to be built up of these four chief elements (*cātummahābhūtika*) and, therefore, it is conditioned by these. As was explained in the previous article the universal characteristic of the four great elements is their impermanence (*anicca*), and not much science is needed to understand this fact which is self-evident to the thoughtful person. "A time will come", says the Buddha, "when the watery element will rise in fury, and when that happens, the earthy element will disappear, unmistakably revealing itself as transient and subject to ruin, destruction and vicissitude . . . . . There may also come a time when the watery element will dry up and no more water is left in the great ocean than will cover one joint of a finger. On that day, this great watery element will unmistakably reveal itself as transient and subject to ruin, destruction and

vicissitude. A time will come when the fiery element will rage furiously and devour the whole surface of the earth, ceasing only when there is nothing more to devour. On that day this great fiery element will unmistakably reveal itself as transient and subject to destruction. A time will come when the airy element will rage in fury and carry away village and town and everything upon the earth .... till it exhausts itself completely. On that day this great airy element will unmistakably reveal itself as transient and itself subject to ruin, destruction and all vicissitude" (M. I. 187). Thus everything that is comprised within the four great elements shows itself subject to the universal law of transitoriness and it is not a difficult inference to conclude that this fathom-long body which is a derivative of these four elements will itself go the way of its elemental source. Now, the Buddha goes on to show the impermanence or transitoriness of the remaining components of our individuality which are based upon the body and its organs: "The corporeal form, Brethren, is transient, and what underlies the arising of corporeal form, that too is transient. As it is arisen from what is transient, how could corporeal form be permanent ?

"Sensations and feelings are transient, what underlies the arising of these (viz: the sense organs, depending on the body) is also transient. Arisen from what is transient, how could sensations and feelings be permanent ?

"Similarly, perceptions, dynamic processes of the mind, and consciousness—all these, arising from the transient, cannot but be transient" (S. III 23). In all these are observed arising, vicissitude and passing away. This real, impermanent nature of everything constituting the individual can only lead to one conclusion: viz., that as they are transitory

and by nature unabiding they cannot be the basis for a satisfactory experience dependent on them. In short, whatever is transient, is (by that very fact) *unsatisfactory* (*yad aniccaṁ taṁ dukkhaṁ*; S III. 22). Hence is established the great Truth of Buddhism that the whole personality or individuality (wherever that may take shape, whether in this world or in another, as possible in saṃsāra), and therefore, the whole world of experience which simply depends on this individuality, all this is unsatisfactory or *Dukkha*. "What think ye, Brethren, is body permanent or is it transient?" — "It is transient, Sir". — "Now, that which is transient — is it satisfactory or unsatisfactory?" — "It is unsatisfactory, Sir". — "What think ye, Brethren, sensation, perception, mental processes and consciousness — are all these permanent or transient?". — "They are transient, Sir". — "Now, what is transient — is it satisfactory or unsatisfactory?" — "It is unsatisfactory, Sir". Thus this general unsatisfactoriness is to be regarded as the universal characteristic of all saṃsāric experience, and this fact constitutes the Noble Truth of *Dukkha*. To the intelligent person all this must sound axiomatic. But, then, why are the large majority of people unconvinced of, or unconcerned with, this great Truth which forms the bed-rock of the Buddha Dhamma? To answer this we have to probe into the working of man's own mind which alone can realize this conception of the universality of Dukkha.

The Master has said that the sentient being is psychologically so constituted that he seeks what is pleasurable and shuns what is non-pleasurable (*sukha-kāmo dukkha-paṭikkūlo*); to use the above employed terminology, he hankers after what is satisfactory for himself and recoils from what is unsatisfactory. Critics of Buddhism may wonder whether it is justifiable to regard the whole psychology of the sentient

being as being so strongly ruled by this principle of hankering for the pleasurable and shunning what is unpleasant. That a similar conclusion was arrived at by Freud, the founder of the modern school of psychoanalysis, should cause such critics or sceptics to pause and reflect upon the scientific validity of such an observation. Freud begins his famous dissertation on "Beyond the Pleasure Principle" with the following significant words: "In the theory of psychoanalysis we have no hesitation in assuming that the course taken by mental events is automatically regulated by the pleasure principle. We believe, that is to say, that the course of those events is invariably set in motion by an unpleasurable tension, and that it takes a direction such that its final outcome coincides with a lowering of that tension — that is, with an avoidance of unpleasure or a production of pleasure". Freud thus introduces what he calls an 'economic' principle into his study of mental processes, and is it not a noteworthy fact in the history of human ideas that the Buddha had nearly twenty five centuries earlier formulated the same principle in practically the same terms? Now, if man by nature is driven by his own unconscious processes to seek for the pleasant and avoid what is unpleasant, it stands to reason that he would be unwilling to accept a philosophy whose basic idea is the characterization of all his experiences as impermanent and therefore liable to bring unhappiness or *dukkha*. That is why the Buddha soon after his Enlightenment considered that only a very few in the world had their vision sufficiently clear to grasp this great Truth of the universality of Dukkha.

Before concluding this brief exposition of *Dukkha* a doubt should be cleared which is often seen to cloud this conception and erroneously leads certain people to conclude that if the fact of Dukkha is such a universal characteristic of experience,

Buddhism must be regarded as a profession of pessimism. That such a view is totally wrong is seen clearly from certain passages of the Canon itself. According to Buddhism there is a point of view from which experiences, that is to say, sensations and feelings (*vedanā*) can be considered to be threefold: they can be pleasant or happy (*sukha*), or they can be unpleasant or unhappy (*dukkha*), or they can be neutral, i.e. neither pleasant nor unpleasant (*adukkhamasukha*). From this lower or relative point of view which holds good for all individual experience, there is what may be called 'happiness' in the world just as much as 'unhappiness', the degree of predominance of the one over the other varying according to personal and environmental conditions prevailing at a given moment. But further contemplation of such happiness and unhappiness and neutral feelings shows unmistakably that there is a common denominator between all these three types of experiences, namely, the fact that all three are subject to the universal property of impermanence or transience. Thus the Venerable Sāriputta assures the Master that if questioned on the real nature of sensations and feelings he would thus make reply: "Threefold, indeed, friend, are those feelings and sensations: pleasant, unpleasant and neither-pleasant-nor-unpleasant; but, friend, (all) these three (experiences) are *transient*, and when one realizes that whatever is transient (and fleeting) must give rise to Dukkha' (in other words, is unsatisfactory), no hankering after them arises". It can easily be seen that in the last sentence, '*Dukkha*' is used in the wider philosophical sense, as referred to at the beginning of this article. Hence is the Master's joyful approval of Sāriputta's words: "Well said, well said, Sāriputta, this exactly is the manner in which one should summarily dispose of such a question: "Whatever experience there is, such (being transitory) must fall within the category of Dukkha (*yamkiñci vedayitaṁ taṁ dukkhasmiṁ*; S. II.

p. 53)". All saṁsāric experience is in this sense *vedayita* and thus arises the incontrovertible 'proposition that all becoming in saṁsāra (*bhava*) is Dukkha or unsatisfactory from the highest point of view (*paramattha*). Herein is also based that absolutely certain optimism of Buddhism, viz. that there is a way out of this saṁsāric Dukkha, a haven of utter Peace and Tranquillity, which is the absolute Happiness of Nibbāna.

"Nibbānaṁ paramaṁ sukhaṁ"

III. Anatta

The above discussion of the two *signata* of impermanence and unsatisfactoriness naturally leads to the basic Buddhist concept of *Anatta*, 'non-self' or unsubstantiality.[1] Every student of Buddhism knows that this concept is the most controversial of all the basic ideas of the system, and that a hundred and one interpretations have been suggested by commentators, scholars and critics. To the Western student of Buddhism the so-called "Anatta-doctrine" has been the hunting-ground, not always a happy one, for the display of personal ingenuity and dialectical jumbling, and it is significant that this idea has been the cause of the most glaring contradictions among themselves and even within the writings of the same authority. Even our own historical schools of Buddhist interpretation have found this concept the most difficult. The main difficulty confronting the interpreters has, in my opinion, been the lack of a clear definition of the term '*atta*'. It is curious how writers, particularly those of the West, have plunged into discussions of this doctrine equipped with no other definition of it than the ideas of Soul or Ego borrowed from theistic and pantheistic systems of philosophy or religion as they were accustomed to before taking up the study of Buddhism. It is not intended to pursue the criticism of such interpretations in this article, but to emphasize the important fact that by the word 'attā' or 'atta' books of the Pali Canon refer to a number of historical concepts that prevailed in India about the sixth century before Christ, and, therefore, the term must be defined accordingly, in relation to the particular context under review. Here then we shall confine ourselves to those

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1. See ***Vedanta and Buddhism*** by H. v. Glasenapp ("The Wheel" No. 2) pp. 6 ff, — ***Anattā and Nibbāna*** by Nyanaponika Thera ("The Wheel" No, 11).

contexts where the adjective 'anatta' is used as the universal characteristic of all *dhammas* (*sabbe dhammā anattā*)— which is the third of the Three Signata or *Tilakkhaṇa*.[1]

The two previous articles dealt with the facts of the Impermanence of all compounded things and processes, and, of the general Unsatisfactoriness of all states derived from these, namely, the five groups of physical and mental properties dependent on grasping (*pañca-upādāna-kkhandhā*); in particular those feelings and sensations that go to make up individual experience (*vedanā*) which could be classified as pleasant, unpleasant, and neither-pleasant-nor-unpleasant. The relevant texts were cited to show that the latter characteristic of general Unsatisfactoriness is derived directly from the first characteristic of Impermanance. It is now opportune to show how as a necessary corollary of this general unsatisfactoriness of all experience arises the realization of the third and last verity included in the *Three Signata*, viz. the universal characteristic of all physical and mental states and phenomena as *anatta*. In the words of the Master himself: "Physical form, Brethren, is transient (*anicca*), and whatever is transient is unsatisfactory *dukkha*; whatever is unsatisfactory, that is *anatta*, non-self; and whatever is non-self, that is not of me, that I am not, that is not my Self". This same rigorous logic is in turn applied to the four other groups constituting individuality viz. the feelings and sensations (*vedanā*), perceptions and cognitions (*saññā*), mental processes and reflexes (*saṅkhārā*) and finally, the individual's consciousness itself (*viññāṇa*). This last application of the universal characteristic of non-Self to consciousness is in several ways the most significant

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1. See *Anatta—lakkhaṇa Sutta* in *Three Cardinal Discourses of the Buddha*, transl. by Ñāṇamoli Thera ("The Wheel" No. 17).

act in this statement, and when we remind ourselves that the Pali word *viññāṇa* includes even the innermost mental experiences of the sentient being, we can see clearly the exact force of the *anatta* characteristic as conceived by the Buddha. The most rarified concept of Self or Ego that any philosopher, before or after the Buddha, ever conceived was somehow or somewhere concerned with a state of self-consciousness, the consciousness that "I am I". To the Buddha, even this self-consciousness or 'I-ness' is subject to the inexorable characteristics of impermanence and unsatisfactoriness, and since whatever is subject to these characteristics is non-self, this I-consciousness must be regarded as an illusion or an error. This is, in short, the significance of the adjective "anatta" as used in the above mentioned doctrine. In the Cha-chakka-Sutta (No. 148) of the Majjhima Nikāya a detailed analysis of this concept occurs. "If any one regards the eye (i.e. seeing) as the self, that does not hold," says the Buddha, "for the arising and the passing away of the eye is clear [from experience]. With regard to that which arises and passes away, if anyone were to think, 'myself is arising and passing away' [such a thought] would be controverted by the person himself. Therefore, it does not hold to regard the eye as the self. Thus the eye (or seeing) is [proved to be] non-Self. Similarly if anyone says that the forms (rūpa or visual objects) are the self, that too does not hold. So that both the eye and the visual objects (cognized by it) are non-Self. The same argument applies to visual preception or the eye-consciousness (*cakkhuviṇṇāṇa*) if one were to consider this as self. Similarly, it applies to visual sense-contact (*cakkhu-samphassa*). so that the eye, its sense objects, visual consciousness and visual sense-contact are all four non-Self (*anattā*). It applies also to feelings [that arise due to the above four], so that the eye, its sense-objects, visual consciousness, visual sense-

contact, and the resultant feelings, are all five non-self. It applies lastly to the (instinctual) craving (*taṇhā*) [that is associated with the above five], so that the eye, its sense-objects, visual consciousness, visual contact, the resultant feelings, and the craving behind them all these six are non-Self. And, what thus applies to the eye or the sense of sight, applies equally to the other five senses [the last being the mind (*mano*) as an organ of sense]. Thus, if it be said that the mind is self (*mano attā'ti*), that too does not hold. Similarly, it is inadmissible to assert that the mind, or its sense-objects (*dhmmā*), or mental-consciousness (*manoviññāṇa*), or mental contact (*manosamphassa*), or the feelings (*vedanā*) that result from all these, or the craving (*taṇhā*) that is associated with all these, are the self. They are non-Self, all of them. The way that leads to the origination of the (concept of) permanent individuality or personality (*sakkāya-samudaya*) is to regard as *mine*, or as '*I am this*', or as '*this is my self*' either the sense or seeing, or the visual data, or visual consciousness, or visual contact, its feelings or its craving or similarly, to regard hearing and the four other senses (including mind) with their adjuncts. The way that leads to the cessation of the [view of] permanent personality (*sakkāya-nirodha-gāminī-paṭipadā*) is to cease regarding as *mine* and so forth, either (the functions of) seeing, or hearing, or smelling, or tasting, or touching, or thinking, or their adjuncts".

Now, the Buddha goes on to discuss the ethical implications of this view of Self (attā) or permanent personality (*sakkāya*): "From sight and visual objects arises visual consciousness and the meeting of all three is contact, from which contact come feelings which may be pleasant, or unpleasant, or neither. When experiencing a pleasant feeling, a man rejoices in it, hails it and clings tight to it, and a trend to passion (attachment) ensues. When experiencing

an unpleasant feeling a man sorrows, feels miserable, wails, beats his breast and goes distraught, and a trend of repugnance ensues. When experiencing a feeling that is neither pleasant nor unpleasant he has no true and causal comprehension of that feeling's origin, disappearance, agreeableness, perils and outcome, and a trend of ignorance ensues. It can never possibly result that, without first discarding the pleasant feeling's trend to passion, without first discarding the unpleasant feeling's trend to repugnance, and without getting rid of the neutral feeling's trend to ignorance, without discarding ignorance, and stopping it from arising, he will put an end, here and now, to Dukkha. And what is true of sight, is equally true of the other five senses". Thus the Buddha admonishes his disciples to analyse the whole conception of Self or abiding personality and thereby the whole of experience (*loka*) along with every single component of the process, whereby the fallacy of self or abiding personality arises, viewing this whole process of the arising of individuality (*nāmarūpa*) in a perfectly objective manner

From all this it becomes clear that the three concepts of *anicca*, *dukkha*, *anatta*, the Three Signata or *Tilakkhana*, are the three corner-stones of the whole edifice of Buddhism. To be convinced of their validity is to accept the Dhamma in its entirety and there can be no half-way house in this process of conviction therefore. It behoves each one of us, who call ourselves Buddhists to contemplate these three permanent characteristics of the world as we experience it both objectively and subjectively, and apply in our individual and social lives the ethical principles that, as the Master pointed out, derive from such conviction and lead us to that State free from these Three Signata, viz. the Eternal Bliss of Nibbāna.

THE THREE SIGNATA

Gleanings from the Pali Scriptures

These texts have been selected by the Editors of this series
and partly adapted from various translations

ABBREVIATIONS

A. — Anguttara Nikāya

D. — Dīgha Nikāya

Dhp. — Dhammapada

M. — Majjhima Nikāya

S. — Saṁyutta Nikāya

Sn.— Sutta Nipāta

Vis. M. — Visuddhi Magga

ANICCA
Impermanence

Whatever has origination all that is subject to cessation.

M. 56

'There is no materiality whatever, O monks, no feeling, no perception, no formations, no consciousness whatever that is permanent, everlasting, eternal, changeless, identically abiding for ever'.— Then the Blessed One took a bit of cowdung in his hand and he spoke to the monks: 'Monks, if even that much of permanent, everlasting, eternal, changeless individual selfhood (*atthabhāva*), identically abiding for ever, could be found, then this living of a life of purity (*brahmacariya*) for the complete eradication of Ill (*dukkhakkhaya*) would not be feasible'.

S. XXII, 96

Here a monk abides contemplating rise and fall in the five categories affected by clinging thus: 'Such is materiality, such its origin, such its dissappearance, (and so with the other four).' 'Cultivating this kind of concentration conduces to the eradication of taints (*āsavakkhaya*)

D. 33

Monks, formations are impermanent, they are not lasting, they provide no real comfort; so that that is enough for a man to become dispassionate, for his lust to fade out, and for him to be liberated.

A. VII, 62

Here, monks, feelings, perceptions and thoughts are known to him as they arise, known as they appear present, known as they disappear. Cultivating this kind of concentration conduces to mindfulness and full awareness.

10911

D. 33

When a man abides thus mindful and fully aware, diligent, ardent and self-controlled, then if pleasant feeling arises in him, he understands 'This pleasant feeling has arisen in me; but that is dependent, not independent. Dependent on what? Dependent on this body. But this body is impermanent, formed and dependently originated. Now how could pleasant feeling, arisen dependent on an impermanent, formed, dependently arisen body, be impermanent?' In the body and in feeling he abides contemplating impermanence and fall and fading and cessation and relinquishment. As he does so, his underlying tendency to lust for the body and for pleasant feeling is abandoned. Similarly when he contemplates unpleasant feeling his underlying tendency to resistance (*paṭigha*) to the body and unpleasant feelings is abandoned; and when he contemplates neither-unpleassnt-nor-pleasant feeling his underlying tendency to ignorance of the body and of that feeling is abandoned.

S. XXXVI, 7

Monks, when a man sees as impermanent the eye (and the rest), which is impermanent, then he has right view.

S. XXXV, 155

Consciousness acquires being (*sambhoti*) by dependence on a duality. What is that duality? It is *eye*, which is impermanent, changing, becoming-other, and *visible objects*, which are impermanent, changing and becoming-other: such is the transient, fugative duality (of eye-cum-visible objects), which is impermanent, changing and becoming-other. *Eye-consciousness* is impermanent, changing and becoming-other; for this cause and condition (namely eye-cum-visible objects) for the arising of eye-consciousness being impermanent, changing and becoming-other, how could

eye-consciousness, arisen by depending on an impermanent condition be permanent? Then the coincidence, concurrence and confluence of these three impermanent dhammas is called *contact* (*phassa*); but eye-contact too is impermanent, changing becoming-other; for how could eye-contact arisen by depending on an impermanent condition, be permanent? It is one touched by contact who feels (*vedeti*), likewise who perceives (*sañjānāti*); so these transient, fugitive dhammas too (namely, feeling, choice and perception) are impermanent, changing and becoming-other. (And so with ear-cum-sounds, nose-cum-odors, tongue-cum-flavours, body-cum-tangibles, mind-cum-ideas).

S. XXXV, 93

When a monk abides much with his mind fortified by perception of impermanence, his mind retreats, retracts and recoils from gain, honour and renown, and does not reach out to it, just as a cock's feather or a strip of sinew thrown on a fire retreats, retracts and recoils and does not reach out to it.

A. VII, 46

Perception of impermanence should be cultivated for the elimination of the conceit "I am" since perception of not-self becomes established in one who perceives impermanence, and it is perception of not-self that arrives at the elimination of the conceit "I am", which is extinction (*nibbāna*) here and now.

Ud. IV, 1

Fruitful as an act of (lavish) giving is, yet it is still more fruitful to go with confident heart for refuge to the Buddha, the Dhamma and the Sangha and undertake the five precepts of virtue . . . Fruitful as this is, yet it is still more fruitful to cultivate even as little as a whiff of fragrance

of lovingkindness. Fruitful as that is, still more fruitful it is to cultivate the perception of impermanence even for only as long as the snapping of a finger.

A. IX 20

Better a single day of life perceiving how things rise and fall than to live out a century yet not perceive their rise and fall.

Dhp. 14

When a monk sees six rewards it should be enough for him to establish unlimitedly perception of impermanence in all formations. What six? "All formations will seem to me unsubstantial. My mind will find no relish in all the world. My mind will emerge from all the world. My mind will incline towards Nibbāna. My fetters will come to be abandoned. And I shall be endowed with the highest in monkhood".

A. VI, 102

All life and all existence here
With all its joys and all its woe,
Rests on a single state of mind,
And quick passes that moment by.

Nay, even gods whose life does last
For four and eighty thousand kalpas,
Do not remain one and the same,
Not even for two single thoughts.

Those groups that passed away just now,
Those groups that will pass later on,
Those groups just passing in between,
They're not in nature different.

Not in the future moment does one live,
One now lives in the present moment.
When consciousness dissolves, the world is dead;
This utterance is true in highest sense.

No hoarding up of things passed by,
No heaping up in future time!
And things arisen are all like
The mustard seed on pointed awl!

The groups of life that disappeared
At death, as well as during life,
Have all alike become extinct,
And never will they rise again.

Out of the unseen did they rise,
Into the unseen do they pass.
Just as the lightning flashes forth,
So do they flash and pass away.

Vis M., Ch. XX

The monk in deepest solitude,
Grown still and tranquil his heart,
Feels superhuman happiness
Whilst clearly he perceives the truth.

Whenever he reflects upon
The rise and passing of the groups,
He's filled with rapture and with bliss
Whilst he beholds the Deathless Realm.

Dhp. 373 f.

Transient are formations all.
Their law it is to rise and fall.
Arisen — soon they disappear.
To make them cease is happiness.

D. 16

DUKKHA

Suffering (Unsatisfactoriness)

This only do I teach;
Sorrow, and its end to reach

M. 22

Suffering only arises when anything arises; suffering only ceases when anything ceases.

S. XII, 15

Suffering is threefold: intrinsic suffering (*dukkha-dukkha*), suffering in change (*viparināma-dukkha*) and suffering due to formations (*sankhāra-dukkha*).

"Bodily and mental painful feeling are called *intrinsic suffering* because suffering is their very nature, their common designation and because they are in themselves suffering.

"Bodily and mental pleasant feeling are called *suffering in change* because they are a cause for the arising of pain when they change.

"Neutral feeling and the remaining formations of the three planes of existence are called *suffering due to formations* because they are oppressed by rise and fall".

VisM, Ch. XVI

Pleasant feeling is agreeable while it lasts and is disagreeable when it changes; painful feeling is disagreeable while it lasts and is agreeable when it changes; the neither-pleasant-nor unpleasant feeling is agreeable when there is knowledge and disagreeable when there is no knowledge.

M. 44

A heedless man is vanquished by the disagreeable in the guise of the agreeable, by the unloved in the guise of the loved, by suffering in the guise of happiness.

Udāna II, 8

In the past, sense-pleasures were a painful experience, intensely burning and searing; in the future too, sense-pleasures will be a painful experience, intensely burning and searing; and also now, in the present, sense-pleasures are a painful experience, intensely burning and searing. But these beings have not yet lost their greed for sense-pleasures, are consumed by craving for sense-pleasures, burning in feverish passion for sense-pleasures; and with their faculties clouded, they have, in spite of that painful experience the illusion of happiness.

M. 75

Whoso delights in materiality, in feeling, in perception, in formations and in consciousness, he delights in suffering; and whoso delights in suffering, will not be freed from suffering. Thus I say.

S. XXII, 29

The arising, presence and manifestation of materiality, feeling, perception, formations and consciousness, is but the arising of suffering, the presence of maladies, the manifestation of decay and death.

The cessation, the stilling, the ending of materiality, feeling, perception, formations and consciousness, is but the cessation of suffering, the stilling of maladies, the ending of decay and death.

S. XXII, 30

Inconceivable is the beginning of this Samsāra; not to be discovered is a first beginning of beings who, obstructed by ignorance and ensnared by craving, are hurrying and hastening tdrough this round of rebirths.

Which do you think, O monks, is more: the flood of tears which, weeping and wailing, you have shed upon this long way — hurrying and hastening through this round of rebirths, united with the undesired, separated from the desired — this or the waters of the four great oceans?

Long have you suffered the death of father and mother, of sons, daughters, brothers and sisters. And whilst you were thus suffering you have, indeed, shed more tears upon this long way than there is water in the four great oceans.

And thus, O monks, have you long undergone torment, undergone misfortune, filled the graveyards full; verily, long enough to be dissatisfied with all forms of existence, long enough to turn away and free yourselves from them all.

S. XV, 3

How can you find delight and mirth
Where there is burning without end?
In deepest darkness you are wrapped!
Why do you not aspire for light?

Look at this puppet here, well rigged,
A heap of many sores, piled up,
Diseased and full of greediness,
Unstable, and impermanent!

Devoured by old age is this frame,
A prey to sickness, weak and frail;
To pieces breaks this putrid body,
All life must truly end in death!

Dhp. 146—48

For those who know not Ill and how Ill grows,
who neither know how Ill is stilled and quenched
nor know the Way to lay all Ill to rest,

— those miss Release, alike of heart and mind ;
they cannot end it all and reach the goal ;
they tramp the round of birth, decay and death.

But they who know both Ill and how Ill grows,
and also know how Ill is stilled and quenched
and know the Way that lays all Ill to rest ;

— these win Release of heart, Release of mind ;
these surely end it all and reach the goal ;
these nevermore shall know decay and birth.

Sn. 724—727

When a monk sees six rewards it should be enough for him to establish unlimitedly perception of suffering in all formations. What six? "The thought of turning away from all formations will be established in me, like unto a murderer with drawn sword. My mind will emerge from all the world. I shall see peace in Nibbāna. The underlying (evil) tendencies will be eliminated in me. Dutiful shall I be. And I shall have well attended upon the Master, with a loving heart".

A. VI, 103

ANATTĀ

Not-self (Egolessness)

Give up what does not belong to you! Such giving-up will long conduce to your weal and happiness.

And what is it that does not belong to you?

Materiality, feelings, perception, formations and consciousness — these do not belong to you and these you should give up. Such giving-up will long conduce to your weal and happiness.

S. XXII, 33

All philosophers and divines who conceive a self in various forms, all those conceive the five groups (as the self), or one or other of them.

Which are the five? Herein an ignorant worldling conceives materiality, feeling, perception, formations or consciousness as the self; or the self as the owner of any of these groups; or that group as included in the self; or the self as included in that group.

S. XXII, 47

It is impossible that anyone with right view should see any thing (or idea; *dhamma*) as self.

M. 115

The learned and noble disciple does not consider materiality, feeling, perception, formations or consciousness as self; nor the self as the owner of these groups; nor these groups as included within the self; nor the self as included within the groups.

Of such a learned and noble disciple it is said that he is no longer fettered by any group of existence, own or external. Thus I say.

S. XXII, 117

It is possible that a virtuous man while contemplating the five groups as impermanent, woeful . . . empty, not-self may realize the Fruit of Stream-entrance.

S. XXII, 122

One should not imagine oneself of being identical with the eye, should not imagine oneself of being included within the eye, should not imagine oneself of being outside the eye, should not imagine: 'The eye belongs to me'. And so with ear, nose, tongue, body and mind.

One should not imagine oneself of being identical with visual objects, sounds, odours, tactile and mental objects. One should not imagine oneself of being included in them; or outside of them; one should not imagine: 'They belong to me.'

One should not imagine oneself of being identical with eye - consciousness... ear - consciousness... nose - consciousness... body - consciousness... mind - consciousness; should not imagine oneself of being included within mind-consciousness; should not imagine oneself of being outside of mind - consciousness; should not imagine: 'Mind - consciousness belongs to me':

One should not imagine oneself of being identical with the totality of things (the All; *sabbam*); should not imagine oneself of being included in the totality of things; should not imagine oneself of being outside the totality of things; should not imagine: 'The totality of things belongs to me'.

Thus not imagining any more, the wise disciple clings no longer to anything in the world. Clinging no longer to anything, he trembles not. Trembling no longer, he reaches in his own person the extinction of all vanity: 'Exhausted is

rebirth, lived the holy life, the task is done, and nothing further remains after this', thus he knows.

S. XXXV, 90

It would be better for an untaught ordinary man to treat as self (*attā*) this body, which is constructed upon the four great primaries of matter (*mahā-bhūta*), than mind. Why? Because the body can last one year, two years ... even a hundred years; but what is called 'mind' and 'thinking' and 'consciousness' arises and ceases differently through night and day.

S. XII, 61

Consciousness is not-self. Also the causes and conditions of the arising of consciousness, they likewise are not-self. Hence, how could it be possible that consciousness having arisen through something which is not-self, could ever be a self ?

S. XXXV, 141

When a monk sees six rewards it should be enough for him to establish unlimitedly perception of not-self concerning all things (*dhamma*) What six ? "I shall be aloof from all the world. No impulses of "I" (*egotism*) will assail me. No impulses of 'Mine' (*possessiveness*) will assail me. With extraordinary insight shall I be endowed. I shall clearly see causes and the causally arisen phenomena."

A. VI, 104

THE REMOVAL OF DISTRACTING THOUGHTS

Thus have I heard. At one time the Blessed One was staying at Sāvatthī, in Jeta's Grove, Anāthapiṇḍika's Pleasance. The Blessed One addressed the bhikkhus, saying, "Bhikkhus," and they replied to him saying, "Reverend Sir". The Blessed One spoke as follows :

"Five things should be reflected on from time to time, by the bhikkhu who is intent on the higher consciousness. What five ?

When evil unskilful thoughts connected with desire, hate and delusion arise in a bhikkhu through reflection on an adventitious object, he should, (in order to get rid of that,) reflect on a different object which is connected with skill. Then the evil unskilful thoughts are eliminated; they disappear. By their elimination, the mind stands firm, settles down, becomes unified and concentrated, just within (his subject of meditation).

Like an experienced carpenter or carpenter's apprentice, striking hard at, pushing out, and getting rid of a coarse peg with a fine one, should the bhikkhu in order to get rid of the adventitious object, reflect on a different object which is connected with skill. Then the evil unskilful thoughts connected with desire, hate and delusion are eliminated; they disappear. By their elimination, the mind stands firm, settles down, becomes unified and concentrated, just within (his subject of meditation).

If the evil unskilful thoughts continue to arise in a bhikkhu, who in order to get rid of an adventitious object reflects on a different object which is connected with skill, he should ponder on the disadvantages of unskilful thoughts

thus: Truly these thoughts of mine are unskilful, blameworthy and productive of misery. Then the evil unskilful thoughts are eliminated; they disappear. By their elimination, the mind stands firm, settles down, becomes unified and concentrated, just within (his subject of meditation).

Like a well-dressed young man or woman who feels horrified, humiliated and disgusted because of the carcase of a snake, dog or human that is hung round his or her neck, should the bhikkhu, in whom unskilful thoughts continue to arise in spite of his reflection on the object which is connected with skill, ponder on the disadvantages of unskilful thoughts thus: Truly, these thoughts of mine are unskilful, blameworthy and productive of misery. Then the evil, unskilful thoughts are eliminated; they disappear. By their elimination, the mind stands firm, settles down, becomes unified and concentrated, just within (his subject of meditation).

If evil, unskilful thoughts continue to arise in a bhikkhu who ponders on their disadvantageousness, he should in regard to them, endeavour to be without attention and reflection. Then the evil, unskilful thoughts are eliminated; they disappear. By their elimination, the mind stands firm, settles down, becomes unified and concentrated, just within (his subject of meditation).

Like a keen-eyed man shutting his eyes and looking away from some direction, in order to avoid seeing visible objects come within sight, should the bhikkhu in whom evil, unskilful thoughts continue to arise in spite of his pondering on their disadvantageousness, endeavour to be without attention and reflection as regards them. Then the evil, unskilful thoughts are eliminated; they disappear.

By their elimination, the mind stands firm, settles down, becomes unified and concentrated, just within (his subject of meditation).

If evil, unskilful thoughts continue tc arise in a bhikkhu in spite of his endeavour to be without attention and reflection as regards evil, unskilful thoughts, he should reflect on the removal of the (thought) source of those unskilful thoughts. Then the evil, unskilful thoughts are eliminated; they disappear. By their elimination, the mind stands firm, settles down, becomes unified and concentrated, just within (his subject of meditation).

Just as a man finding no reason for working fast, walks slowly; finding no reason for walking slowly, stands; finding no reason for standing, sits down, and finding no reason for sitting down, lies down, and thus getting rid of a posture rather uncalm resorts to a restful posture, just so should the bhikkhu in whom evil, unskilful thoughts arise, in spite of his endeavour to be without attention and reflection regarding them, reflect on the removal of the (thought) source of those unskilful thoughts. Then the evil, unskilful thoughts are eliminated ; they disappear. By their elimination, the mind stands firm, settles down, becomes unified and concentrated, just within his subject of meditation).

If evil, unskilful thoughts continue to arise in a bhikkhu in spite of his reflection on the removal of the source of unskilful thoughts, he should with clenched teeth and the tongue pressing on the palate, restrain, subdue and beat down the (evil) mind by the (good) mind. Then the evil, unskilful thoughts connected with desire, hate and delusion are eliminated ; they disappear. By their elimination, the mind stands firm, settles down, becomes unified and concentrated, just within (his subject of meditation).

Like a strong man holding a weaker man by the head or shoulders and restraining, subduing and beating him down, should the bhikkhu in whom evil, unskilful thoughts continue to arise in spite of his reflection on the source of unskilful thoughts, restrain, subdue and beat down the (evil) mind by the (good) mind, with clenched teeth and the tongue pressing on the palate. Then the evil, unskilful thoughts connected with desire, hate and delusion are eliminated; they disappear. By their elimination, the mind stands firm, settles down, becomes unified and concentrated, just within (his subject of meditation).

When, indeed bhikkhus, evil unskilful thoughts due to reflection on an adventitious object are eliminated, when they disappear, and the mind stands firm, setiles down, becomes unified and concentrated just within (his subject of meditation), through his reflection on an object connected with skill, through his pondering on the disadvantages of unskilful thoughts, his endeavouring to be without attentiveness and reflection as regards those thoughts, his reflection on the removal of the source of those thoughts or through his restraining, subduing and beating down of the evil mind by the good mind with clenched teeth and tongue pressing on the palate, that bhikkhu is called a master of the paths along which thoughts travel. The thought he wants to think, that, he thinks; the thought he does not want to think, that, he does not think. He has cut down craving, removed the fetter, rightly mastered pride, and made an end of suffering."

The Blessed One said this, and the bhikkhus glad at heart, approved of his words.

THE COMMENTARY TO THE DISCOURSE ON THE REMOVAL OF DISTRACTING THOUGHTS

With Marginal Notes from the Subcommentary

[1] *Thus have I heard: evaṃ me sutaṃ.* This Discourse on the Removal of Distracting Thoughts (*Vitakka saṇṭhāna sutta*) was heard by me in this way.

"Me" refers to the Elder Ananda who recited the Discourse - collection (*Sutta Piṭaka*) of the Pāli Canon at the first Council of purified ones (arahantas) held at Rājagaha after the passing away of the Buddha.

By the bhikkhu who is intent on the higher consciousness: adhicittam anuyuttena bhikkhunā. Consciousness connected with the practice of the ten courses of skilful action (*dasa kusala kamma patha*) is referred to here as just (wholesome) consciousness (*cittameva*). Superior to that (merely wholesome consciousness) is the consciousness of the eight absorptions become a basis for the development of insight (*vipassanā pādakam aṭṭhasamāpatti cittaṃ*). This (superior) consciousness is the higher consciousness.

> [2] Consciousness connected with the practice of the ten courses of skilful action is just an example of what is not meant here by the term higher consciousness. Consciousness of the ten courses of skilful action is just consciousness not forming a part of things supernormal (*uttarimanussadhamma*).

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1. The commentarial passages are translated from the Venerable Buddhaghosa's *Papañcasūdanī*, the commentary to the Majjhima Nikāya.

2. Passages indented, and printed in smaller type, are 'marginal notes' taken from the Subcommentary to the Majjhima Nikāya.

Consciousness of the eight absorptions become a basis for the development of insight is meant here by "higher consciousness".

Some (dwellers of the Abhayagiri vihāra at Anuradhapura) say that the consciousness associated with insight is the higher consciousness (*vipassanāya sampayuttam adhicittan'ti keci*).

By one who is intent on : anuyuttena means : by one who is diligently occupied with (*yutta payuttena*).

This bhikkhu is not intent on the higher consciousness the while he is going forth, sitting-mat in hand, to a place near a tree, in a jungle-thicket, at the bottom of a hill, or on a slope, with the thought, "I shall do the recluse's duty". He is also not intent on that, when removing grass and leaves for the sitting place, with hands or feet. When, however, having sat down, after washing his hands and feet, he remains with legs crossed, having taken up his preliminary subject of meditation, he is indeed intent on the higher consciousness.

"Intent on" means : intent on producing the yet unarisen higher things and zealously developing to completion the higher things that have already arisen.

"The preliminary subject of meditation" (*mūla kammaṭṭhānā*) is the subject of meditation the bhikkhu is fostering (*pārihāriya kammaṭṭhāna*).

"When .... he remains .... having taken up" means : when having taken up the preliminary subject of meditation, he remains applying himself to it (or when having taken up the preliminary subject he applies himself to the development of it).

Though full absorption is not reached through the meditation he is still one intent on the higher consciousness.

Things: nimittāni are practical methods — reasonable ways (*kāraṇāni*).

From time to time: kālena kālam means: on different occasions (*samaye samaye*).

Is not the subject of meditation to be reflected on always, without putting it aside even for a moment? Why did the Blessed One say "from time to time"?

There are thirtyeight subjects classified in the text (*pāliyam*). By the bhikkhu who having selected one of these, one which appeals to him, and is seated there is no reflection on these five things (*nimittāni*) so long as imperfections (*upakkilesa*) do not appear.

When an imperfection appears, the danger should be driven away by means of these things.

Pointing out this the Blessed One said: "From time to time . . . ."

The opinion of the objector is as follows: Because it is said, "by him who is intent on the higher consciousness (*adhicittam anuyuttna*)" and as the term "intent on the higher consciousness" means: "diligently applying oneself to the meditation without a break" is it not the fact that the Blessed One began this exposition with the words, "these five things should be reflected on from time to time.", in order to point out the method of driving out danger to the meditation that progresses?

The other stated that there are thirtyeight subjects of meditation in the text and so forth in order to point out that the Master said "From time to time" because these five things have to be reflected on at the proper time for the purpose of purifying the mind of the beginner devoted to inner culture when sometimes imperfections of meditation (*bhāvanā upakkilesa*) arise in him.

Connected with desire: *chandūpasamhitā* means associated with desire, associated with lust (*rāgupasamhita*). The field (*khetta*) and the object (*ārammaṇa*) of these three obsessive thoughts should be known.

The eight kinds of consciousness associated with greed are the field of obsessive thoughts connected with desire.

The two kinds of consciousness associated with hatred are the field of obsessive thoughts connected with hate.

Even the twelve kinds of unwholesome consciousness are the field of obsessive thoughts connected with delusion. The two kinds of consciousness combining with scepsis and restlessness, indeed are equally the field of these obsessive thoughts connected with delusion.

To even all three kinds of obsessive thought, just living beings and inanimate things are the *object*, since these obsessive thoughts come into being in regard to living beings and inanimate things viewed unimpartially by way of liking and disliking them.

Living beings and inanimate things are unimpartially viewed by way of liking and disliking when the dear and the not dear are unequally seen, are wrongly seen.

Viewing unimpartially (*asamapekkhanaṁ*) is the laying hold of an object with unsystematic attention through looking on ignorantly in a worldly way (*gehasita aññāṇa upekkhā vasena ārammaṇassa ayoniso gahaṇaṁ*).

He should .... reflect on a different object which is connected with skill: aññaṁ nimittaṁ manasikātabbaṁ kusalūpasaṁhitaṁ means: an object different from the adventitious object, and one which is connected with skill, should be reflected on.

Here the explanation of the term "different object" is as follows: When a thought connected with desire for living beings arises, the development of the idea of the unlovely (*asubha bhāvanā*) is a different object, and when a thought connected with desire for inanimate things arises, the reflection on impermanence (*anicca manasikāra*) is a different object.

When a thought connected with hate towards living beings arises, the development of the idea of friendliness (*mettā bhāvanā*) is a different object, and when a thought connected with hate towards inanimate things arises, the reflection on the modes of materiality (*dhātu manasikāra*) is a different object.

Wheresoever, a thought connected with delusion concerning living beings or things arises, the fivefold reliance associated with the doctrine (*pañca dhammupanissayo*) is the different object.

An object different from the adventitious object: *tato nimittato aññaṁ nimittaṁ*. A different, new object separate from the cause for the arising of unskilful

thought connected with desire, hate and delusion (*tat-chandupasamhitādi akusala vitakkuppatti karaṇato*).

One which is connected with skill: *kusala nimito tam*. The cause for the proceeding of states of consciousness that is with skill.

Should be reflected on: *manasikātabbam*. Should be placed in the mind, should be thought upon as a meditation, or should go on in the mind-flux (*citte ṭhapetabbam*).

The unlovely (*asubham*) is indeed the unlovely object (*asubha nimittam*).

When greed arises in regard to living beings with thoughts like the following: "This one's hands are beautiful," "This one's feet are beautiful," one should think by way of the unlovely thus: To what are you attached? Are you attached to the hair of the head, the hair of the body, nails, teeth, skin . . . . or urine?*

This body (*attbhāva*) held up by three hundred bones, bound with nine hundred nerve strings, plastered over with nine hundred lumps of flesh, wrapped completely in a wet skin, covered with the colour of the cuticle (*chavi rāgena*), drips filth from the nine open sores and the ninty-nine thousand pores of the hairs of the body. It is filled with a collection of bones, is bad-smelling, contemptible, repellent, and is the sum of the thirty-two parts. There is neither essence nor excellence in it. To one who thinks thus of the unlovely (nature of the body), the greed connected with living beings is cast out. Therefore the different

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* This refers to the thirtytwo parts of the body.

object is the thinking on the object (*nimitta*) which produces greed, by way of the meditation on the unlovely (nature of the body).

When there is greed for inanimate things like bowls and robes it is cast out through reflection of two kinds of bringing about detachment for inanimate things, namely those on ownerlessness and temporariness, taught in the section of the enlightment factors (*bhojjhanga*) in the commentary to the Satipaṭṭhāna Sutta. Therefore the thinking on the object (which produces greed), by way of the reflection of impermanence is the different object.

> Reflection . . . on ownerlessness and temporariness: this bowl gradually ends up as broken pieces, having changed colour, become old, developed cracks and holes or having smashed up; this robe, having faded, worn out, will have to be thrown away with the end of a stick, after it is used as a rag to wipe the feet with. If these had an owner, he would prevent them from being destroyed. In this manner should the reflection on ownerlessness be done. And the reflection on temporariness should be done with the thought that these cannot last long, that these are of brief duration.

When there is hatred towards living beings friendliness should be developed as taught in the discourse on the Overcoming of Ill-will (*āghāta vinaya*), the Instruction with the Parable of the Saw (*kakacūpamovāda*), and the like. In one developing friendliness, hatred vanishes. Therefore the development of friendliness for the objeet (which produces anger) is the different object.

The discourse on the Overcoming of Ill-will in the Anguttara Nikāya is as follows:

"Bhikkhus, these are the five ways of overcoming ill-will. Whenever ill-will is arisen in a bhikkhu it should altogether be overcome. What are the five?

"Should ill-will arise at any time, in a person, friendliness should be developed in him . . . compassion should be developed in him . . . equanimity should be developed in him . . . the state of being without mindfulness and reflection (in regard to the object producing hate) should be developed in him . . . consciousness of the fact of one's own karma as one's own property should be developed in him . . . Thus should ill-will be overcome in that person. Indeed, these are five ways of overcoming ill-will. Wherever it is arisen in a bhikkhu, it should be overcome entirely".

("Instruction on the Parable of Saw" is Discourse No. 21 of the Majjhima Nikāya).

"And the like:" similes like that of the firebrand from funeral pyre (unclean, untouchable).

Friendliness should be developed having overcome hate in the manner taught in the abovementioned teachings.

Further, when one gets angry with the stump (of a tree), a thorn, grass or leaves one should ask oneself: With whom are you angry? Is it with the earth-element or the water-element? Or who is it that is angry? Is it the earth-element or the water-element. To one who reflects on the elements (*dhātumanasikāra*) anger in regard to inanimate things vanishes. Therefore the reflection of the elements of the object (internal or external — the thinker or the thought which produces anger) is the different object.

When, however, delusion appears, in any circumstances, there should be dependence on reliance on or the resorting to) five things (five expedient things). They are as follows:

The practice of living under the guidance of a teacher.

The work of learning the doctrine.

The work of inquiring into the meaning of doctrines learnt.

The act of listening to the doctrine at suitable times.

The work of inquiring into what are and what are not causes.

Through dependence on these five things or through resorting to these five expedients the element of delusion (*moha dhātu*)* is eliminated.

In this way also, a bhikkhu's delusion is eliminated: When he, while learning too, becomes energetic through the thought: The teacher punishes him who does not learn at the proper time, him who does not recite well and him who does not recite at all.

In this way also, a bhikkhu's delusion is eliminated: When he, while inquiring from esteemed and respected bhikkhus, after going into their presence: "Reverend Sir, how is this? What does this mean?" dispels doubts.

In this way also, a bhikkhu's delusion is eliminated: When to him the meaning of various passages becomes clear while listening carefully to the doctrine, after going to a place where the doctrine is expounded to the public.

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* *moha dhātu* is just *moha* (—*Ṭikā*). It is just a variation for emtrical reasons.

In this way, also, a bhikkhu's delusion is eliminated: While he becomes expert in discerning the cause of a thing from what is not its cause saying thus: "This is the reason for this; this is not the reason".

Further, unskilful thoughts are surely eliminated in one practising by any one of the thirty-eight subjects of meditation; but the lust, hatred and delusion which are eliminated by their direct opposites, by what is contrary to them, namely, these five objects (or practical methods) are thoroughly eliminated.

It is like this; a fire may surely be put out after its being struck with firebrands, earth and branches, but when it is extinguished with water which is directly opposed to it, it is extinguished well. In the same way the lust, hatred and delusion which is eliminated with these five objects (*pañca nimittāni*, mentioned at the beginning of the discourse) are eliminated well. Therefore, it should be understood, were these stated.

Becomes energetic (*yatta paṭiyatto*). The bhikkhu who is possessed of the desire for things like the asking of permission to go to the village becomes energetic (*yatto*) and active (*sajjito*).

The meaning of various passages becomes clear (*tesu tesu ṭhānesu attho pākaṭo hoti*) = to one listening to the doctrine the meaning of different passages explained becomes clear with the comprehension thus; "Here, virtue is expounded, here concentration, here wisdom".

Expert in discerning the cause of a thing from what is not its cause (*Ṭhānāṭhāna vinicchaye cheko*) by knowing for instance that the eye, visible object, light and

so forth are the reason for eye-consciousness and not for ear-consciousness.

Connected with skill (*kusalūpasamhitam*). Dependent on skill, become a condition of skill.

Just within (*ajjhattikam eva*). Just inside the pasture (*gocarajjhattikam eva*), that is, just within the resort, the subject-of-meditation of the bhikkhu devoted to the higher consciousness.

Carpenter (*palagaṇḍho*) = joiner (*vaddhakī*).

With a fine peg (*sukhumāya āṇiyam*) A peg of heartwood finer than some peg one wishes to take out (or draw out) of a board (*yaṁ āniṁ niharitukāmo hoti, tato sukhumatarāya sāradāru āniyā*).

Coarse peg (*olārikam āṇiṁ*) An incongruous peg in a board or plank of sandalwood or of a heartwood (of sandal) (*candana phalake vā sāra phalake vā ālokitaṁ visam āniṁ*).

In a board (or plank) of . . . heartwood (*sāraphalake*) = in a plank of sandal heartwood (*candanamaye sāraphalake*).

An incongruous peg (*visam āniṁ*) = a peg standing incompatibly there, in a board or plank of sandalwood (*visam ākārena tattha ṭhitaṁ āniṁ*).

The mind of the bhikkhu intent on the higher consciousness is like the plank of sandal heartwood; the unskilful thoughts are like the incongruous peg; the skilful object of meditation on things such as the unlovely which is different from the object producing unskilfulness is like the fine peg. The removal of unskilful objects such as the meditation on the unlovely is like the removal of the coarse with the fine peg.

If the yogin who, like a person shocked by the carcase slung round his neck by an enemy who has brought it (*paccatthikena ānetvā kaṇṭhe baddhena*), thinks wisely, by himself, of these unskilful thoughts as blamable and productive of suffering, in many ways, the unskilful thoughts are eliminated in him.

In many ways (*iminā pi iminā pi kāraṇena*). These thoughts are blamabale and productive of suffering in many ways, because of their being produced through unskilfulness (*akosallasambhūtatāya*); of their being opposed to skill (*kusalapaṭipakkhatāya*) of their unhealthiness through being afflicted with the disease of sense-desire called worldliness (*gehasitarogena sarogatāya*); of their being subject to the censure of the wise (*viññugarahitabbatāya*); because of their loathsomeness (*jigucchatāya*); because of the unpleasantness of their results (*aniṭṭhaphalatāya*) and because of their nature of bringing about no satisfaction (*nirassādasaṁvattaniyatāya*).

But he who is unable to think wisely by himself should see his teacher and tell the teacher about the troubles (in meditation). Or he should see his preceptor, a respected fellow-bhikkhu or the chief of the order for the same purpose. Or he should ring the bell (or strike the gong), assemble even the order of bhikkhus and inform the order of the troubles (in meditation). For, at a meeting of many persons, there surely will be one learned man who will explain to him who is troubled: "Thus should the disadvantages of these thoughts be understood", or he will check these thoughts (of the person troubled in meditation) with the talk that is intended for the removal of desire for the body (*kāyavicchandaniya kathā*) and so forth.

Should endeavour to be without attention and reflection (*asati amanasikāro āpajjitabbo*). Those unskilful thoughts should just not be remembered, not be dwelt upon. One should be occupied with something else.

Just as a man who does not want to see a certain object, shuts his eyes, just so should the bhikkhu in whom an unskilful thought arises, while he is meditating on the subject of meditation to which he resorts repeatedly (*mūla-kammaṭṭhāna*), occupy himself with something else. By doing that his unskilful thought is eliminated. When that unskilful thought is eliminated, he should again sit down to meditate on the subject-of-meditation he is keeping to, the preliminary object of meditation to which he repeatedly resorts (*mūla kammaṭṭhāna*).

If the unskilful thought is not eliminated he should recite aloud some composition of doctrinal explanation he knows by heart. If when being occupied with something else in this way, too, it is not eliminated, he should take out from his bag, a manual, if he has one, in which the virtues of the Buddha and the Doctrine are written and by reading it occupy himself with something else.

If by that, too, it is not eliminated, he should take out of the bag such things like the pair of fire-sticks and by turning his attention to them, saying, "This is the upper fire-stick, this is the lower," and so forth occupy himself with something else.

If by that, too, it is not eliminated, he should, having taken out the receptacle (*sipāṭikaṁ*), by contemplating the requisites thus: "This is the awl; this is the pair of scissors; this is the nail-cutter; this is the needle," occupy himself with something else.

If by that, too, it is not eliminated, he should occupy himself with something else by darning the worn-out parts of the robe. So long as the unskilful thought is not eliminated, he should by doing various skilful actions occupy himself with something else. When it is eliminated he should again sit down to meditate on the subject he is keeping to, (the preliminary object to which he resorts repeatedly).

Composition of doctrinal explanation (*dhammakathā pabandha*) = a composition helpful to the subject-of-meditation (*kammaṭṭhānassa upakāro dhamma kathā pabandho*).

Manual (*mutthipotthako, lit: fist-book, a hand-book*). A book carried about and which is about the size of the fist (hand).

By contemplating (*samannāmentena*) = by concentrating (*samannāharantena*).

But building work (erecting new buildings and repairing of old ones etc.) should not be begun. Why? Because when the unskilful thought is destroyed there will be no time for reflection on the subject-of-meditation. But wise ones of old (*porāṇaka paṇḍitā*) destroyed unskilful thought having done building work too (*nava kammāni pana na paṭṭhāpetabbaṁ; kasmā? vitakke pacchinne kammatthāna-manasikārassa okāso na hoti*).

(There will be) no time (*okāso na hoti*) because of the making complete (or bringing to completion) of what is begun (*āraddhassa pariyosāpetabbato*). The bringing to an end of what is begun or not beginning (not starting some new work) is the counsel of the elder (*āraddhassa antagamanam anārabbho vā'ti theravādo*).

This is a story connected with building activity. The preceptor (*upajjhāya*) of Tissa, the novice, it is said, was staying at the great monastery of the city of Tissa (*Tissa-mahāvihāra*; in South-east Ceylon).

"Reverend Sir", said the novice to the preceptor, "I am dissatisfied". Then the elder said to the novice: "Water for bathing is scarce, in this monastery. Take me to Cittalapabbata (Cittala Hill)". The novice did that. There (at Cittalapabbata) the Thera told him: "This monastery is very largely property made over to the use of the Order as a whole (*sanghiko*). Make me a personal dwelling place."

"Good, Reverend Sir," said the novice. He began to do three things at once. The learning of the Saṁyutta Nikāya from the beginning; the clearing of a cave on a hill and work on the preliminary stage of practice on the meditation on fire (*tejokasiṇa parikammo*), and reached absorption in the subject-of-meditation, learned the Samyutta Nikāya to the end, and finished clearing the cave. Having done all, he informed the preceptor about the completion of the tasks). The preceptor said: "Novice, it was done by you with difficulty. Today you yourself first stay there."

The novice, while staying that night in the cave (he had cleared), having obtained suitable weather conditions, developed insight, reached arahatship and passed away, just there (*tattheva parinibbāyi*).

Having taken his bones (*dhātuyo*) they (the people) built a shrine. To this day that shrine is known as the shrine of the elder Tissa (*Tissatthera cetiyanti paññāyati*).

While exerting himself in clearing the cave just to check unskilful thoughts, in reciting the Samyutta Nikāya and in the practice of the preparatory part of

the meditation on the fire-device for doing the work that precedes the function of seeing the truth through Streamwinning, he accumulated the merit of the three kinds of skilful action of body, speech and mind.

The elder said: "Water for bathing is scarce in this monastery. Take me to Cittalapabbata," having known the novice's latent tendency (to good) and his particular meditation-device. Therefore, everything was effected according to his intention (*Thero tassa āsayam kasinañca savisesaṁ jānitvā imasmiṁ viharēti ādiṁavoca. Tenassa yathādhippāyaṁ sabbaṁ saṁpāditaṁ*).

This is called the section dealing with "non-attention" on account of the explanation in it of the manner of checking the flow of unskilful thoughts by not attending to them (*asati pabbaṁ nāma asatiyā vitakka niggahaṇa vibhāvanato*).

He again said: "If evil unskilful thoughts continue to arise in a bhikkhu" and so forth in order to set forth the section of "inquiry into the souree of the unskilful thoughts" (*vitakka mūla bheda pabbaṁ*).

The section of inquiry into the source of the unskilful thoughts is the making clear of the source of the source of unskilful thoughts (*vitakka mūlassa tammūlassa ca bheda vibhāvanaṁ*).

He should reflect on the removal of the thought source of those unskilful thoughts (*vitakka sankhāra saṇthānam manasikātabbam*).

What is forming is formation (*sankharoti sankhāro*), condition (*paccayo*), cause (*kāraṇaṁ*), source (*mūlaṁ*), is the meaning (*attho*). That state in which there is stopping or ending is stopping or ending (*santiṭṭhati etthā'ti santhānam*). (Removal is the stopping or ending of a thing in the sense of getting rid of it).

This is stated: What is the cause of this unskilful thought? What is its condition? By what reason has it arisen? Thinking thus, the source of the unskilful thoughts and the source of the source should be reflected on by the yogin.

Just as if, bhikkhus, a man should walk fast, and then to him it should occur thus: "But why do I walk fast? Now, let me walk slowly." And as if, then, he should walk slowly and it should occur to him thus: "Why do I walk slowly? Now, let me stand." (*Seyyathāpi bhikkhave puriso sīghaṁ gaccheyya tassa evamassa kinnu kho ahaṁ gacchāmi yannūnāhaṁ sanikaṁ gaccheyyanti so sanikaṁ gaccheyya tassa evamassa kinnu kho ahaṁ sanikaṁ gacchāmi yannūnāhaṁ tiṭṭheyyanti*). (The above is paraphrased in the translation of the discourse as follows: "*Just as a man finding no reason for walking fast walks slowly; finding no reason for walking slowly, stands.*")

"But why do I walk fast": owing to what reason (or cause) do I walk fast?

"Now let me walk slowly": He thinks thus: What profit is there to me by this fast walking? I shall walk slowly.

"And as if, then, he should walk slowly"; as if he, having thought in the foregoing way, should walk slowly. This is the method of explanation throughout (this simile).

The man's walking fast is comparable to the bhikkhu's entry into the state of unskilful thinking; the walking slowly, to the cutting off of unskilful thought-conduct (*vitaka cāra*)*; the standing, to the descent of the subject-of-meditation into the bhikkhu's mind, with the cutting off of unskilful thought-conduct; the sitting down to the attainment of arahatship through the development of insight; the lying down, to passing the day in the attainment of the fruit that has Nibbāna for its object.

In him, who goes to (find) the source and the source of that source of unskilful thoughts questioning himself thus: "Possessed of what cause, due to what condition, are the unskilful thoughts?" there is a slackening of unskilful thoughts. (Owing to an access of energy), when the slackening of unskilful thought-conduct reaches its highest point, unskilful thoughts are entirely dissolved (*vitakkā sabbaso nirujjhanti*).

What produces unskilful thoughts is the source of unskilful thought (*vitakkam sankharoti vittakka sankhāro*). It is the condition for unskilful thoughts (*vitakka paccayo*), (and that condition is) unwise reflection (even) on the sensuously favourable etc. taking them as lovely etc. (*subha nimittādisu pi subhādinā ayoniso manasikāro*).

The state, indeed, by which the production of unskilful thoughts ends is called (the ending or) the removal of the source of unskilful thought (*so pana vittakka sankhāro santiṭṭhati etthā'ti vitakka sankhāra saṇthānam.*) (The source of unskilful thought is) the delusion of perceiving unlovely things and so forth as lovely and so forth

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* Might also be translated as 'unskilful thought-movement' or unskilful mental behaviour or conduct.

(*asubhe subhanti ādi saññā-vipallāso*). Therefore it is said, the source and the source of that source should be reflected on (*tenāha vitakkānam mūlañcā mūla mūlañca manasikātabbam.*)

In him who goes to (find) the source of unskilful thoughts (*vitakkānam mūlam gacchantassa*) = in him who goes along the domain of knowledge, by way of investigation, to the root of wrong thoughts, to the cause of their arising (***upaparikkhana vasena micchā vitakkānam mūlam, uppatti kāraṇam, ñāṇagatiyā gacchantassa***).

There is a slackening of ***unskilful thought-conduct*** (*vitakka cāro sithilo hoti*). In him who knows according to reality, unskilful thoughts do not continuously proceed, as in the time before he knew truly (***yathāvato jānantassa pubbe viya abhinham nappavattanti***).

When the slackening of ***unskilful thought-conduct reaches its highest point*** (***tasmim sithilībhūte matthakam gacchante***), through arriving at a stable state, gradually (***anukkamena thirabhāvappattiyā***).

Unskilful thoughts are entirely dissolved (***vitakkā sabbaso nirujjhanti***). Even all wrong thoughts go, do not assail one or owing to the completion of the meditation are eliminated without remainder (***micchā vitakkā sabbe pi gacchanti, na samudācaranti bhāvanā paripūriyā vā anavasesā pahiyanti***).

The meaning should be brought out through the "Daddabha birth-story."

It is said that a ripe vilva fruit having been cut off from its stalk, fell close to the ear of a hare which was asleep at the foot of the vilva tree. Getting up on hearing that

noise, it thought: "The earth is being destroyed," and fled. The other beasts which were in front of him, fled, too, seeing the hare's flight.

At that time the Bodhisatta was a lion and he thought: "The earth is destroyed at the end of an aeon (*kappavināse*). In the interval (between the beginning and the end of an aeon) there is no destruction of the earth. Now, let me after going from source to source (*mūla mūlam gantvā*) find out (*anuvijjeyyam*).

The lion questioned each animal separately beginning with the elephant. When he came to the hare, he asked: "Dear, did you see the earth being destroyed?" The hare: "Yes, lord." The lion: "Come, friend, show." The hare, "I am not able, sire." Saying, "Hey, come; don't fear," the lion using gentle speech alternately with firm speech (*taddha mudukena*) took the hare along with him.

The hare standing not far from the vilva tree said: "May there be blessing to thee! In that place in which I stayed, it echoed. I do not know why it echoed."

The Bodhisatta told the hare: "You stay here", and went up to the tree. He saw where the hare had lain, saw the ripe (fallen) vilva fruit and looking upwards saw the fruit-stalk from which the fruit had fallen and concluded as follows: "This hare whilst lying asleep here, got the idea that the earth was being destroyed when he heard the sound of the fruit that fell near his ear." Then he questioned the hare to see if the facts he had found out were true. The hare said: "Yes, lord," confirming the lion's conclusions. The lion, thereupon, uttered this stanza:

"The hare ran, after hearing the echoing sound of the vilva fruit that fell;

having listened to the hare's words, the army of frightened beasts ran."

After that the Bodhisatta comforted the beasts saying: "Don't fear."

Thus unskilful thoughts are eliminated in him who goes (investigating things) from source to source.

It is said that beneath the place where the hare was sleeping there was a huge rat hole—a big excavation made by rats—and that the fruit falling on the ground above it caused a loud sound (*tassa kira sasakassa heṭṭhā mahāmusikāhi khata mahāvātaṁ ahosi; tenassa pātena mahā saddo ahosi*).

With the repetition of the words, "If evil unskilful thoughts continue to arise," the Master points out to the bhikkhu who fails to check the unskilful thoughts according to the instruction in the section of inquiring into the source of unskilful thoughts, another method.

With clenched teeth (*dantehi dantaṁ ādhāya*). With the upper teeth placed on the lower.

The mind by the mind (*cetaso cittaṁ*). The unskilful state of mind should be checked by the skilful state of mind.

Strong man (*balavā puriso*). Just as if a brawny man — a person with great physical strength — should, having caught hold of a weaker by head or body, restrain, subdue and beat down that weaker person — make him wearied, exhausted and to faint — just so, should the unskilful thoughts be checked by the bhikkhu who wrestles with the

unskilful thoughts having overcome them saying, "Who are you and who am I," and after whipping up great energy saying, "Let the flesh and blood of this body dry up; let skin, sinews and bones, remain." To point out the foregoing meaning, the Master gave the simile of the strong man.

By the skilful state of mind (*kusala cittena*) = by means of the mind associated with right thinking (*balava sammā sankappa sampayuttena*).

The unskilful state of mind (*akusala cittam*) the unskilful state of mind with such things like sensual thought (*kāma vitakka ādi sahitam*).

Should be checked (*abhinigganhitabbam*). Should after overcoming be checked thus: in such a way that in the future no unskilful thoughts assail the bhikkhu. The state of the non-arising of things should be produced is the meaning (*yathā tassa āyatim samudācāro na hoti evam abhibhāvitvā niggahetabbam anuppatti-dhammatā āpadetabbā ti attho*).

When, indeed, Bhikkhu (*yato kho bhikkhave*). This is called the division of summing up (*pariyādānabhājaniyam nāma*). The meaning of the phrase is even clear (*uttānamattameva*).*

The division of that which was pointed out from the beginning thus: "Five things should be reflected on from time to time, by the bhikkhu who is intent on

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* The commentary to the *Sabbāsava Sutta* No. 2 *Majjhima Nikāya* has the following comment on "*yato kho bhikkhave*": The "*to*" of "*yato*" is gen. in sense. "*Yatho kho*" = "*yassa kho*" (of whom). That is said (by the commentator). But the ancient teachers (*porāna*) explain it by "in which time", when or what time (*yamhi kāle*).

the higher consciousness", by way of the(taking up completely) summing up of the time of reflection of his object mentioned in the passage.

As a teacher of archery* having taught the art of the five weapons to a prince come from a foreign country spurs him on thus: "Go and take up the rulership of your country," after showing him what ought to be done with the five weapons thus: "If robbers meet you on the way, use the bow; if that is destroyed or broken, use the spear, the sword .... and go (free)." And having done this, having gone to his own country, taken up the rulership, the prince enjoys the fortune of sovereignty.

In just the same way the Blessed One taught what is in these five sections while spurring on the bhikkhu intent on the higher consciousness towards the realization of saintship.

If to the bhikkhu who is intent on the higher consciousness objects productive of unskilfulness (*akusalanimitta*) arise during his meditation he, having established himself in the instruction of the section of the "different object" (*aññā nimitta pabba*) and checked those unskilful thoughts will reach saintship after developing insight; unable to do it in that way, he will do it by the instruction of the section on disadvantages (*ādīnava pabba*); unable to do it in that way too, by the instruction of the section on non-attention and non-reflection (*asati amanasikāra*); unable to do it in that way too, by the instruction of the section of searching the cause (*mūla bheda pabba*); unable to do it in that way

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* *Satthācariyo'ti dhanubhedācariyo (Ṭīkā)* = a master of weapon is a teacher of the knowledge of archery.

too, by the instruction of the section of restraining (*abhinigganhana pabba*) he will develop insight and reach saintship.

He is called a Master of the paths taken by the turns of thought (*vasī vitakka vāra pathesu*). He is called one who is expert of control in the paths taken by the turns of thought, one who is conversant with the art of control in the paths taken by the turns of thought (*vitakka vāra pathesu cinṇavasī paguṇavasī ti vuccati*).

The thought he will intend (*to think*) (*yaṁ vitakkaṁ ākaṅkhissati*). This was said to show his expertness of control. Formerly he was not able to think as he wanted and thought what he did not want to think about. Now, owing to his expertness in the control of thought, he is able to think as he wishes. Therefore it was said: The thoughts he will want to think, those thoughts he will think. The thoughts he will not want to think, those thoughts he will not think.

He has cut off craving (*acchejji taṇhan'ti*). This and the rest should be understood as taught in the Sabbāsava Suttanta Commentary.

BUDDHA THE HEALER

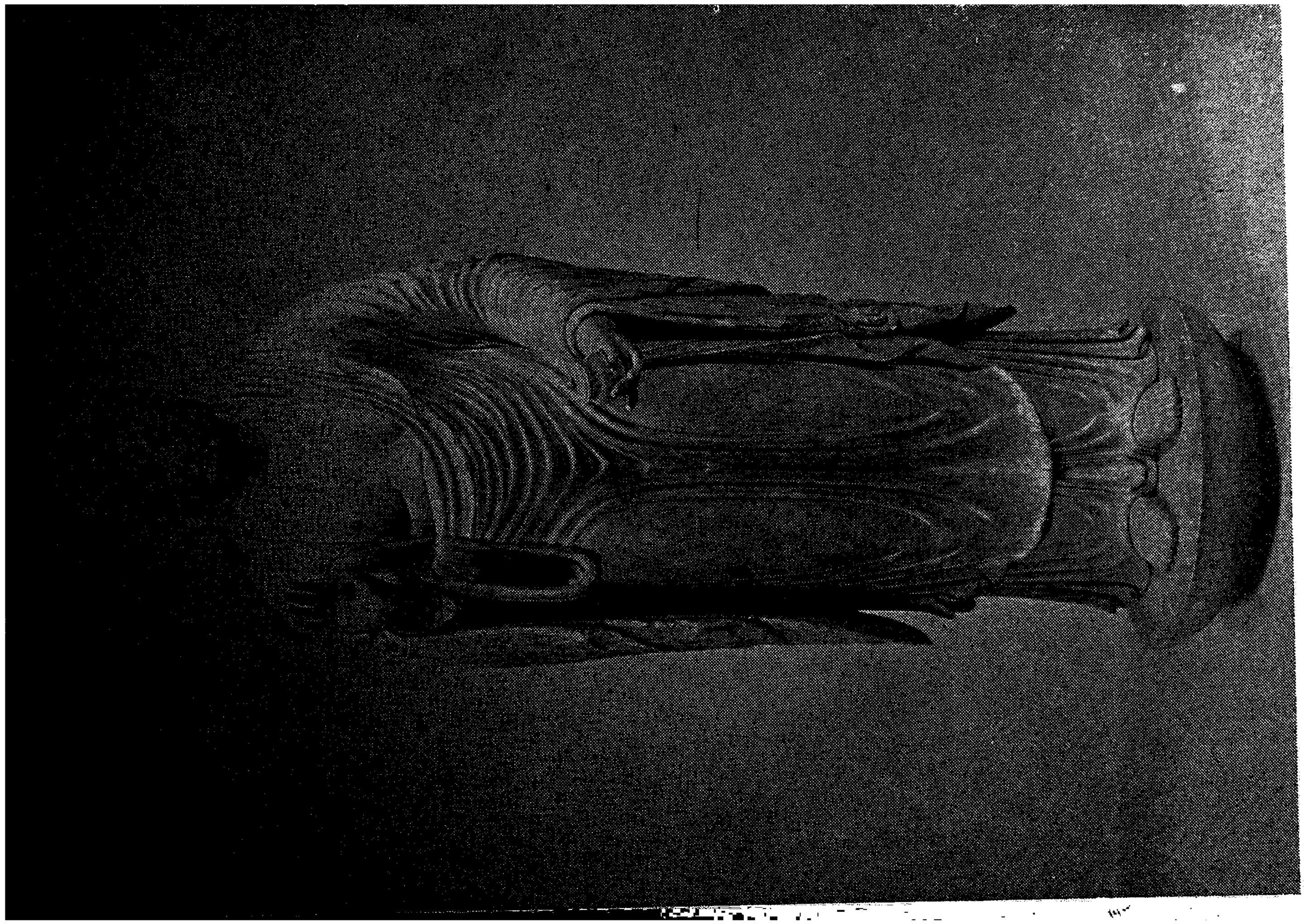
The Mind and its Place in Buddhism

Edited by

Dr. Ananda Nimalasuria

BUDDHIST PUBLICATION SOCIETY

KANDY CEYLON



The Japanese statue reproduced here, shows the Buddha as the 'Peerless Physician'. In his left hand he holds a round container with the medicine for the world's ills, and a pill from it in his right hand which is raised in the *Abhaya Mudra*, the gesture conveying the reassurance 'Fear not!'.

Picture of Yokushi Nyorai of Gangoji Temple, Kyoto, Japan—by permission of Mrs. Kimiko Okano, Vice President, Kodokyodan Sect, Yokohama, Japan.

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PREFACE

The Buddha means the Enlightened One, and is the name given to Siddhattha Gotama on his attaining enlightenment. The religion preached by the Buddha is known as Buddhism.

Siddhattha Gotama was born on the full moon day of the month of May in the year 623 B.C. in Lumbini which is situated near the Indian border of Nepal. His parents were King Suddhodana and Queen Mahāmāyā. As a prince he was brought up in the lap of luxury. At his birth a sage predicted that this Prince, out of compassion for humanity, would one day leave his home in search of true happiness. He married Yasodharā, a beautiful princess, in his sixteenth year, and thirteen years later, at the time of the birth of his son, Rāhula, he renounced all his worldly possessions and left the palace to wander as an ascetic in search of happiness. He went from teacher to teacher, but was dissatisfied with them all. In the sixth year of the life of an ascetic, at the age of 35 years, while meditating under a Bo-tree at Gaya in Northern India, he realised the Supreme Truth and became the Enlightened One. He proclaimed his readiness to teach the Path of Deliverance in the words,

> 'Open are the doors of the deathless,
> Let them that have ears repose trust'.

His first sermon was preached at Saranath, near Benares. It was on the Four Noble Truths– the existence of unhappiness or suffering, the cause of it, that there can be an end to it, and the path that leads to the end of unhappiness or suffering. For forty-five years he preached the Path of Deliverance to all that came to hear him, from the lowliest to the highest. He established the Order of Monks which exists even to this day. At the age of eighty years he finally passed away at Kusinārā. His last words to his followers were,

> 'Behold now, O monks, I exhort you: Transient are all compounded things. With heedfulness work out your deliverance'.

His teachings gradually spread throughout India, and from India to Ceylon, Burma, Siam (Thailand), Tibet, China, Japan, Indo-China and other countries. Wherever it spread it exercised a very powerful influence on the life of the people. It elevated their moral stature, stimulated art, spread education, encouraged the care of the sick and infirm, abolished slavery, established morality as the yardstick of nobility, and introduced a humanising influence over their lives. It was propagated with missionary zeal, but without compulsion or bloodshed.

Gradually the initial fervour was lost. Nevertheless something of the moral code remained and high ideals such as loving-kindness were woven into the fabric of the lives of the people; Buddhist philosophy and literature continued its fructifying impact. In this state the religion lay dormant for a few more centuries. It is true to say that in practically all countries of Asia, philosophy and art among the cultured and the way of life among the poor are to a great extent influenced by the teachings of the Buddha.

This present century has been marked by a revival of Buddhism. The teachings of the Buddha, which are in the Pāli language and are enshrined in the collection of works known as the Tripitaka are being translated into European as well as Asian languages, and many philosophers and men of religion in the world are giving thought to the teachings contained in them.

Wherein lies the appeal of Buddhism to modern man, and especially to great thinkers, philosophers and scientists? In what way does Buddhism differ from other religions ?

The way of life enjoined by the Buddha is methodical and based on the three cardinal features of individual existence—impermanence, unhappiness or suffering, and soullessness or egolessness. Life consists of body and mind (nāma-rūpa), and there is nothing that is permanent or unchanging in either of these components. On the other hand both of these are themselves compounded, the former consisting of units of matter, the latter of units of mind. The units of matter are being continually replaced, and so are the units of mind, which are even more rapidly replaced; so that although there is continuity of the individual. there is neither

permanence of mind nor matter. The second cardinal feature is unhappiness or suffering. The third is soullessness or egolessness. We all like to feel and even assert that there is in us something stable, something unchanging which is our inner self, but the more we analyse it, the more we realise that there is no such entity that we can call a permanent ego or a soul. The quest of man is in search of happiness, and the path of deliverance of the Buddha is based on these cardinal features of individual existence.

Buddhism's greatest appeal to modern man is its freedom from dogma. Among all leaders of religion the Buddha alone asked his followers to accept the doctrine if it appealed to their reason and its practice brought them solace.

'Do not go upon what has been acquired by repeated hearing; nor upon tradition; nor upon rumour; nor upon what is in a scripture; nor upon surmise; nor upon an axiom; nor upon specious reasoning; nor upon a bias towards a notion that has been pondered over; nor upon another's seeming ability; nor upon the consideration, ''The monk is our teacher''. Kālāmas, when you yourselves know: ''These things are good; these things are not blamable; these things are praised by the wise; undertaken and observed, these things lead to benefit and happiness'', enter on and abide in them'

(*Kālāma Sutta.*)

This little book entitled ''Buddha the Healer'' should be regarded as one of the whole series of publications undertaken by the Buddhist Publication Society with its headquarters at the Forest Hermitage in Kandy, Ceylon. It emphasises an aspect of Buddhism—the healing of the mind as the cure of all worldly ills. When something goes wrong and we are unhappy we are inclined to attribute it to our environment—to others. But quite often it is a wrong view that we have taken that produces unhappiness, and the correction lies more frequently in our own ways of thought than in our environment.

The Buddha has shown this on many occasions. In the articles that follow are numerous examples of this. They are brought together in the hope that they may be of special

interest to doctors and psychologists—for it is they that have a wide knowledge and understanding of human ills. It is claimed that Buddhist psychology is rational, in that it has a yardstick of morality and it works towards the gradual upliftment of the individual from the mire of emotional conflict with its centre on 'Self' to a position where debasing sense impressions are reduced and the emphasis on self is replaced by compassion towards others as well.

Ananda Nimalasuria.

HOMAGE TO THE BUDDHA

Who rooted out and removed all diseases like lust, and so on, which cause delusion and indolence, and are spread over all living beings, sticking to them always,

to that unique physician I pay homage.

Introductory Stanza to Vāgbhaṭa's Manual of Medicine.[1]

THE STORY OF KISA-GOTAMI

In this Buddha-era she was reborn at Sāvatthī, in a poor family. Gotamī was her name, and from the leanness of her body she was called Lean Gotamī. And she was disdainfully treated when married, and was called a nobody's daughter. But when she bore a son they paid her honour. Then, when he was old enough to run about and play, he died, and she was distraught with grief. And, mindful of the change in folk's treatment of her since his birth, she thought: 'They will even try to take my child and throw it out'. So, taking the corpse upon her hip, she went, crazy with sorrow, from door to door, saying: 'Give me medicine for my child!' And people said with contempt: 'Medicine! What's the use?' She understood them not. But one sagacious person thought: 'Her mind is upset with grief for her child. He of the Tenfold Power (the Buddha) will know of some medicine for her'. And he said: 'Dear woman, go to the Very Buddha, and ask him for medicine to give your child'. She went to the Vihāra at the time when the Master taught the Doctrine, and said: 'Exalted One, give me medicine for my child!' The Master, seeing the promise in her, said: 'Go, enter the town, and at any house where yet no man hath died, thence bring a little mustard seed'. ''Tis well, lord!' she said, with mind relieved; and going to the first house in the town said: 'Let me take a little mustard that I may give medicine to my child. If in this house no man hath yet died, give me a little mustard'. 'Who may say how many have not died here?' 'With such mustard, then, I have nought to do'. So she went on to a second and a third house, until, by the might of the Buddha, her frenzy left her, her natural mind

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1. Vāgbhaṭa, a Buddhist physician of medieval India, was the author of a Manual of Medicine which is still used by the students and practitioners of the Ayurvedic system of medicine.

was restored, and she thought : 'Even this will be the order of things in the whole town. The Exalted One foresaw this out of his pity for my good'. And, thrilled at the thought, she left the town and laid her child at the charnel-field, saying :

"No village law is this, no city law,
No law for this clan, or for that alone ;
For the whole world—ay, and the gods in heav'n—
This is the law : All is impermanent ! "

So saying, she went to the Master. And he said : 'Gotamī, hast thou gotten the little mustard ? ' And she said : 'Wrought is the work, lord, of the little mustard. Give thou me confirmation'. Then the Master spoke thus :

"To him whose heart on children and on goods
Is centred, cleaving to them in his thoughts,
Death cometh like a great flood in the night,
Bearing away the village in its sleep".

When he had spoken, she was confirmed in the fruition of the First (the Stream-entry) Path, and asked for ordination. He consented, and she, thrice saluting by the right, went to the Bhikkhunis (nuns), and was ordained. And not long afterwards, studying the causes of things, she caused her insight to grow. Then the Master said a Glory-verse :

"The man who, living for an hundred years,
Beholdeth never the Ambrosial Path,
Had better live no longer than one day,
So he behold within that day the Path".

When he had finished, she attained Arahantship (Saint-hood).

From the Commentary to the "Theri-gāthā"
("Songs of the Sisters")

THE PEERLESS PHYSICIAN

By

DR. C. B. DHARMASENA, M.B., B.S. (Lond.)

" Subject to birth, old age, disease,
Extinction will I seek to find
Where no decay is ever known,
Nor death, but all security".[1]

THE Buddha was the peerless physician. He it was, who recognised the fatal malady affecting all sentient beings, to which he gave the name *Dukkha* or *Suffering*. It constitutes the first of the Four Noble Truths described by him.[2] The **Diagnosis** is not difficult for the expert psychiatrist, who however has an extremely difficult task before him to convince his 'patient' that he is really ill.

Avijjā or *Ignorance*, and *Taṇhā* or *Craving* are the **Root Causes** of the disease ; this is the second of the Four Noble Truths.

Dukkha Nirodha or *Cessation of Ignorance and Craving* constitutes the **Prognosis** ; and this is the third of the Four Noble Truths. The prognosis is excellent provided the necessary effort to acquire the details of the prolonged, and

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Abbreviations used:

A. Anguttara-nikāya, or The Book of the Gradual Sayings, Pāli Text Society Translation Series.
D. Dīgha-nikāya, or The Dialogues of the Buddha. P. T. S. Translation Series.
M. Majjhima-nikāya, or The Middle Length Sayings, P. T. S. Translation Series.
S. Saṁyutta-nikāya, or The Book of the Kindred Sayings, P. T. S. Translation Series.
Vis. Visuddhi-magga, or The Path of Purification, translation by the Ven. Bhikkhu Ñānamoli.
N. Ven. Nārada Maha Thera's "The Buddha Dhamma".
W. Warren's "Buddhism in Translation".

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1. W. The Story of Sumedha. Ch. 1. (18).
2. S. V. 420; Mahā-vagga. I. 9&10, vide footnote 2 page 4:
D. XXII. & M. 141.

difficult course of treatment is forthcoming, and the treatment itself is carried out with enthusiasm, with diligence, with constant mindfulness, and with wisdom. The cure once achieved is complete and permanent, without complications, and without the possibility of a relapse.

Dukkha Nirodha Gāmini Paṭipadā or *The Noble Eightfold Path* is the detailed **Course of Treatment** which leads to the cessation of all suffering. It forms the last of the Four Noble Truths.

Symptoms and Diagnosis

The key to the diagnosis of this universal malady is offered to us by the Buddha when he says,[1] "Four things, O monks, nobody can bring about, no ascetic, priest, or heavenly being, no god nor devil, nor anybody in this world. And what are these four things ? That that which is subject to Decay may not decay—that that which is subject to Sickness may not fall sick—that that which is subject to Death may not die—that those evil, impure, frightful, and pain-bestowing actions, which ever again and again lead to rebirth, old age and death may not bring results". The Buddha in his very first sermon after his Enlightenment[2] and on many other occasions[3] said "Now, this, O Bhikkhus, is the Noble Truth of Suffering :—Birth is suffering, decay (ageing) is suffering, disease is suffering, death is suffering, to be united to the unloved is suffering, to be separated from the loved is suffering, not to receive what one craves for is suffering, in brief the five Aggregates of attachment are suffering". All conditioned things are impermanent, because of their continued rise and fall and change ; what is impermanent is painful because of continued oppression, for the pain commencing to be felt in any body posture adopted at the moment is concealed by repeated change into a fresh position.[4] The knowledge that all conditioned things are transient and are

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1. "Path to Deliverance", Ven. Nyanatiloka, Introduction, para 16 "A. IV. 182".
2. Dhammacakkappavattana sutta : Translation in Bodhi Leaves No. 12 and The Wheel, No. 17 ("Three Cardinal Discourses of the Buddha") ; both issued by the Buddhist Publication Society, Kandy, Ceylon.
3. D. XXII. 305—315—Mahā Satipatthāna sutta. & M. 141—Sacca Vibhanga sutta.
4. Vis. XXI. 6. 7.

therefore subject to suffering is the pivot on which Buddhism rests. Buddhism has no meaning except for those who feel that **all life is transient and therefore painful, which observation stands in natural contrast to freedom from pain, to blessedness regarded as something changeless,** *i.e.* **Nibbana.**

Cause

The Root Causes of this malady besetting all sentient beings are Ignorance (Avijjā), and Craving (Taṇhā) ; Ignorance being an outstanding cause of kamma (action) that leads to unhappy destinies.[1]

> " The man who lives for sensuous joys,
> And findeth his delight therein
> When joys of sense have taken flight,
> Doth smart as if with arrows pierced ".[2]

On the other hand Craving for becoming is an outstanding cause of kamma that leads to 'happy' destinies in various heaven worlds.[3]

Prognosis or Cure

The above view of life may make the unthinking reader conclude that Buddhism is a pessimistic and melancholic religion which hinders effort. But this view is a very superficial one, the very antithesis of the truth, **for the Buddha has not only given the diagnosis of disease, but an infallible remedy as well.** The patient is told that he has an operable cancer, or is suffering from early Pulmonary Tuberculosis. He is further told that a definite cure is available. In these circumstances after the patient gets over the initial shock of his discovery is he not likely to consider himself lucky that his illness has been discovered in time, and will he not thereafter cooperate with enthusiasm, and with optimism in the carrying out of his treatment ? It is this optimistic expectation and calm assurance that keeps the Buddhist happy and serene in his surroundings, and makes it possible to include Joy (Pīti), as one of the Seven Factors of Enlightenment found in Buddhism. In dealing with the *Causal Law Formula in terms of Happiness* the Buddha states.[4] " Suffering (understood as

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1. Vis. XVII. 39.
2. W. Ch. 26. c.
3. Vis. XVII. 40.
4. S. ii. Introduction Page IX & Ch. XII. 23(3)—Upanisā sutta.

change and transiency) leads to Confidence (Saddhā) ; Confidence to Joy (Pāmojja) ; Joy to Rapture (Pīti) ; Rapture to Tranquillity (Passaddhi) ; Tranquillity to Happiness (Sukha) ; Happiness to Concentration (Samādhi) ; Concentration to Knowledge and Vision of things as they truly are (Yathābhūta Ñāṇadassana) ; the Knowledge and Vision of things as they truly are to Disgust or Repulsion (Nibbidā) ; Disgust to Detachment or Passionlessness (Virāga) ; Detachment to Deliverance (Vimutti) ; Deliverance to Knowledge of the Extinction of Passions (Khaye-ñāṇa).'' The above text clearly points out '' How every tear can become a tutor'', how suffering and sorrow may ultimately lead to Sainthood, Deliverance, and Happiness, even as *Kisā Gotamī*[1] in her distress went about asking for medicine for her dead child, until she came to the Buddha, who told her that she did well to have come to him for medicine, and requested her to go to the city and bring a mustard seed from a house, where no one had died. She was cheered at this simple request, and readily went round from house to house asking for the mustard seed which, however she could not procure under the conditions specified. She thereupon realised the truth that death was common to all, and that the Buddha in his compassion had sent her round to learn the truth, which she did to such good effect that she reached then and there the first stage of Sainthood, and reached Arahatship not long after. How very different to this is Tennyson's attitude to the death of his friend, as expressed in the following lines :—[2]

'' One writes, that 'Other friends remain',
That ' Loss is common to the race', '' . . .
. . . . . .
'' That loss is common would not make
My own less bitter, rather more : ''

We have in these two different attitudes towards sorrow a beautiful illustration of the truth that the results of sorrow depend solely on the attitude that one takes towards suffering and pain ; **sorrow merely experienced is pain and suffering, whilst on the other hand sorrow understood, through meditative contemplation is change and transiency leading to Disgust, to Passionlessness, to Detachment, and finally to Deliverance.** This is the fundamental difference between the hasty critic of

1. See page 1.
2. In Memoriam, Alfred Tennyson. VI.

Buddhism as a pessimistic religion, and the one who makes a genuine effort to understand sorrow. The Buddha does not deny that there is pleasure derived through the senses, but he warns us,[1] that such pleasures are temporary, and quite insignificant by comparison with the numerous dangers and perils involved in the indulgence in sense-pleasures. Further in the Bahuvedaniya sutta,[2] whilst admitting that there is happiness in sense-pleasures, the Buddha adds that there is other happiness more excellent, and more exquisite than this happiness which may be enjoyed by the one who relinquishes the coarse pleasures of the senses, and by meditative development of Concentration (Samādhi) attains the first Jhāna (Absorption or Musing), and thereafter seven further grades of happiness, each one more excellent, and more exquisite than its predecessor e.g. the second, third, and the fourth Rūpa-jhānas (Absorptions of the Fine-material sphere), and the first, second, third and fourth Arūpa-jhānas (Absorptions of the Immaterial sphere). Still further in the Aṭṭhakanāgara sutta,[3] in reply to a question repeated over and over again by the householder Dasama of Aṭṭhaka, as to whether there is any one thing pointed out by the Buddha, whereby if a bhikkhu dwell diligent, ardent, and self-resolute, his mind is freed, and he attains the destruction of the cankers, and the matchless security from the bonds, the Venerable Ānanda answers in the affirmative and adds, "A bhikkhu detached from the pleasures of the senses, detached from unskilled states of the mind enters and enjoys the Happiness, excellent and exquisite of the first Rūpa-jhāna, of the second, of the third, or of the fourth Rūpa-jhāna, or likewise he enters and enjoys the more and more exquisite Happiness of the Arūpa-jhānas, or likewise he dwells having suffused the whole world, everywhere, in every way with Friendliness (Mettā), with Compassion (Karuṇā), with Sympathetic joy (Muditā), or with Equanimity (Upekkhā); and attains the freedom of the mind that is Friendliness, that is Compassion, that is Sympathetic joy, or that is Equanimity. Having reached any one of these high states the bhikkhu by reflection comprehends that the Happiness of each one of these states, however excellent, however exquisite it may be is effected, is thought out, is impermanent, and is liable to stopping. Firm in this conviction the bhikkhu attains the

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1. M. XIII & XIV, Mahā and Cula Dukkhakkhandha suttas or The Greater and Lesser Stems of Anguish.
2. M. LIX.
3. M. LII.

matchless security not yet attained from the bonds'' ; in other words **the thoughtful disciple, although he enjoys the bliss of Jhanas in this life, assesses such Happiness at its true worth, and does not hanker after rebirth in the Celestial worlds, which will make him wander from the straight path, away from his final goal of Nibbana. Buddhism is unique in that the Happiness provided for those who reach their goal may be experienced by the one who so wishes it, here and now in the state known as Samapatti-phala, without the necessity to wait until his death.**

'' This too is an attainment which
A Noble One may cultivate ;
The peace it gives is recorded as
Nibbāna here and now''.[1]

Treatment

Whatever definition critics may give to the words religion and philosophy it is certain that Buddhism is a way of life, to be lived energetically, and actively, from day to day, and not a subject for mere academic study, discussion or debate ; for the Buddha is the all-compassionate healer, and we are his patients. His only concern is to cure his patients, and not to satisfy their curiosity, or solve for them the riddle of the universe. Accordingly his main concern is firstly to convince his patient that he is really ill, and that his illness is of a serious nature. This is no easy task

'' For in the fatness of these pursy times
Virtue itself of vice must pardon beg,
Yea, curb and woo for leave to do him good.'' [2]

The task becomes still more difficult if his patient is a young adult, enjoying good physical health, and is well provided with the comforts of life ; for in such an event the symptoms of his illness are hardly noticeable ; moreover there are long periods of apparent remissions in between such symptoms as may occasionally strike him as abnormal.

'' Sorrow disguised as joy, the hateful as the loved,
Pain in the form of bliss the heedless overwhelms''. [3]

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1. Vis. XXIII. 8, 30, 31, & 52.
   Buddhist Dictionary, Ven. Nyanatiloka, Nirodha-samāpatti.
2. Hamlet. III. iv (153—155).
3. Udāna. Ch. II. VIII (18)

In these circumstances the chances are that he will not even see a physician until the disease is far advanced. Secondly the Buddha inspires in his patient hope, confidence, and enthusiasm born of personal knowledge, and conviction that a complete cure is definitely possible, although prolonged, difficult, irksome, and perhaps painful. He explains the necessity quite early in the course of his treatment of acquiring as clear a conception of his illness, and the outlines of its treatment as is compatible with the current level of each patient's understanding, and of periodically improving upon that knowledge, so that the patient may follow this difficult course of treatment uninterruptedly, intelligently and with enthusiasm throughout the various stages into which it is divided. Over and over again, and in various ways suited to the intelligence of his particular audience the Buddha emphasised *the basis of his doctrine* as consisting of these four Noble Truths :—[1] The Noble Truth of Suffering, of the Origin of Suffering, of the Extinction of Suffering, and of the Path leading to the Extinction of Suffering. Numerous are the occasions on which the Buddha uttered the following words :[2] "It is through not understanding, not penetrating these four Noble Truths, O brethren, that we have had to wander so long in this weary round of rebirths, both you and I" ; and "By not seeing the Noble Truths as they really are, long is the path that is traversed through many a birth ; when these are grasped, the cause of rebirth is removed, the root of sorrow uprooted, and then there is no more birth". The necessity for this emphasis even during the lifetime of the Buddha was amply demonstrated, for he had, on various occasions to send for a disciple, who had misunderstood his doctrine, and was spreading heretical dogmas, and point out to him his error. Even today we find well-meaning Buddhists stating that the four Noble Truths are a great stumbling block in the way of non-Buddhists accepting the gospel of the Buddha, and even suggesting that they do not form a part of the original gospel, but are a later accretion by the monks. Says the Buddha,[3] " One thing only do I teach, that is sorrow, and escape from sorrow " ; and again,[4] "Just as the mighty ocean is of one flavour, the flavour of salt ; even so, O bhikkhus, the Doctrine is of one flavour, the flavour of deliverance". There is

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1. vide footnote 2, page 1.
2. D. XVI. Ch. II. 2, 3. Ch. IV. 2.
3. M. 22. N. Ch. IX, last page.
4. Udāna, Ch. V. Sutta 5.

certainly no room for ambiguity, or cause for misunderstanding in the above language. Further the Buddha has always emphasised that a man can only reap what he himself has sown, whilst on the other hand he was not bound to reap all he has sown ; for says the Buddha in the Anguttaranikāya,[1] ''If anyone says that a man must reap according to his deeds, in that case there is no religious life, nor is an opportunity afforded for the entire extinction of sorrow''. The Buddha has therefore made it clear that vicarious sacrifice by another can never secure one's salvation, and that on the other hand any kind of fatalism or predestination has no place in his doctrine. Medical and scientific men, who have been trained to observe, will not find the teaching of the Buddha likely to do violence to their training, or their habit of drawing scientific deductions from their observations, for in Buddhism there is no Divine Power, or Divine Revelation, nor is there a belief in dogmas, or in supernatural occurrences necessary for the 'patient' to commence his treatment, nor is the result of the treatment dependent on the caprice and approval of a Divine Being. The following lines,[2]

> '' Strong Son of God, immortal Love,
> Whom we, that have not seen thy face,
> By faith, and faith alone, embrace,
> Believing where we cannot prove''

have no place in Buddhism, nor do the following words cause any misgiving, or hold any terror for the Buddhist :—[3]

> '' Though justice be thy plea, consider this,
> That in the course of justice none of us
> Should see salvation''

for the Buddha guarantees a lasting cure for every one of his patients, who persists in his course of treatment, not as a result of his intervention, except as a guide who merely shows the way ; nor as the result of any Divine Grace ; but only as the logical consequence of the treatment followed by the patient himself. The beginner in Buddhism is attracted to the Buddha even as a sick man, who hears of others being cured goes to the physician, and makes up his mind to follow the course of treatment prescribed by the latter, even though at first his

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1. A. Tika Nipāta XI, 249 ; N. Ch. XV. first page.
2. In Memoriam, Alfred Tennyson, the opening lines.
3. Merchant of Venice. IV. 1 (197—200).

faith in the physician may not amount to much. **Faith in Buddhism really begins with knowledge based on probable evidence ; it develops with progress in morality (sila), and increases rapidly with progress in concentration (samadhi), until complete confidence is gained only through progress in meditative development of Understanding (Panna). The Buddha does not expect from his followers a blind respect, or admiration for himself, or for his doctrine.** Says the Buddha,[1] ''Do not accept anything on the mere fact that it has been handed down by tradition, or just because it is in one's scriptures, or merely because it agrees with one's preconceived notions, or because the speaker seems to be a good and respected person, and his words should be accepted ; when, Kālāmas, you know for yourselves these things are moral, these things are blameless, these things are praised by the wise ; these things when performed and undertaken conduce to well-being and happiness, then do you live acting accordingly'' ; and again when Upāli a celebrated follower of another religious teacher was once so pleased with the exposition of the Buddha's doctrine that he wished to become a follower, the Buddha cautioned him with the words,[2] ''Of a verity, householder, make a thorough investigation. It is well for a distinguished man like you to first make a thorough investigation''. Upāli's admiration at this unexpected request expressed itself in the following words ''Lord, if I had become the follower of another teacher, his followers would have taken me round the streets in procession proclaiming that such and such a millionaire had renounced his former religion and embraced theirs. The more pleased am I with this remark of yours''; or again questions the Buddha,[3] ''A man comes by a great stretch of water, and sees no way of crossing to the opposite shore, which is safe and secure, and so he makes an improvised raft out of sticks, branches, leaves, and grass, and utilises it to cross over to the opposite shore. Suppose now, O bhikkhus, he were to say 'this raft has been useful to me, I will therefore put it on my head and proceed on my journey', will he be doing what should be done with the raft?'' ''No, Lord'', say the bhikkhus in reply; and the Buddha himself gives the obvious answer, and adds ''Even so, O bhikkhus the doctrine taught by me, is for crossing over, and not for retaining''.

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1. A. Part III. Ch. 7. The Great Chapter sec. 65. See The Wheel No. 8: Kā'āma Sutta (Buddhist Publication Society).
2. M. 56.
3. M. I. 22. (135). Alagaddūpama sutta.

The doctrine of the Buddha is clearly meant for daily practice, and not for mere academic discussion, nor for storing in a museum for relics, as a mark of veneration and respect for its founder. As two final illustrations of the fact that the Buddha did not expect a blind admiration for himself, or for his doctrine may be mentioned the following admonition to his bhikkhus,[1] "Brethren, if outsiders should speak against me, or against the Doctrine, or the Order you should not on that account either bear malice or suffer heart-burn, or feel ill-will, for if you feel angry and displeased you will not be able to judge how far that speech of theirs is well said or ill": and his unique declaration, made by no other founder of a religion to the effect that any one of his disciples may if he so desires become a Buddha himself.

The *essence of the treatment* consists of The Noble Eightfold Path (Aṭṭhangika-magga), which forms the last of the Four Noble Truths. No attempt is made in this essay to give anything more than the briefest reference to each of the eight links of the path, which consist of :—

1.	Right Understanding (Sammā-Diṭṭhi)	} Wisdom (Paññā)
2.	Right Thoughts (Sammā-Sankappa).	
3.	Right Speech (Sammā-Vācā).	} Morality (Sīla).
4.	Right Action (Sammā-Kammanta)	
5.	Right Livelihood (Sammā-Ājīva).	
6.	Right Endeavour (Sammā-Vāyāma).	} Concentration (Samādhi)
7.	Right Mindfulness (Sammā-Sati).	
8.	Right Concentration (Sammā-Samādhi).	

Right Understanding is the penetration of the truth of the universality of suffering, its origin, its cure, and its treatment. *Right Thoughts* are threefold : thoughts free from sensuous desire, from ill-will, and from cruelty, e.g. thoughts of renunciation of sensuous desires (nekkhamma), of loving-kindness (mettā), and of compassion (karuṇā). *Right Speech* is abstention from lying, tale bearing, harsh talk, and foolish babble. *Right Action* is abstention from killing, stealing, and unchastity. *Right Livelihood* is abstention from livelihood that brings harm to other beings. *Right Endeavour* is the effort of avoiding or overcoming evil and unwholesome things, and of cultivating

1. D. I. i. 5. The Brahma-jāla sutta.

and developing wholesome things. *Right Mindfulness* is mindfulness and awareness on contemplating the body, feelings, mind, and mental objects. *Right Concentration* is one-pointedness of the mind, which eventually may reach the jhānas (absorptions or musings).

The Buddha, the all-compassionate physician, has explained to us in various ways suited to the mental capacity of each one of us the serious illness that we are suffering from, and how its dangerous symptoms are often masked. He has explained the cause of this illness, and he has told us that an infallible remedy exists. Further he has explained to us the details of his treatment, and has given us the prescription. *It is up to us to study the nature of the treatment offered us, to reason it out, and then take the remedy ourselves.*

The Buddha has spoken of three grades of Wisdom, i.e. by learning (sutamaya paññā), by reasoning (cintāmaya paññā), and thirdly by meditative development (bhāvanāmaya paññā). The first two grades come under the term knowledge, whilst it is only the third grade that may be correctly classified as understanding. The 'taking of the remedy' consists of the gradual development of knowledge, side by side with faith and devotion (saddhā), so that neither of these faculties is in excess of the other (Indriya-samatta), for excessive faith with deficient wisdom leads to blind and perhaps foolish belief, whilst excessive wisdom with deficient faith leads to cunning. One cannot conceive of any other system of treatment, which has been so thoroughly analysed, so clearly explained, and apparently so reasonable as to fit in with our own observations. Let those of us, who are not satisfied with things as they are accept tentatively the remedy offered by the Buddha as a working hypothesis, until we gradually prove to ourselves that the hypothesis fits in with each one of our limited observations. *Let us thereafter increase the number of our observations by utilising the appropriate instruments for the purpose, e.g. by meditative development of Understanding*, so that each fresh observation that is found to agree with the tentative hypothesis may add to our confidence, and ultimately convert what was at the beginning merely a working hypothesis into a well established fact i.e. convert Knowledge into Understanding; for this is the only means by which the remedy offered by The Peerless Physician, for this universal malady of Dukkha may be utilised successfully.

TWO KINDS OF DISEASE

Monks, there are these two kinds of disease. What are they? Bodily disease and mental disease. People are seen who say they have been physically healthy for a year, for two years, three years, four years, five years, ten years, twenty years, thirty years, forty years, fifty years, or one hundred years, or for more than one hundred years. But, apart from those whose cankers are destroyed (i.e. the Saints or Arahants), beings who say that they have been mentally healthy for even a moment are rare in the world.

From the Discourses of the Buddha (Anguttara Nikāya, Catukka-nipāta, No. 157).

BUDDHIST MENTAL THERAPY

By

FRANCIS STORY

The Anagārika Sugatānanda

IT has been estimated that one out of every four persons in the world's great cities today is in need of psychiatric treatment, which is equivalent to saying that the percentage of neurotics in present-day civilisation runs well into two figures.

This high incidence of personality disorders is believed to be a new phenomenon, and various factors have been adduced to account for it, all of them typical features of modern urban life. The sense of insecurity arising from material economic discord; the feeling of instability engendered by excessive competition in commerce and industry, with booms, slumps, redundancy and unemployment; the fear of nuclear war; the striving to 'keep up' socially and financially with others; the disparity between different income levels combined with a general desire to adopt the manner of life of the more privileged groups; sexual repression which is at the same time accompanied by continual erotic titillation from films, books and the exploitation of sex in commercial advertising, all these and a host of subsidiary phenomena related to them are characteristic

of our age. Not least among them as a disturbing influence is the need to feel personally important in a civilisation which denies importance to all but a few.

Each of these is doubtless a potential cause of psychological unbalance, and taken all together they may well be expected to produce personality maladjustments of a more or less disabling nature, particularly in the great capitals where the pressures of modern life are felt most acutely. The widespread emotional unbalance among the younger generation, which has developed into an international cult, with its own mythology and folklore and its own archetypal figures symbolic of the 'beat generation', seems to substantiate the belief that we are living in an era of psychoneurosis.

Yet it is necessary to review this startling picture with caution. We have no statistical means of judging whether people of former days were less subject to neuroses than those of the present. The evidence of history does not entirely bear out the assumption that they were. Patterns of living may change radically, but human nature and its themes remain fairly constant in the mass. When Shakespeare, in the robust and full-blooded Elizabethan era, drew his picture of neurosis in Hamlet he was drawing from models that had been familiar from classical times and could doubtless be matched among his contemporaries. Greek and Roman history records many outstanding cases of behaviour which we now recognise as psychotic, while the Middle Ages abounded in symptoms of mass neurosis amounting to hysteria. The fear of witchcraft that held all Europe in its grip for three centuries was a neurosis so prevalent that it constituted a norm, while almost the same may be said of the more extravagant forms of religious behaviourism characteristic of that and later periods. The extraordinary Children's Crusade of 1212, when thousands of children from France and Germany set out on foot to conquer the Holy Land for Christendom, and never returned, is one example. Here the influence of a prevailing idea on young and emotionaily unstable minds is comparable to the international climate of thought which in our own day has produced the 'beat generation'. There is no strict line of demarcation between a religious ecstasy and a nihilistic expression of revolt, as we may learn from Dostoievsky, himself a neurotic of no mean stature. The private mystique of the neurotic may be caught up in the larger world

of mass neurotic fantasy, where it adds its contribution to a world that is apart from that of its particular age but which reflects it as in the distortions of a dream. Because of this, the neurotic is often found to be the spokesman and prophet of his generation. Facilities of communication have made this more than ever possible, creating a mental climate of tremendous power that knows no barriers and can only with difficulty be kept within the bounds of the prevailing norm. Adolph Hitler turned a large section of German youth into psychopaths, firstly because his personal neurosis found a response in theirs, and secondly because he was able to communicate it to them directly by means of radio, newspapers and other modern media of propaganda. At the same time, the unstable personality of the neuropath drew support and an intensification of its subliminal urges from the response it evoked in countless people who had never come into personal contact with the source. The real danger of neurosis today is its increased communicability; people are in contact with one another more than they have ever been before. The tendency to standardize, undesirable in itself, has the further disadvantage that it too often results in the wrong standards being accepted. Epidemic diseases of the mind are more to be feared than those of the body.

But those who are inclined to believe that personality disorders are a phenomenon of recent growth may draw comfort from Burton's Anatomy of Melancholy. There we have a compendium of cases of individual and collective neuroses gathered from all ages, and showing every variety of hallucinatory and compulsive behaviour ranging from mild eccentricity to the complete alienation from reality which is classed as insanity. Psychopathic degeneration, criminality, alcoholism, suicidal and homicidal tendencies are as old as the history of mankind.

Nor is there any real evidence that people living in simpler and more primitive societies are less prone to psychological disturbances than those of modern urban communities. The rural areas of any European country can show their proportion of neurotics in real life no less than in fiction, while in those parts of the world least touched by Western civilisation the symptoms of mental sickness among indigenous peoples are very common, and are prone to take extreme forms. Where an inherent tendency to confuse the world of reality with

that of dreams and imagination is worked upon by superstitious fears, morbid neurotic reactions are a frequent result. The psycho-somatic sickness produced by the witch-doctor's curse, which so often culminates in death, is even more common than are the mentally-induced diseases of the West that are its counterpart.

In one respect primitive societies are superior to those of today, and that is in the preservation of initiation ceremonies. These give the adolescent the necessary sense of importance and of 'belonging'; they serve as tests which justify the place in tribal life that the initiate is to take up. By their severity they satisfy the initiate that he is worthy. Initiation rites have survived to some extent in the boisterous 'ragging' given to new arrivals in most institutions for the young, but they have no official sanction and do not confer any acknowledged status. To be psychologically effective an initiation ceremony must be either religious or in some way demonstrative of the new manhood or womanhood of the initiate. It then dispels feelings of inferiority and the self-doubtings which are a frequent cause of neurosis, and sometimes of delinquent behaviour in young people. Primitive societies, however, have their own peculiar causes of mental disturbance and it is a mistake to suppose that they are superior in this context to more sophisticated social structures.

The fact is that more attention is given to minor psychological maladjustments today than was the case in former times, and departures from the normal standards of behaviour are more noticeable in civilised than in primitive societies. The instinct to run to the psychiatrist's couch has become a part of contemporary mores. It is true that modern life produces unnatural nervous stresses; but strain and conflict are a part of the experience of living, in any conditions. There has been merely a shifting of the points of tension. The more man is artificially protected from the dangers surrounding primitive peoples, the more sensitive he becomes to minor irritants; yet man in a completely safe environment and free from all causes for anxiety—if that were more than theoretically possible—would be supremely bored, and boredom itself is a cause of neurosis. Human beings can be psychologically as well as physically over-protected, and the civilised man falls a prey to psychological conflicts brought about by situations which are much less truly anxiety-producing than those that

menace the lives of primitive peoples every day. Habituated by education and example to expect more of life than the human situation gives him any reason to expect, the modern man feels the impact of forces hostile to these expectations more keenly than he need do. Modern commercial civilisation is continually fostering and propagating desires which all men cannot satisfy equally, and desire artificially stimulated only to meet with frustration is a prime cause of psychological disorders. Herein lies the chief difference between our own and former eras. There is also the need for periods of true relaxation which many people deny themselves in their desire to be continually entertained.

The systematic study of abnormal psychology began with the work of J. M. Charcot in 1862. Closely following upon that the advent of psychoanalysis brought the subject of personality disorders into prominence. There then came a breaking down of the distinction which had formerly been made between normal and abnormal psychology, and the two became merged in what is now called dynamic psychology. It was found that the obsessions and compulsions of neurosis are not something distinct from the ordinary modes of behaviour but are only extreme and sharply-defined forms of the prejudices and habit patterns of the 'normal' person. In defining abnormality it has become the custom to place the line of demarcation simply at the point where the extreme symptoms make some form of treatment necessary for the person who deviates persistently from the average standards of his group. Thus 'normal' and 'abnormal' are purely relative terms whose only point of comparison is that provided by the generally-accepted habit patterns of a particular group. If the group itself is collectively abnormal its units must be considered 'normal', with the result that we are compelled to make a reinterpretation of what meant is by these terms of reference.

All behaviour is a form of adjustment, and this is true equally of behaviour that is socially acceptable (the 'norm') or socially unacceptable. It is really the active response of a living organism to some stimuius or some situation which acts upon it. The ways in which certain persons deviate from normal standards in behaviour are nothing but individual ways of meeting and adjusting to situations. This new way of regarding the problem is of the utmost importance,

particularly when we come to examine the Buddhist system of psychology. In Buddhism, all modes of consciousness are seen as responses to sensory stimuli, and these responses are conditioned by the predetermining factors from past volition. For example, where one person sees an object and is attracted to it, whilst another is repelled by the same object, the cause is to be found in mental biases set up in the past. All reactions, furthermore, are conditioned by a universal misapprehension of the real nature of the object as it is cognised through the senses.

There is therefore a common denominator of misunderstanding which takes the form of collective delusion; it constructs the world of sensory apperceptions and values out of the abstract world of forces which is the actuality of physics. Where there is in reality nothing but processes and events, an ever-changing flux of energies, the mind construes a world of things and personalities. In this world the human consciousness moves selectively, clinging to this, rejecting that, according to personal preferences of habit and prior self-conditioning. The consciousness-dominating factor known to Buddhism as *Avijjā* (nescience), *Moha* (delusion) or *Vipallāsa* (misapprehension) is essentially a condition of mental disorder, a hallucinatory state. The Pāli axiom *Sabbe puthujjanā ummattakā*,* ''All worldings are deranged'', indicates that the whole purpose of Buddhism is to apply mental therapy to a condition which, accepted as the norm, is in truth nothing but a state of universal delusion.

The *Puthujjana* or 'worldling' who is thus described is the average man; that is, all human beings except those who have entered on the four stages of purification, the *Sotāpanna* (Stream-enterer), *Sakadāgāmi* (Once-returner), *Anāgāmi* (Non-returner) and *Arahant* (Saint). The *Puthujjana* is characterised by mental reactions of craving for states which are impermanent, subject to suffering, devoid of reality and inherently impure. These he wrongly imagines to be permanent, productive of happiness, invested with self-existence and pleasureable. His hankering for them is accompanied by mental biases (*āsavas*), mind-defiling passions (*kilesa*) and psychological fetters (*samyojana*), which in Buddhism are seen as the root causes of wrong action and consequent unhappiness. What we call the 'norm' is an average balance of these mental

* Vibhanga Atthakathā.

factors and their opposites, in exactly the same way that a state of normal physical health is merely the 'balance of power' between the various classes of bacteria in the body. If one class of bacteria gains ascendancy over the others it begins to have a destructive effect on the living tissues, and a state of disease supervenes. Psychologically, an increase in any one of the mental defilements constitutes the change over from a normal to an abnormal psychology. Since all 'worldlings' are deranged, what we are concerned with in dynamic psychology is the degree of derangement and its underlying causes. This is the case also in Buddhist psychology.

Freudian psychoanalysis works on the assumption that when the origin of a personality disorder is known its influence on unconscious motivation will automatically disappear. Freud endeavoured to trace all psychic traumas to experiences in infancy or early childhood, and made the libido the basis of his system. His work opened up many hitherto unsuspected areas of personality and made a great contribution to our knowledge of the subject. But the defects of Freud's theories can be understood in terms of his system, for he tended to exaggerate certain motives unduly, and in deliberately searching for these he worked on a method of personal selectivity that was bound to become apparent to Jung and others among his successors. His therapeutic methods may also be questioned, for the conflicts engendered by unconscious motivation do not always cease when the original cause of the trauma is brought to the surface. For this and other reasons psychotherapy has not so far produced the benefits which were once expected of it. In many cases the most it can do is to enable the subject to come to terms with himself and 'live with' his condition. The limited nature of its success is indicated by the need to resort to physical treatment for cases that have passed from neurosis to psychosis, such as electroconvulsive therapy for acute depressive moods, insulin injections for the early stages of schizophrenia, frontal lobotomy for prolonged anxiety states and the use of the class of drugs known as tranquillizers which act upon the vegetative interneurotic circuits of the brain.

In contrast to the expedients of Western psychiatry, Buddhist mental therapy aims at total integration of the personality *on a higher level.* Since craving is the root cause of suffering it is necessary to diminish, and finally extinguish, craving.

But desire is also the mainspring of volition, so the first stage of the process must be the substitution of higher objectives for the motivations of the libido and their offshoots. The libido-activated urges must give place to the consciously-directed motives of the *Adhi-citta*, or higher mind. It is here that Buddhism introduces a point of reference which Western psycho-therapy has been unable to fit comfortably into its theories—the field of ethical values.

The discarding of many conventional and religious moral attitudes, on the ground that they are for the most part contingent and arbitrary, has left the psychologist without ethical determinants in certain important areas of his work. Whilst accepting as the norm the standards of contemporary life he has not been able to work out any universal basis on which what is 'right' and what is 'wrong' in some aspects of human conduct can be established. The defect has been a serious handicap in the treatment of anti-social and delinquent behaviour, for the psychiatrist confronted with examples of deviationist and unacceptable behaviour finds himself unable to decide on what authority he is setting up as the 'norm' a standard which he knows to be mostly a product of environment and social convenience. Clinical diagnoses and moral judgments do not always point in the same direction.

Buddhist ethico-psychology cuts through the problem by asserting boldly that the measure of immoral behaviour is simply the degree to which it is dominated by craving and the delusion of selfhood. This at once gives an absolute standard and an unchanging point of reference. It is when the ego-assertive instinct overrides conventional inhibitions that behaviour becomes immoral and therefore unacceptable; it is when the over-sensitive ego fears contact with reality that it retreats into a fantasy of its own devising. The neurotic creates his own private world of myth with its core in his own ego, and around this his delusions of grandeur, of persecution or of anxiety revolve. Neurosis then passes imperceptibly into psychosis. The ordinary man also, impelled by ego-assertiveness and the desire for self- gratification, is continually in danger of slipping across the undefined border between normal and abnormal behaviour. He is held in check only by the inhibitions imposed by training. The attainment of complete mental health requires the gradual shedding of the delusions centred in the ego, and it begins with the analytical

understanding that the ego itself is a delusion. Therefore the first of the fetters to be cast away is *Sakkāya-diṭṭhi*, the illusion of an enduring ego-principle.

The doctrine of non-self (*Anattā*) is a cardinal tenet of Buddhism and the one that distinguishes it from all other religious systems, including Hindu Yoga. Ever since the time of Aristotle the 'soul', the pneuma or animus which is supposed to enter the body at birth and permeate its substance, has been taken as the entelechy of being in Western thought; but Buddhism denies the existence of any such entity. Modern psychology and scientific philosophy confirm this view. Everything we know concerning states of consciousness can be postulated without reference to any persisting ego-principle. Like the body, the mind is a succession of states, a causally-conditioned continuum whose factors are sensation, perception, volition and consciousness. Introspective examination of the states of the mind in order to realise this truth is one of the exercises recommended in Buddhism.

The understanding of the Buddhist principles of impermanence, of suffering (as being the product of craving) and non-ego brings about a re-orientation of mind which is characterised by greater detachment, psychological stability and moral awareness. But Buddhism points out that this is not an effect which can be obtained by external means; it is the result of effort, beginning with and sustained by the exercise of will. There must first of all be the desire to put an end to suffering, and that desire must be properly canalised into '*Sammappadhāna*', the Four Great Exertions; that is, the effort to eliminate existing unwholesome states of mind; to prevent the arising of new unwholesome states; to develop new wholesome states and to maintain them when they have arisen. The unwholesome states of mind are nothing but products of mental sickness that derive from the ego and its repressed desires.

Here it should be pointed out that Buddhist teaching is non-violent, and this non-violence is to be exercised towards one's own mind as well as towards the external world. To repress natural desires is merely to force them below the surface of consciousness where they are liable to grow into morbid obsessions, breaking out in hysteria or manic depressive symptoms. Buddhism does not favour this rough treatment of the psyche, which has produced so many undesirable

results in Western monasticism. Instead of repression it works by attenuation and sublimation. Visualising the passions as fire, Buddhism seeks to extinguish them by withholding the fuel. For example, sensuality is reduced in stages by contemplation of the displeasing aspects of the body, so that there comes a turning away from the sources of physical passion. Attraction is replaced by repulsion, and this finally gives way to a state of calm indifference. Each impure state of mind is counteracted by its opposite.

Techniques of meditation (*bhāvanā*) in Buddhism are designed for specific ends, according to the personality of the meditator and the traits it is necessary to eliminate. They are prescribed by the teacher just as treatment is given by a psychiatrist ; the mode of treatment is selected with the individual requirements of the patient in view. The forty subjects of meditation, known as *Kammaṭṭhāna* (bases of action), cover every type of psychological need and every possible combination of types. Their salutory action is cumulative and progressive from the first stages to the ultimate achievement. From the beginning, the Buddhist system of self-training makes a radical readjustment within the mental processes, a readjustment which is founded on the acceptance of certain essential concepts that differ from those ordinarily held. The old scale of values, with its emphasis on the cultivation of desires, is seen to be false and a source of unhappiness ; but this realisation does not result in a psychic vacuum. As the old, unwholesome ideas are discarded, new and invigorating ones take their place, while the lower motivations give place to consciously-directed impulses on the higher levels of being. So the personality is moulded anew by introspective self-knowledge.

One defect of psychoanalysis as it is practised in the West is that it often reveals ugly aspects of the personality before the patient is ready to accept them. This sometimes has highly undesirable side effects and may even cause disintegration of the personality. The Buddhist system of mental analysis teaches us to confront every revealed motivation in a spirit of detached and objective contemplation in the knowledge that there is nothing 'unnatural' in nature, but that an impulse which is 'natural' is not necessarily also desirable. The Buddhist who has brought himself to think in terms of the kinship of all living organisms, a concept inherent in the

doctrine of rebirth, is not appalled by the coming to light of subconscious desires that are contrary to those permitted in his particular social environment. The distinction between human and animal conduct, which science has done much to prove illusory, is not sharply defined in Buddhist thought, where all life is seen as the product of craving-impulses manifesting now on the human, now on the animal level. Where sadistic or masochistic impulses exist they are viewed realistically and with detachment as residual factors of past motivation, and they can be dealt with accordingly. Terms such as 'perversion', which are already obsolete in modern psychology although they survive in popular writing and speech, have never existed in Buddhist thought. All Buddhism recognises is craving and its various objects and degrees. Because of this, the moral climate of Buddhist thought as it concerns the libidinal impulses and inclinations is different from that of the West with its Judeo-Christian discriminations. The distinction that this craving is 'good' while that is 'bad' is foreign to Buddhism, for Buddhism is not concerned with the morality of fluctuating social conventions but with a concept of mental hygiene in which *all* craving is seen as a source of misery, to be first controlled and then eradicated. Thus, although its ultimate ideals are higher, the rational morality of Buddhism as it still operates in many Buddhist communities is not so destructive in its effects as the discriminative theological morality prevailing in the West. No Buddhist feels himself to be a 'lost soul' or an outcast from society because his desire-objects are different from those of the majority, unless his ideas have been tainted with Judeo-Christian influences. The Western psychiatrist who seeks to reassure a patient of this type whom he cannot 'cure' suffers from the disadvantage that he has the whole body of theological popular morality against him, and nothing can remove this devastating knowledge from his patient's mind. Hence we find that guilt and inferiority complexes, a dangerous source of psychological maladjustment, are certainly more prevalent, coming from this particular cause, than they are where standards common to the antique world still survive.

It would be well if more attention were to be paid by present-day moralists to the cult of violence that has arisen as the outcome of commercially-exploited brutality and sadism in films, popular literature and most of the curiously misnamed 'comics' which give children and adolescents a morbid taste for the

torture and extermination of their fellow-beings. Aggression is another instinct natural to man, but to encourage it for profit is certainly one of the true sins against humanity. Here again, of course, we have nothing that is entirely new ; cruelty is a prominent feature of many traditional and classic stories for children. What is new is the enormous quantity of such entertainment and the facility with which it is distributed on a global scale to create an international climate of thought and a subconscious reversal of all the standards that civilisation nominally upholds. We should not feel surprised at the psychological dichotomy it produces. Sooner or later we shall again have to pay heavily for the cult of outrage we have encouraged.

This, however, is a question of social psychology ; we are now dealing with individual psychology as it is affected by modern conditions and in the light of the Buddhistic axiom, *Sabbe puthujjanā ummattakā*. We have already noted that the four stages of mental purification beyond the *puthujjana* state begin with the attainment of *Sotāpatti-magga*, the 'path' of one who has 'entered the stream' of emancipation. This is followed immediately by *Sotāpatti-phala*, the 'fruit of stream-winning'. It is at this point that the erstwhile *puthujjana* becomes one of the four (or eight) classes of Noble Personalities. In the scheme of Ten *Samyojanas* he has eliminated the first three fetters : ego-delusion, doubt as to the truth and addiction to vain rituals which have no place in the higher endeavour. He then goes on to the next stage, that of the *Sakadāgāmi*. This is marked by the weakening of the next two fetters in the series : sensuous passion and ill-will. In the next phase of development he completely frees himself from these first five, which are called the 'lower fetters'. The remaining five fetters are attachment to existence on the higher levels of being (intellectualised existence), craving for existence on the purely mental plane (the spiritual life freed from the body), pride (the 'pride of the saint in his sainthood'), restlessness (the perturbed condition of the mind distracted by desires) and nescience. The last of these is the root-condition referred to previously ; it is only eliminated in full at the last stage. The aspirant has then gained the full mental liberation of an Arahant. While the mental and bodily formations continue to function he experiences *Sa-upādisesa-nibbāna*, or Nirvāna with the elements of existence still present. At death this becomes *An-upādisesa-nibbāna* or Parinirvāna, the complete extinction of the life-asserting, life-sustaining factors. No

form of Nirvāna can be attained before this last stage ; the three classes of Noble Personalities that precede it gain assurance of the reality of Nirvāna but they do not experience the actual *Sa-upādisesa-nibbāna* until all the defilements are removed.

It is not the purpose of this article to deal with the state of Nirvāna, but merely to indicate the difference between the condition of the 'worldling' with his illusions and cravings, and that of the fully-emancipated and mentally healthy being. Buddhism itself is concerned more with the path than with the end, since it is the path which has to be followed, and the end must automatically reveal itself if the path is followed rightly. It is true that the goal, Nirvāna, is never very far from Buddhist thought ; it is the motivating principle and *raison d'être* of the entire Buddhist system. But the stages on the way are our immediate concern. They involve an approach which is fundamentally therapeutic and progressive. Buddhist meditation is of two types, complementary to each other : *Samatha-bhāvanā*, the cultivation of tranquillity, and *Vipassana-bhāvanā*, the cultivation of direct transcendental insight. For the latter it is necessary to have a teacher, one who has himself taken the full course of treatment, but much benefit can be obtained by an intelligent application of Buddhist ideas in the preliminary stages without a guide other than the original teachings of the Buddha. Everyone can, and should, avoid what he knows to be unwholesome states of mind ; should cultivate universal benevolence in the systematic Buddhist manner ; should endeavour to impress on his deepest consciousness the truths of impermanence, life-suffering and its cause, and the unreality of the ego. A period of quiet meditation, in which the mind is withdrawn from externals, should be set aside every day for the purpose. By this method Buddhism enables every man to be his own psychiatrist, and avoids those dependences on others which so often produce further emotional entanglements in the relationship between the psychotherapist and his patient.

Any philosophy of life which does not include rebirth must be incomplete and morally unsatisfactory, and the same is true of psychological systems. Some psychological disorders have their origin in past lives ; they are then often congenital and sometimes involve the physical structure of the brain or neural system. These are the psycho-somatic

conditions which call for the use of surgery, drugs and the other physical treatments already mentioned. As resultants of past Karma they may respond to treatment or they may not ; all depends upon the balance of good and bad Karma and the interaction of causes, not excluding external and material ones. But in any case, the knowledge that no condition is permanent, and the certainty that the disorder will come to an end with the exhaustion of the bad Karma-result, be it in this life or another, gives courage and fortitude to the sufferer. By understanding our condition we are able to master it, or at least to endure it until it passes away. This salutary understanding can also be applied beneficially in the case of those who have developed personality disorders through bad environmental influences, childhood traumas or any other cause traceable in this present life. Feelings of inadequacy, grievances against the family or social framework, emotional maladjustments can all be understood in terms of Karma and rebirth. The question 'Why has this thing happened to me ? ' with the sense of injustice that comes from experiencing undeserved pain, is answered fully and logically by Buddhism. With that comes the beginning of an adjustment to circumstances which is in itself therapeutic. Together with this, the knowledge that one can be the sole and undisputed master of one's own future fate comes as the most effectvie psychological tonic and corrective that can be administered.

ON EGOLESSNESS

From the Discourses of the Buddha

Better it would be to consider the body as the 'Ego' rather than the mind. And why? Because this body may last for ten, twenty, thirty, forty or fifty years, even for a hundred years and more. But that which is called 'mind, consciousness, thinking', arises continuously, during day and night, as one thing, and as something different again it vanishes.

Saṁyutta-Nikāya XII, 61

There is no corporeality, no feeling, no perception, no mental formations, no consciousness that is permanent, enduring and lasting, and that, not subject to any change, will eternally remain the same. If there existed such an Ego that is permanent, enduring and lasting and not subject to any change, then holy life leading to the complete extinction of suffering will not be possible.

Saṁyutta-Nikāya XXII, 96

One should not imagine oneself as being identical with the six sense organs (including mind), with the six sense objects (including mind objects) and with the (corresponding) six kinds of consciousness; one should not imagine oneself as being included in them; one should not imagine oneself as being outside them; one should not imagine, 'They belong to me'. Nor should one imagine oneself as being identical with the totality of things.

Thus not imagining any more, the wise disciple clings no longer to anything in the world. Clinging no longer to anything, he trembles not. Trembling no longer, he reaches in his own person the extinction of all vanity: 'Exhausted is rebirth, lived the holy life, and no further existence have I to expect', thus he knows.

Saṁyutta-Nikāya XXXV, 90

THE TEACHING OF EGOLESSNESS (Anatta)

A SOLACE IN ILLNESS

By

DR. ANTON KROPATSCH, *Vienna*

QUITE frequently the Discourses of the Buddha make reference to the connection which his teaching on Suffering has with the problem of disease, and of man as a being unavoidably afflicted with disease. We find such reference, for instance, in a Discourse of the Buddha, called "Nakulapitā".*

Nakulapitā, an old and sick man, comes to see the Buddha for obtaining solace from him in the afflictions of old age: "I am decrepit and old, O Lord, aged, advanced in years, have come to the end of my life. My body is ailing and I am frequently unwell. Rarely now, O Lord, can I enjoy the sight of the Enlightened One and of his venerable monks. May the Exalted One instruct me, may the Exalted One teach me so that it may be for my benefit and happiness for a long time! "

And the Buddha replied: "Yes, householder. Truly, this body of ours is feeble, fragile and delicate. If one who carries this kind of body along and deems it free of illness even for a moment, what else could that be called but ignorance! Therefore, householder, you should train yourself in the thought: 'May not my mind be ill, though my body be ill'! Thus, householder, should you train yourself".

The Buddha and his monks are thoroughly realistic in their way of thinking. They accept things as they are, they do not hide facts nor do they embellish them; they see in them neither more nor less than what is actually involved. Therefore the Buddha listens calmly to Nakulapitā's complaint about his illness, without contradicting him and without trying to persuade him that his condition was not serious as far as his aged body was concerned. The Buddha admits that Nakulapitā's complaints are justified, but he tries to turn his

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* Saṁyutta-Nikāya ("Kindred Sayings") Vol. III, Discourse No. 1.

attention from his ailing body to his unimpaired mind which may well stay healthy even in bodily illness, and is sure to *be* healthy if the patient does not cherish wrong ideas, but preserves his clarity of thinking.

The Buddha's words first dispose of a theoretical misunderstanding that is very often attached to that well-known Latin saying *Mens sana in corpore sano.* There is certainly truth in that tag if it is taken as pointing to the close inter-relations existing between body and mind. But then it should consistently be supplemented by the statement *Corpus sanum in mente sana,* 'A healthy body, with a healthy mind'. For there is no doubt about it : as frequently as a sound mental life will develop based on a sound body, likewise wrong ideas and misconceptions about life will harm the body and cause illness.

Furthermore, those words of the Buddha to old Nakulapitā, if they are fully understood and practically applied, will help to mitigate the actual suffering of the patient, and in some cases, make his ailment cease.

After Nakulapitā had listened to the Buddha's advice and had left him, he meets one of the Master's chief disciples, the venerable Sāriputta, and requests him to elucidate further that brief utterance so that he may better grasp its implications. What Sāriputta now explains, offering it as a solace in old-age and illness, may well surprise us at first. Sāriputta tells the ailing man that true health of mind manifests itself in the rejection of wrong ideas about one's personality as, for instance, the belief that the Five Aggregates (*khandha*) which, according to Buddhist doctrine, constitute the so-called individual or personality, have anything to do with an abiding core, an eternal soul, Ego or Self. These five Aggregates are corporeality, feeling, perception, volition and other mental formations, and consciousness. They implicitly comprise the entire world of our perception. They are also called 'the Groups of Clinging' (upādāna-kkhandha), because, through ignorance, they are made the objects of clinging and craving, the targets of possessive greed by which a deluded mind identifies itself with these Groups, calling them 'I' or 'Mine'. But reality, so teaches the Buddha, has no equivalent for these erroneous conceptions.

To hold out this denial of an abiding Ego against the harsh experience of old-age and illness, may first appear as a rather poor consolation. But let us listen how Sāriputta continues his exposition. "Suppose", says Sāriputta, "man's so-called Self were identical with any of these five Aggregates, or it were their rightful owner ; or they were inherent within the Self, or the Self were enveloped in them. If that were the case, then an ailing man would have good reason for being mortally afraid of the illness that constantly attacks the one or the other of the five Aggregates," and afflicts also the other aggregates by the resulting repercussions. His fear, in that case, will be so deep-rooted because he believes that it is his imagined Self that undergoes all these painful changes, and that hence the possibility of complete destruction of that Self cannot be excluded. But if, in the light of the Buddha's teaching of Anattā (not-self), the ailing man sees that all constituents and functions of the body are but transient life-processes in which no self is hidden and hence cannot perish ; if he understands that no abiding ego exists and that the belief in it is a myth ; that the conception of an ego is produced, mirage-like, by the interplay of the five Aggregates—if in this way the ailing man comes to understand that in truth there is no self or soul, then he will regard his organism as something alien, even as the objects of the external world. He will feel no regrets about the changes in the five Aggregates, their arising and then passing away. He will recognise and accept it as a fundamental fact of reality and will not cherish any grief or sorrow about it. With a serene mind, he will face the impending disintegration of the body and of the physical and mental processes bound up with it. Calm and collected will be his death. An event dreadful in itself, may lose half of its impact if it is clearly understood and thoroughly examined in the light of Buddhist methods of thinking. To gain such insight or helping others to gain it, does not of course signify a cure of illness but it does take the sting out of it.

In addition, the cultivation of such a way of thinking may be of decisive importance for one's future if, following the Buddha, one accepts the view that the energy set free in death, cannot vanish but will continue to be active, searching a new womb, a new physical basis for its activity, in conformity with the volitional tendencies developed during previous lives. Now a mind that accepts the teaching of Egolessness, that thereby has shed many disquietening illusions and has found serene

equanimity, will in consequence have much better chances for a favourable rebirth than a mind agitated by fear of death and confused by the passionate clinging to an imagined self—thus torn between fear and hope. Moreover, a mind that has seen through the illusion of self, may, under favourable circumstances, become capable of freeing itself entirely from the ever-revolving Wheel of Life, and reach Nibbāna, the final cessation of life-affirming passions and life-creating energies. This, however, will come to pass only if the teaching of Anattā (egolessness) has been grasped not merely intellectually, but if it has been realised fully through a completely transformed and truly selfless way of life.

Thus it was not an empty and false consolation but a practical help, and a beneficial clarity of insight which the Buddha and his disciple bestowed upon ailing Nakulapitā. The same realistic outlook will become evident when considering another aspect of Sāriputta's words. In his explanations he deals with wrong ideas about a self only to the extent of actual experience. Beyond that we cannot know more about ourselves than what Buddhist psychology teaches us: what we call 'man' or 'person' is the interplay of the five Aggregates : corporeality, feeling, perception, mental formations and consciousness. These five groupings are classifications of all physical and mental phenomena that constitute the human being. The Discourses of the Buddha and later Buddhist psychology give many interesting details about them.

The modern psychology of the West has developed quite kindred ideas which have been summarized by Bertrand Russell, in his *History of Western Philosophy* : ''What can we know about Mr. Smith ? When we look at him, we see a pattern of colours ; when we listen to him talking, we hear a series of sounds. We believe that, like us, he has thoughts and feelings. But what is Mr. Smith apart from all these occurrences ? A mere imaginary hook from which the occurrences are supposed to hang. They have in fact no need of a hook, no more than the earth needs an elephant to rest upon. . . Mr. Smith is a collective name for a number of occurrences. If we take it as anything more, it denotes something completely unknowable''.

If a thinker wishes to remain on the firm ground of experience and yet postulates an abiding ego, he will have to assume

that this ego is identical with one of the five Aggregates or with the totality of the physical and mental processes of life which these groups represent. But this belief will collapse as soon as the arising and vanishing of these Aggregates has been perceived ; because what arises and vanishes and thus constantly changes can never constitute an eternal and abiding self.

Those, however, who believe in a soul, only too often override the limits set by experience, and concern themselves with ''something completely unknowable'', as Russell says. Moving along these wrong tracks of thought, they readily admit that all cognizable and experiential constituents of the 'personality' are subject to constant change, to an unceasing rise and fall ; and that, for that reason they of course cannot be considered as an abiding ego. But it is, so they believe, just from behind or beyond the cognizable and experiential components of the personality that the true eternal self or soul appears which, naturally, must be beyond cognition and experience. What is wrong in such a position and in these conclusions, has chiefly to be attributed to the fact that an empty concept has been raised to the dignity of man's true essence or core—a concept obtained by mere abstract ratiocination, having no longer anything in common with observation and experience. The futility of such a play with words has been shown by Kant. For him, a way of thinking that transgresses the limits drawn by experience, is a playing with ideas, and the alleged vision of something imperceptible is ''a poetic fiction transcending everything imaginable, a mere whim''.

The Buddha and his monks, however, are no dreamers chasing after metaphysical phantoms, but they are sober realists who will not admit such groundless speculations even to the range of their considerations or refutations. This may be the reason why the Buddha and his followers appear so realistic and quite modern in their outlook.

From

"THE QUESTIONS OF KING MILINDA"

CERTAIN drugs, O king, have been made known by the Blessed One : drugs by which the Blessed One delivers the whole world of gods and men from the poison of evil dispositions. And what are these drugs ? The four Noble Truths made known by the Blessed One, that is to say, the truth as to sorrow, and the truth as to the origin of sorrow, and the truth as to the cessation of sorrow, and the truth as to that path which leads to the cessation of sorrow. And whosoever, longing for the highest insight (the insight of Arahatship), hear this doctrine of the four truths, they are set quite free from re-birth, they are set quite free from old age, they are set quite free from death, they are set quite free from grief, lamentation, pain, sorrow, and despair.

" Of all the drugs in all the world,
The antidotes of poison dire,
Not one equals that Doctrine sweet.
Drink that, O brethren. Drink and live ! "

* * * *

Certain medicines, O king, have been made known by the Blessed One, medicines by which he cures the whole world of gods and men. And they are these :—' The four Foundations of Mindfulness, the four Right Endeavours, the four Roads to Power, the five Faculties, the five Powers, the seven Factors of Enlightenment, and the Noble Eightfold Path'. By these medicines the Blessed One purges men of wrong views, purges them of low aspirations, purges them of evil speaking, purges them of evil deeds, purges them of evil modes of livelihood, purges them of wrong endeavours, purges them of attention to the wrong, purges them of erroneous meditation ; and he gives emetics to the vomiting up of lusts, and of malice, and

of dullness, and of doubt, and of pride, and of sloth of body and inertness of mind, and of shamelessness and hardness of heart, and of all evil.

" Of all the medicines found in all the world,
Many in number, various in their powers,
Not one equals this medicine of the Truth.
Drink that, O brethren. Drink, and drinking, live !

For having drunk that medicine of the Truth,
Ye shall have passed beyond old age and death,
And—evil, lusts, and Karma rooted out—
Thoughtful and seeing, ye shall be at rest !"

BUDDHISM IN THE MODERN AGE

SCIENTIFIC achievement has revolutionised the way of human life. Probably the most characteristic feature of the modern age is its material progress. Modern men and women, whatever their social condition, expect a higher degree of physical comfort and a greater satisfaction of their material needs than their ancestors. The machine with its high productivity is responsible for this.

Another feature of the modern age which has had and still continues to have repercussions on society is the very large number of people every country has to support.

Increased material needs and the vast populations which states have to support have made organisation the only means of ''delivering the goods to the people''. In the far-reaching changes that have taken place in human society, those religious beliefs and moral attitudes that have not the sanction of science or reason have been, or are in danger of being swept away. Buddhism alone stands firm, and the belief in it becomes stronger every day. The reason is that Buddhism is based on fundamentals—the acceptance that impermanence, unsatisfactoriness and soullessness are characteristics of individual existence, of which craving (*taṇhā*) is the root cause, and that the change that occurs in the individual from moment to moment follows the law of 'dependent origination'.

How may the basic truths of Buddhism and the way of life it enjoins be used for the benefit of modern society? The answer, perhaps over-simplified, is by the encouragement of those states of consciousness that are productive of good, and the discouraging of those states that are productive of evil.

''Pancha-seela'' may be accepted as the universal code of moral conduct—the first four precepts regarding the taking of life, stealing, wrongful sexual relations and the deceiving of others are an endeavour to live one's life without interfering with the legitimate rights of others. The fifth is to refrain from taking intoxicants which have the effect of lowering

man from a poise of high endeavour and calm judgment to a coarse expression of emotional behaviour.

The ordinary layman spends much of his time in the pursuit of his livelihood. His first requirement therefore is that the nature of his work should be such as not to bring him into conflict with the practice of the five precepts. or to make him an intermediate link in encouraging others to break them. In modern society, the acceptance by science of a diet which satisfies the physiological requirements of man, but which does not involve the slaughter of animals, is a pressing need.

The work of many people to-day tends to be dull and monotonous. It may involve, for example, the repetition of a certain movement several hundred times a day. Few have the satisfaction of creative work, of seeing a job to its finish. The lack of creative work dulls the mind, but little has been done to correct this during the hours of leisure. If leisure time is spent in the pursuit of pleasure alone, there can be little or no improvement of the individual or of society as a whole. The reason for the failure to use leisure time to the best advantage of the individual and society is the lack of a rational view of morality—a defect in modern society which Buddhism alone can correct.

In the pursuit of a moral life a positive attitude towards good is as important as a negative attitude towards evil. In the ordinary world of sense desires in which most of us spend the greater part of our lives of consciousness, the opportunity for good lies in selfless service and in giving. Whatever one's livelihood, it should be possible to render this service, and however poor one is, one should still be able to share what one has with another.

An opportunity to practise the 'higher sīla' (morality) is a necessary part of the Buddhist way of life. Without a recognition of this need, neither the individual nor society as a whole can make any progress. The observing of the eight precepts on full moon days by lay people gives an opportunity at least once a month for the practice of the higher siīa as well as for 'bhāvanā' (meditation) which should accompany it.

In the Buddhist way of life, monks are those who have abandoned worldly pleasures—and with it worldly cares. They should live in temples or places of meditation and be strictly guided by the rules of the order. With the clarity of thought borne of detachment, their capacity for higher understanding is great. They are a help not only to themselves but to all those who wish to tread the path of Buddhism, and to society itself. In the organisation of modern life, the place of the monk as one who devotes his whole life to his calling must be accepted. His endeavour must be supported not only for his own sake, but also for the benefit of society as a whole. A society which does not accept this responsibility will suffer sooner or later from moral degradation.

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THE NATURE AND PURPOSE

of the

ASCETIC IDEAL

Ronald Fussell

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ARTHUR SCHOPENHAUER

In Commemoration
of the centenary of his death
21st September 1860

ARTHUR SCHOPENHAUER, one of the greatest German philosophers, lived from 1788 to 1860. His first major philosophical work 'The Fourfold Root of the Principle of Sufficient Reason' was published when he was only twentyfive. His whole life was devoted to working out his great philosophical system, the main statement of which is in 'The World as Will and Representation.' He followed on from Kant in Western philosophy, but acclaimed the first works of Hinduism and Buddhism that were beginning to reach Europe. He said that the 19th Century in Europe would be remembered as noteworthy because of this new influence. Because of his great understanding and reaffirmation of Buddhist teaching, some people think he must have been a re-incarnated Buddhist. He said: 'If I were to take the results of my philosophy as a yardstick of the Truth, I would concede to Buddhism the pre-eminence of all religions in the world.'

R. F.

THE ASCETIC IDEAL

One of the most remarkable development connected with the inner side of the religious life in the nations of Asia and Europe has been that of asceticism and the monastic life. Its understanding can be of great value in the understanding of Buddhism, indeed of religion as a whole. Though appearing in the most diverse races and ages and clothing itself in the forms of different traditions, there is an impressive unanimity of spirit and purpose in the lives and experiences of the men and women concerned; so much so that no-one can deny its importance as expressing the very essence and meaning of the spiritual life without putting himself out of court.

Schopenhauer, writing of this subject in 1810, commented: 'Unless we are made eyewitnesses by a specially favourable fate, we shall have to content ourselves with the biographies of such persons. Indian literature, as we see from the little that is so far known to us through translations, is very rich in descriptions of the lives of saints, penitents, Samanas, Sannyasis, and so on.'

The position in Europe is more favourable than this now. Not only is the literature much more extensive, but many of us have had contact with Buddhist Bhikkhus, either from Eastern countries or from Europe itself and therefore know something of their lives. In addition to this, Buddhism, by its great frankness and fearless facing of the fact of suffering leads the thoroughgoing Buddhist, if not to become a monk, at least to understand the aspect of the Noble Eightfold Path that appears as renunciation.

The questions that the lives of such men pose illustrate the deepest problems of philosophy, i. e. of life. An insight

into these questions is the same as an insight into philosophy itself. An attempt is made to deal with them here under the following headings:

(1) Why do men take up the ascetic path ?
(2) What is its purpose ?
(3) What are its results ?

Men take up the ascetic path because there develops in them 'a strong spirit of renunciation' as Shri Ramakrishna so often called it when it manifested in his disciples. This renunciation is based on the development of an insight whereby 'self' and the 'world' become seen in quite a different way from their superficial picture in the minds of the ignorant. Buddhism teaches that such insight arises dependent on an ethical life, on the practice of the ethical section of the Noble Eightfold Path along with the practice of meditation and the development of insight. Buddha gained enlightenment because his efforts were based on moral excellence, not the other way round. Therefore it is to be assumed that such men have trodden the path in previous lives and so, as Buddhism would say, 'they have but little dust of ignorance in their eyes'.

Insight sees the element of Illusion (*māyā*), of Ignorance (*avijjā*), of Misapprehension (*vipallāsa*) in the world accepted by the ignorant. Moreover, the very nature of this world-illusion is seen to produce suffering, nay to *be* suffering, whether regarded as the unquenchable thirst of a separative self or the impermanence of a phenomenal universe. Realizing they are caught in an illusion, there arises a great longing to find out the truth of things; feeling that they are in prison there is a great urge for freedom. Buddhists would say that insight has arisen into the First Noble Truth of Sorrow.

The Buddha was supremely frank, as Schopenhauer witnesses, in putting this fact right in the forefront of his teaching. Whether we accept it decides whether we are thoroughgoing Buddhists or whether we are still clinging to some form of self-affirming and world-affirming optimism. Optimism, in the philosophical sense, means that we hope to get the fulfilment of desire. Pessimism means that we see the only final freedom from desire in the extirpation of desire. This is Nirvāna. The basic clash between the views of optimism and pessimism is the most important in all philosophy. Only if we accept the latter can we enter on the path.

Incidentally, it would be worth while for anyone, Buddhist or Christian, to read (or re-read) the New Testament, if only to see how near to Buddhism it is in spirit (though, needless to say, there are many and important differences).

It is the same with the great Christian mystics. "If we turn from the forms, produced by external circumstances, and go to the root of things, we shall find generally that Sakya Muni and Meister Eckhart teach the same thing; only that the former dared to express his ideas plainly and positively, whereas the latter is obliged to clothe them in the garment of the Christian myth, and to adapt his expressions thereto . . . . . In the same respect, it is noteworthy that the turning of St. Francis from prosperity to a beggar's life is entirely similar to the even greater step of the Buddha Sakya Muni from prince to beggar, and that accordingly the life of St. Francis, as well as the order founded by him, was only a kind of Sannyasi existence. In fact, it is worth mentioning that his relationship with the Indian spirit also appears in his

great love for animals, and his frequent association with them, when he calls them his sisters and his beautiful *Cantico* is evidence of his inborn Indian spirit through the praise of the sun, moon, stars, wind, water, fire, and earth." (WWR. * Vol. II. P. 614.)

It has, in fact, been forgotten by most Christians that in the New Testament 'world' is used as a synonym for 'evil', that the 'prince of this world' is the 'devil' and that Christ said, clearly enough 'my kingdom is not of this world'. It is because some men begin to see for themselves what this means that they seek the ascetic path.

Schopenhauer's philosophy gives two remarkable keys for the clearer understanding of Buddhist teaching. Having penetrated deeply into Buddhism by his own genius, he makes what may appear as abstruse to us, because of its unfamiliar forms, into the most clear of common sense. He follows Plato in placing the beginnings of philosophy in man's awakening wonder at himself. This is a thing no being but man can do. No cat, or dog, or elephant can do just this. Whether we are evolutionists or not we can see that the great difference between man and the animals is the preponderance of intellect. It is his intellect that makes birth as a man such a great opportunity. The other key, unique in Western philosophy, was Schopenhauer's observation and explanation of the 'will-to-live'. Its nature is identical with the *Taṇhā* of Buddhism — an unquenchable thirst. Philosophically it is a direct intuition into the one being we can know in this way — our 'self'. It answers the problem posed by Kant as to the possibility of knowledge of the 'thing-in-itself' (Ding-an-sich).

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* WWR stands here, and in the following, for Arthur Schopenhauer's 'The World as Will and Representation'.

Man's intellect, then, comes to know his inner nature as 'will-to-live' (*taṇhā*). The form of this 'will-to-live', appearing in time and space, is mere phenomenon — body. Conversely, the body is the visible aspect of the 'will-to-live' or desire. Desire seeks satisfaction in time, for time is a form of our very consciousness. But, by definition, this satisfaction must be temporal and so pass away. Fresh desire arises continually. So Samsāra comes to be, and we are Samsarins, i.e. wanderers in the phenomenal universe, in space and time.

This comes to be dimly perceived by the man in whom insight is awakening. The knowledge comes to him through his intellect, but when he decides to seek the 'final emancipation' from this state of affairs he must deal with the will or desire. This is where the ascetic path starts; and it ends where its goal is reached: in the ending of desire, Nirvana.

Irving Babbitt, who was Professor of French Literature at Harvard University, made a translation of the Dhammapada, and appended to it an essay on 'Buddha and the Occident.' He has this profound comment on Nirvana.

"No religious teacher was ever more opposed than Buddha in his scheme of salvation to every form of postponement and procrastination. He would have his followers take the cash and let the credit go — though the cash in this case is not the immediate pleasure but the immediate peace.

"The peace in which the doctrine culminates is not, the Buddhist would insist, inert but active, a rest that comes through striving. In general the state that supervenes upon the turning away from the desires of the natural

man is not, if one is to believe the Buddhist, a state of cool disillusion. One may apply to it, indeed, the term enthusiasm, though the enthusiasm is not of the emotional type with which we are so familiar, but rather of the type that has been defined as 'exalted peace.' Buddha himself seems to speak from an immeasurable depth of calm, a calm that is without the slightest trace of langour." (Buddha and the Occident. P. 98.)

Nevertheless, the same writer had realised for himself the danger of trying to define Nirvana positively:

"Negatively, Nirvana is defined as 'escape from the flux', positively as the 'immortal element'. Strictly speaking, what is above the flux cannot be defined in terms of the flux, and 'mind' is for Buddha an organ of the flux. Anyone, therefore, who demands at the outset a firm intellectual formulation of Nirvana has, from the Buddhist point of view, missed the the point.' (Ibid. P. 96).

Buddha was therefore very wise when he stated over and over again, 'One thing alone I teach: sorrow and the ending of sorrow." For this is the way of experience. At the outset of this article it was stated that men enter this path because of the arising of a new view of life. If this view is the true one, then what was held before must have had a basic error or inconsistency in it. This basic error is put very clearly by Schopenhauer as the belief that we exist *in order* to be happy. This is the optimistic view. It means that we expect our desires to be satisfied in this world, that we are disappointed if they are not, envious of others who appear to be happy, and ready to act selfishly and even cruelly to get our desires. This is all part of the egoistic illusion.

Conversely, both the Buddha and Schopenhauer have been charged with 'pessimism'. Understood as the emotional reaction of shallow people this is one thing, but understood in its deep metaphysical meaning it is quite another. It is true of their teaching just as it is of Vedanta and of New Testament Christianity. It should be accepted as a term of praise and not of abuse, as may be seen by its result. It means that a man who professes such a view sees through the illusions of optimism, does not expect a selfish happiness for himself, feels compassion for the suffering of others, and is ready to enter on the spiritual path. Many people are in fact naive realists or disguised Christians while professing to be Buddhists, but this question is the touchstone of their sincerity.

If, however, the terms optimism and pessimism are understood in their conventional sense, it must be said that Buddhism is neither optimistic nor pessimistic but realistic. In the Majjhima-Nikaya (Further Dialogues of the Buddha Vol. I. Dighanakha - Sutta), the Buddha, in answer to a questioner, rejects both emotional generalizations: the optimistic view ('all is satisfactory') and the pessimistic view ('all is dissatisfactory'). But the Buddha says that the latter, the pessimistic view, ' is allied to passionlessness and freedom, aloof from pleasure, attachment and clinging', while the optimists, those who find everything satisfactory, hold a view that 'is allied to passion, to bondage, to pleasure, to attachment and clinging'. Nevertheless, both these one-sided views of optimism and pessimism are said by the Buddha to lead to dogmatism and to conflict. This remarkable Discourse ends with teaching that the abandonment of those one-sided views is effected by a growing detachment from body and feelings which is a salient feature of the Ascetic Path. Such statements are, of course,

likely to bring up the charge that the Buddha was an annihilationist. It was expressly denied by him that he was either an annihilationist or an eternalist; nevertheless Nirvana remains a puzzle and an intellectual mystery. It can, however, be shown *why* Nirvāna must be, from the ir tellectual point of view, a negation or a mystery, though not what Nirvāna is.

Again to quote Irving Babbitt, "Nirvāna is, in its literal meaning, the going out or extinction of (these) desires—especially of the three fires of lust, ill-will, and delusion. The noti n that what ensues upon this extinction is mere emptiness is not genuinely Buddhistic. The craving for extinction in the sense of annihilation or non-existence (*vibhava-taṇhā*) is indeed expressly reprobated in the Buddhist writings" (Buddha and the Occident. P. 96.).

Schopenhauer had such a profound intellectual grasp of the nature of Nirvāna and was at the same time so much in sympathy with Buddhism that some people have considered him to be a re-incarnate l Buddhist. It should be remembered that when he wrote 'The World as Will and Representation' in 1818 the first translations of Buddhist books had only just reached Europe and he read the Dhammapada in Latin.

"The moral virtues are not really the ultimate end, but only a step toward it. In the Christian myth, this step is expressed by the eating of the tree of knowledge of good and evil, and with this moral responsibility appears simultaneously with original sin. This original sin itself is in fact the affirmation of the will-to-live; on the other hand, the denial of this will, in consequence of the dawning of better knowlege, is salvation. There, what is moral is to be found between these two; it accompanies man as a light

on his path from the affirmation to the denial of the will, or, mythically, from the entrance of original sin to salvation through faith in the mediation of the incarnate God (Avatar): or, according to the teaching of the *Veda*, through all the rebirths that are the consequence of the works in each case, until right knowledge appears, and with it salvation (final emancipation), *Moksha*, i.e, reunion with *Brahmā*. But the Buddhists with complete frankness describe the matter only negatively as *Nirvāna*, which is the negation of this world or of *Samsāra*. If *Nirvāna* is defined as nothing, this means only that *Samsāra* contains no single element that could serve to define or construct *Nirvāna*." (WWR. Vol. II. P. 608).

"To free it from this (Samsāra) is reserved for the ***denial*** of the will-to-live; through this denial, the individual tears itself away from the stem of the species, and gives up that existence in it. We lack concepts for what the will now is; indeed, we lack all data for such concepts. We can only describe it as that which is free to be or not to be the will-to-live. For the latter case, Buddhism describes it by the word *Nirvāna* . . . . . It is the point that remains for ever inaccessible to all human knowledge precisely as such." (WWR. P. 560).

"Philosophy has its value and virtue in its rejection of all assumptions that cannot be substantiated, and in its acceptance as its data only of that which can be proved with certainty in the external world given by perception, in the forms constituting our intellect for the apprehension of the world, and in the consciousness of one's own self common to all. For this reason it must remain cosmology and cannot become theology. Its theme must restrict itself to the world; to express from every aspect *what* this

world *is*, what it *may be* in its innermost nature, is all that it can honestly achieve. Now it is in keeping with this that, when my teaching reaches its highest point, it assumes a *negative* character, and so ends with a negation. Thus it can speak here only of what is denied or given up; but what is gained in place of this, what is laid hold of, it is forced . . . . . to describe as nothing; and it can add only the consolation that it may be merely a relative, not an absolute nothing. For, if something is no one of all the things that we know, then certainly it is for us in general nothing. Yet it still does not follow from this that it is nothing absolutely, namely that it is nothing from every possible point of view and in every possible sense, but only that we are restricted to a wholly negative knowledge of it; and this may very well lie in the limitation of our point of view. Now it is precisely here that the mystic proceeds positively, and therefore, from this point, nothing is left but mysticism." (WWR. Vol. II. P. 612).

If these quotations are lengthy and if I have repeated myself somewhat I offer no apology; it is done deliberately for the subject is so important that we cannot deal with it too thoroughly or too exhaustively.

The nature of Samsar , the path that leads from it and the inner change which that path means in our psychology have all been clearly expounded by Schopenhauer also. Samsara is the will-to-live expressed as the phenomenal world in the forms of time and space. The path to freedom from Samsara appears in his teaching as the 'Doctrine of the Denial of the Will-to-live.' This is expounded in the 'World as Will and Representation', Vol. I. Bk. 4, and Vol. II. in the chapter with the above title.

As a commentary on these two important subjects I would like here to quote from a volume of unpublished

letters by K. J. Tarachand, an Indian Buddhist and a deep student of Schopenhauer:

"The relation of the will-to-live to the will-not-to-live may be studied from different standpoints — intellectual, moral, spiritual, emotional, aesthetic, or medical. If intellectually the will is error and ignorance, morally it is sin, spiritually it is exile, and emotionally it is suffering, then aesthetically it is ugly and from the medical standpoint it is diseased . . . . . .

"We must never lose sight of the fact that the will-to-live is exile from Nirvāna, and all its strivings have only one object — a return to its true home, to Nirvāna. Thirst for knowledge, search for truth, the sense of right and wrong, the insatiable desire to be happy and free from stress, strain, and suffering, the love of beauty, and the quest for health — all these represent temporary homes. We attain them with great effort only to lose them after a time; for we live in time and nothing therein can be permanent and abiding . . . . ."

It may be seen from this how, desiring ceaselessly, finding abiding satisfaction nowhere, we are brought at last to the Buddha's teaching and see in his Noble Eightfold Path the Fourth Noble Truth, the Way that Leads to the Ceasing of Sorrow. One subsidiary, but valuable, element of the experience of some men was pointed out by Schopenhauer as a foretaste of the nature of Nirvāna. It is the experience of 'pure aesthetic contemplation.' This arises in the perception of the artist at the moment of creation or in the mind of the man who appreciates the work of art. At such moments the will (desire) is still, and part, perhaps the most important part, of the experience, is the

deep sense of peace that accompanies it. Thus, beautiful natural phenomena may induce this state of mind. When I gaze at the landscape or the moon in the mood of the artist I may know it, but if I am planning to build a housing estate on the landscape or land a rocket on the moon I will not.

'To desire Nirvāna' is a statement that, of course, involves a contradiction. It is often posed as a catch-question to Buddhists. 'If you desire Nirvāna how can you be said to end desire?' The answer is that the question is wrongly put. Nirvāna is desirelessness. By putting an end to all desires, to the very will-to-live that manifests as desire, Nirvāna comes to be. This brings us to the psychological aspect of the path, to the methods used, to why they are used, and to a consideration of what takes place between Samsara and Nirvana, between the state of the worldling and that of the Arhat or Jnani.

All moral systems imply that some improvement is necessary in the characters of the people following them. Many such systems are, however, merely conventional; under some form of orthodoxy many gross forms of egotism may flourish unchecked. Ultimate problems are neither faced nor solved. The paths of the great religions, on the other hand, put before us the necessity of a charge so fundamental that both the 'self' and the world will be radically altered. This great change is the true 'conversion', the 'salvation' of Christianity, the 'inconceivable transformation-death (*acintya-pariṇāma-cyuti*)' of the Lankavatara Sutta (LKS. P. 129).

The Bhikkhu, Ascetic, or Sannyasi, then, sets out to conquer the will-to-live in himself. He takes upon himself voluntary rules of chastity, poverty, humility and obedience.

Though they may be taken as vows and embodied in monastic rules, it is in the first place a voluntary act by which he accepts them. The rules are so well known that almost any educated adult could repeat them. They refer to the strongest forms of affirmation of the will-to-live, which they seek to deny. By denying each aspect of the will, that will is in the end entirely extirpated and Nirvāna is reached.

In sex is seen the most vehement expression of the will-to-live, for it has as its objects the preservation of the species. Many people, speaking as advocates of the will, object that the ascetic path would mean the end of the human race *if everybody went in for it.* This is purely hypothetical. Though for thousands of years ascetic orders have existed, the human race is now increasing so rapidly that there is danger of food scarcity. Seeing what the race has achieved in that time it might not be a great loss if it were to end. But it can only end if everyone becomes an Arahat (a Saint, in the Buddhist sense), surely 'a consummation devoutly to be wished.'

Possessions are bound up with *ahankāra* and *mamankāra* (I-ness and My-ness), two deceptive forms of the will appearing as 'self'. The ascetic is even advised not to sleep too often under the same tree in case he develops too much attachment to it.

Humility and obedience strike at the deep roof of *māna* (pride) in the will, which, according to Buddhism, is the last fetter to be cast off.

'Love' that was looked on as such a spiritual quality in the West was in fact compassion (*agape*), and compassion is taught in Buddhism, as the great complementary virtue

to wisdom for, as I have explained above, compassion arises through the realization of the inevitable suffering which the will-to-live imposes on all beings. On this Irving Babbitt comments, " How many persons, for example, exalt the 'love' of St. Francis who, in their total outlook on life, are almost inconceivably remote from the humility, chastity, and poverty from which, in the eyes of St. Francis himself, the love was inseparable." (Buddha and the Occident. Pp. 100/101). Even in the confines of a monastic or ascetic life it is, indeed, not easy to live consistently a life bassed upon the principles of love, compassion and unselfishness.

The entry upon the Ascetic Path is obviously a very serious undertaking and needs unusual qualities if there is to be any hope of success.

If we cannot, however, accept the ascetic life we may find some comfort in the words of Schopenhauer, who advocates the acceptance of the inevitable suffering of our own life as ' the next best course.'

"Life then presents itself as a process of purification, the purifying lye of which is pain. If the process is carried out, it leaves the previous immorality and wickedness behind as dross, and there appears what the *Veda* says: 'Whoever beholds the highest and profoundest, has his heart's knot cut, all his doubts are resolved, and his works come to nought." (WWR. Vol. II. P. 639).

It should not be forgotten that Gotama, even on the threshold of Buddhahood, spent a great part of his six years' search in great austerities. The famous Buddha-rūpa of him in his emaciated state gives a vivid impression of what this entailed. When he founded his order he advocated

a less stringent set of rules, but, as we shall see, what he did lay down were extreme by our standards. He was still charged by the Hindus with a dangerous relaxation of standards, for many of them had carried asceticism to the point of self-torture. If the principle be understood as denial and reversal of self-will, a criterion is at once established for what does and what does not conduce to this. The ascetic, or even the householder, may guide his conduct by the light of reason.

The Christian term 'self-naughting', Schopenhauer's 'denial of the will-to-live', and the Buddhist 'Path to the Ceasing of Sorrow,' are all negative definitions and may impress people with the negative aspect of the path only. Why negative definitions are used has been partly explained above, but the path may be seen in another aspect that is both more positive as a definition and that may illustrate some of its positive results.

The path is a healing process, leading from the 'dis-ease' of Samsara to the health, wholeness of Nirvāna. The Buddha refers to himself in the Itivuttaka and many other Suttas as the 'Incomparable Physician and Surgeon.'

"Buddha aims at wholeness, a type of wholeness that is hard for us to grasp because breadth is for us something to be achieved expansively and even by an encyclopaedic aggregation of parts; whereas the wholeness at which Buddha aims is related in fact, as it is etymologically, to holiness and is the result of concentration. To define the quality of concentration that Buddha would have us put forth psychologically — that is, by his own method — is to go very far indeed in the understanding of his doctrine." (Buddha and the Orient. P. 83.)

"This (effort of concentration) is in all its aspects a will to refrain and in its more radical aspects a will to renounce. What the Buddhist renounces are the expansive desires. Nirvāna is, in its literal meaning, the going out or extinction of these desires — especially of the three fires of lust, ill-will, and delusion. The notion that what ensues upon this extinction is mere emptiness is not genuinely Buddhistic." (Ibid. P. 96)

This example of one Buddhist practice is valuable as illustrating the path as a whole. Just as the 'Three Fires' and the 'Five Hindrances' are temporarily renounced, left behind and escaped from in meditation, so this happens permanently in Nirvāna, but this, of course, necessitates that reversal of our whole nature to which I have already referred. Just as joy at this freedom arises together with peace of mind so these are the eternal nature of Nirvāna — the 'peace that passeth all understanding', because it is beyond mental activity. Those who think that anything of permanent value has been renounced should consider the nature of the 'Five Hindrances' mentioned above, for they are the creators of the external world, as may immediately be seen by observation.

Psychologically, the effect of the reversal of our inner nature may be explained thus: The egoist is deeply involved in the phenomenal illusion of his own body and his own 'self'. This being so, he feels the separation between himself and others acutely and is intensely concerned with his own well-being and happiness, even to the point of inflicting injury on others. He therefore feels himself surrounded by hostile phenomena. This feeling reflects the truth of the impermanence and insecurity of his life, but because of *avijjā* is not related to its true cause, but

to other people, towards whom aversion and vindictiveness is felt. Desire and aversion almost completely dominate him and greater and greater suffering may be his lot.

The man who begins to tread the path begins to see through the illusion of 'self'. He does not cherish the error of *sakkāya-diṭṭhi* (personality-belief). In one scripture the Buddha is credited with the statement on the night of his enlightenment, "Blissful is he who has rid his mind of the conceit of self." Such a man makes less distinction between 'self' and others than is usually made. Consideration for their weal and woe affects him as much as his own. Compassion for their sufferings leads him to unselfish actions. His interest, spread over a number of people, increases his *mettā* (lovingkindness) and lessens his fear or pain at his own misfortune. He feels himself surrounded by friendly phenomena. The very height of this achievement is embodied in Buddha's 'Parable of the Saw', and, indeed, in Buddha's search for truth on behalf of all mankind,

'Who cast away my world to find my world.'

It is also seen to perfection in the example of Christ on the cross who prayed for his executioners, 'Father, forgive them, for they know not what they do.'

In such examples may be seen the phenomenal appearance of that process known only negatively as 'denial of the will-to-live.' The Lankavatara Sutra describes it positively in the language of mysticism thus: 'Before they had attained realisation of Noble Wisdom they had been influenced by the self-interests of egoism, but after they attain realisation they will find themselves reacting spontaneously to the impulses of a great and compassionate

heart endowed with skilful and boundless means and sincerely and wholly devoted to the emancipation of all beings."

(LKS. Pp. 105/106.)

This is the nature of the Enlightened One, the Jivan-mukta (he who is liberated in this life), the Arahat. It may be seen that the path to that state appears as a process in time, though this is a part of the illusion, for how can a process in time lead to a timeless, eternal state. The experience of this process is one of progressive awakening (intellectual element), progressive compassion (feeling element), progressive goodness (ethical element). The culmination of these is in the life of the Bhikkhu whose example may be truly said to be the most sublime this world has to offer.

It has often occurred to me that the lines of Shelley on the death of Keats ('Adonais') might be applied to such a one:

"No, No! He is not dead, he doth not sleep,
He has awakened from the dream of life,
'Tis we, oppressed by stormy visions, keep
With phantoms an unprofitable strife
And in blind trance strike with our spirit's knife
Invulnerable nothings; we decay
Like corpses in a charnel, fear and grief
Convulse us and consume us day by day
And cold hopes swarm like worms within the living clay."

But He, "He has outsoared the shadow of our night!"

ASCETICISM

Selected Passages from

Arthur Schopenhauer

'The World as Will and Representation'

Translated by E. F. J. Payne

(1958)

With kind permission of the translator
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IF we consider the will-to-live as a whole and objectively, we have to think of it . . . . as involved in a *delusion*. To return from this, and hence to deny its whole present endeavour, is what religions describe as self-denial or self-renunciation *abnegatio sui ipsuis* (denial of ones own self); for the real self is the will-to-live. The moral virtues, hence justice and philanthropy, if pure, spring, as I have shown, from the fact that the will-to-live, seeing through the *principium individuationis*, recognises itself again in all its phenomena; accordingly they are primarily a sign, a symptom, that the appearing will is no longer firmly held in that delusion, but that disillusionment already occurs. Thus it might be said figuratively that the will already flaps its wings, in order to fly away from it. Conversely, injustice, wickedness, cruelty are sigrs of the opposite, that is, of deep entanglement in the delusion. But in the second place, these moral virtues are a means of advancing self-renunciation, and accordingly of denying the will-to-live. For true righteousness. inviolable justice, that first and most important cardinal virtue, is so heavy a task, that whoever professes it unconditionally and from the bottom of his heart has to make sacrifices which soon deprive life of the sweetness required to make it enjoyable, and thereby turn the will from it, and thus lead to resignation. Yet the very thing that makes righteousness venerable is the sacrifices it costs; in trifles it is not admired. Its true nature really consists in the righteous man's not throwing on others, by craft or force, the burdens and sorrows incidental to life, as is done by the unrighteous, but in his bearing what has fallen to his lot. In this way he has to endure undiminished the full burden of the evil imposed on human life. Justice thereby becomes a means for advancing the denial of the

'will-to-live', since want and suffering, those actual conditions of human life, are its consequence; but these lead to resignation. *Caritas*, the virtue of philanthropy which goes farther, certainly leads even more quickly to the same result. For on the strength of it, a person takes over also the sufferings that originally fall to the lot of others; he therefore appropriates to himself a greater share of these than would come to him as an individual in the ordinary course of things. He who is inspired by this virtue has again recognised in everyone else his own inner nature. In this way he now identifies his own lot with that of mankind in general; but this is a hard lot, namely that of striving, suffering, and dying. Therefore, whoever, by renouncing every accidental advantage, desires for himself no other lot than that of mankind in general, can no longer desire even this for any length of time. Clinging to life and its pleasures must now soon yield, and make way for a universal renunciation; consequently, there will come about the denial of the will. Now since, according to this, poverty, privations, and special sufferings of many kinds are produced by the most complete exercise of moral virtues, *asceticism* in the narrowest sense, the giving up of all property, the deliberate search for the unpleasant and repulsive, self-torture, fasting, the hairy garment, mortification of the flesh; all these are rejected by many as superfluous and perhaps rightly so. Justice itself is the hairy garment that causes its owner constant hardship, and philanthropy that gives away that is necessary provides us with constant fasting. For this reason *Buddhism* is free from that strict and excessive asceticism that plays a large part in Brahmanism, and thus from deliberate self-mortification. It rests content with the celibacy, voluntary poverty, humility, and obedience of the monks, with abstinence from animal food, as well as from worldliness. WWR. Vol. II, Pp. 606/7.

QUIETISM, i. e., the giving up of all willing, asceticism, i.e., intentional mortification of one's own will, and mysticism, i. e., consciousness of the identity of one's own inner being with that of all beings, or with the kernel of the world, stand in the closest connexion, so that whoever professess one of them is gradually led to the acceptance of the others, even against his intention. Nothing can be more surprising than the agreement among the writers who express those teachings, in spite of the greatest difference of their age, country, and religion, accompanied as it is by the absolute certainty and fervent assurance with which they state the permanence and consistency of their inner experience. They do not form some *sect* that adheres to, defends, and propagates a dogma theoretically popular once adopted; on the contrary, they generally do not know of one another; in fact, the Indian, Christian, and Mohammedan mystics, quietists, and ascetics, are different in every respect except in the inner spirit and meaning of their teachings. A most striking example of this is afforded by the comparison of Madame de Guyon's *Torrens* with the teaching of the *Vedas*, especially with the passage in the *Oupnekhat*, Vol. I, p. 63. This contains the substance of that French work in the briefest form, but accurately and even with the same figures of speech, and yet it could not possibly have been known to Madame de Guyon in 1680. In the *German Theology* (the only unmutilated edition, Stuttgart, 1851), it is said in Chapters 2 and 3 that the fall of the devil as well as that of Adam consisted in the fact that the one, like the other, had ascribed to himself I and me, mine and to me. On page 89 it says: "In true love there remains neither I nor me, mine, to me, thou, thine, and the like." In keeping with this, it says in the *Kural*, translated from the Tamil by Graul, p. 8: "The passion of the mine directed outwards and that of the I directed inwards cease" (cf. verse 346).

And in the *Manual of Buddhism* by Spence Hardy, p. 258, the Buddha says: 'My disciples, reject the idea that I am this or this is mine." If we turn from the forms, produced by external circumstances, and go to the roct of things, we shali find generally that Sakya Muni and Meister Eckhart teach the same things; only that the former dared to express his ideas plainly and positively, whereas the latter is obliged to clothe them in the garment of the Christian myth, and to adapt his expressions thereto. This goes to such lengths that with him the Christian myth is little more than a metaphorical language, in much the same way as the Hellenic myth is to the Neo-Platonists; he takes it throughout allegorically. In the same respect, it is noteworthy that the turning of St. Francis from prosperity to a beggar's life is entirely similar to the even greater step of the Buddha Sakya Muni from prince to beggar, and that accordingly the life of St. Francis, as well as the order founded by him, was only a kind of Sannyasi existence. WWR. Pp. 613/4.

IF we go to the bottom of things, we shall recognize that even the most famous passages of the Sermon on the Mount contain an indirect injunction to voluntary poverty, and thus to the denial of the will-to-live. For the precept (Matth. V. 40 Seq.), to comply unconditionally with all demands made on us, to give also our cloak to him who will take away our coat, and so on; likewise (Matth. vi, 25—34) the precept to banish all cares for the future, even for the morrow, and so to live for the day, are rules of life whose observance inevitably leads to complete poverty. Accordingly, they state in an indirect manner just what the *Buddha* directly commands his followers to do, and confirmed by his own example, namely to cast away everything and become *Bhikkhus*, that is to say, mendicants. This appears

even more decidedly in the passage Matthew x, 9—15, where the Apostles are not allowed to have any possessions, not even shoes and staff, and are directed to go and beg. These precepts afterwards became the foundation of the mendicant order of St. Francis (Bonaventura, *Vita S. Francisci c. 3*). I say therefore that the spirit of Christian morality is identical with that of Brahmanism and Buddhism. In accordance with the whole view discussed here, Meister Eckhart also says (*Works*, Vol. I. p. 492): "Suffering is the fleetest animal that bears you to perfection." WWR. Vol. II. P. 633.

"ALL these considerations furnish a fuller explanation of the purification, the turning of the will, and salvation, which were denoted in the previous chapter by the expression 'the next best course', and which are brought about by the sufferings of life, and are undoubtedly the most frequent; for they are the way of sinners as we all are. The other way, leading to just the same goal by means of mere knowledge and accordingly the appropriation of the sufferings of a whole world, is the narrow path of the elect, of the saints, and consequently is to be regarded as a rare exception. Therefore, without that first path, it would be impossible for the majority to hope for any salvation. But we struggle against entering on this path, and strive rather with all our might to prepare for ourselves a secure and pleasant existence, whereby we chain our will ever more firmly to life. The conduct of ascetics is the opposite of this, for they deliberately make their life as poor, hard, and cheerless as possible, because they have their true and ultimate welfare in view. Fate and the course of things, however, take care of ourselves better than we ourselves do, since they frustrate on all sides our arrangements for a

Utopian existence, whose folly is apparent enough from its shortness, uncertainty, emptiness, and termination in bitter death. Thorns upon thorns are strewn on our path and everywhere we are met by salutary suffering, the panacea of our misery. What gives our life its strange and ambiguous character is that in it two fundamental purposes, diametrically opposed, are constantly crossing each other. One purpose is that of the individual will, directed to chimerical happiness in an ephemeral, dreamlike, and deceptive existence, where, as regards the past, happiness and unhappiness are a matter of indifference, but at every moment the present is becoming the past. The other purpose is that of fate, directed obviously enough to the destruction of our happiness, and thus to the mortification of our will, and to the elimination of the delusion that holds us chained to the bonds of this world.

. . . . . If we put this purpose in the complete reversal of this nature of ours . . . . . a reversal brought about by suffering, the matter assumes a different aspect, and is brought into agreement with what actually lies before us. Life then presents itself as a process of purification the purifying lye of which is pain. If the process is carried out, it leaves the previous immorality and wickedness behind as dross, and there appears what the *Veda* says; 'Whoever beholds the highest and profoundest, has his heart's knot cut, all his doubts are resolved, and his works come to nought." WWR. Pp. 638/9.

THE inner spirit and meaning of genuine monastic life, as of asceticism generally, are that a man has recognized himself as worthy and capable of an existence better than ours and wants to strengthen and maintain this conviction by despising what this world offers, casting aside all its pleasures as worthless, and now awaiting calmly and confidently the end of this life that is stripped of its empty allurements, in order one day to welcome the hour of death as that of salvation. The Sannyasis have exactly the same tendency and significance, and so too have the Buddhist monks. Certainly in no case does practice so rarely correspond to theory as in that of monasticism just because its fundamental idea is so sublime; and *abusus optimi pessimus* (The worst is the abuse of the best). A genuine monk is exceedingly venerable, but in the great majority of cases the a mere mask behind which there is just as little of the real cowl is monk as there is behind one at a masquerade.

From Parerga and Paralipomena § 168.

Translated by E. F. J. Payne.

EPILOGUE

THE HAPPINESS OF RENUNCIATION

Sayings of the Buddha

There are two kinds of happiness, O monks; the happiness of the householder and the happiness of the ascetic. But the greater of the two is the happiness of the ascetic.

There are two kinds of happiness, O monks: the happiness of the senses and the happiness of renunciation. But the greater of the two is the happiness of renunciation.

Anguttara-Nikāya, Duka-Nipāta.

The wise man will give up a lesser happiness to obtain a greater happiness.

Dhammapada, v. 290,

Ah, happily we live, hateless among haters;
Amidst men of hate, hateless we dwell!

Ah, happily do we live hale amoung those ailing;
Amidst ailing men, healthy we dwell!

Ah, happily do we live, greedless among the greedy;
Amidst greedy men, greed-free we dwell!

Ah, happily do we live, free of impediments!
Feeders on joy shall we be even as the Radiant Gods.

Dhammapada, vr. 197-200.

Happy is he contented in solitude,
Seeing the Truth he has learned.
Happy is he who abstains from harming,
Living restrained towards all that lives.
Happiness true is freedom from passion,
If senses' cravings are left behind.
But highest happiness is his
Who has removed the self-conceit.

Udāna II, 1.

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ANANDA PEREIRA

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There's no to-morrow,
No yesterday,
No reason for sorrow
Or need to say
'This thing I remember;
For that I pray.'
There's only today.

Ananda Pereira

FOREWORD

The essays collected here, appeared first in the years 1951-1952, as editorials in the fortnightly paper "The Buddhist World" (Colombo), edited by the late U Tun Hla Oung (d. 14. 5. 60.) whose service to the cause of Buddhism we remember with appreciation.

The author ef these essays is a member of the Attorney-General's Department, and the son of Dr. Cassius A. Pereira, now the Venerable Kassapa Thera, whose poems precede some of the essays.

The Publishers

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LIVE NOW

Look to this day.
In its brief course
Lie all the verities
of existence.—
Action, Love, transience.
Yesterday is but a dream,
and to-morrow veiled.
Live Now!

(Adapted from a poem by Kalidasa)
Kassapa Thera

The secret of happy, successful living lies in doing what needs to be done now, and not worrying about the past and the future. We cannot go back into the past and reshape it nor can we anticipate everything that may happen in the future. There is but one moment of time over which we have some conscious control — the present.

This truth has been recognised not only by the Buddha but by all the great thinkers of the world. They saw that it is futile to live in memories of the past and in dreams of the future, neglecting the present moment and its opportunities. Time moves on. Let us not stand idly by and see our hopes for success turn into memories of failure. It lies in our power to build today something that will endure through many tomorrows, something more solid than castles in the air. The Buddha has shown us the way. The time is now and the choice is ours.

INDOMITABILITY

We are battalions of Him Who said—
"Confidence have I, and understanding,—
Power to wrest Freedom for myself, and all.
This can I do, and will. Let blood dry up
And let my flesh shrink up and waste to naught,
Till bones and skin remain: yet will I not
From this seat rise till Victory be won.
A Munja-crest I wear in this last fight!
What boots this living on in endless ill?
Rather will I die in battle, ardent,
Than miss high Aim and like a craven live."
Such was our leader: and beneath His flag,
Shall we, who know the road we have to tread.
The road by him revealed, who mapless went,
And dauntless won the Goal, for us: shall we
Who bear His Name, not fight on, happily,
For all our leader stood? —for Justice, Truth,
And Peace for all, and love, and Final Bliss?
We shall,—or die: that truth may thereby live.

Kassapa Thera

The Buddha did not preach fatalism, nor is the doctrine of Kamma a doctrine of predetermination. The past influences the present but does not dominate it, for Kamma is action. both past and present.

The past *and present* influence the future. The past is a background against which life goes on from moment to moment. The future is yet to be. Only the present moment exists. and the responsibility of using the present moment for good or for ill lies with each individual. No living being can avoid this responsibility and no intelligent being will seek to do so.

Right through the Buddha's teaching repeated stress is laid on such attributes as self-reliance, mindfulness, resolution and energy. If there was one thing that He did *not* teach, it was fatalism. He taught that all conditioned things *(saṅkhāra)* are impermanent (*anicca*). Character also is a conditional thing, and in this very quality of impermanence, of changeableness, lies the secret of ultimate deliverance. That which is impure can be purified. That which is weak can be strengthened. That which is immature can be developed into maturity.

The heights are not reached by a sudden leap but by quiet, persistent endeavour. "A journey of a thousand miles starts with one step". There is a quality of mind which makes literally any attainment possible. It pushes on, steadily and doggedly, refusing to be discouraged by handicaps and disappointments, refusing to be stopped by obstacles, refusing to admit defeat, whatever happens. It fights on in spite of all.

This is the sort of mind the Buddha wanted his followers to cultivate. The Indomitable Mind.

It is more glorious than the Sun, more dependable than the stars, more potent than any other force in the world.

It is Invincible.

ACTION

For good or ill, three doors of action ope
To lead the actor up,—or down to woe.
Speech-door is lowest, body-door comes next,
Mind is most potent, of the fateful three.
Low is all action that the wise will scorn,
Vain are fine words that lag unbacked by deeds.
Ill are the deeds unguided by wise mind,
Baneful are thoughts of foolish hate and lust
Noble is action that the wise will prize,
Grand are fine words that leap to life in deeds.
High are the deeds directed by wise mind,
Lofty are thoughts of selfless sympathy.

Kassapa The

"Having slain mother (craving), father (conceit). two warrior kings (views of Eternalism and Nihilism), and having destroyed a country (senses and sense objects) together with its treasure (clinging), ungrieving goes the Arahat."—

Dhammapada, stanza 294.

The Buddha Dhamma is a virile teaching. It has no use for sickly sentimentality. It appeals to the practical minded, those who face facts and are prepared to exert themselves. The facts are Greed, Hatred and Ignorance. Everywere we see them, in the palaces of the rich and the hovels of the poor, in hospitals, at holiday resorts and in the Courts of Law. Wherever we see them, we must recognize them, because one cannot fight an enemy that one does not recognize.

Greed, Hatred and Ignorance—the ugly trio—these are our true enemies, and have always been so from the beginning of time. Against each of these enemies there is a weapon, sure and deadly in the hand of him who is strong enough to wield it.

The weapon that destroys Greed is Liberality (*Dāna*). That is simple enough to think about, and beautiful enough to admire. But it is a heavy weapon and only the strong can wield it. Let us be strong in giving, as the Bodhisatta was strong, giving wealth, giving limbs, eyes, blood, life itself. There was no limit to His giving, as there is no limit to the courage of a hero.

The weapon that destroys Hatred is Love (*Mettā*). This is not the selfish, clinging love that novelists and film producers exploit to such advantage. Such love is a puny thing compared with the Buddha's *Mettā*, because *Mettā* has nothing of self in it and nothing of clinging. It is limitless, extending to all beings as friends, making no distinction between this person and that. It is not easy to love in this way, but it is worth trying, and the time is *now*. It may yet save humanity from self-destruction.

The weapon that destroys Ignorance is Meditation (*Bhāvanā*). Buddhist meditation is not day-dreaming, musing, or the building of castles in the air. It is the systematic training of the mind in concentrated thought and the focussing of that trained mind on the nature of life itself. Seen clearly, it is seen as impermanent, unsatisfactory and devoid of any core of reality. This weapon, meditation, is the most difficult of all to wield

and master. It calls for a training in self-discipline, a training that we all need. The beginning of this training lies in strict observance of the Five Precepts. These precepts strictly observed, build a character strong enough to wield the weapon of *Bhāvanā*. Let us strengthen ourselves, arm ourselves with these three mighty weapons and attack the three enemies like happy warriors.

IDEALS AND IDEOLOGIES

I seek the Highest, for myself
And those who trusted me.
I shall not bend down to my will
The folk who seek poor clods?
Of earthy compromise.
What boots it if one dies
Or if the way be dark and grim!
I'll light it with a smile of love
And keep on searching still,—
I seek the Highest.

Kassapa Thera

History, with an abundance of instances, proves that whenever a group of people formulate an ideology, and set out to create an Utopia in accordance with its principles, there is trouble ahead for other people. The original reformers may be idealists, well-meaning and intelligent; indeed, they usually are, but the misery they bring about appears to be in almost direct proportion to the goodness of their intentions.

Sooner or later, consciously, or unconsciously, these Men of Destiny come to accept the principle that the end justifies the means, and once that is conceded unpleasant things begin to happen very quickly. Emotion deliberately excited, usurps reason, slogans take the place of argument, and people find themselves at each others' throats without knowing exactly why.

No Buddhist, however simple he may be, should ever let himself be duped into such stupid and unseemly behaviour. The Truth he seeks admits of no half-truths and lesser loyalties. It is to be sought and found by each individual for himself and within himself. Nobody, not even a Buddha, can confer Enlightenment upon another. With the example of the Buddha and the Arahantas to inspire him, every Buddhist must strive for himself.

It is for this reason that Buddhists have no need for ideologies and no need to pretend that the end justifies the means. We do not seek to impose our way of life upon others. Our history is not written in the blood of prospective converts, nor do we believe that people can be dragged to Nibbana in chains. In proclaiming the Buddha Dhamma we speak as free men to free men.

The Buddha Dhamma points to ultimate and final Truth as the end. It teaches self-control, mental culture and clear thinking as the means to that end. The end merely directs the means and does not need to justify them. Self-control, mental culture and clear thinking justify themselves and are a blessing at every stage of a being's progress to Enlightenment.

SKILFUL GIVING

To give, compassion-moved,
To give to one who needs,
With heart of love;
These are the precious seeds
That stand above
All barren show of splendour.
To give, with selfless love,
To give, from deep respect
To teacher, parent, holy man,
Wisdom's Elect,—
Is even grander.
To give, to help good cause,
To spread the Truth,
And knowledge of the Way
To Virtue, Mindfulness,
To dawn of Wisdom's Day,—
Skilful is such giving.

Kassapa Thera

Giving is an art, and like any other art, it can be cultivated by practice. The miser, the man who thinks only of himself, finds it very difficult indeed to give. For him it is difficult to give even to those who are near and dear to him, not because he does not love them but because he loves himself too much and is too dominated by clinging to part with anything.

Higher on the scale come those who give, and can take pleasure in giving, to those who are near and dear to them, but to no one else. They give to their parents and children and to a limited circle of relatives and

friends, but beyond that their generosity does not extend. It is like a lamp that is shut up within a little box. The inside is illuminated, but not a single ray penetrates the box to brighten the outside world. Such people too are dominated by selfish clinging, but in their case "self" does not mean only "I" but extends a little further to those whom they call 'mine".

Most of us worldlings belong to this class of giver. The differences between us are only differences of degree. Those of us who have a large circle of friends, to whom we give freely and gladly, are known as generous. Those of us who have a small circle of friends to whom we give are known as stingy. But we keep our giving within this circle, whether it be large or small.

Highest on the scale are those few great ones whose giving knows no bounds. Their generosity extends without limit, to all beings, blazing forth like the light of the sun. Our Buddha was one such, not only in his last birth but in previous existences also, when he was perfecting *dāna pāramī*. In previous existences he gave his wealth, his eyes, his limbs, his life. And in his final existence he gave the greatest of all gifts—the peerless Buddha Dhamma. He gave it freely, to all those who had eârs to hear and minds to understand.

With such a noble example to guide us, it is the business of each of us to practise the art of giving. We should constantly try to widen the circle of those to whom we give, and every now and then, ever more frequently, we should strive to break the circle and let our generosity shine out to someone beyond So, in time, will it become limitless.

CONFIDENCE

The Floods of Lust, of endless Birth,
Of tangled Views, of Ignorance,—
One crosses these—not staying still,
Nor yet by fool precipitance.
Quenchless the courage on that quest
And absolute the confidence.

Kassapa Thera

What is the essential difference between a swimmer and a non-swimmer? Both may be elderly. not particularly healthy, in poor physical condition due to lack of exercise. Yet, if they happen to fall into deep water, the swimmer will survive while the non-swimmer, unless somebody else saves him, will drown. Why? Because the swimmer, through knowledge gained from previous experience, has confidence that the water will support him. He does not struggle and fight the water and try to climb right out of it. He trusts it and relaxes, knowing full well that he will not sink and that all he need do is to keep his nose and mouth above the surface. The non-swimmer has no such confidence. He does not trust the water and his ability to float in it. He does not relax. He fights for his life when no fight is necessary, and he loses the fight.

This is only one example of the importance of confidence, confidence born of knowledge. It is an essential quality for success in any activity, any endeavour from the threading of a needle to the practice of *bhāvanā*. It makes all the difference between efficiency, and inefficiency, success and failure. Sometimes it means the difference between life and death.

Some people call it faith. That is as good a word as any other, but it has certain connotations that do not appeal to those of independent mind, people who wish to see and know for themselves. Unfortunately there are some things we cannot experience for ourselves with any hope of survival. The taste of cyanide for instance. There is an old saying—"Experience is a comb that a man gets when he has lost his hair." It is a wise man who profits by the experience of others.

Confidence born of knowledge need not necessarily be confidence born of one's own personal experience. That is why people pay big fees to instructors, to people who have specialized in the various sciences. They have made it their business to acquire the necessary experience and knowledge to be competent to advise others. People who are wise heed such advice and act on it with confidence. Is this mere blind faith, or is it confidence born of knowledge?

To the Buddhist, the Buddha is the greatest instructor of all time. Yet there are those who call themselves Buddhists but who do not act on His advice with confidence. They act with confidence, and with no sense of incongruity, on the advice of the family doctor and the golf coach. They adopt an attitude of scepticism towards a mental giant, but, humbly acknowledge the wisdom of a host of contemporary pygmies.

THE POWER OF MIND

A lone Seer, from a tropic land,
Sent forth rays of radiant Love,
Intense and immeasurable,
Below, around, above.
And far away, where snowflakes fell,
Death knocked, and round a bed folk sighed.
He past hope, starts, and whispers—"Look!
Look! Love's rose-light!"—and smiling died.

Kassapa Thera

Mind is power, just as electricity is power. Nobody will deny the power of electricity, but people tend to doubt the power of mind because as yet there is no instrument whereby it can be measured. But, to those who have had some actual experience of its operation, the power of mind is a very real thing. Sometimes it can be a startling thing.

Since time immemorial the East has recognised the power of mind. While the West has progressed far in studying and exploiting the power of matter, the East has progressed far in studying and exploiting this subtler power. Phenomena such as telepathy, hypnotism, clairvoyance and clair-audience have, for ages past, been regarded as almost commonplace in the East, whereas in the countries of the West they are still excitingly new.

Mind-power, like all forces, is neither good nor evil in itself. It can kill as well as cure, destroy as well as create. And again like all forces, it operates in accordance with certain natural laws. Many have been those

who studied these laws, in order that they might use this silent, unseen force. Some used it for evil, and reaped the deadly harvest that it yielded. Others used it for good, and their names are still remembered with reverence.

Greatest of all teachers of mental culture was the Buddha. Understanding fully the rational laws in accordance with which mind-power operates, he taught His followers how to develop and use it for the highest good, the attainment of final deliverance. The first step on the road to mental culture, according to the Buddha-Dhamma, is *Sīla*, or virtue. The man who would control his mind must first learn to control his speech and deed.

The next step is *bhāvanā*, the practice of concentration and the cultivation thereby of a calm, steady "one-pointed" mind. It is not easy. The Buddha has prescribed 40 subjects of meditation for the cultivation of this "one-pointed" mind. In the absence of an experienced *guru*, the aspirant to mental culture must analyse his own nature (always a difficult feat) and chose a subject that suits him.

One of the subjects of meditation that may with benefit be chosen by anybody is *Mettā*, selfless love, sympathetic kindness towards all beings. It may be practised with safety, and indeed with definite advantage even by those whose *Sīla* is as yet imperfect. It is wholesome and good, bringing bodily health, mental calm and rapid attainment of concentration.

To the hurrying multitude, a person seated quietly in the practice of *Mettā Bāhvanā* may appear to be doing nothing. But those who are aware of the nature of mind-power would know better, for such a person is a human dynamo, generating thoughts of love in a world that has almost forgotten how to love. Were there many such, their united power might yet save the world from self-destruction:

"For not by hatreds are hatreds ever quenched here in this world.

By love rather are they quenched. This is an eternal law".

VIRTUE

Who stainless lives
Both calmness gives
And power gains.
There fear departs
Where virtue reigns
In righteous hearts.
Kassapa Thera

In the last essay we mentioned Sîla, or virtue, as the first step on the road to mental culture as taught by the Buddha. By *Bhāvanā*, or the cultivation of a 'one-pointed' mind, a person learns to concentrate mind power. But it is obvious that one can only concentrate the power that is available.

If you stand in the bright sunlight at noon on a clear day and, using a convex lens, concentrate the sun's rays on the back of your hand, you will, almost immediately, feel the sting of the concentrated radiant heat. If, however, you do the same thing at night, using the same lens, but substituting a 40 candle power electric bulb in place of the sun, you will not even notice the increased temperature caused by the concentrated radiant heat unless your skin is exceptionally sensitive.

The same principle applies to the concentration of mind power. The power that can be developed by concentration is in direct proportion to the innate power of the mind, and this power varies in different individuals; what is more important, it varies in the same individual at different times. Even strong characters have their moments of weakness, and weak characters their moments of strength.

The first step, then, on the road to mind power is develop a consistently firm and purposeful mind as the source of the power to be concentrated. In other words, one must first develop a strong will, as that term is commonly understood. This can most readily and surely be achieved by the constant practice of self-control. Virtue, *Sīla*, is the best form of self-control. It ranges from the five precepts of a lay Buddhist to the innumerable precepts of the *Upasampadā Bhikkhu*. Of course self-control can be practised in other ways as well. One can balance for hours on one's head, or go without food for days on end, or hold an arm up until it withers. But such practices will not tend to purify the mind while strengthening it, as the practice of *Sīla* does.

Hasty and unthinking critics have said of Buddhist virtue that it is negative, in that it lies in abstention from evil and not in doing good. But this criticism is based on a misunderstanding of the purpose of *Sīla* in Buddhism. It is a means to an end and not an end in itself. There is but one end towards which every Buddhist strives, the attainment of *Nibbāna* or final deliverance from the toils of *samsāra*, from the recurrent, painful and entirely disgusting round of birth, decay and death.

It behoves every lay Buddhist to observe the five precepts, *Panca Sīla*. These are the abstentions from five kinds of wrong action:— killing, stealing, sexual misconduct, lying or slanderous speech, and the taking of intoxicants. He who observes these five precepts consistenly and scrupulously develops strong will, a mind that can be concentrated to some effect. He becomes a very considerable source of power.

CONCENTRATION

Wouldst thou wield cosmic power?
Then, virtue-based,
Seek thou to concentre mind
In one clean focus.
Success yields god-like ken;
Yea, more than gods';
For even they know not
The Hypercosmic.

Kassapa Thera

In *bhāvanā*, or concentration, we come to the very heart of the system of mental culture taught by the Buddha. It is the key to the highest mental powers and the performance of feats of *iddhi* (supernormal power). Such feats and such powers are not the ultimate end to which the Buddhist aims. They are but by-products of mental culture, and they too are transient. The true follower of the Fully Awakened One has just one aim—the attainment of final deliverance. All else is shoddy, subject to the law of impermanence, devoid of any core of reality.

But let us be frank. Although such powers as clairvoyance and clair-audience and the capacity to perform feats such as levitation do not constitute the ultimate aim of the Buddhist, though they do have their appeal. And like all things, they do have their uses. Imagine the influence of a reformer who could make his audience actually see the states of suffering and the states of bliss of which he speaks.

Those of us who are Buddhists in little more than name spend so much of time and energy in the unblushing pursuit of purely material ends that it would be hypocritical for us to pretend that we do not work for mental powers only because we realize that they are not the final goal. The true reasons lie much closer to hand. We feel that we cannot afford to spare the necessary time and energy. Also we are somewhat sceptical about such things. They are so foreign to the normal course of our lives. In short, we are full-time worldlings.

But what is the normal course of our lives? A tread-mill. We are so preoccupied with the business of earning a living that we have no time to live. We strive to keep up appearances. We work hard for this pathetic little prize and that, and try to feel important when we succeed. When we fail, as most of us must, we pretend that we do not care. And presently death comes to each of us and the sorry little tale is told, only to begin again in the next existence. And so on interminably, life after life like an endless serial story told in countless squalid instalments.

Is it escapism to turn away from such futility? Is it escapism to outgrow one's swaddling clothes, and cast aside one's rattle? The practice of *bhāvanā* offers, as mere by-products, prizes which far surpass anything attainable by material means. These prizes can be won and have been won. They are not figments of the imagination. And ultimately, the practice of *bhāvanā* leads to final deliverance.

The mind, grown calm and powerful, at last sees things as they actually are. With this clear sight there is a flinging away of existence and all that it implies, just as a man would fling away a rotting corpse that he has long carried on his shoulders, imagining it to be a load of sweet-smelling sandalwood. With this act of revulsion there comes the intuition of *Nibbāna*.

INSIGHT

To see things as they are—
To shed all taints—
To win security—
The Goal of Saints!

Kassapa Thera

Having purified and strengthened his mind by the practice of *Sīla*, virtue, and *bhāvanā*, concentration, the follower of the Buddha turns this pure, steady, clear-seeing mind to the contemplation of life itself. *Vipassanā bhāvanā*, concentration for insight, is usually undertaken in some quiet place. such as a forest hermitage, or lonely mountain cave, because quietness of surroundings promotes quietness of mind.

Unthinking people with worldly minds are apt to regard such seclusion as a form of escapism, a running-away from life. But it is just the opposite. It is the most dircet approach to life humanly possible. The busy worldling it is who constanly runs away from life dodging from this activity to that and never pausing long enough to see things as they actually are. It takes strength to be quiet.

Seven qualites, when combined, lead to the gaining of insight. They are known as the seven *Bojjhangas* or Factors of Enlightenment. They are:— *Sati*, mind-fulness; *2. Dhamma-vicaya*, investigation of truth; *3. Viriya*, effort; *4. Pīti*, joy; *5. Passaddhi*, tranquillity; ö. *Samādhi*, concentration and *7. Upekkhā*, equanimity. An examination of these seven qualities gives one some

idea of the sort of individual who is mature enough in character and intellect for the practice of this contemplation, *vipassanā bhāvanā*. One gets an impression of the true ascetic, alert, keen-minded, dauntless, cheerful, calm, concentrated and poised. He is no weakling, running away from life. He is a hero, facing life as lesser beings dare not face it. His mind does not play about any longer with the surfaces of things, but seeks deeply.

In the steadfast practice of such contemplation a time comes when, in a flash of insight, the true nature of life is realised. It is seen as transitory, pain-laden, devoid of soul.

Insight is not achieved by a process of reasoning. It is a direct experience, profound and shattering in its effect. At the first flash of insight the seer becomes a *Sotāpanna*, a Stream-Winner. No longer can he be called a worldling, no longer is he common clay. The process of transmutation, thus begun, proceeds as surely as day succeeds night. In succeeding flashes of insight the seer attains the stages of *Sakadāgāmi* and *Anāgāmi*, until finally, full enlightenment is won and he is an *Arahat*. Of beings such as these the Blessed One has said:—

"*They whose minds are well perfected in the Factors of Enlightenment,-- they who, without craving delight in the renunciation of attachment, they, the corruption-free shining ones, have attained Nibbāna even in this world,*"

Dhammapada 89

1. RENUNCIATION

I

He who, in this world, giving up craving,
would renounce and become a homeless one; he
who has destroyed Craving and Becoming;—
him I call a Brāhmana.

Dhammapada 415

Renunciation *(Nekkhamma)* is the first of the six Aspirations *(Ajjhasayas)* of a Bodhisatta. A Bodhisatta, in the strict sense, is one who has received assurance from a Buddha that one day, in the distant future, he too will become a Buddha. Gotama Buddha had received such an assurance from Dipankara Buddha. In that existence our Buddha was an ascetic, Sumedha by name, so highly evolved that he could have become an *arahanta*— a Saint. But his was a heroic spirit. With a heart of love for all beings, he chose the immeasurably harder road of the aspirant to Supreme Buddhahood, that countless others too might benefit.

This, in itself, was renunciation of the highest order. Thereafter, through incalculably long periods of time, he who was to be Gotama Buddha battled on, building his character to that towering stature which Buddhas alone attain. His main aspiration, when he could remember it was Buddhahood. To this end he performed the Ten *Paramis* (Perfections) times without number, sacrificing

life itself. But there were existences in the long gulf of time that pass between the appearances of Buddhas when this Supreme Aim was temporarily obscured.

A Bodhisatta is necessarily a powerful character, and power can lead to great evil as well as great good. The driving force that is a Bodhisatta, wrongly directed, can take a downward plunge, deeper and more appalling than anything lesser beings can even imagine. What is it then that keeps a Bodhisatta on a steady course, life after life, for millions and millions of lives, even when he has lost sight of his Supreme Aim? It can be only one thing—the inherent quality of his character.

For this reason alone, if for no other, the Six Aspirations of the Bodhisatta, *every* Bodhisatta, are of interest to us Buddhists. From a man's aspirations one can get a glimpse of his character. A Bodhisatta, life after life, has a deep natural, inevitable leaning towards six things. They are, *Nekkhamma*, *Paviveka*, *Alobha*, *Adosa*, *Amoha*, and *Nissarana* (Renunciation, Seclusion, Non-craving, Non-hating, Non-ignorance and Freedoom).

There is good reason for the negative from in which the third, fourth, and fifth Aspirations are couched. We will deal with that in due course. For the present, we confine ourselves to the first Aspiration—Renunciation. To the average worldling, the word "Enough!" signifies only one thing—satiety. He is by instinct a gobbler and cries "enough!" only when, for the time-being, he can gobble no more. It happens, recurrently, in the context of the grosser physical appetites. Hunger is a good example. But in certain other contexts it is so

rare as to be virtually non-existent, Take the appetite for money for instance. The average worldling can never have enough of it, for the simple reason that his greed is insatiable. However much he may have, he goes on wanting more and doing all he can to grab it. To say "enough!" would seem to him like madness.

The story is quite different in the case of one who, like a Bodhisatta. has an instinctive leaning towards renunciation. Whatever his immediate heredity or environment, however alluring the immediate prospects of wealth, power, worldly position or influence, he has a deep natural, inevitable leaning towards renunciation. He says "enough!" not because he is temporarily gorged, but because *renunciation* itself appeals to him as something positively good.

It is not difficult to see the significance of such a trait, in the case of a powerful character such as a Bodhisatta. Life after life, it guides him away from the pursuit of ignoble worldly ends. Life after life, he sheds his worldly shackles and goes free, as a homeless ascetic, even though it be for a period when the word "Buddha" is unknown. It is a rudder holding him steady on his way towards the Final Goal.

1. RENUNCIATION

II

Who outgrows all Life's toys—
His childhood's o'er;
He no more cares to reap—
He's not a sower.

Kassapa Thera

Renunciation in Buddhism, *Nekkhamma*, is not so much a giving up as a growing up. We may give up things that we possess, or think we possess, for various different reasons. We may do so in order to please somebody whose good-will we wish to secure. We may do so in order that other people may think highly of us. We may do so from a number of different motives, some good and some bad. But the motive which inspires the true act of renunciation is as simple as it is lofty—a wish to let go.

To take a simple illustration, let us consider the case of a child with a number of toys. He may give up some of them because he is generous, or because he wishes to make friends with another child, or because he is a self-conscious little prig who wishes to appear noble. But he still loves his toys and really wants to have them and play with them. Such acts of giving up are not true acts of renunciation. But this child grows older. His outlook widens, and a time comes when he feels that the toys are a burden to him. He has to look after them, clean them, keep them in working order, but they yield him no pleasure now. Then he thinks, "Why should I hang on to these things any longer? Let anybody take them who wishes to have them." With this thought he lets go of those toys, and

does not care who takes them or what happens to them thereafter. He has outgrown them. That is true renunciation.

All through life we perform acts of true renunciation in the process of growing up. We leave things behind as we progress towards a greater and greater maturity. Possessions that we valued once, and clung to, begin to appear as burdens, and we let go of them, not caring who takes them. But, with all worldlings, there comes a stage of stagnation, of arrested development. And so it is that there are certain things to which all worldlings cling until 'death comes to them and says, "Leave everything and come with me. Then there is a wrench, a clinging to valued possessions, to loved ones, to life itself, and with this clinging the seed is sown for continued existence, fresh possessions, further suffering.

And so life goes on and as a being develops in maturity, a time comes when even the valued possessions of the adult worldling appear to him as burdens, as toys that have lost their appeal. He realises that he does not even possess them in any real sense of the word, his hold on them being subject to certain happenings, such as death, over which he has no control. He sees himself as nothing more than a part-time custodian of a heap of trash.

This is how worldly possessions appear to those who renounce the world. Is it surprising that they let go? Rid of all such burdens, they are progressing on the road to greater maturity. Some day they will attain the ultimate maturity, when every single burden is shed and deliverance is won.

2. SECLUSION

He who sits alone, rests alone, walks alone, he who is strenuous and who alone subdues self: such a man finds delight in the forest depths.

Dhammapada 305

Seclusion (*Pavivekа*) is the second Aspiration of every Bodhisatta. He seeks it naturally, not because he dislikes other people but because he finds something positively good and wholesome in seclusion. Life after life he leaves the crowd and walks alone, taking easily and instinctively to the ascetic life.

The herd instinct is strong in most of us. We like to be with others, all the time. We feel a sense of security in doing what they do, saying what they say, thinking what they think. When circumtances compel us to leave the herd even for a short time, we feel uneasy. We yearn to return as fast as possible.

Today, in many parts of the world, there seems to be an upsurge of childish behaviour among adults. People subscribe to all sorts of dogmas without knowing, or bothering to ask, the reason why. The violence with which Communism, for instance, is advocated by some is as unreasoning as the violence with which it is opposed by others. People are willing to do literally anything rather than think for themselves. They are willing to fight and die for ideologies that they do not understand. They hold "convictions" that they have acquired as involuntarily as they catch measles.

Seclusion is really a quality of aloofness, mental rather than mechanical. As Lord Horder has put it, seclusion is 'a withdrawing of mind at times from the busy-ness of life.' Most of us are too busy with trifles. We need to look at life at times, ourselves included, from a distance as it were. Only thus can we preserve a sense of proportion and a sense of humour. We need to ask 'why?', and we can do this only if we hold aloof.

A Bodhisatta is ever a truth seeker. When a questing mind goes in search of truth it owes allegiance to truth alone. It is ruthless in its integrity. It cuts through the tough shell of dogma and examines the heart, and if that heart is rotten it rejects the dogma without hesitation or regret. If a Bodhisatta finds himself agreeing with the crowd, it is because he has thought things out for himself. He never agrees through cowardice or laziness or lack of integrity.

But, unfortunately. it is in the nature of crowds to be wrong about most things, most of the time. Even when they are right, it usually is for the wrong reasons. So it is inevitable that truth-seekers generally prefer to walk alone. With mind unfettered by prejudice, uncluttered with other people's opinions, the Bodhisatta goes his own road. Whenever it lies in his power to help others, he does so, gladly. But, being wise, he knows that interference in other people's affairs can lead to more harm than good. So, as a rule, he is content to be a witness.

In an environment of seclusion, he finds peace and strength. While others find a sense of security in being members of a herd, he feels safest when he is alone. The forest depths hold no terrors for him. The tremendous trifles of existence cease to worry him. His mind grows calm and concentrated. It bursts the fetters of sensual existence. It soars, clean, clear and serene—seeking, ever seeking. Where truth beckons the Bodhisatta goes.

3. NON-CRAVING

Whoso in the world controls this stupid
unruly craving, from him sorrows fall away,
like water-drops from a lotus-leaf.

Dhammapada 336

Alobha, non-craving, is the third Aspiration of every Bodhisatta, existence after existence on his long journey to Final Deliverance.

We said in a previous essay that there is good reason for the negative form in which this lofty aspiration is expressed. There are some who imagine that *Alobha* means generosity or munificence, but they are wrong, and there is a real difference between the two ideas. The man who is generous wishes to accumulate, so that he may give to others. The man who cultivates the quality of non-craving does not wish to accumulate for *any* reason. The generous man crossing a desert and coming upon a bag of gold would pick it up and take it with him, thinking of the others to whom he might give the money. The man, who has cultivated non-craving to a high degree would leave the gold where it lies and go his way; not wishing to burden himself with it for any reason whatsoever.

Most of us have excellent reasons for accumulating possessions of all sorts. We pride ourselves on our altruism, while grabbing as much as we can, as quickly as we can. Each of us feels himself a wiser, more worthy custodian of wealth than most other people.

We intend to be generous of course, and give to those who deserve our charity. But in order to give, we must first have. And so we spend most of our time in the process of acquistion. When it comes to giving away, we are very, very cautious and discriminating.

An aspiration to non-craving goes directly to the root of the matter. To accumulate wealth in order that one might help others is something like eating a vast quantity of food in order that one might vomit. Certain animals do it, to feed their young. It is mixed up with the idea of 'me and mine.' It is an essentially selfish operation. The generous father accumulates wealth in order that he might leave it to *his* children. But it is an eternal truth that *every* act of acquisition means a corresponding deprivation of others. To one who loves all beings equally, without distinction or reserve. this business of grabbing from the world in general in order to give to particular individuals seems utterly stupid.

It is more than stupid. It is dangerous. It can lead to every kind of wickedness and meanness. That is why the quality of non-craving is so important for a Bodhisaṭṭa. It keeps him on a clean, straigth road. He goes with safety past the traps which ensnare lesser beings. His is a powerful character, and the pursuit of possessions, however altruistic the motive, can lead such a character into great evil. Even Hitler and Mussolini had good motives. So has a tigress, when she carries away your child in order to feed her children.

A Bodhistatta will not let himself be dominated by craving. He lives like a master, ruling his desires with wisdom. His road is long and steep. But his load is light, and he goes forward happily.

4. NON-HATING

"Whoever, by causing pain to others, seeks to win happiness for himself, becomes entangled in the bonds of hate. Such a man is not freed from hatred."

Dhammapada 291.

Adosa (non-hating) is the fourth characteristic Aspiration of every Bodhisatta. Here too there is good reason for the negative form in which the Aspiration is expressed. A Bodhisatta, in his successive existences, may not always be one who is set on good works. He may not be a social reformer or a member of the local anti-crime association. He may be a man who minds his own business and goes his own way. But he does not wish to be a slave, and no bondage is more foolish than that which we impose on ourselves by hating others.

No man can hate another without losing some measure of freedom. Time and energy are two of our most precious assets, whatever we are striving for. But, if we are stupid, we squander them on our enemies as recklessly as an infatuated lover squanders them on his beloved. And hatred is a destructive emotion. It is like a gun whose recoil is more dangerous than the bullet which it discharges. The damage done in front is as nothing compared to the damage done behind.

We, as Buddhists, should realize that the road of hatred is the road of slavery and suffering. It is not a matter of forgiving our enemies. If we see things as

they really are, which few of us do, we will know that we *cannot* harm our enemies. Whatever pain they may suffer at our hands is merely the result of their own bad Kamma, the paying-off of their own debts. In the meantime, by making ourselves the agency through which they pay off their debts, we incur new debts which we in our turn will have to pay. And so it will go on, life after life for countless lives, unless we see the folly of it all and put a stop to this meaningless self-torture. It is, in the ultimate analysis, a matter of forgiving ourselves, of excusing ourselves from further participation in a painful and utterly stupid activity. Only a masochist would see things in this light and yet persist in hatred.

Just as the road of hatred is the road of suffering and bondage, so the road of non-hatred is the road of happiness and freedom. This is the road of all Bodhisattas, life after life, in their long striving for Supreme Buddhahood. They are not willing to be the tools of other peoples' bad Kamma. They seek no worldly advance or seeming success that entails suffering to others. They are content to live and let live. They are not to be drawn into crusades and holy wars.

It is well for us Buddhists to remember this always. Hatred is an ugly word, but it can easily be disguised under the name of "righteous indignation" and held up as something worth while. We should be on our guard always.

5. NON-IGNORANCE

The fool who knows that he is a fool is,
at least to that extent, a wise man.
The fool who thinks he is wise is a fool indeed.

Dhammapada 63

Amoha (non-ignorance) is the fifth Aspiration of every Bodhisatta. Once again, there is reason for the negative form in which the Aspiration is put. A Bodhisatta may not, in every birth, be a student of the current arts or sciences. He may not even be an educated man in the worldly sense. But he is always one who strives to see things as they really are. He has a basic integrity of mind which stubbornly refuses to be misled by appearances. He has no pretences, and he is not beguiled by the pretences of others.

Most of us go through life with certain mental reservations which do not permit us to ask ourselves the questions that really matter. We are like children, obedient children, who take a lot of things on trust, accepting without question the voice of Authority. Thus, Authority tells us that patriotism is a good quality, that worldly success is praiseworthy, that the Scout-movement helps to build character and that the Public School Spirit is the very essence of manly virtue. So we fight for our respective countries in time of war, try hard to make money in times of peace, send our children to Scout camps and, if we can afford it to Public Schools. If anybody presumes to question the wisdom of our actions, we "know" that he is either a fool or a knave.

A Bodhisatta must be one who does not mind being considered a fool or a knave. If it is foolish not to think that one's own country is always in the right, then he is a fool. If it is knavish not to make money when the opportunity offers, then he is a knave. If it is ignoble to think for oneself and try to see things as they really are, then he is content to be the meanest of men. He asks his own questions, finds his own answers, and is strong enough to abide by them.

One of the questions he asks, life after life, is whether any phenomenon whatsoever is eternal. Life after life he sees that all phenomena are transient. He sees, too, that in transient phenomena there can be no real happiness or contentment. And so he seeks something beyond everything that he knows, something that does not change, something real. His is necessarily a long quest, for the answer comes only with the attainment of Buddhahood. But it is always a quest, never an assumption of having found the final answer, until that answer has really been found.

How many of us are wise enough to admit that we are fools? We say, as Buddhists, that all things are transient. But, to judge by our actions, our plans, our hopes, that statement does not carry much conviction to our own minds. Why? Because Moha (Ignorance) dominates our minds.

6. FREEDOM

He who, discarding human bonds and transcending celestial ties, is completely delivered of all bonds,- him I call a brahmana.

Dhammapada 417

Nissarana (Freedom) is the last of the six distinctive Aspirations of every Bodhisatta. It is, perhaps, the strongest of them all. It is because he loves freedom that a Bodhisatta seeks to win it, and to teach others the way to win it. He seeks leadership in the true sense, not to dominate others but to liberate them.

It takes vision to see the bonds that bind us. Few have that kind of vision. We would heartily agree that income tax is a bond, but we find it hard to regard in this light the income on which the tax is levied. Debts, of course, are bonds; but what of the desires which make us borrow money? We see that a man undergoing a jail sentence for some crime he has committed is in bondage, but most of us are inclined to regard the successful swindler as a free man.

Even before he attains Final Enlightenment, a Bodhisatta has clarity of vision, and this vision helps him to see bonds where others see only blessings. Thus, wealth, children, sovereignty over others, and a host of other things which most worldings regard as desirable, he sees as bonds. These so-called blessings, while they last, may bring a fleeting moment of pleasure. But a Bodhisatta gladly renounces such pleasure, just as any

sane man would refrain from licking a drop of honey off the nose of a hungry python, whose coils would instantly flash around him.

It is precisely for this reason that the Bodhisatta as Prince Themiya, underwent all manner of hardship in order to avoid becoming a king. He had been a king in a previous existence, which he remembered. And he remembered also the state of suffering into which his Kamma took him, as a direct result of the exercise of kingly authority. The zest with which election campaigns are conducted, even in Buddhist lands, bears witness to the fact that the spirit of Themiya is absent in most politicians. Of course, every politician has noble reasons for wanting to be elected. He wishes to 'serve his country'. But thinking men might find it a little difficult to understand how the spirit of service and the spirit of Themiya could be so different in their manifestation.

We can always find excellent reasons for doing what our desires prompt us to do. In pandering to our desires we may be honest and admit the truth, or we may be cunning rogues and seek to conceal it, or we may even be so foolish as not to see it. But one thing we definitely cannot be, while dominated by desire: we cannot be free. Freedom means letting go.

A Bodhisatta, loving freedom, is not willing to trade it in exchange for the prize which the world has to offer. He, above all others, is imbued with the spirit of service, but a sure instinct tells him that no service can be worthwhile which is performed at the sacrifice of personal freedom. He avoids fresh bonds, and strives to break any that he already has. He seeks to help others neither as a master, nor as a slave, but as a friend.

ESCAPISM

Neither in the sky, nor in mid-ocean, nor in entering a mountain cave, is found that place, where abiding, one may escape the consequences of an evil deed.

Dhammapada 127

There are people who seek to find fault with the Buddha Dhamma on the ground that it teaches Escapism. They do not know what they are talking about. Escapism may be broadly defined as the attempt to avoid facing disagreeable facts. It is a very different thing to the action of any sensible person who actually escapes, or tries to escape, from danger or suffering. For instance, if you find yourself in a burning house, it would be Escapism to take a large dose of whisky and go to bed, assuring yourself that everything will be all right by the time you wake up. It would not be escapism to leave the house before it is too late.

Buddhism teaches people to face facts. It does not try to pretend that everything is for the best, either in this life or in the next. It does not seek to delude people into the belief that a benevolent, all-powerful Deity presides over their destinies, or that salvation can be attained by unquestioning faith in such a Deity. It does not deal in dope, telling people, "Swallow this pill, and when death comes, it will bring you life, everlastingly beautiful and glorious".

Buddhism teaches us to use our own powers of observation and reasoning and *face the facts*. The truth of *Anicca*, Impermanence, is not an esoteric teaching, or

something to be taken on trust. We can see it all about us, every day of our lives. Flowers bloom and fade. People grow up, then grow old, then die. Everything is in a process of change. Nothing is stable for two consecutive instants. If anything seems stable it is only because the process of change is relatively slow. But it can be, and often is, speeded up, as when a healthy man gets infected with tuberculosis.

From this truth of *anicca*, the truth *dukkha* follows necessarily. *Dukkha* means suffering, and suffering is inevitable when all life is associated with change. No sensitive adult can look upon the scenes of his childhood without a feeling of sadness. No sensitive person, even if he and all his present associates are healthy and prosperous, can think of the sick and the poor in this world without feeling sad. And health, even in the healthiest of us, is also subject to change. Sickness, old-age and death are merely biding their time.

From these truths of *Anicca* and *Dukkha* emerges the truth of *Anatta*. There is nothing in this process of which one can say, "This is mine. This am I. This is my Soul". Seeking a soul in this proces is like stripping away the sheaths of a plantain tree in order to find the heart-wood. There is no heart-wood. It is merely a compound of changing, unstable ingredients, giving an appearance of solidity and stability.

And Buddhism teaches us to face the fact of rebirth. It is easier to be a materialist, and to console oneself with the promise of deep, dreamless, eternal sleep at life's close. To many thinking people, the idea of total extinction at death is not in the least disagreeble. Indeed,

it would be comforting, if it were true. But unfortunately, it is not true. The process goes on and on, life after life. We live again and again, interminably, reaping as we have sown, the present the result of the past, the future the result of the present and the past.

The Buddha teaches us to face these facts honestly. And yet He tells us not to despair, but to be of good courage, because there *is* a way of working out our Deliverance—the way of ***Sila***, ***Samādhi***; ***Pannā***, Virtue, Concentration of mind and Wisdom. Is this Escapism?

THE GOD IDEA

The man who is not credulous, who understands the Uncreate (Nibbāna), who has cut off the link, who has put an end to occasion (of good and evil), who has vomited all desires—he, indeed, is the noblest of men.

Dhammapada 97

Buddhists are sometimes asked by non-Buddhists whether they believe in God, and if not, why not? If they reply, as they should, that the Buddha has denied the existence of a God, in the sense of a Supreme Being or Creator of all that is, Buddhists are sometimes confronted with the time-worn, repeatedly exploded and as repeatedly resurrected, "Watchmaker" argument.

It goes like this. Even so small and relatively simple a piece of machinery as a watch must have a maker. It cannot come into existence automatically. So it follows that the Universe, with all its complex balance of forces, all its wonders, all its stars and planets and other celestial bodies working in perfect co-ordination, must have had a creator.

The objections to the argument are threefold, and fatal:—

1. No watchmaker ever came into existence automatically. If one is to be logical, this should apply to the Universe-maker as well. He too must have had a maker, who in his turn must have had a maker, and so on in a receding vista of makers. The argument thus ends in futility, for where is one to stop?

2. No watchmaker ever made a wacth out of sheer nothingness. How, then, can we postulate a Universe Maker who achieved this impossible feat? Granted that he too, like the watchmaker, had materials, how did the materials come into existence? Did they always exist?

3. If the argument is an argument at all, it leads inevitably to the conclusion that there is no *one* Universe-Maker but a number of them. Even so simple a mechanism as a watch, or a motor-car, is the creation of several people, each a specialist. If the Universe was created by a conscious and intelligent agency that agency probably consisted of a syndicate, a team of makers, rather than one sole maker. We do not seek to maintain such a conclusion, but only point out that it is a logical conclusion, perfectly consistent with the data provided, and the reasoning sought to be applied thereto.

The Buddha spoke of gods; not one God, with a capital G, but many gods. He called them *devas*. He taught the hard truth that these gods too, like human beings, are subject to decay and death. The inexorable law of change applies to gods too, just as it applies to men. They may live long, much longer than humans, because of their own good *kamma*. They may be very powerful, again because of their good *kamma*. Such longevity and power may even lead them to the erroneous belief that they are eternal and all-powerful, but this is their greatest fallacy. In due time, when the good *kamma* which maintains them in their glory is expended, they too die as humans die, as cattle die, as butterflies die. And when they die, they too are reborn, for they have not won free from the round of birth and death.

All gods, however lofty, however powerful, are living beings in *sumsāra*. As such they are mind-body (and in the case of the *Arūpāvacaradevas*, pure mind) fluxes. Mind and body are ever changing. In this changing process, what is the Creator? The Buddha said there is only one Creator—Desire. It is Desire that keeps the process going, Phoenix-like, life after life.

There is no exception to this rule. It is a basic truth. If there is a god, he too is constantly creating himself by reason of Desire. That is *all* he creates. Is there then an Uncreated (*Akata*)? According to the Buddha, yes. To us worldlings (*puthujjanas*) it is but a name— *Nibbāna*. It is a name that stands for happiness, final release from the round of rebirth. There is no God in this noble teaching, no Supreme Being to whom we must cringe. We stand on our own feet; we are our own creators, our own masters, and, in the fullness of time we will be our own saviours.

THE SOUL IDEA

"Soul-less is everything that is—"
When this with wisdom one discerns,
Disgusted then is one with Ill,—
This is the Path to Purity.

Dhammapada 279

There are some who, despite repeated and authoritative assurances to the contrary, still entertain the false view that the Buddha adopted an equivocal attitude with regard to belief in Soul. This is only natural, as all worldlings, however learned and intelligent they may be, do cherish a belief in a Soul. Reason plays a relatively small part in what people believe or do not believe. Whatever reasons may be urged against the Soul idea, the idea itself persists until a being attains the First Stage of Sainthood. When that stage is reached *Sakkāyadiṭṭhi*, belief in a Soul, vanishes, never to, return.

From this very phenomenon, as taught by the Buddha, the thinking person *must* deduce that the Soul idea is false. One does not, surely, advance to the stage of *Sotāpanna* in order to rid oneself of a true belief! If the Soul idea is correct, and a Soul really does exist, then, on the Buddha's own statement, the worldling is more enlightened in this respect than the *Sotāpanna*; or indeed, even the *Arahanta*. But this is absurd, for the Buddha taught a road of evolution to greater and greater understanding.

Such understanding is the fruit of growth, not of logic. We almost said spiritual growth, but dit not,

because the word "spiritual" has become somewhat debased through excessive use in other contexts. It now smacks of cheap emotionalism and spurious religiosity. The growth of the individual towards Sainthood, in the Buddhist sense, is a very slow and gradual process, admitting of no short cuts and pretences. It takes, literally, aeons.

Of course, this does not mean that Buddhism denies the possibility of sudden "reformation" and achievement of sanctity. The notorious robber ***Angulimāla***, who became an ***Arahanta***, is a case in point. But, as in his case, the suddenness of such advance is only apparent, and due to the inability of the average observer to relate the present phenomenon to its true background in past existences. The potential Saint, in such a being as ***Angulimala***, is already there in his character, needing but a shift in the balance of personality to be transmuted from potential to reality. Such a shift can only be effected by a Buddha, and that is why a Buddha is called "***Anuttaro purisa damma sārathi***" (Guide incomparable for the training of individuals).

People sometimes tend to forget the reason why an Aspirant to Buddhahood strives through incalculable periods of time to achieve His final goal. It is not in order that He might found yet another "ism," to titillate men's intellects and provide absorbing topics of debate in cultured circles. It is only in order that He might help others to win release from the round of rebirth and all its attendant miseries. The help a Buddha gives is His Teaching, for He teaches the Eternal Dhamma, the Way of Release that other Buddhas have

taught before Him. The doctrine of *Anattā*, Soul-lessness, is an integral part of this eternal Dhamma. It is not a thing to be savoured intellectually and played with. It is Reality, something that we worldlings can only barely glimpse intellectually, but which the Saint *realizes*, with a certitude that is final.

ME AND MINE

"These sons are mine, this wealth I hold"–
The fool raves thus and comes to ruin;
When self itself owns not a "self"—
Who are thy sons, what is thy pelf!

Dhammapada 62

In the last essay we endeavoured to state the doctrine of Anattā, Soul-lessness, taught by the Buddha. It was, perforce, a very bare statement and we therefore feel that some further thought should be devoted to the subject.

It should, first of all, be understood clearly that this doctrine is not a mere theory but a Truth, propounded by One who saw things as they really are. The Buddha did not speak in the tentative and hypothetical terms adopted by lesser men for the simple reason that His Teaching was the result of *direct knowledge*, and not of logic.

It should be borne in mind that the Anattā doctrine is of practical application in our everyday lives. It is not something of purely academic interest, to be stored away in some sealed compartment of our minds. The Buddha intended us to apply it to our own lives, to test it on the touchstone of personal experience and prove its truth for ourselves. It is true that ultimate Realization can only come with the attainment of the four stages of Sanctity, but short of that, we do have the ability to think things out and arrive at certain convictions based on personal experience.

Experience teaches us that a good deal of ill-health, both physical and mental, is due to worry. Modern medical science is definitely of the view that such diseases as diabetes, high blood-pressure and gastric ulcer are aggravated, if not actually brought about, by anxiety states. Doctors are inclining more and more to the opinion that, in the treatment of such diseases, and indeed most functional disorders, close attention should be paid to the mental condition of the patient.

Of all adverse mental states, the most obviously unhealthy and potentially dangerous is prolonged worry. Why, we naturally ask, do people worry? In the ultimate analysis there is only one answer. People worry because of thoughts of "me and mine." We yearn for security, for ourselves and for those we love, in a changing world that offers no permanent security. He who builds sand-castles on the beach is afraid of every wave. He who offers hostages to fortune, becomes the plaything of fortune. He who identifies himself with any existing state of affairs, and is anxious to preserve that state of affairs inviolate, knows no peace of mind. Thus we worry about our "selves," our health, our children, our friends, our possessions—yearning always to maintain stability in that which is inherently unstable.

The Buddha made no pretence of offering stability in the unstable. For this reason some foolish people call Him a pessimist, just as a child who has built a sand-castle will regard as pessimistic any prediction of its dissolution. But the Buddha did offer people something infinitely better than the stability they foolishly seek in unstable phenomena. He offered them a method to attain *ultimate stability, ultimate security, in That which is eternally stable and secure.* He said, in effect,

"Do not imagine there is a soul, a core of permanence in body or mind. That is a road of anxiety and suffering. See these merely as changing phenomena and work for That which does not change." If we remember this message in our daily lives, we will have taken a big step in the right direction. We may not attain Nibbāna here and now, but we will at least realize that there is no substitute for Nibbāna, and we will worry less about the unstable environment in which we live.

TRAVEL

Few indeed are they who go to the Further Shore.
The rest of mankind only runs about on the hither bank.

Dhammapada 85

This body of flesh and blood and bones is a passing thing. So too is the flickering phenomenon, called personality, which is associated with it. There is nothing permanent here, nothing that can be called "a soul" And yet the Buddha tells us that this compound of linked processes, which is called a living being, does not begin with birth or end with death. It goes on from life to life, ever changing.

We have come a long way, all of us. Nobody can see a beginning. Each one of us, as a changing process, is very very old. We are older than the solar system and the stars and the nebulae, in their present form.

The Buddha has said that in this long journey each of us has experienced everything there is to be experienced on the "hither bank", that is, in World. We have loved and hated, joyed and sorrowed, been everywhere, seen everything, done everything, many many times. This business has been going on so long that, if we could but remember the past, we would be heartily sick of the whole thing. But we do not remember. That is why, life after life, we keep on doing the same old things again and again. We are still running about on the "hither bank", playing with the things that are there.

From the highest heavens to the lowest hells we run. If somebody like a Buddha tells us to quit fooling

about and try to get across to the "Further Shore," we do not pay heed.

We can stay here as long as we wish. Indeed, we shall stay here for a long time even after it has dawned on us that we are making fools of ourselves. It is not easy to get to the "Further Shore", for the "Further Shore" is *Nibbāna* which only Buddhas, Pacceka Buddhas and Arahantas attain. To cross over, we too must evolve as they evolved. That is the only journey we have not made, the only journey worth making.

People think that by going from one spot to another on the surface of the earth they are travelling. So they are: like maggots crawling over a rotten orange. Other people, more ambitious and imaginative, dream of going from the earth to the moon, or to other planets. *That* they feel, will be *travelling!* So it will; like insects flying from one rotten orange to another. But the Buddha tells us that we have tried *all* the rotten oranges at one time or another. They are all on the "hither bank", and there is nothing new in them.

Out, far out in space, so far that the mind cannot imagine the distances, there are stars, many millions of them. It would be the height of egotism to deny that life must exist on some of the planets revolving about those other stars, just as the earth revolves about the sun. If there is life. why not human life? It may well be. And so what? It only means that out there, just as here, there is greed, there is hatred, there is ignorance. Need we travel out to such planets? Need we go so far to see the same foolish faces, hear the same ugly noises, smell the same stinks that are all around us here on earth?

Speaking for ourselves, we have no desire to go to all that trouble merely to renew our acquaintance with the unpleasant.

The distance by which we separate ourselves from the unpleasant .is not measured in miles. A good book can do it, for a while. So can meditation, if one has practised meditation and is good at it. Quietness is necessary. One will not sit to meditate on a railway line which is in use, nor in the middle of a busy street, nor on a shooting-range while target practice is going on. One will not turn on the radio, especially if a race commentary is on the air. With quietness and stillness come concentration and clear thought. *This*, at last, is the preparation for a real adventure; a journey utterly new. Its end? The "Further Shore." Good luck

Atītaṁ nānusocanti, nappajappanti 'nāgataṁ
Paccuppannena yāpenti, tena vaṇṇo pasīdati.

Anāgatappajappāya atītassānusocanā
Etena bālā sussanti, naḷo'va harito luto.

Bewailing not the past,
Of the future incurious,
Living in the present--
By this health glows.

Anxious about the future
And bewailing the past,
Thus do fools wither away—
Like cut green reeds.

Translated by Kassapa Thera

From the Saṁyutta Nikāya,

Vol. I: Sāgāthā Vagga, No. 10

THE FIVE MENTAL HINDRANCES

AND THEIR CONQUEST

Selected Texts from

the Pali Canon and the Commentaries

Compiled and translated

by

Nyanaponika Thera



BUDDHIST PUBLICATION SOCIETY

Kandy 1961 Ceylon

First edition : 1947

(Bauddha Sahitiya Sabha, Colombo)

Second revised and enlarged edition : 1961

(Buddhist Publication Society, Kandy)

Preface

Unshakable Deliverance of the Mind is the highest goal in the Buddha's doctrine. Here, *deliverance* means: the freeing of the mind from all limitations, fetters and bondages that tie it to the Wheel of Suffering, to the Circle of Rebirth. It means: the cleansing of the mind of all defilements that mar its purity; the removing of all obstacles that bar its progress from the mundane (*lokiya*) to the supramundane consciousness (*lokuttara-citta*), that is to Sainthood (*arahatta*).

Many are the obstacles which block the road to spiritual progress; but there are five in particular, which, under the name of Hindrances (*nīvaraṇa*), are often mentioned in the Buddhist scriptures:

1. Sense Desire (*kāmacchanda*),
2. Ill will (*byāpāda*),
3. Sloth and Torpor (*thīna-middha*),
4. Restlessness and Worry (*uddhacca-kukkucca*)
5. Sceptical Doubt (*vicikicchā*).

They are called *nīvaraṇa*, 'Hindrances', because they hinder and envelop the mind by obstructing its development (*bhāvanā*) in many ways. According to the Buddhist teachings, spiritual development (*bhāvanā*) is twofold: through Tranquillity (*samatha-bhāvanā*) and through Insight (*vipassanā-bhāvanā*). Tranquillity is gained by complete concentration of the mind during the meditative Absorptions (*jhāna*). For achieving these Absorptions, the overcoming of the five Hindrances, at least temporarily, is a preliminary condition. It is especially in the context of achieving the Absorptions that the five Hindrances are often mentioned in the Discourses of the Buddha.

There are five mental constituents which are chiefly representative of the first meditative Absorption, and are, therefore, called, the Factors of Absorption (*jhānanga*). For each of these there is, according to Buddhist tradition, one of the five Hindrances that is specifically harmful for it and excludes its higher development and refinement to the degree required for *jhāna* ; and on the other hand, the cultivation of these five factors beyond their average level, will be an antidote against the Hindrances, and will prepare the road to *jhāna*. The relationship between these two groups of five is indicated, in this anthology, under the heading of the respective Hindrance.

Not only the meditative Absorptions but also lesser degrees of mental concentration are impeded by these five Hindrances : so is the Neighbourhood (or Access-) Concentration (*upacāra-samādhi*), being the preliminary stage of fully absorbed concentration (*appanā*) reached in *jhāna*. Likewise excluded by the presence of the Hindrances is the Momentary Concentration (*khaṇika-samādhi*) which has the strength of the Neighbourhood Concentration and is required for mature Insight (*vipassanā*). But apart from these higher stages of mental development, any earnest attempt at clear thinking and pure living will be seriously affected by the presence of these five Hindrances.

This widespread harmful influence of the five Hindrances shows the urgent necessity of breaking down their power by constant effort. One should not believe it sufficient to turn one's attention to the Hindrances only at the moment when one sits down for meditation. Such last-minute effort in suppressing the Hindrances will rarely be successful unless helped by previous endeavour during one's ordinary life.

He who earnestly aspires to the Unshakable Deliverance of the Mind should, therefore, select a definite "working-ground" of a direct and practical import: a *kammaṭṭhāna** in its widest sense, on which the structure of his entire life should be based. Holding fast to that "working-ground", never losing sight of it for long, even this alone will be a considerable and encouraging progress in the control and development of the mind (*bhāvanā*), beacause in that way the directive and purposive energies of mind will be strengthened considerably. He who has chosen the Conquering of the five Hindrances for a "working-ground", should examine which of the five are strongest, in his personal case. Then he should carefully observe how, and on which occasions, they usually appear. He should further know the positive forces within his own mind by which each of these Hindrances can best be countered and, finally, conquered: and he should examine his life for any opportunity of developing these qualities which, in the following pages have been indicated under the headings of the Spiritual Faculties (*indriya*), the Factors of Absorption (*jhānanga*) and the Factors of Enlightenment (*bojjhanga*). In some cases, subjects of meditation have been added which will be helpful in overcoming the respective Hindrances.

By the "worldling" (*puthujjana*)**, however, only a temporary suspension and partial weakening of the Hindrances can be attained. Their final and complete eradication takes place on the stages of sanctity (*ariya-magga*):

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* *i. e.* subject of meditation; literally "working-ground".

** A "worldling", or puthujjana, who may be a monk or lay man, is one who has not yet attained to the first stage of sanctity, the Path of Stream-entry (***sotāpatti-magga***).

Worry and **Doubt** are eliminated on the 1st stage, the Path of Stream-entry (*sotāpatti-magga*) ;

Sense Desire and **Ill Will**, on the 3rd stage, the Path of the Non-returner (*anāgāmī-magga*) ;

Sloth and Torpor and **Restlessness**, on the Path of Sainthood (*arahatta-magga*).

Hence the reward of the fight against the Hindrances is not only the limited one of making possible a shorter or longer spell of meditation ; but that every step in weakening these Hindrances takes us nearer to the Stages of Sanctity where deliverance from these Hindrances is unshakable.

Though most of the following texts, translated from the Discourses of the Buddha and the commentaries, are addressed to monks, they are likewise valid for those living the worldly life As the Old Masters say: "The monk (*bhikkhu*) is mentioned here as an example of those dedicated to the practice of the Teaching. Whosoever undertakes that practice is here included in the term 'monk'."

The Five Hindrances

There are five impediments and hindrances, overgrowths of the mind that stultify insight. What five?

Sensual desire is an impediment and hindrance, an overgrowth of the mind that stultifies insight. *Ill-will* . . . *Sloth and Torpor* . . . *Restlessness and Worry* . . . *Sceptical Doubt* are impediments and hindrances, overgrowth of the mind that stultify insight

Without having overcome these five, it is impossible for a monk whose insight thus lacks strength and power, that he can know his own true weal, the weal of others, and the weal of both; or that he will be capable of realizing that superhuman state of distinctive achievement: the knowledge and vision enabling the attainment of sainthood.

But if a monk has overcome these five impediments and hindrances, these overgrowths of the mind that stultify insight, then it is possible that, with his strong insight, he can know his own true weal, the weal of others and the weal of both; and that he will be capable of realizing that superhuman state of distinctive achievement: the knowledge and vision enabling the attainment of sainthood.

Anguttara-Nikāya, Pañcaka-Nipāta (The Fives) No. 51

He whose heart is overwhelmed by *unrestrained covetousness*, will do what he should not do, and neglect what he ought to do. And through that, his good name and his happiness will come to ruin.

He whose heart is overwhelmed by *ill will* . . . *sloth and torpor* . . . *restlessness and worry* . . . . by *sceptical*

doubt, will do what he should not do, and neglect what he ought to do. And through that, his good name and his happiness will come to ruin.

But if a noble disciple has seen these five as defilements of the mind, he will give them up. And doing so, he is regarded as one of great wisdom, of abundant wisdom, clear-visioned, well endowed with wisdom. This is called 'endowment with wisdom'.

Anguttara-Nikāya, Catukka-Nipāta (The Fours) No. 61

There are five impurities of gold impaired by which it is not pliant and wieldy, lacks radiance, is brittle and cannot be wrought well. What are these five impurities? Iron, copper, tin, lead, and silver.

But if the gold has been freed from these five impurities, then it will be pliant and wieldy, radiant and firm, and can be wrought well. Whatever ornaments one wishes to make from it, be it a diadem, ear rings, a necklace or a golden chain, it will serve that purpose.

Similarly, there are five impurities of the mind by which impaired the mind is not pliant and wieldy, lacks radiant lucidity and firmness, and cannot concentrate well upon the eradication of the taints (*āsava*). What are these five impurities? They are: sensual desire, ill will, sloth and torpor, agitation and worry, and sceptical doubt.

But if the mind is freed of these five impurities, it will be pliant and wieldy, will have radiant lucidity and firmness, and will concentrate well upon the eradication of the taints. To whatever state realizable by the higher mental faculties,

one may direct the mind, one will, in each case, acquire the capacity of realization, if the (other) conditions are fulfilled.

Anguttara-Nikāya, Pañcaka-Nipāta (The Fives) No. 23

How does a monk practise mind-object contemplation on the mental objects of the five hindrances ?

Herein, monks, when *sense desire* is present in him, the monk knows "There is sense desire in me," or when sense desire is absent he knows "There is no sense desire in me". He knows how the arising of non-arisen sense desire comes to be; he knows how the rejection of the arisen sense desire comes to be; and he knows how the non-arising in the future of the rejected sense desire comes to be.

When *ill will* is present in him, the monk knows "There is ill will in me," or when ill will is absent he knows "There is no ill will in me." He knows how the arising of non-arisen ill will comes to be; he knows how the rejection of the arisen ill will comes to be; and he knows how the non-arising in the future of the rejected ill will comes to be.

When *sloth and torpor* are present in him, the monk knows "There are sloth and torpor in me," or when sloth and torpor are absent he knows "There are no sloth and torpor in me." He knows how the arising of non-arisen sloth and torpor comes to be ; he knows how the rejection of the arisen sloth and torpor comes to be ; and he knows how the non-arising in the future of the rejected sloth and torpor comes to be.

When *restlessness and worry* are present in him, the monk knows "There are restlessness and worry in me," or when agitation and worry are absent he knows "There are no restlessness and worry in me." He knows how the arising of non-arisen restlessness and worry comes to be; he knows how the rejection of the arisen restlessness and worry comes to be; and he knows how the non-arising in the future of the rejected restlessness and worry comes to be.

When *sceptical doubt* is present in him, the monk knows "There is sceptical doubt in me," or when sceptical doubt is absent he knows "There is no sceptical doubt in me." He knows how the arising of non-arisen sceptical doubt comes to be; he knows how the rejection of the arisen sceptical doubt comes to be; and he knows how the non-arising in the future of the rejected sceptical doubt comes to be.

Majjhima-Nikāya, No. 10 (Satipaṭṭhāna Sutta)

To note mindfully, and immediately, the arising of one of the Hindrances, as recommended in the preceding text is a simple but very effective method of countering these and any other defilements of the mind. By doing so, a brake is applied against the uninhibited continuance of unwholesome thoughts, and the watchfulness of mind against their recurrence is strengthened. This method is based on a simple psychological fact which is expressed by the commentators as follows: "A good and an evil thought cannot occur in combination. Therefore, at the time of *knowing* the sense desire (that arose in the preceding moment) that sense desire does no longer exist (but only the act of knowing)."

Just as, O monks, this body lives on nourishment, lives dependent on nourishment, does not live without nourishment,— in the same way, O monks, do the five Hindrances live on nourishment, depend on nourishment, do not live without nourishment.

Samyutta-Nik. 46, 2

I

Sense Desire

A. Nourishment of Sense Desire

There are beautiful objects; giving frequently unwise attention to them, — this is the nourishment for the arising of sense desire that has not arisen, and nourishment for the increasing and strengthening of sense desire that has already arisen.

Samyutta-Nik, 46, 51

'Sense desire': for any of the five sense objects.

B. Not-nourishing of Sense Desire

There are impure objects (used for meditation); giving frequently wise attention to them, — this is the Not-nourishing of sense desire that has not arisen, and the not-nourishing of the increase and strengthening of sense desire that has already arisen.

Samyutta-Nik, 46, 51

Six things are conducive to the abandonment of sense desire:

(1) Learning how to meditate on impure objects:
(2) Devoting oneself to the meditation of the Impure;

(3) Guarding the sense doors ;
(4) Moderation in eating ;
(5) Noble friendship;
(6) Suitable conversation.

From the Commentary to the Satipaṭṭhāna Sutta.

(1) Learning how to meditate about impure objects.

(2) Devoting oneself to the meditation of the impure.

(*a*) In him who is devoted to the meditation about impure objects, disgust against the beautiful objects is firmly established. This is the result.

Anguttara-Nik. V, 36

"Impure Object" refers, in particular, to the Cemetery Meditations as given, *e. g.*, in the Satipaṭṭhāna-Sutta and explained in the Visuddhi-Magga ; but it refers also to the repulsive aspects of the objects of sense, in general.

(*b*) *Contemplation of the Loathsomeness of the body* (or: The 32 Parts of the Body)—

Herein, monks, a monk reflects on just this body, confined within the skin and full of manifold impurity, from the soles upward and from the top of the hair down, saying: "There is in this body: hair of the head, hair of the body, nails, teeth, skin, flesh, sinews, bones, marrow, kidneys, heart, liver, pleura, spleen, lungs, intestines, bowels, excrements; bile, phlegm, pus, blood, sweat, fat, tears, lymph, saliva, mucus, fluid of the joints, urine (and the brain in the skull)."

By bones and sinews knit, with flesh and tissue smeared,
And hidden by the skin, not as it really is, the body
does appear.....
The fool, he deems it beautiful, his ignorance misguiding
him . . .

Suttanipāta V. 194, 199

Read also the whole Vijaya-Sutta, Suttanipāta verse 193 ff.

(*c*) *Various contemplations* — Little enjoyment give sense-objects, but much pain and much despair; the evil in them prevails.

Wajjh. Nik. 14

The unpleasant overwhelms a thoughtless man in the guise of the pleasant, the disagreeable overwhelms his in the guise of agreeable, the painful in the guise of pleasure.

Udāna II 8

3. *Guarding the sense-doors*

How does one guard the sense-doors ? Herein, a monk having seen a form, does not seize upon its (delusive) appearance as a whole, nor of its details. If his sense of sight were uncontrolled, covetousness, grief and other evil, unwholesome things would flow into him. Therefore he practises for the sake of its control, he watches over the sense of sight, he enters upon its control. Having heard a sound — smelt an odour—tasted a taste—felt a touch—cognized a mental object, he does not seize upon its (delusive) appearance as a whole..... (*to be continued as above*).

Samy. Nik. 35, 120.

There are forms, perceptible by the eye, which are desirable, lovely, pleasing, agreeable, associated with desire, arousing lust. If the monk does not delight in them, is not attached to them, does not welcome them, then in him,

thus not delighting in them, not being attached to them and not welcoming them, delight (in these forms) ceases; if delight is absent, there is no bondage. There are sounds perceptible by the ear—odours perceptible by the mind..... (*to be continued as above*).

Samyutt. 35. 63.

4. *Moderation in eating*

How is he moderate in eating? Herein a monk takes his food after wise consideration; not for the purpose of enjoyment, of pride, of beautifying the body or adorning it (*Commentary*: with muscles); but only for the sake of maintaining and sustaining this body, to avoid harm and to support the Holy Life, thinking; "Thus I shall destroy the old painful feeling and shall not let a new one rise. Long life will be mine, blamelessness and well-being!"

5. *Noble friendship*

Reference is here, in particular, to such friends who have experience and can be a model and help in overcoming Sensual Desire, especially in meditating about Impurity. But it applies also to noble friendship in general. The same twofold explanation holds true also for the other Hindrances, with due alterations.

The entire Holy Life, indeed, O Ananda, is noble friendship, noble companionship, noble association. Of a monk, O Ananda, who has a noble friend, a noble companion, a noble associate it is to be expected that he will cultivate and practise the Noble Eightfold Path.

Samyutta-Nik, 45, 2.

6. *Suitable Conversation*

Reference is here in particular. to conversation about the overcoming of Sensual Desire, especially about meditating on Impurity. But it applies also to every conversation which is

suitable to advance one's progress on the path. With due alterations, this explanation holds true also for the other Hindrances.

If the mind of a monk is bent on speaking, he (should remember this): "Talk which is low, coarse, worldly, not noble, not salutary, not leading to detachment, not to freedom from passion, not to cessation, not to tranquillity, not to higher knowledge, not to enlightenment, not to Nibbana,— namely talk about kings, robbers and ministers, talk about armies, dangers and war, about food and drink, clothes, couches, garlands, perfumes, relatives, cars, villages, towns, cities and provinces, about women and wine, gossip of the street and of the well, talk about the ancestors, about various trifles, tales about the origin of world and ocean, talk about what happened and what did not happen,— such and similar talk shall I not entertain!" Thus he is clearly conscious about it.

But talk about austere life, talk suitable for the unfolding of the mind, talk which is conducive to complete detachment, to freedom from passion, to cessation, tranquillity, higher knowledge, enlightenment and to Nibbana,— namely talk about a life of frugality, about contentedness, solitude, aloofness from society, about rousing one's energy, talk about virtue, concentration, wisdom, deliverance, about the vision and knowledge of deliverance—suchlike talk I shall entertain!" Thus he is clearly conscious about it.

Majjhima-Nik. 122.

These things, in addition, are helpful in conquering Sensual Desire:

One-pointedness of Mind, of the Factors of Absorption (*jhānaṅga*),
Mindfulness, of the Spiritual Faculties (*indriya*),
Mindfulness, of the Factors of Enlightenment (*bojjhanga*).

C. Simile

If there is water in a pot, mixed with red, yellow, blue or orange colour, a man, with a normal faculty of sight, looking into it, could not properly recognize and see the image of his own face. In the same way, when one's mind is possessed by sensual desire, overpowered by sensual desire, one cannot properly see the escape from sensual desire which has arisen ; then one does not properly understand and see one's own welfare, nor that of another, nor that of both ; and also texts memorized a long time ago do not come into one's mind, nothing to say about those not memorized.

Samyutta-Nik, 46, 55

Ill-Will

A. Nourishment of Ill-will

There are objects causing aversion ; giving frequently unwise attention to them,—this is the nourishment for the arising of Ill-will which has not yet arisen, and for the increase and strengthening of Ill-will which has already arisen.

B. Not-Nourishing of Ill-will

There is the Liberation of the Heart by Lovingkindness ; giving frequently wise attention to it,—this is the Not-nourishing of the arising of Ill-will which has not yet arisen, and of the increase and strengthening of ill-will which has already arisen.

Samyutta-Nik. 46, 51

Cultivate the Meditation of Lovingkindness ! For, by cultivating the Meditation of Lovingkindness Ill-will disappears.

Cultivate the Meditation of Compassion ! For, by cultivating the Meditation of Compassion, annoyance disappears.

Cultivate the Meditation of Equanimity ! For, by cultivating the Meditation of Equanimity, aversion disappears.

Majjhima-Nik. 62

Six things are helpful in conquering Ill-will:

(1) Learning how to meditate on Lovingkindness;

(2) Devoting oneself to the Meditation of Lovingkindness;

(3) Considering that one is the owner and heir of one's actions (Kamma);

(4) Frequent reflection on it (*e. g.* in the following way :)

Thus one should consider : "Being angry with another man, what can you do to him ? Can you destroy his virtue and his other good qualities ? Have you not come to your present state by your own actions, and will also go hence according to your own actions ? Anger towards another is just as if someone wishing to hit another person takes hold of glowing coals, of a heated iron-rod, or of excrement. And, in the same way, if the other person is angry with you, what can he do to you ? Can he destroy your virtue and your other good qualities ? He too has come to his present state by his own actions and will go hence according to his own actions. Like an unaccepted gift or like a handful of dirt thrown against the wind, his anger will fall back on his own head."

(5) Noble Friendship;

(6) Suitable conversation.

Commentary to Satipaṭṭh.-Sutta

These things, in addition, are helpful in conquering Ill-will:

Rapture, of the Factors of Absorption (*jhānanga*);

Faith, of the Spiritual Faculties (*indriya*);

Rapture and Equanimity, of the Factors of Enlightenment (*bojjhanga*).

C. Simile

If there is a pot of water, heated on the fire, the water seething and boiling, a man, with a normal faculty of sight, looking into it, could not properly recognize and see the image of his own face. In the same way, when one's mind is possessed by Ill-will, overpowered by Ill-will, one cannot properly see the escape from the Ill-will which has arisen; then one does not properly understand and see one's own welfare, nor that of another, nor that of both; and also texts memorized a long time ago do not come into one's mind, nothing to say about those not memorized.

III

Sloth and Torpor

A. Nourishment of Sloth and Torpor

There arises listlessness, lassitude, lazy stretching of the body, drowsiness after meals, mental sluggishness. Giving frequently unwise attention to it,—this is the nourishment

of Sloth and Torpor which has not yet arisen and of the increase and strengthening of Sloth and Torpor which has already arisen.

B. Not-Nourishing of Sloth and Torpor

There is the element of rousing one's energy, the element of exertion, the element of continuous exertion; giving frequently wise attention to it,—this is the Not-Nourishing of Sloth and Torpor which has not yet arisen and of the strengthening of Sloth and Torpor which has already arisen.

"May nothing remain but skin and sinews and bones; may flesh and blood dry up in the body! What can be achieved by manly strength, manly energy, manly exertion,—not before having achieved it, shall my energy subside!"

Majjhima-Nik. 70.

Six things are conducive to the abandonment of Sloth and Torpor:

(1) Knowing that overeating is a cause of it;
(2) Changing the bodily posture;
(3) Thinking of the Perception of Light;
(4) Staying in the open air;
(5) Noble friendship;
(6) Suitable conversation.

These things, in addition, are helpful in conquering Sloth and Torpor:

The Recollection of Death:

To-day the effort should be done!
who knows if morrow Death will come?

Majjh-Nik. 113.

Perceiving the Suffering in Impermanence

In a monk who has got accustomed to see the suffering in impermanence and who is frequently engaged in this contemplation, there will be established in him such a keen sense of the danger of laziness, idleness, lassitude, indolence and thoughtlessness, as if he were threatened by a murderer with drawn sword.

Anguttara-Nik, VII, No. 46

Sympathetic Joy

Cultivate the Meditation of Sympathetic Joy! For, by cultivating it, listlessness will disappear.

Majjhima-Nik, 62

Thinking, of the Factors of Absorptions (*jhānanga*)

Energy, of the Spiritual Faculties (*indriya*)

Investigation of Reality, *Energy* and *Rapture*, of the Factors of Enlightenment (*bojjhanga*).

When the mind is sluggish, it is not the proper time for cultivating the following Factors of Enlightenment: Tranquillity, Concentration and Equanimity, because a sluggish mind can hardly be aroused by them.

When the mind is sluggish it is not the proper time for cultivating the following Factors of Enlightenment: Investigation of Reality, Energy and Rapture; because a sluggish mind can easily be aroused by them.

Samyutta-Nik, 46, 53

Contemplation of the Road of one's Spiritual Journey

"I have to tread that Path which the Buddhas, the Pacceka Buddhas and the Great Disciples have trodden. But by an indolent person that Path cannot be trodden."

Visuddhi.Magga

Contemplation of the Master's Greatness

"Full application of energy was praised by my Master, and he is unsurpassed in his injunctions and a great help to us. He is honoured by practising his Doctrine, not otherwise!"

Visuddhi-Magga

Contemplation on the Greatness of the Heritage:

"I have to take possession of the Great Heritage, called The Good Law. But one who is indolent cannot take possession of it!"

Visuddhi-Magga.

How to stimulate the mind

How does one stimulate the mind at a time when it needs stimulation. If due to slowness in the application of wisdom or due to non-attainment of the happiness of tranquillity, one's mind is dull, then one should rouse it through reflecting on the eight stirring objects. These eight are: Birth, Decay, Disease and Death; the suffering in the worlds of misery; the suffering of the past, rooted in the Round of Existence; the suffering of the future, rooted in the Round of Existence; the suffering of the present, rooted in the search for food.

Visuddhi-Magga.

How to overcome sleepiness

Once the Exalted One spoke to the Venerable Mahā-Moggallāna thus: "Are you drowsy, Moggallāna? Are you drowsy, Moggallāna?"—"Yes, Venerable Sir."

(1) "Well then, O Moggallāna, at whatever thought torpor has befallen you, to that thought you should not give attention, you should not dwell on it frequently. Then it is possible that, by so doing, torpor will disappear.

(2) But if, by so doing, that torpor does not disappear, you should think and reflect within your mind about the Doctrine as you have heard and learnt it, and you should mentally review it. Then it is possible that, by so doing, torpor will disappear.

(3) But if, by so doing, that torpor does not disappear, you should learn by heart the Doctrine in its fulness, as you have heard and learnt it. Then it is possible

(4) But if, by so doing, that torpor does not disappear, you should shake your ears, and rub your limbs with the palm of your hand. Then it is possible ....

(5) But if, by so doing, that torpor does not disappear, you should get up from your seat, and, after washing your eyes with water, you should look around in all directions and look upwards to the stars in the sky. Then it is possible.....

(6) But if, by so doing, that torpor does not disappear, you should firmly establish the (inner) perception of light: as it is by day, so also by night; as it is by night, so also by day. Thus with a mind clear and unobstructed, you should develop a consciousness which is full of brightness. Then it is possible... ...

(7) But if, by so doing, that torpor does not disappear, you should, conscious of that which is before and behind, walk up down, with your senses turned inwards, with your mind not going outwards. Then it is possible.....

(8) But if, by so doing, that torpor does not disappear, you may lie down on your right side, taking up the lion's posture, covering foot with foot,—mindful, clearly conscious, keeping in mind the thought of rising. Having

awakened again, you should quickly rise, thinking : 'I won't indulge in the enjoyment of lying down and reclining, the enjoyment of sleep !'

Thus, O Moggallāna, you should train yourself!"

Anguttara-Nik. VII. No. 58

The Five Threatening Dangers

An incentive to "Effort Now"

If, O monks, a monk perceives these Five Threatening Dangers it is enough for him to live heedful, zealous, with a heart resolute to achieve the unachieved, to attain the unattained, to realise the unrealised. Which are these Five Dangers ?

1. Here, O monks, a monk reflects thus: "I am now young, a youth, young in age, black-haired, in the prime of youth, in the first phase of life. But a time will come when this body will be in the grip of old-age. But one who is overpowered by old-age cannot easily contemplate on the Teachings of the Buddhas ; it is not easy for him to live in the wilderness of a forest or jungle, or in secluded dwellings. Before this undesirable condition, so unpleasant and disagreeable, approaches me, should I not, prior to that, muster my energy for achieving the unachieved, for attaining the unattained, for realising the unrealised, so that, in the possession of that state, I shall live happily even in old-age!"

2. And further, O monks, a monk reflects thus : "I am now free from sickness, free from disease, my digestive power functions smoothly, my constitution is not too cool and not too hot, it is balanced and fit for making effort. But a time will come when this body will be in the grip of sickness. And one who is sick cannot easily contemplate upon

the Teachings of the Buddhas; it is not easy for him to live in the wilderness of a forest or jungle, or in secluded dwellings. Before this undesirable condition, so unpleasant and disagreeable, approaches me, should I not, prior to that, muster my energy for achieving the unachieved, for attaining the unattained, for realising the unrealised, so that, in the possession of that state, I shall live happily even in sickness!"

3. And further, O monks, a monk reflects thus: "Now, there is an abundance of food, good harvests, easily obtainable is a meal of alms, it is easy to live on collected food and offerings. But a time will come when there will be a famine, a bad harvest, difficult to obtain will be a meal of alms, it will be difficult to live on collected food and offerings. And in a famine people migrate to places where food is ample, and there habitations will be thronged and crowded. But in habitations thronged and crowded one cannot easily contemplate upon the Teachings of the Buddhas; it is not easy to live in the wilderness of a forest or jungle, or in secluded dwellings. Before this undesirable condition, so unpleasant and disagreeable, approaches me, should I not, prior to that, muster my energy for achieving the unachieved, for attaining the unattained, for realising the unrealised, so that, in the possession of that state, I shall live happily even in a famine!"

4. And further, O monks, a monk reflects thus: "Now people live in concord and amity, without quarrels, they are gentle like milk and look at each other with friendly eyes. But there will come a time of danger, of unrest among the jungle tribes, when the country people are driving about in cars. And in a time of danger people migrate to a place of safety, and there habitations will be thronged and crowded.

But in habitations thronged and crowded one cannot easily contemplate upon the Teachings of the Buddhas ; it is not easy to live in the wilderness of a forest or jungle, or in secluded dwellings. Before this undesirable condition, so unpleasant and disagreeable, approaches me, should I not, prior to that, muster my energy for achieving the unachieved, for attaining the unattained, for realising the unrealised, so that, in the possession of that state, I shall live happily even in danger!"

5 And further, O monks, a monk reflects thus: "Now the Congregation of Monks lives in concord and amity, without quarrel, lives happily under one rule. But a time will come when there will be a split in the Congregation. And when the Congregation is split, one cannot easily contemplate upon the Teachings of the Buddhas; it is not easy to live in the wilderness of a forest or jungle, or in secluded dwellings. Before this undesirable condition, so unpleasant and disagreeable, approaches me, should I not, prior to that, muster my energy for achieving the unachieved, for attaining the unattained, for realising the unrealised, so that, in the possession of that state, I shall live happily even when the Congregation is split!*)

Anguttara-Nik. V, No. 78

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* This Discourse is one of the seven canonical texts recommended by the Emperor Asoka in the Second Bhairāt Rock Edict: "Reverend Sirs, these passages of the Law, to wit:—..... 'Fears of what may happen' (anāgata-bhayāni) ....., spoken by the Venerable Buddha,—these, Reverend Sirs, I desire that many monks and nuns should frequently hear and meditate; and that likewise the the laity, male and female, should do the same. (Vincent A. Smith, Asoka. 3rd ed., p. 54).

C. Simile

If there is a pot of water, covered with moss and water-plants, then a man, with a normal faculty of sight, looking into it could not properly recognize and see the image of his own face. In the same way, when one's mind is possessed by Sloth and Torpor, overpowered by Sloth and Torpor, one cannot properly see the escape from Sloth and Torpor which has arisen; then one does not properly understand one's own welfare, nor that of another, nor that of both; and also texts memorized a long time ago do not come into one's mind, nothing to say about those not memorized.

IV

Restlessness and Worry

A. Nourishment of Restlessness and Worry

There is unrest of mind; giving frequently unwise attention to it,—that is the nourishment for the arising of Restlessness and Worry which has not yet arisen, and for the increase and strengthening of Restlessness and Worry which has already arisen.

B. Not-Nourishing of Restlessness and Worry

There is quietude of mind; giving frequently wise attention to it,—that is the Not-Nourishing for the arising of Restlessness and Worry which has not yet arisen, and for the increasing and strengthening of Restlessness and Worry which has already arisen.

Six things are conducive to the abandonment of Restlessness and Worry :

1. Knowledge of the Buddhist scriptures (Doctrine and Discipline),

2. Questioning about them,

3. Familiarity with the Vinaya (the Code of Monastic Discipline ; and for lay followers : with the principles of moral conduct),

4. Association with those mature in age and experience, who possess dignity, restraint and calm,

5. Noble friendship,

6. Suitable conversation.

These things, in addition, are helpful in conquering Restlessness and Worry :

Joy, of the Factors of Absorption (*jhānaṅga*) :

Concentration, of the Spiritual Faculties (*indriya*) ;

Tranquillity, Concentration and Equanimity, of the Factors of Enlightenment (*bojjhaṅga*).

"When the mind is restless it is not the proper time for cultivating the following Factors of Enlightenment: Investigation of the Doctrine, Energy and Rapture, because an agitated mind can hardly be quieted by them.

When the mind is restless, it is the proper time for cultivating the following Factors of Enlightenment: Tranquillity, Concentration and Equanimity, because an agitated mind can easily be quieted by them.

C. Simile

If there is water in a pot, stirred by the wind, agitated, swaying and producing waves, a man, with a normal faculty of sight, could not properly recognize and see the image of his own face. In the same way, when one's mind is possessed by Restlessness and Worry, overpowered by Restlessness and Worry, one cannot properly see the escape from Restlessness and Worry which has arisen; then one does not properly understand one's own welfare, nor that of another, nor that of both; and also texts memorized a long time ago do not come into one's mind, nothing to say about those not memorized.

V

Doubt

A. Nourishment of Doubt

There are things causing Doubt; giving frequently unwise attention to them,—that is the nourishment for the arising of Doubt which has not yet arisen, and for the increase and strengthening of Doubt which has already arisen.

B. Not-Nourishing of Doubt

There are things which are wholesome or unwholesome, blameless or blameworthy, noble or low, and (other) contrasts of dark and bright; giving frequently wise attention to them,—that is the Not-Nourishing for the arising of Doubt which has not yet arisen, and for the increase and strengthening of Doubt wich has already arisen.

Of the six things conducive to the abandonment of Doubt, the first three and the last two are identical with those given for 'Restlessness and Worry'; the fourth is here :

Firm conviction concerning Buddha, Dhamma and Sangha.

These things, in addition, are helpful in conquering Doubt :

Reflecting, of the Factors of Absorption (*jhānaṅga*)
Wisdom, of the Spiritual Faculties (*indriya*)
Investigation of Reality, of the Factors of Enlightenment (*bojjhaṅga*).

C. Simile

If there is a pot of water which is turbid, stirred up and muddy, and this pot is put into a dark place, then a man, with a normal faculty of sight, could not properly recognize and see the image of his own face. In the same way, when one's mind is possessed by Doubt, overpowered by Doubt, then one cannot properly see the escape from Doubt which has arisen ; then one does not properly understand one's own welfare, nor that of another, nor that of both ; and also texts memorized a long time ago do not come into one's mind, nothing to say about those not memorized.

The Five Hindrances

and their Conquest

From the Discourse on

"The Fruits of Monkhood"

Sāmaññapphala Sutta

(Dīgha-Nikāya No. 2)

With Extracts from the

Commentary

BEING ENDOWED with noble mindfulness and clear comprehension, and endowed with noble contentedness, the monk resorts to a lonely place: to the forest, the foot of a tree, a mountain, a cleft, a rock cave, a cemetery, a jungle, an open space, a heap of straw. After the meal, having returned from the alms-round, he sits down, cross-legged, keeping his body erect and his mindfulness alert. Having given up covetousness (=*sense desire*) with regard to the world, he dwells with a heart free of covetousness, he cleanses his mind from covetousness. Having given up the blemish of *ill will*, he dwells without ill will; friendly and compassionate towards all living beings, he cleanses his mind from the blemish of ill will. Having given up *Sloth and Torpor*, he dwells free from Sloth and Torpor, in the perception of light; mindful and clearly comprehending, he cleanses his mind from Sloth and Torpor. Having given up *Restlessness and Worry*, he dwells without restlessness; his mind being calmed within, he cleanses it from Restlessness and Worry. Having given up *Sceptical Doubt*, he dwells as one who has passed beyond Doubt; being free from uncertainty about salutary things, he cleanses his mind from Sceptical Doubt.

Just as when a man taking a loan, engages in a trade, and his trade succeeds. He now not only disposes of his old debt but he has also, beyond that, a surplus for maintaining a wife .... And at that he rejoices, is glad at heart.

Just as when a man is sick and in pain, suffering from a grave disease; his food does not agree with him, and he has no strength left in his body. But some time later he

recovers from that sickness; he can again digest his food, and he regains his strength . . . . And at that he rejoices, is glad at heart.

Just as when a man has been thrown into prison. But some time later he is released from prison; he is safe and without fears, and he did not suffer any loss of property . . . And at that he rejoices, is glad at heart.

Just as when a man is a slave, not independent, but dependent on others, unable to go where he likes. But some time later he is set free from that serfhood, is now independent, no longer dependent on others, a freeman who can go where he wants. And at that he rejoices, is glad at heart.

Just as when a man, rich and prosperous, travels through a wilderness where there is no food and much danger. But some time later he has crossed the desert, and gradually reaches safely the environ of a village, a place of safety, free from danger. And at that he rejoices, is glad at heart.

Similarly, a monk, so long as these five Hindrances are not abandoned in him, considers himself as indebted, as ailing, as imprisoned, as enslaved, as travelling in a wilderness.

But when these five Hindrances are eliminated, he considers himself as free from debt, rid of illness, emancipated from the prison's bondage, as a free man, and as one arrived at a place of safety.

And when he sees himself free of these five hindrances, joy arises; in him who is joyful, rapture arises; in him whose mind is enraptured, the body is stilled; the body being stilled, he feels happiness; and a happy mind finds concentration.

Then detached from sense desires, detached from unwholesome ideas, he enters into and dwells in the first Absorption that is accompanied by Thought-conception and Discursive Thinking, that is born of detachment, and filled with joy and rapture. He enters into and dwells in the second . . . third . . . fourth Absorption.

The Commentary

From the *Sumangala-vilāsinī*, the Commentary to the Dīgha-nikāya.

The text of the Discourse says: "*Similarly, a monk, so long as these five Hindrances are not abandoned in him, considers himself as indebted, as ailing, as imprisoned, as travelling in a wilderness.*

Hereby the Blessed One shows the unabandoned Hindrance of Sense Desire as similar to being in debt; and the other Hindrances as similar to being ill, and so on. These similes should be understood as follows:

1, Sense Desire (kāmacchanda)

There is a man who has incurred a debt but has become ruined. Now, if his creditors when telling him to pay back the debt, speak roughly to him or harass and beat him, he is unable to retaliate but has to bear it all. It is his debt that causes this forbearance.

In the same way, if a man is filled with sense desire for a certain person, he will, full of craving for that object of his desire, be attached to it. Even if spoken to roughly by that person, or harassed or beaten, he will bear it all. It is his sense desire that causes this forbearance. In that way, sense desire is like being in debt.

2. *Ill will (byāpāda)*

If a man suffers from a bileous disease, and receives even honey and sugar, he will not get the flavour of it, owing to his bile sickness; he will just vomit it, complaining, "It is bitter, bitter!"

In the same way, if one of angry temperament is admonished even slightly by his teacher or preceptor who wishes his best, he does not accept their advice, and saying "You harass me too much!", he will leave the Order, or go away and roam about. Just as the bileous person does not get the flavour of honey and sugar, so one who has the disease of anger, will not get the taste of the Buddha's Dispensation consisting in the happiness of the meditative absorptions, etc. In that way, ill will resembles illness.

3. *Sloth and Torpor (thīna-middha)*

A person has been kept in jail during a festival day, and so could not see either the beginning or the middle or the end of the festivities. If he is released on the following day, and hears people saying: "Oh, how delightful was yesterday's festival! Oh these dances and songs!", he will not give any reply to it. And why not? Because he did not enjoy the festival himself.

Similarly, even if a very eloquent sermon on the Doctrine is going on, a monk overcome by sloth and torpor, will not know the beginning, middle, or end. If, after the sermon, he hears it praised: "How pleasant was it to listen to the Dhamma! How interesting was the topic and how good the similes!", he will not be able to say a word. And why not? Because, owing to his sloth and torpor, he did not enjoy the sermon. In that way sloth and torpor are comparable to imprisonment.

4. *Restlessness and Worry (uddhacca-kukkucca)*

A slave who liked to enjoy himself at a festival, is told by his master : "Go quick to such and such a place! There is urgent work to do. If you don't go, I shall have your hands and feet cut off, or your ears and nose!" Hearing that, the slave will quickly go as ordered, and will not be able to enjoy any part of the festival. This is because of his dependence on others.

Similarly it is with a monk not well versed in the Vinaya (the monk's Disciplinary Code), who has gone to the forest for the sake of solitude. If in any matter, down to the question of permissible meat (*Sub-Cy*: e.g., pork), he gets the idea that it was not permissible (taking it for bear's flesh), he has to interrupt his solitude, and, for purifying his conduct, has to go to one skilled in the Vinaya. Thus he will not be able to enjoy the happiness of solitude, because of his being overcome by restlessness and worry. In that way, restlessness and worry are like slavery.

5. *Sceptical Doubt (vicikicchā)*

A man travels through a desert, and being aware that travellers may be plundered or killed by robbers, he will, on the mere sound of a twig or a bird, get anxious and fearful, thinking "The robbers have come!" He will go a few steps, and then, out of fear, he will stop, and continue in such a manner on his way ; or he may even turn back. Stopping more frequently than walking, only with toil and difficulty will he reach a place of safety, or he may even not reach it.

It is similar with him in whom doubt has arisen in regard to one of the eight objects of doubt.* Doubting

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* They are, according to the ***Vibhanga***: doubt in regard to the Buddha, the Dhamma, the Sangha, the (threefold) training, the past, the future, both past and future, and the conditionality of phenomena dependently arisen.

whether the Master is an Enlightened One or not, he cannot accept it in confidence, as a matter of trust. Unable to do so, he does not attain to the Paths and Fruits of Sanctity. Thus, as the traveller in the desert who is uncertain whether robbers are there or not, he produces in his mind, again and again, a state of wavering and vacillation, a lack of decision, a state of anxiety; and thus he creates in himself an obstacle for reaching the safe ground of Sanctity (*ariya-bhūmi*). In that way, sceptical doubt is like travelling in a desert.

THE ABANDONMENT OF THE HINDRANCES

The Text of the Discourse says: "*But when these five Hindrances are eliminated, the monk considers himself as free from debt, rid of illness, emancipated from the prison's bondage, as a free man, and as one arrived at a place of safety.*"

1. The Abandonment of Sense Desire.— A man, having taken a loan, uses it for his business, and comes to prosperity. He thinks: "This debt is a cause of vexation" He returns the loan together with the interest, and has the promissory note torn up. After that he neither sends a messenger nor a letter to his creditors; and even if he meets them it depends on his wish whether he will get up from his seat to greet them, or not. And why? He is no longer bounden to them, or dependent on them.

Similarly a monk thinks: "Sense desire is a cause of obstruction". He then cultivates the six things leading to its abandonment (see p. 5), and removes the Hindrance of Sense Desire. Just as one who has freed himself of debt, feels no longer fear or anxiety when meeting his former creditors, so he who has given up sense desire is no longer

attached and bound to the object of his desire; even if seeing divine forms, passions will not assail him.

Therefore the Blessed One compared the abandonment of Sense Desire to freedom from debt.

2. *The Abandonment of Ill Will.*— Just as a person suffering from a bileous disease, having been cured by taking medicine, will regain his taste for honey and sugar, similarly a monk, thinking 'This ill will causes much harm,' develops the six things leading to its abandonment, and removes the Hindrance of Ill will. Just as the cured patient partaking of honey and sugar appreciates the taste, so also this monk receives with reverence the rules of training, and observes them with appreciation (of their value). Therefore the Blessed One compared the abandonment of Ill Will to the recovery of health.

3. *The Abandonment of Sloth and Torpor.*— There is a person that once had been in jail on a festival day. But when freed and celebrating the festival on a later occasion, he will think: "Formerly, through the fault of my heedlessness, I was in prison on that day, and could not enjoy this festival. Now I shall be heedful." And he remains heedful of his conduct so that nothing detrimental finds entry into his mind. Having enjoyed the festival, he exclaims: "Oh, what a beautiful festival it was!"

Similarly a monk perceiving that Sloth and Torpor do great harm, devolops the six things antagonistic to them, and so removes the Hindrance of Sloth and Torpor. Just as the man freed from prison, enjoys the whole length of the festival, even for seven days, so this monk who has given up sloth and torpor, is capable of enjoying the beginning,

the middle and the consummation of the Festival of the Dhamma (*dhamma-nakkhatta*), and finally attains to Saintship together with the Fourfold Discriminating Knowledge (*paṭisambhidā*).

Therefore did the Blessed One speak of the abandonment of Sloth and Torpor as being comparable to release from imprisonment.

4. The Abandonment of Restlessness and Worry.— There is a slave who, with the help of a friend, pays money to his master, becomes a free man, and is henceforth able to do what he likes. Similarly a monk preceiving the great obstruction caused by restlessness and worry, cultivates the six things antagonistic to them, and thus gives up restlessness and worry. And having given them up, he is like a truly free man, able to do as he wishes. Just as no one can, by force, stop a free man from doing what he likes, so can restlessness and worry no longer stop that monk from walking the happy path of renunciation (*sukha nekkhamma-paṭipadā*).

Therefore declared the Blessed one the abandonment of Restlessness and Worry as being similar to winning freedom from slavery.

5, The Abandonment of Sceptical Doubt.— There is a strong man who with his luggage in hand and well armed, travels through a wilderness in company. If robbers see him even from afar, they will take flight. Crossing safely the wilderness and reaching a place of safety, he will rejoice in his safe arrival. Similarly a monk seeing that sceptical doubt is a cause of great harm, cultivates the six things that are an antidote, and gives up doubt. Just as that strong man, armed and in company, taking as little count of the robbers as of the grass on the ground, will safely come out of the wilderness to a safe place ; similarly a monk, having crossed the wilderness of evil conduct, will finally reach the state of highest security, the deathless realm of Nibbāna. Therefore the Blessed One compared the abandonment of Sceptical Doubt to reaching a place of safety.

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BUDDHIST PUBLICATION SOCIETY
Forest Hermitage — Kandy, Ceylon

THE WHEEL Publication No. 27/28

GOING FORTH

PABBAJJĀ

A Call to Buddhist Monkhood

An Essay, and Letters on Buddhism

by

SUMANA SAMANERA

Translated from the German

BUDDHIST PUBLICATION SOCIETY

KANDY CEYLON

1961

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PREFACE

The essay that forms the first part of this booklet, bears in its German original the title *Pabbajjā* which, in Pāli, the language of the Buddhist texts, means *Going Forth*, namely from the household life to the homelessness of a Buddhist monk. The Pāli word *Pabbajjā* is also the term for the first ordination bestowed for entry into the Buddhist monastic Order (Sangha) by which the candidate becomes a Novice or *Sāmaṇera* like the author of the writings presented here, whose illness and premature death deprived him of taking higher ordination.

Fritze Stange, the lay name of our author, was a German by birth, and received his novice ordination in 1906 at Matara (Ceylon), under the nestor of the German Buddhist monks, the Ven'ble Nyanatiloka Thera (d.1957). Together with Sumano, a Dutchman, called Bergendahl, was ordained as the Sāmaṇera Suñño. They were the first two pupils of the Venerable Nyanatiloka who, on his part, had received novice ordination in 1903 and higher ordination in 1904, both in Burma. As related in the Appendix of this booklet, illness obliged Sumano to go back to Germany, but in the same year he returned again to Ceylon, together with the Venerable Nyanatiloka who had paid a short visit to Germany. He took ordination again and then lived in the undulating, grassy hillocks of Bandarawela, in Ceylon's up-country — a landscape of ascetical bareness, breathing seclusion and quietude. There he died and was cremated in January 1910. A spout just by the spot where he lived, still bears in the Sinhala language the name "German Phihilla" (German spout)*.

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* To those who have the opportunity of visiting Bandarawela, some road directions may be welcome. The place where Sumano lived and died, is reached by going up the Grange Road to Uturu Kabillawela, a distance of about one and half miles from the Bandarawela Town Hall, and then walking down a little over quarter mile on the foot path leading to Gediyarode village.

Sumano was held in great reverance by the people for his deep piety. He was of an unassuming nature; but his bearing emanated an atmosphere of saintliness and detachment, of maturity and gentle firmness which obviously must have set him apart from the multitude.

The same atmosphere of the true ascetic's sincere and forceful simplicity radiates from the pages of his little book *Pabbajjā*. Its first publication in Germany, in the year 1910, deeply impressed and inspired the members of the small circles of German Buddhists. An English version by Bhikkhu Sīlacāra appeared in Ceylon the same year. This has been fully revised for the present edition, after comparison with the German original.

Sumano's letters first appeared in print in a German Buddhist magazine "Die Buddhistische Warte", and are published here for the first time in an English version prepared by the Venerable Nyanaponika Thera.

Both, essays and letters, served first to justify and explain Sumano's unusual step of entering Buddhist monkhood in the East. There is, however, nothing apologetic in his words, no diffident defence; they are rather a stirring call to kindred minds for proceeding on that hard but incomparably rewarding road towards the "unshakable deliverance of mind". In the same spirit they are offered here to the reader, as a companion to another booklet in this series of Buddhist publications, *The Ascetic Ideal* by Ronald Fussell (The Wheel Publication No. 23).

BUDDHIST PUBLICATION SOCIETY

Forest Hermitage
Kandy, Ceylon
February 1961.

PABBAJJĀ

"He is beside himself!"

"Marvellous is it, O Lord, extraordinary is it, O Lord, how the Exalted One has so clearly pointed out the Four Satipaṭṭhāna, which lead to the purification of beings, to the overcoming of sorrow and lamentation, to the cessation of pain and grief, to the attainment of the path, to the realisation of Nibbana! For we also, Lord, as householders, have from time to time fixed our minds upon the Four Satipaṭṭhāna".—"Whilst we thus dwell with earnest minds, eager, unweariedly, the memories of household things pass from us; and as they so pass, the heart grows ever more steady, becomes quieted and unified, finds peace".

The more frequently a man thus dwells, all the more perceptibly does the alienation increase, does the world die away from him, for ever more clearly does the true nature of the world reveal itself to the mind through the persistent contemplation of this truth founded in experience:

Thus is form; thus it arises; thus it passes away.
Thus is feeling; thus it arises; thus it passes away.
Thus is perception; thus it arises; thus it passes away.
Thus are the mental formations; thus they arise; thus they pass away.
Thus is consciousness; thus it arises; thus it passes away.

Always the same law, always the same song:

Aniccā vata sankhārā, uppāda-vaya-dhammino;
Uppajjitvā nirujjhanti, tesaṁ vūpasamo sukho'ti:

"Transient are all compounded things;
To rise, to fall, their nature is.
Having become, they pass away;
Their final rest is highest bliss".

"I know not, Ananda, even of a single form whereby pleasure and satisfaction in form does not pass into sorrow and lamentation, pain, grief, despair, since it is transient and changeable", — and so with feeling, and so with perception, and so with the mental formations, and so with consciousness. "This world, however, seeks pleasure, loves pleasure, prizes pleasure. Only a few beings are stirred by things that are truly stirring, in comparison with the greater number who remain unstirred by truly stirring things. And again, there are only a few who, being stirred, earnestly strive, in comparison with the greater number who, being stirred, yet do not earnestly strive".

Unrestrained by the perception of the hollowness of things, flows on the hot stream of foolish desire: "O, that no birth lay before us, no old age, no death, no sorrow, no lamentation, no pain, no grief, no despair! — but this is not to be obtained by mere desiring; and not to get what one desires is suffering". Ah! if only our parents would remain alive; Ah! if only our loved one would not die,... ah! The misery of this law of nature! How many millions daily sob and weep over graves! The misery ot this law of nature! "What is dear to one brings sorrow and lamentation, pain, grief and despair: attachment is the root of suffering". Hence the uprooting of suffering is non-attachment, the way of escape from all this wretchedness is non-attachment, denial, renunciation. "Whoso cleaves to woe, follows after woe, is bound up with woe, and thus considers: "That belongs to me, that am I, that is my self (attā, self, soul) — can such an one really comprehend

woe, can such an one avoid the woe that encompasses him?" But he who withdraws himself from attachment and learns to renounce, to deny, and to turn away, deprives the heart's pain of its nourishment, and by degrees brings about its extinction. "The turning away of the will vanquishes all woe".

This turning away comes into operation where there is an understanding of suffering, of the arising of suffering, of the cessation of suffering, and of the path that leads to the cessation of suffering. Before understanding these truths, man hastens from birth to death in the sea of existence *(samsāra)*, without deriving therefrom any true gain for his deliverance, — "worn out for naught, the body perishes". "It is through lack of understanding and insight into the Four Holy Truths, ye disciples, that we had to travel so long the weary round of Samsara — both you and I. What think ye: which is greater, — the floods of tears which, weeping and wailing, ye have shed on this long journey, ever and again hastening towards new birth and new death, united to the undesired, sundered from the desired, — this or the waters of the four great seas? For long have ye experienced the death of a mother, for long the death of a father. for long the death of a son, for long the death of a daughter, for long the death of brothers and sisters; for long have ye suffered the loss of your property, for long ye were harassed by disease; and whilst experiencing the death of mother, of father, of son, of daughter, of brothers and sisters, the loss of property, the torment of disease, whilst being united with the undesired and sundered from the desired, thus hastening from birth to death and from death to birth ye have verily shed more tears on this long journey, than all the waters that are held in the four great seas! But how is that possible? Without

beginning and without end is this Samsara, unknowable is the beginning of beings sunk in ignorance *(avijjā)* who, seized by craving *(taṇhā)*, ever and again are brought to renewed birth, and so hastened through the endless round of rebirths. Thus, for long have ye experienced suffering, experienced torment, experienced misery, and filled the graveyards,— long enough truly to have become dissatisfied with all existence, long enough to turn away from all being, long enough to seek release from it all".

Who take this exhortation to themselves? Those whose minds are stirred by these thoughts. And being stirred they will learn to understand, and will earnestly strive. "For them delight and pleasure in the world gradually pass away, they perceive the coarse as well as the subtle lures of Mara; wearied are they of intoxication, of self-deception; no longer do they shrink from the inevitable struggle for the overcoming of the world; yea, to this or that one. the widespread misery in the world reveals itself to his mind so nakedly, so powerfully, that the cry for the end of it drowns every other voice: "Forth, forth, forth to the other shore!" "Sunk am I in birth; in old age and death. in sorrow, lamentation and pain, in grief and despair, sunk in suffering, lost in suffering! O that it were possible to make an end of all this mass of suffering!" To such a comprehension, to such a longing, the meaning of asceticism becomes evident as that manner of living which really makes possible single-minded devotion to that most difficult of all tasks — the task of becoming perfectly good or pure or holy, and thereby. free from suffering and rebirth!

"If I truly understand the doctrine declared by the Exalted One, it is not easy for one who remains in household life to fulfil point by point the wholly stainless, wholly

purified ascetic life". "Whoso lives in the house is busy over-much, is much occupied, anxious about many things, disturbed about many things; he is not always entirely devoted to truthfulness; not always and entirely zealous in self control, chaste, recollected, given to renunciation".

"Man falls as falls the fruit from off the tree,
Unripe or mayhap ripe, with sudden crash:
And so, O king, a beggar I become,
For, the sure pilgrim-life meseems the best".

"There has never been a householder, Vaccha, who, without forsaking household-ties, has, at the dissolution of the body, made an end to suffering".

Therefore, whoso resolutely seeks the end, "after a time will leave behind a small property, or leave behind a large property; he forsakes a small circle of acquaintances, or he forsakes a large circle of acquaintances, and goes forth from home to homelessness"—*pabbajjā*.

But father and mother, wife and children, love and duty? The sense of duty depends on understanding. Once a duty has been understood as the higher one, it sets aside the lower conception of duty held formerly.

For years a man may have devoted himself to the care of wife and child, prizing nothing higher than his family's welfare, Then war comes to his country. The course of events stirs him profoundly; he is affected by new ideas; another view of things gains strength within him. "Sweet it is to die for the fatherland!" The feeling overpowers him: "What care I for wife, what care I for child!" Of his own free will he goes forth to meet the foes of the father-land. The duty to his country now seems to him higher than the duty to his wife and children,

Another man has in former days, with full conviction, solemnly vowed faithfully to stand by his country even to death. Later on, in consequence of higher comprehension he gains a higher standpoint, a wider outlook; envisages politics as a citizen of the world, thinks in universal terms: "This Frenchman is a fellow human being, is a fellow sufferer. This Russian is a fellow human being, is a fellow sufferer. Life is a sacred thing, frightful, barbaric is this wholesale killing, called war — the visible aggravation of suffering". No longer can he slay his fellow-men. In case of a call to arms he willingly allows himself to be shot by his own countrymen. The duty 'Thou shalt not kill!' stands higher in his eyes than any duty towards his fatherland.

Yet another, as pastor, has for many a year enjoyed a secure living with his family. By degrees his views undergo a change. He finds himself unable any longer to give his assent to dogmas, to the doctrines of Revelation, of Grace, or of Forgiveness of Sins, or Vicarious Atonement; he can no longer believe in that deplorable and absurd doctrine of "eternal damnation for the deeds of a brief spell of thirty years". A higher knowledge has come to fruition within him. Clear and evident to him has become the universally ruling law, the unchangeable, equable relation of cause and effect, the unfailingly just recompensations of right or wrong action (kamma). He burdens his mind neither with thoughts about the unfathomable, nor with useless discussions: he understands suffering and the cessation of suffering,— the saviour in man. As an honourable man how can he go on preaching as before? He will follow his altered convictions, give up his position as pastor—come what may!

Whoso acts according to his deepest understanding is always straight and candid, ever acts in accordance with

truth—at least relatively so: for a man's truth is his degree of understanding.

"*This above all: to thine own self be true,*
And it must follow as the night the day;
Thou canst not then be false to any man:
Be true to the highest within you!"

To a man now, who has clearly perceived the pitiable condition of all beings that share a common existence, what higher, holier, or more urgent task can there be than to become perfectly kind, perfectly good or holy and thereby to get himself cured of this being born, growing old and dying, of this sorrow, lamentation, pain, grief, and despair? Hence if he has truly recognised the significance and value of asceticism for the fulfilment of this highest duty, and experienced the impossibility of its perfect realization in household life, there follows the going forth into homelessness *(pabbajjā)* as necessarily as the fall of the drop that is full. "No man can serve two masters"— fully well. The man who devotedly strives for the fulfilment of the Doctrine experiences intensely the unsatisfactoriness of divided allegiance. Hence after a time, he gives it up, for the blessing of himself as well as of his family: an inward law of development that is beyond dispute. Only a mother knows the pangs of childbirth, and only a mother knows the succeeding joys of motherhood. Only he who has left home knows the relief of relinquishing accustomed bonds; only he who has left home, knows the happiness of being free: an inward experience — indisputable! "The joys of the family life and the joys of the homeless life,— these are two different joys; and the nobler of the two is the joy of the homeless life".

If millions of honest men in worldly life find *pabbājjā* the Going Forth, obnoxious; if they condemn the incomprehensible act as wrong, as unnatural, or deplore it as a mental aberration, they are quite right from their own standpoint no intelligent man will contradict them. They act in accordance with their conception of duty, and are "great, great in their place" if, before all things, they care for beloved parents, for wife and children, and strive to fulfil the manifold important duties laid upon them by their life in the world. Also the few who have a bent for the ascetic life and honestly long for it, but feel themselves bound one way or another to their wonted way of life and therefore remain in its bondage—they also are right from their own standpoint. So also are those individuals right who go forth, being no longer bound inwardly. It is not the outward circumstances that bind a man; by himself is man really bound, by himself is he really free.

Having left parents, son and wife,
Relations, wealth and land,
And all desires of sense,
Let him wander alone like the rhinoceros.

By logic, by reasoning or by eloquent words alone, that act of going forth into homelessness can certainly not be argued or explained. But whoso sees this law, whoso sees this truth, no longer asks for proof. Quietly and with confidence he acts. What the world says about it, leaves him unconcerned.

"There are two goals: the holy goal and the unholy goal. But what is the unholy goal? One, himself subject to birth, seeks what also is subject to birth; himself subject to old age, to sickness, to death, to pain, to defilement, seeks what also is subject to old age, to sickness, to death, to pain,

to defilement. But what is subject to birth, old age, sickness, death, pain and defilement? Wife and child are subject to birth, old age, sickness, death, pain and defilement; servant and maid, lamb and goat.....gold and silver are subject to birth, old age, sickness, death, pain, and defilement. Subject to birth, old age, sickness, death, pain, to defilement are these things. And allured, blinded, enchanted, a man himself subject to birth, to old age, to sickness, to death, to pain, to defilement seeks what also is subject to birth, old age, sickness, death, to pain, to defilement! This is the unholy goal.—But what is the holy goal?

"One, himself subject to birth, perceiving the misery of this law of nature, seeks that which is free from birth: the incomparable surety of Nibbana; subject to old age, to sickness, to death, to pain, to defilement, perceiving the misery of this law of nature, seeks that which is free from old age, sickness, death, pain and defilement: the incomparable surety of Nibbana. This is the holy goal.

"Formerly, when but a Bodhisatta, myself subject to birth, I sought what also was subject to birth; myself subject to old age, sickness, death, pain, defilement, sought what also was subject to old age, sickness, death, pain, defilement. And it occurred to me as follows: 'Why, myself subject to birth, old age, sickness, death, pain, defilement, do I seek what also is subject to birth, old age, sickness, death, pain, defilement? What, if now, myself subject to birth, perceiving the misery of this law of nature, I were to seek the incomparable surety of Nibbana free from birth: myself subject to old age, sickness, death, pain, defilement, perceiving the misery of this law of nature, I were to seek the incomparable surety of Nibbana free from old age, sickness, death, pain, defilement?' And after a time while still young, with coal-black hair, possessed of radiant youth, in

the prime of my life, against the wish of my weeping and wailing parents, I had my hair and beard shaved off, put on the yellow robe, and went forth from the household life to the houseless one. . . . ."

Whoso well in time sees the holy goal with penetrating clearness, he can no longer tie matrimonial bonds.

"Who dwells alone and seeks not any mate,
Though young in years yet bides not anywhere,
Averted, turned away from contact's transports:
Him the wise well and truly call a sage".

Whether, however, a man be old or young, whether he be married or not — at whatever period of his life, the urge in him for the ascetic life asserts itself, then along with the other bonds binding to the worldly life, the bonds of blood-relationship also lose their force. The mother has become an elder sister; the father has become a brother; the wife has become a sister; the son has become a brother . . . .fellow beings, fellow sufferers. Attachment, longing have died away, alienation has set in. Such an one has no longer a place and use in the family. "Another law works in the members", a wider love. In love the ascetic goes forth from the family, out of love he leaves it. Truly difficult to understand is the love in a genuine ascetic mind, yet relatives also learn to understand it. "And if the families out of which those noble men have gone forth from home into homelessness, think of these noble men with love, for long will it make for their weal and happiness".

Just as a man, who out of true feelings gives alms, at the same time makes richer his family, though to outward appearance that family may suffer some loss in goods or money: so truly bestows a householder a rich treasure to an understanding family, if in a right frame of mind, moved

by the highest of duties, he renounces the worldly life, even though that family may lose its external support. This loss which not seldom is brought about by premature death, can be made good and is unessential; but 'essential is: awakening from the slumber, thoughtfulness, insight, the perspective of Anattā (not-self), turning away, detachment — that is what matters.

"Naught is the loss of relatives, riches and honour; but the loss of insight is the heaviest loss. Naught is the gain of relatives, riches and honour; but the gain of insight,— that is the highest gain. Wherefore let your endeavour be: Insight will we gain! Let this be your endeavour!"

"And the former wife of the venerable Sangamaji had heard it said: 'The monk Sangamaji has arrived in Savatthi'. Then she took her child and went to the monastery at the Jeta Grove, near Savatthi. At that time, however, the venerable Sangamaji sat at the foot of a tree to spend the afternoon there, devoted to meditation. Then the former wife of the venerable Sangamaji betook herself thither and spoke to the venerable Sangamaji: 'Look at thy little son here. O ascetic! Give me food!' But to these words the venerable Sangamaji maintained silence. A second and a third time the former wife of the venerable Sangamaji so spoke: 'Look at thy little son here! Give me food!' And a second and a third time did the venerable Sangamaji preserve silence. Then the wife of the venerable Sangamaji laid the child down in front of the venerable Sangamaji and went away, saying: There is thy son, O ascetic; give him food!" The venerable Sangamaji however, neither looked at the child nor uttered a word. Now when the former wife of the venerable Sangamaji having gone some distance turned round, she saw that the venerable Sangamaji

neither looked at the child nor said anything. Then she thought 'This ascetic cares not even for his child', turned back, took up the child and went away".

"If any man come to me, and hate not his father, and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple. Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple" (Luke XIV. 26 and 33).

"Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household. He that loveth father and mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me". Matthew X. 34-37.

"Let the dead bury their dead". Luke IX. 60.

"My kingdom is not of this world". John XVIII. 36,

Apart from the differences existing between the teachings of the Buddha and of the Christ, all these sayings have these ideas in common:

1. Void throughout is this world.

2. Whoso "hungers and thirsts" to overcome this world, will loosen all earthly bonds, count them but dirt.—Commentators and scribes there are in abundance but "whoso has eyes will see".

Day after day, twenty-four hours older, a hundred thousand heart beats nearer to the grave inevitably! "O, put all wishes aside save the desire to know truth; recognize the truth and tell it, come what may!" Whoso does not act

in that way, deceives himself and others. Whoso shrinks from the decision that truth demands, puts obstacles in the way of himself and others though it man not always be obvious.

From life departing, man no refuge finds,
Nor friend, nor loved one, boon companions none.
The heirs, with strife, divide the heritage,
Himself fares forth according to his deeds.

"Put not thy trust in friends or relatives, and put not off thy salvation till the future, for man will forget thee sooner than thou thinkest. It is better to provide now in time and do the right, then to trust to the help of another. If thou art not solicitous for thyself now, who will be solicitous for thee in the future? Now is the time very precious, now is the day of salvation...!" (Thomas a Kempis).

None can do for another what is needed for deliverance. Here each has to rely on himself alone.

Self alone is the lord of self.
What higher master can there be?

By self alone is evil done, by self one is defiled;
By self is evil left undone; by self alone one is purified,
Pure and impure on self alone depend;
No one can make another pure.

Hence give not up thine own best weal
For others' weal however great.
Once thou hast seen thine own best weal,
Pursue it keenly for thyself.

Concern for oneself, in that sense, is far from being reprehensible egotism. It has nothing to do with the opp-

ression or exploitation of others, with harshness towards others.

"Once, Lord, in an hour of solitude and retirement the following thoughts came to me: 'To whom is one's self dear, to whom is it not dear?' And this, Lord, occurred to me: Those who do, and speak, and think evilly, to these their self is not dear. And even though they say: 'We love ourselves', yet they do not love themselves. And why not? Whatsoever unlovely thing they do to one unbeloved that they do to their own selves. Therefore is it that their self is not dear to them. Those, however, who act, and speak, and think rightly, to them their self is dear. And even though they may say: 'We love not ourselves', yet they do love themselves. And why? Whatsoever lovely thing they do to one beloved that they do to their own selves. Therefore is it that their self is dear to them".—"That is so, great king".

Not only is such true care for oneself unreprehensible, but it is the only way to become hale and holy oneself and to help others to become likewise. "A man may do ever so much good and take upon himself ever so many abnegations, and yet as long as he does not know himself he will not reach deliverance".—"The only limitations he imposes upon himself, are those arising from not knowing himself. In the degree, however, that he knows himself, he is able to do the greatest service a man can render for another, namely: to help him to help himself; to bring him to a true knowledge of himself, of his own inner power". Hence, the more ardently a man devotes himself to the work of his own deliverance, all the sooner and more effectively can he become a blessing to others; for all the sooner can he learn and experience what will help himself and others to win true deliverance; the laws for it are the same for all.

Any other helpful action, however meritorious it may be, is concerned with things external, not with the world within. "Can the blind lead the blind? Shall they not both fall into the ditch?" Whoso has ever offered to others "bread for stones", has first of all laboured within himself, "lonely, apart, untiringly, ardent and resolute".

The inward worker who has lived the truth, speaks from experience, with the assurance of an 'expert': "So it is", he says, and not: "So it may be". Therefore his words produce in susceptible minds an inner crisis never experienced before, a crisis severe but wholesome: "The word of the wise heals". As is the speech of the inward worker, so is his outward behaviour: true, straight and firm, serene, aloof, uncommon. Such venerable ones are the greatest benefactors of their fellow men, the best physicians; visible witnesses of the fact that detachment from the world is possible; by their very lives they point to the way by which that what continually produces and feeds new suffering can be eliminated. Therefore—whether householder or monk —above all, win to a true vision for thyself! "Know thyself!"—"Be ever mindful of thyself!".

The wise upon the path of truth
He first establishes himself:
Then only can he others teach.

Who thus, as he to others tells,
Can conquer and subdue himself,
May haply turn them to the true;
But hard it is to rule oneself.

"That, Cunda, one himself sunk into the mire should pull out of the mire another sunk therein — this cannot be. But that one, himself not sunk in the mire, can lift out

of the mire another sunk therein — that may be. And that one, himself not subdued, not disciplined, not attained to the extinction of delusion, should lead others to become subdued and disciplined, to attain to the extinction of delusion —this cannot be. But that one who himself is subdued and disciplined, and has attained to the extinction of delusion, should lead others also to become subdued and disciplined, and to attain to the extinction of delusion — this may well be".

The most likely possibility of escape from the mire of ignorance *(avijjā)* is offered by the life of a true monk (bhikkhu). Though the Buddha's Teaching has been described as "running counter to the common current, profound, subtle and hard to realize", there *are* those in the world who, on hearing that Teaching, feel irresistibly attracted to the monk life. There are those who, once they become aware of the general misery of life and of the way of the speediest release from it, lay everything else aside and, without delay, go forth into the homeless life — "their insight needed only to be roused". Others again are able, only after a severe struggle, to break up all bridges behind them. Deep-rooted desires and ideas, coarse or subtle, so strongly ingrained in ordinary life, may obstruct for long an appreciation of the ascetic life; hence people are not in a hurry to turn to it, and the strength of character needed for renunciation, is lacking.

"Even that state of mind, Mahānāma, still exists in thee and causes thy heart to be overpowered at times by impulses of desire, by impulses of anger. by impulses of delusion. For, Mahānāma, if that state of mind no longer had any place in thee, thou wouldst not remain in the home life, in the enjoyment of desires".

It is quite true that noble characters can be found everywhere in society, also in family life; it is true that not a few householders die more ennobled in mind than many a monk; it is true that an earnest, devoted disciple, by virtue of an unusually developed character, due to his good Kamma of the past, may, without abandoning household ties, attain to almost all stages of holiness, that is up to the stage of the Non-returner *(anāgāmi)*. But no one who knows will maintain that he who is determined to make an end of suffering, may to the same effect remain in the household life as lead the life of a monk. On the contrary, "the wisest of all times" teach that such a man will choose a mode of life detached from all worldly bonds: he will go the road that offers the least resistance to his aspirations.

"Even as the peacock, the blue-necked bird of the parks,
In its aerial flight never can rival the swan,
So the dweller in house can never equal the monk —
Him the thinker withdrawn, in forest abiding".

Separation, isolation, again and again, is necessary for bringing suffering to an end. Just as the steam which is asleep in the water and awakened by fire, does not develop its giant strength, does not become a concentrated power, unless it is shut in, likewise man's inner potentialities for lack of seclusion, for lack of isolation, cannot develop, cannot be converted into higher powers. "Many live far below their possibilities because they continually surrender their individualities to others". In the worldly life, full self-recollectedness, full devotion to the goal, do not come easily. The chaotic mass of uncontrolled impressions will divert and distract again and again, and will lead astray. Sadly great is the sum of energy daily expended to no profit. In home life, too much nutriment gross

or subtle is supplied by the world of the five senses, and this will ever and again disturb those thoughts that in the noble-minded are naturally directed towards higher things; hence there is only very slow progress in discarding and uprooting obstructing qualities and evil propensities of the mind.

Quite different is it in the homeless state, in a life of solitude. There man is, as it were, forsaken by all the world, and thrown back entirely upon himself, without palliatives and self-deceptions. There he learns to be profoundly ashamed of all that is base, and feels himself impelled to strive for progress: mindfully he breathes in, mindfully he breathes out, and he wins to the insight that frees from suffering. In secluded places — in the depth of the forest, in a lonely cottage, a mountain cave, a cemetery — the five senses, in the absence of their usual objects of craving, are, as it were, put out of action; and the sixth sense, the mind, alone, detached, undisturbed, effectively collected, can do its work, can understand the workings of greed, hatred and delusion, can reject them. "What are the characteristics of those venerable ones, what is so special to them that people should say of them, 'Truly, these venerable ones have lost greed and hatred and delusion, or are on the way to overcome them?' This question may be answered thus: 'Those venerable ones seek out lonely places in the depth of the forest: There are not to be found any forms entering the field of vision, that can be looked at and craved for; no sounds entering the field of hearing, to be listened to and craved for; no odours entering the field of smell, to be smelled and craved for; no flavours entering the field of taste, that can be tasted and craved for; no bodily contacts entering the field of touch, that can be felt and craved for".

Bodily isolation *(kāya-viveka)* in secluded places facilitates mental isolation *(citta-viveka)* from craving and other hindrances. At the start, this purification and concentration of mind comes only temporarily, during specific meditative exercises; but later on, strengthened by these very exercises, that pure and concentrated state of mind can be maintained for an increasingly longer time, and will make possible a deep and penetrative insight *(paññā, vipassanā)* into the true nature of things. And that vision, when completely cleansed of delusion, will finally bring about ultimate isolation, the freedom of every kind of attachment *(upadhi-viveka=nibbāna)*. In other words: to a disciple tirelessly meditating in solitude, the transient, painful and unsubstantial nature of all constituents of existence will become apparent with an increasing clarity and certainty. To the degree, however, that ignorance and delusion *(avijjā ,amoha)* about this world disappear, also desire *(rāga)* for anything in it, and hate or anger *(dosa)* against anything in it, will die away: they will lose their objects, their foothold, their basis, their sanction. Thus, with the withdrawal of the fuel, this terrible conflagration of suffering is brought to extinction, sooner or later, according to previous action-force (kamma) and present effort.

True holiness is never born without solitude; never is it perfected without lonely struggle with the passions within. Yet, the untiring activity of Gotama, the Buddha, and of many of his disciples demonstrate that solitude and the happiness of seclusion are not, as many think, the aim and end of the ascetic life, but they are an essential means to the end, and are an incomparable mine of strength and inspiration to him who resolutely strives for the goal. "Ye should know that those people practise the most useful practices. Know ye that the kingdom is blessed where man

is inwardly one. They produce more eternal gain in one moment than all works ever wrought outwardly" (Master Eckehart).

By a wrong view of life all ascetic endeavour will naturally be considered as egotism pure and simple; but right understanding will never regard it like that. The true ascetic who has wholeheartedly taken up the training, knows that, in the absolute sense, there is no ego nor anything belonging to it, neither I nor mine. Neither corporeality nor feeling, perception, formations and consciousness contain any abiding substance, because they are transient, painful, subject to change. Therefore, no longer can one who has entered the path where deliverance is assured (the *sekha*) bestir himself for the sake of the ego; his striving aims at the final cessation of the conditioned personality *(kamma, khandha)*, by the gradual elimination of all its roots. But during his more or less protracted struggle for final emancipation the *Sekha* is not yet entirely cured of all self-affirmation, of all impulses connected with I and Mine; still the old Kamma clings to him. Only in the Arahant, the Holy One, is the truth of Anattā fully realised, and therewith all and every form of self-affirmation is done away; "through the cessation, rejection, removal, denial and relinquishment of all notions of I and Mine, and all biases of self-conceit, he has won perfect deliverance". In other words:

Much ignorance (and craving): Much self-affirmation (and suffering),

Little ignorance (and craving): Little self-affirmation and suffering),

Free from ignorance (and craving): Free from self-affirmation (and suffering).

"Ignorance is the root of all self-affirmation".

It is this very truth that none in this world period has as perfectly penetrated, as perfectly taught as the Buddha. The entire hard struggle for deliverance was called by the Enlightened One briefly "The liberation from the fetter of ignorance", that is from self-illusion. "Hence, Sāriputta, thus should you train yourself: 'Concerning this body endowed with consciousness, there shall not arise any notions of I and Mine, nor any biases of self-conceit shall arise; and also concerning all external impressions, these notions and biases shall not arise! And we shall abide in the attainment of this deliverance of the heart, this deliverance by wisdom through which all these notions and biases cease'. Thus, Sāriputta, should you train yourself. And in so far, Sāriputta, as a monk attains to this deliverance of the heart, this deliverance by wisdom, he is called one who has cut off craving, removed the fetters of existence, has made an end of suffering by the full elimination of self-conceit".

The more devotedly one strives towards this goal, the more selfless he becomes, and the earlier will he make an end of all egotism :—

Saṅghaṁ saraṇaṁ gacchāmi:
"I take refuge in the Order of Monks".

But, to be sure, mere outward asceticism is of no avail. "Whether one remains in the household life or whether one goes forth from it to the homeless state, if one lives wrongly I do not praise it. For, whosoever either remains at home or departs from home, if he lives wrongly, on account of that wrong way of life he can gain nothing on the good path of the Dhamma". — "I do not ascribe asceticism to a robe wearer just because he wears a monk's robe. I do not

ascribe asceticism to a forest hermit just because he lives in the forest. I do not ascribe asceticism to a knower of text just because he knows many texts . . . . . Not because a man wears a robe, dwells in the forest, knows the texts, speaks much about the Doctrine, can he get rid of craving propensities, can he get rid of hating propensities, can he get rid of delusive propensities".

"There are people who void of faith, go forth from home into homelessness, hypocrites, dissemblers, sham--ascetics, conceited men, busy talkers and chatterers, bad guardians of the doors of the senses, without moderation at meals, not devoted to wakefulness, indifferent to asceticism, without respect for the training, fond of luxury, importunate. preferring what is detrimental, shunning solitude as a heavy burden, lazy, without energy, heedless and uncomprehending; uncontrolled and distracted minds of small understanding, and stupid. Such a monk's asceticism appears to me, O monks, like a murderous weapon, meant for slaughter, doubled-edged, well sharpened, covered and wrapped round with a robe. A knife taken up by the blade, wounds the hand: misused asceticism drags one the downward path".

"In error ye wander, O monks of Assaji, upon a false path ye wander, O monks of Assaji. How far apart have they strayed, the foolish, from this Doctrine and Discipline!" "Hard it is to serve the Exalted One, very hard it is to serve the Exalted One!"—meeting with this experience many a weak disciple, discouraged or displeased, has given up asceticism (see Majjhima-Nikāya No. 67, 77).

Only to him who knows suffering, only to one who true to the Doctrine, earnestly works within, fighting purposefully and persistently against Māra—to such a one only,

will the external circumstances of asceticism prove to be what actually they ought to be according to Buddha's declaration: the most suitable conditions which the world can offer for the complete overcoming of the world. Again and again did the Master place before his disciples the hollowness and futility of half-hearted asceticism, as well as the seriousness and difficulties of the true monk's life. Never did he attempt to persuade anyone to become his disciple or to lead the ascetic life under him. "He lays the Doctrine before the people, does not persuade them, does not dissuade them". "He shows the nature of this world after he himself has understood and penetrated it. The doctrine, excellent in the beginning, excellent in the middle, excellent in its consummation, does he proclaim, both in the spirit and in the letter; he sets forth the holy life in its fullness and purity". Now, if the nature and purpose of this ascetic life becomes overwhelmingly clear to a householder or a householder's son, he will become an ascetic of his own free will, following his inner urge. "Sunken I am in birth, in old age and death, in distress, lamentation and pain, in grief and despair; sunken in suffering, lost in suffering! Oh! that it might be possible to make an end of this whole mass of misery!" In such a state of mind, filled with confidence, he renounces the worldly life; and such a renunciation is called in the texts "right-minded renunciation" *(nekkhamma-sankappa)*.*

With such a true renunciation, such a true *Pabbajjā* (Going Forth), "has he arrived in a clearing (of life's jungle)"

**Nekkhamma-sankappa*, 'the thought of renunciation', is one of the three kinds of Right Thought or Right Aspiration *(sammā-sankappa)*, the second factor of the Noble Eightfold Path.

—but no further. "Whoso, as a noble son, has thus renounced, what has he to do? Whoso finds no detachment from desires, from evil states of mind, whoso finds no joy and happiness or other still better gain, his heart will be seized and bound by lust; will be seized and bound by ill will; will be seized and bound by sloth and torpor; will be seized and bound by restlessness and worry; will be seized and bound by doubt; will be seized and bound by dissatisfaction; will be seized and bound by attachment. But whoso finds detachment from desires, from evil states of mind, and finds joy and happiness and other still better gain — his heart will not be seized and bound by lust, will not be seized and bound by ill will, by sloth and torpor, restlessness and worry, by doubt, dissatisfaction and attachment". But this nobility of mind, how is it acquired? Only through meditation, and again meditation *(Satipaṭṭhāna)*: "Here trees invite; there, lonely cottages. Go, meditate! Be not slothful, lest later ye repent!".

True asceticism is an obstinate, mute struggle. Mighty is Māra! Fearfully deep-embedded is delusion! "Dying and becoming! Dying and becoming!" No standing still should be permitted; no satisfaction with what has been attained! "Ever more strong must ye become to reach what is still unreached, to attain what is still unattained, to realise what is still unrealised!" "I declare unto you, O monks, I call upon you to give heed, ye that aspire to the goal of asceticism: see that the goal does not elude you while there is more to accomplish!".

Dying and becoming, again and again,— until nothing can any more become, and hence there is nothing that can die! No rest, no stopping before Nibbāna is reached! "Also to the world beyond I shall not cleave, nor shall my

consciousness be bound to that world. All nutriment is misery, heavenly food as well. To be conscious is to be suffering". An ascetic thus minded "has found and finds ever greater and loftier results; he is well satisfied with the ascetic life, does not give up the noble effort". "It is called 'death' in the Order of the Holy One, when a person gives up asceticism and turns back to the common life of the world"— this he now appreciates, depending upon none in that experience. "As the moth that has caught sight of the light does not turn back to the darkness, and as the ant dies on the sugar heap, so he turns not back to the worldly way of life but devotes himself fully to the noble training, so that he may reach the highest state, Nibbāna, the extinction of delusion".

"And so he becomes fit to eradicate the taints (*āsava*), and to attain, in this very life time, to the taint-free deliverance of the heart, the deliverance by wisdom".

"Whoso, monks, practises the four Foundations of Mindfulness *(Satipaṭṭhāna)* for seven years, may expect one of the two results: the Highest Knowledge (of Sainthood), in his present life time, or, if there is a remainder of clinging left, the state of Non-return (to this world; *anāgāmitā*). Setting aside seven years, whoso, monks, thus practises the four Foundations of Mindfulness for six years, five years, four years, three years, two years, one year — nay, setting aside one year: whoso practises the four Foundations of Mindfulness for seven months, may expect one of the two results: the highest knowledge, in his present life time, or, if there is a remainder of clinging, the state of Non-return. Setting aside seven months, whoso, monks, practises these four Foundations of Mindfulness for six months, five months, four months, three months, two months, one month or half

a month,— nay, setting aside half a month: whoso practises these four Foundations of Mindfulness for seven days, may expect one of these two results: the Highest Knowledge, in his present life time, or, if there is a remainder of clinging, the state of Non-return".

If weak men only knew themselves! The hero, verily, slumbers in many a one!

"*Striving, have many won the deathless,*
And still to-day by striving men can win,
If they with wise endeavour persevere.
But none can do it who does shun the fight".

FIVE LETTERS ABOUT BUDDHISM

By

SUMANO SAMANERO

Translated from the German
by Nyanaponika Thera

I

From your letter I hear the cry for deliverance. "Deliverance is born of knowledge". For attaining to that liberating knowledge, I can, from my own experience, only give the advice to you who are otherwise fairly well prepared, to imbibe for a period of years the spirit of the Discourses of the Buddha, and to set to work accordingly. There will then be no need for you to *believe* (as you write) that a system of thought can do justice to the world (i.e. to reality), but you will *know* it. Buddhism does justice to the world

even to such a degree that it leads to the overcoming of it. It is an unspeakably vast task to struggle through and beyond all apparent contradictions, and to struggle free, from the most subtle fetters *(taṇhā)*. Gotamo, the Buddha says expressly: "Profound is this doctrine, hard to understand, hard to perceive, tranquil, sublime, beyond the realm of logic, intelligible only to the wise. You will hardly understand it without patience, devotion, guidance and effort". But, "there are beings whose eyes are only little covered by dust. Not hearing the truth, they will be lost. It is they who will understand the Dhamma". For it has been said that there are "two conditions of right understanding: the voice of others (be it orally or in writing) and wise reflection" (Majjh. 43). Furthermore: "Also in this doctrine and discipline is it possible to show a gradual training, gradual practice, gradual progress" (Majjh. 107). Gradually one will come to acquire a wise understanding of the teachings proclaimed by the Exalted One, and then "lofty results will gradually be experienced".

You write that the spirit of Buddhism is repugnant to you owing to its rationalistic penetration of the world. I too had formerly that opinion; but it disappears with a more exact knowledge about man's composite nature and his way of development as taught by the Master. Meditation *(bhāvanā*, the four *Satipaṭṭhāna, Samādhi)* rests upon the fact that mind is the forerunner in evolution (thoughts, words and deeds: *kamma* or *saṅkhāra* within the Dependent Origination,* *paṭicca-samuppāda)*. In brief, what man thinks, that he becomes. Meditation, in the Buddhist sense, includes what we, in Christian lands, call feeling, heart, love, and so

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*See 'The Wheel' No. 15 a/b: *Dependent Origination*, by Piyadassi Thera.

on. What commonly is called 'feeling' or 'emotion', is, in fact, only a 'clinging', low or noble; it is but ties and fetters, gross or subtle. For me, for instance, music was formerly such an important factor that, when listening particularly to Beethoven's symphonies, I was clearly possessed by them, ravished, shaken. Even four or five years ago I busied myself with writing music and composition. My judgement of musical performances was generally appreciated. But art is just a means to lead us on to the *comprehending* of suffering, and not only to a emotional experience of it; it takes us from the "particular" to the "general" (aspect of suffering). But more subtle devices (than art) await us. All of them, however, are, as the entire Teaching, meant "for letting go, not for keeping a hold on them" (Majjh. 22).

You say that you have suffered much, and yet you think that this world of suffering is a glorious place! But if you progress from the emotional experience of suffering to an understanding of life's general nature as ill, then there will come a turning-point in your ideas. You will come to reflect deeply upon the fact that the entire existence, being something originated, is bound up with impermanence *(sabbe sankhārā aniccā). Everything* originated (body, feelings, perceptions, mental formations and consciousness) is *anicca.* What ceases is woe, is suffering and not-self, unsubstantial *dukkham, anattā.* Among these three related characteristics of existence,* the most tangible one, *dukkha*, has been taken out, fully stated and defined in the First Truth of Suffering; in the second, its cause; in the third its cessation; and in the fourth, the practical path

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*See 'The Wheel' No. 20: *The Three Signata*, by Prof. O. H. de A. Wijesekera.

of deliverance. He who has eyes, will perceive these things. The better one understands and practises the Eightfold Path, the less one will be assailed by suffering.

Taṇhā (Craving), that 108-headed hydra, will gradually die away — beginning with the grossest, and ending with the most subtle craving which one notices only later. Then "done is, what ought to be done". Suffering is transcended, and thereby the world or life = suffering, are transcended. "Ceased has rebirth, lived to its end is the holy life, the work is done, nothing more beyond this — thus he knows" (Majjh. 94). To him who wishes to inquire further, the following texts are recommended for thorough reflection: the 63rd and 72nd Discourse of the Majjhima Nikāya, and further the Discourses 2, 22, 38, 140; and it is advisable to think slowly and carefully about causality (Dependent Origination).

Enough for to-day. Though Buddhism, as you say, is for you partly still unpalatable, yet, in the first words of your letter, you admit the strict consistency and inner strength of my own way of action. I have understood Buddha's logic and love: "the shortest way between two points (i.e. the present stage of development, and deliverance) is the straight line".

The study of Pali will permit you a much quicker penetration of the teaching, since all translations are makeshifts (even the sound ones by Neumann); our words (concepts) are insufficient, and often they lead astray.

....If, in addition, you will learn by heart the most important Discourses, fully or partly, then you will have a solid foundation, inwardly and with regard to your linguistic studies.

(Letter of 9-8-1906).

II

Dear Sir,

One who has understood the universality of suffering and the importance of the ascetic life for the speediest elimination of that suffering, such a one will certainly sympathize with you. According to your valuable and frank confession you have "a strong sensuality". You may know that asceticism or the "holy life" is mostly called *brahmacariyaṁ* (the chaste life). It is significant that the same term is used in the third *sīla* (Precept) of the monk. "Having abandoned unchastity, he lives a life of chastity; he keeps aloof and abstains from that vulgar practice, sexual intercourse". "He keeps aloof", that is, he observes a prudent distance from women, lest he lend a hand to Māra, because he is still weak, and in the process of growth.

For the millions of those who live a worldly life, sexual intercourse within the limits indicated in Majjh. 41, is not regarded as *akusala* (unwholesome);* but for the disciple proper who wishes "to bring suffering to an end", it is always *akusala:* unwholesome, wrong, and conducive to suffering. How could he gain a deeper, truly penetrating insight, as long as that powerful affirmation of life vibrates through his organism, and paralyzes his mind? Therefore,

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*The author's use of the Buddhist technical term *akusala*, i.e. 'karmically unwholesome', is here somewhat misleading; but the meaning intended by him, is clear: For a layman, sexual intercourse in marriage is not immoral, being not a violation of the Five Precepts binding on him. Any form of lust *(lobha)*, however, is karmically unwholesome, in the strict sense of the term *akusala*, though "unlawful lust" *(visama-lobha;* e.g., adultery) is so in a higher degree.— *The Translator.*

kāmacchanda or *kāmarāga* (sense-desire, or sensual lust) is the first Hindrance, Fetter and Defilement; and its opposite *nekkhamma*, 'renunciation', is the first help and aid in gaining *sammā-samādhi*, 'right concentration', which is required for the pure vision of truth *(vipassanā)*. Though the entire realm of *kāma*, i.e. the five sense objects, are a hindrance of *samādhi* (concentration), yet one has to recognize the sexual sphere as the most portentous in the realm of sensuality. One knows what an enormous amount of energy is expended here. He who is infatuated, will be aware of it only faintly; but later when fighting and subduing his passion, it will become clear to him that he was formerly but a miserable specimen of humanity, a slave of Māra; he will then appreciate that a mind kept in a violent tremor by strong emotions, cannot possibly see reality as it is.

"The teaching that goes against the current,
that is deep, subtle and hidden —
invisible it remains to those infatuated by lust".

The Buddha-Dhamma is said to go against the current. The crowd goes along with the current: life-affirmation, lust, hatred, self-delusion. The true disciple goes against that stream: he negates it, because he wishes to transcend the world, get rid of it.

"The turning away of the will vanquishes all woe". Our blind fellow-beings, however, who float along with the current will say: "But sexual desire is something natural!" It is that very fact which a perspicuous Buddhist knows, and therefore turns away:

"This world, the other world as well
the Knowing One has clearly shown:
the realm of nature and its law,
and freedom ending all that woe". (*Majjh. 34*)

He who understands *that*, has achieved much.

Also he who has strong sensual inclinations, *can* live *brahmacariya*, the chaste life. "There is one who is by nature lustful, yet he preserves his chastity, even if passion often makes him feel pain and torment; but he is able, though with pain and torment, to live the noble, pure life of chastity *(brahmacariya)*" (Majjh. 45).

A disciple who has made himself familiar with the Buddha's instruction, is able to fight the passions with quite different weapons than other folk. But knowledge without application is dead. How, then, can a tendency be gradually expelled from one's nature, for instance that to sensuality? By displacing, eliminating and replacing. You may have observed how thoughts are placed in the sequence of time, how they follow each other, and how only *one* thought at one time can be present to consciousness, if ever so briefly.

Make a start now, and take matters into your own hands! Instead of allowing your thoughts to roam about aimlessly, in a confused way and impelled by emotions — you should first select a time of the day, a short half an hour, in which to give to your thought-processes a definite direction by chosing a suitable subject of meditation. By doing so, gradually a counter-tendency is developed, because during the 30 minutes of *asubha-bhāvanā* (contemplation of the body's foulness), lust has simply dropped out. If you now return to your routine life, the tendency developed during your practice will produce an after-effect which will grow more and more beneficial in proportion to the intensity and duration of the practice. Gradually, with strengthened mindfulness *(sati)*, that noble tendency will permeate almost your whole thought-process, always ready to step in

with its beneficial effect whenever Māro wishes to intrude. Most of our fellow-beings "believe that they push while they are pushed themselves". But the true disciple actually pushes matters himself, because he has grasped "the law of elimination by disuse", and thus he displaces and eliminates, so that passions die away; until at the end there is nothing more to die away.

First, a Buddhist should suffuse and saturate himself with the Master's words like those in (the "Relevation of the Body"), in the *Sutta Nipāta* (*v, 193 ff*), the *Theragāthā*; Suttas like Majjhima Nikāya No. 82; then, if he has noble aspirations, the powerful sexual urge will be reduced noticeably.

"Look how this puppet is decked out,
that skin-enveloped skeleton!
Fools are deluded by that sight;
Not those who seek the shore beyond".

According to the Master's injunction (Majjh. 75), after listening (or reading) there should be thorough reflection about it *(yoniso manasikāra)*, to be done best at a quiet place. You should contemplate and analyze this body as it is described (so simply but ever so true) in Majjhima Nikāya 10 (Satipaṭṭhāna Sutta): "He contemplates this body from the sole of the feet upwards, and from the crown of the head downward, covered by the skin, filled with many impurities. . .". He understands it as a passing combination of elements; he visualizes it as a putrifying corpse, food for worms, as a skeleton and as decaying bones: "My body, too, is of that nature, will become like that, and cannot escape it".

After such thorough contemplation *(asubha-bhāvānā)*, actual realization will unfailingly follow. If he now sees

women, he is no longer dominated by the animal urge of carnal desire, but he sees *through* it: he sees them as skeletons. Looking ahead he, already now, perceives the flesh now, afterdeath, it will be devoured by worms; and, then his prevailing feeling will be compassion: 'Soon these bodies will perish and will add to the charnel field. May beings awake from their frenzy, so that it may no longer be said of them: "Worn out in vain, the body dies away", but may their Kamma come gradually to rest!',

For him who is moved by such compassion, will it be possible to use a being for satisfying his lust? Only selfishness will be able to do so, even if it hides behind greatest learning. The Master has taught his disciples — of whom none was a eunuch — how to regulate that desire, and how to bring it to rest. If you make substantial progress in that respect, you will have achieved much. May you remain mindful of the fact that you do it for *your own* sake, for *other's* sake, and for the cause (of the truth).

"*Him who as sage from mating keeps aloof,*
Who, young in years, nowhere ensnares himself,
From heedless rapture free, detached,
Him as a sage the wise ones rightly hold".

(*Sutta Nipāta, v. 218*)

Namo Buddhāya,

Súmano.

III

Not many details can be told about your first question*. I became aware of the fact: "I am afflicted by birth, old-age

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*This question was, probably, about the Rev. Sumano's reasons for entering monkhood.

and death, sunken into sorrow, lamentation, pain, grief, and despair, submerged by suffering, lost in suffering! Oh, that it might be possible to make an end of that whole mass of suffering!". (With regard to your question) consider 'evolution' in its widest sense. I mean to say: Beings understand and follow the teaching of the Blessed One according to the degree of their own development. "He who has eyes, will see".

Let us assume: there is an 'intelligent person', 'a man of understanding'. He perceives clearly (a) the impermanency of all that is originated, and he understands (b) the conclusion: what is impermanent that is liable to suffering *(dukkha)* and it is not-self *(anattā)*. Through both, (a) and (b), he will understand the equation: life = suffering; and now, awake from his slumber, he works with increasing intensity to make an end of suffering, and thereby, of life.

But how? "Deliverance results from knowledge". That liberating knowledge (=Right Understanding) is (and according to the above, cannot be anything else): 1. to know suffering, 2. to know the origin of suffering, 3. to know the cessation of suffering, 4. to know the path leading to suffering's cessation. This is "the teaching particular to Enlightened Ones.". "This only do I teach, now as before: suffering and the cessation of suffering". Any doubt as to whether that knowledge is actually the only one needful to us now, will disappear if one reflects carefully on the 63rd Discourse of Majjhima Nikāya.

From experience I may give the assurance that man will grow in his detachment, and that suffering will touch him less and less, the more mindfully and energetically he walks the path. *Taṇhā* (Craving), the direct cause of

suffering (2nd Truth) and of renewed existence (Paṭicca-samuppāda, link 8, 9, 10;* Majjhima Discourses, 9, 38) is gradually brought to extinction. First its gross form dies away, and later the more subtle one that is imperceptible at the start (this Taṇhā-hydra has 108 heads).

Though, as a rule, only the genuine bhikkhu will be able to walk the path perfectly, yet the opinion which one sometimes finds expressed, that *only* the bhikkhu can do it at all, is erroneous. Everyone who leads the home life — more especially if living alone—can tread the Path and progress on it very far, "according to the nature of his actions". Everyone who has become a bhikkhu with the clear awareness of what he is doing, has once lived the worldly life before, *but* has prepared himself before he chose to lead the ascetic life that is so beneficial. Gotamo Buddho, in the 43rd Discourse (Majjhima Nikāya) addressed to the citizens of Sālā, has given very valuable instructions for right conduct in thoughts, words and deeds. Adherence to that conduct will, to the degree of one's success in doing so, contribute considerably to the overcoming of suffering. Without having fully understood the importance of a virtuous life *(sīla)* for purification and for mental concentration, it will be premature if the disciple desires to attain the meditative absorptions *(jhāna)*. If you consider very carefully the following, you will see clearly in that matter.

We find in the texts the following threefold division of the Path:

3.	*sammā-vācā*, Right Speech	1. *Sīla* (virtue)
4.	*sammā-kammanta*, Right Action	
5.	*sammā-ājīva*, Right Livelihood	

*See 'The Wheel' No. 15 a/b.

6. *sammā-vāyāma*, Right Effort	}	II.
7. *sammā-sati*, Right Mindfulness	}	*Samādhi*
8. *sammā-samādhi*, Right Concentration	}	(concentration)
1. *sammā-diṭṭhi*, Right Understanding	}	III.
2. *sammā-sankappa*, Right Thought	}	*Paññā* (wisdom)

Usually the factors numbered (1) and (2) are mentioned first, because the Path cannot be trodden without a degree of Right Understanding and Right Thought. In their *perfected* form, however, they constitute *paññā*, the highest wisdom.

Virtue comes first (being perfected later, by concentration and wisdom). Then follows Concentration, comprising the 6th, 7th and 8th factor of the Path. Among them, Right Effort consists of the Four Endeavours (Discourse 141); and these four are also called 'implements of concentration'. The four 'Foundations of Mindfulness'* (*satipaṭṭhāna*), which, according to Discourse 141, form the seventh Path factor, are 'the objects of concentration'; and Concentration proper, the 8th factor, is explained by the four meditative absorptions (*jhāna*).

In other words, firstly strong energy (6th factor) has to be developed, and untiringly one should work, that is meditate, in accordance with the four Foundations of Mindfulness, for providing the inner training required for the entry into the first Absorption.

How, then, can such mighty energy be developed? "If he sees with his eyes a visible object, he does not take up its general features nor its details. Because lust and grief,

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*See 'The Wheel' No.19: The Foundations of Mindfulness.

unwholesome and evil thoughts may overwhelm him who dwells with his sense of sight unrestrained, he practises that restraint, guards his sense of sight and watches over it". The same holds good for the other four physical senses and mind as the sixth.

	I	II	III	IV	V	VI
1	Eye	ear	nose	tongue	body	mind
2	Forms	sounds	smells	tastes	tactile objects	mental objects

Through the six senses (the subjective side of reality; see the first line in the sketch) we communicate with the outer world (the objective side of reality; see the 2nd line). From this is seen the immense importance of controlling that apparatus *(saḷāyatana*, the 5th link of the Nidāna-chain, *Paṭiccasamuppāda)* for the specific purpose of gaining mental concentration, and for the general purpose of eliminating suffering. "He who does not know and understand according to reality, the eye (ear, etc)., visual (etc). objects, visual (etc). consciousness, visual (etc). impression, the feelings produced by visual (etc). impression — he will be delighted in the eye; being delighted in it and attached to it, he will allow himself to be allured by it, looking always for the enjoyment provided by it. To him the life process consisting of the five Groups *(khandha)* will continue to accumulate, and craving that leads to renewed existence, finding delight here and there, will continue to grow. ...But he who knows and understands according to reality, the eye..., will not be delighted in the eye..., seeing always the danger in it. To him the five Groups will decrease, and craving ... will vanish".

"The concentration of one who has achieved that, is Right Concentration".

"He who sees the Dependent Origination, sees the Dhamma; he who sees the Dhamma, sees the Dependent Origination".

This spiritual struggle will lead to victory chiefly through constant mindfulness and thought concerning the fact of origination (arising), in other words, impermanence. For instance: "Now this unpleasant feeling has arisen in me (e.g., by insult), produced by auditory impression (see Paṭiccasamuppāda 5, 6), and it is conditioned, not unconditioned. Conditioned by what? By sense impression. And he knows: impression is impermanent; he knows: feeling is impermanent... Then his mind, thus discerning the elements, becomes gladdened, serene, strong and steady" (similarly with I, III-VI of the above sketch).

So far about Energy or Right Effort (the 6th path factor), being the implement by which to attain concentration (meditative absorption).

Information about the Four Foundations of Mindfulness will be found in Majjh. 10 *(Satipaṭṭhāna-sutta)*, 118 ("Mindfulness on Breathing"), 119 ("Mindfulness on the Body"), 62 ("Admonition to Rahula"). Then, "while he thus dwells earnest, ardent and mindful, the memories bound up with home life, will vanish in him".

I have experienced myself how important it is to meditate upon the four Foundations of Mindfulness *(Satipaṭṭhāna-sutta)*. I have learned that Discourse by heart, in Pali, and daily I repeat one seventh part of it in my meditation; every week has brought new revelations

(sati). But one must *work* for it. "He who does not work, cannot follow the truth". "It is not possible, thus I teach, to obtain assurance at once, at the start; but gradually fighting, progressing step by step, one will obtain assurance. . . . And because he makes determined effort, he realizes for himself the highest truth and visualizes it by wise penetration". He who attends to the preparatory work, as indicated, will avoid the illusions of "wrong concentration" (*micchā-samādhi*), and will steer straight towards Right Concentration, because cultivation of *samādhi* means the cultivation of, and the training in just these things, i.e. Energy and Mindfulness.

The fact that also householders (lay followers) can practice mindfulness, is mentioned in Discourse 51; "We too, O Lord, being householders, have from time to time established our mind in the four Foundations of Mindfulness; and we dwell, O Lord, contemplating the body in the body, ardent, clearly comprehending, mindful, having overcome covetousness and grief regarding the world".

If you now read a Discourse like the 27th, where the Master gives a connected summary, you will have confirmation of that sequence of practice mentioned above: first *sīla* (virtue; but here more comprehensive, being intended for monks); then the control of the senses (i.e. energy) and mindfulness (the passage on Clear Comprehension from Discourse 10). Also the five Hindrances which have to be overcome before one can enter the first Absorption, are found in the 10th Discourse, at the beginning of the fourth Foundation of Mindfulness. How difficult it is, generally, to gain the Absorptions, is shown by the Buddha's statements in the 128th Discourse; there, profoundly, and step by step, the hindrances and their overcoming are shown. ... But the

difficulties mentioned there, will not deter an earnest disciple. He knows that evolution does not proceed at a bound, but that, by an indefatigable application of the appropriate means, progress undreamt of, may be achieved in a short time. ...However, the fact cannot be concealed: "Profound is this teaching, difficult to grasp, ...you will hardly understand it without patience, devotion, effort and guidance"; and "there are fools who study the teaching; but though they have studied it, they do not wisely examine the meaning of the teachings; without wisely examining the teachings, their contemplation will not yield satisfaction; ...they do not grasp the purpose for which they have studied the teaching. To them, their wrong grasp of the teaching will bring them harm and suffering for a long time".

Yet it has been said that the teaching is intelligible to every person of understanding, and that it grows in clarity for the earnest disciple. "There are no ascetics who know and understand everything at once. That is impossible". It is by *training*, by indefatigable training, that everything is nursed to maturity. "What a monk considers and reflects upon for a long time, to that his mind will incline".

If once the fundamental truths have been thoroughly grasped and experienced, and, through a faithful devotion to the inner work, "the gradual perception of a great result" has appeared, then from such a soil a beneficial and powerful *saddhā* (confidence) concerning the future work ("the achieving of the unachieved") will grow. This is the first of the five 'qualities of spiritual striving' *(padhānaṅga)*, by the help of which the disciple may achieve his aim quickly.

I am filled with an unshakable *Saddhā* (confidence). A confidence rooted in understanding and experience, surmounts difficulties met by one who is given to speculative

thinking, a hair-splitter, or a petty critic. Though the way of expression (in the Discourses) may sometimes be difficult or strange (particularly in translations), and though, in some instances, the teachings given there, may remain unintelligible for some time, let us have Saddhā! "Enlightened Ones do not speak imperfectly". "Work, Work!" as we have stressed above—that is the key word. Then the Dhamma will be realised, experienced, and no longer requires proof or guidance, not even by a Buddha. "In the Liberated One is the knowledge of Liberation". Then there is no longer any difference as to liberation. "Equal to me will be those victorious ones who have destroyed craving".

Namo Tassa Bhagavato Arahato Sammā-sambuddhassa!

Stg.

IV

Bandarawela (Monastery)
28th April 1909

Dear Mr. N.,

If you attach great significance to 'Mindfulness of Breathing" *(ānāpāna-sati)*, you have perceived an important fact. As the four Foundations of Mindfulness (*satipaṭṭhāna*) may be called the heart of the doctrine, so is "Mindfulness of Breathing", if rightly understood, the heart of the heart. "Mindfulness of Breathing, if developed well and regularly practised, brings to perfection the four Foundations of Mindfulness", thus it is said in the 118th Discourse. He who knows these means of deliverance, and applies them, will experience by himself that restlessness, desire, anger, misapprehensions, and thereby all deep sorrows, will vanish,

and will reappear only and always, when that mindfulness (*sati*) is absent. While our other fellow-beings — millions of them — go on living without any substantial gain in liberation ("worn out in vain, this body dies away"), he who knows the laws of deliverance can purposefully take into his hands the work of their unfolding; he can loosen, and finally break, the chains of slavery.

First of all, three things are required here: 1. persistence, 2. persistence, 3. persistence. Without great devotion, without extraordinary patience even one who is otherwise gifted, will not be able to make progress. It is important that the beginner betakes himself to a quiet place, as secluded as possible, so that the habitual *taṇhā* - nourishment for the five senses (see end of Majjh. 150) is reduced, and the numerous sounds, voices and noises which, particularly at the beginning, hinder so much any deeper concentration, do not constantly interfere. You will not have missed the fact that it is expressly stated in the Discourses 10, 62, 118 and 27, that the disciple should resort to the forest, an empty room, etc. Thus, whenever bonds of profession or family do not fetter you, you should make haste to go out of your town, like one who seeks hidden treasure, and should choose a suitable spot in forest environment. Then you should sit down there in a posture that allows you the longest time of sitting immovably. "Mindfully he breathes in, mindfully he breathes out"— that is the general practice of *Ānāpāna-sati*, introducing the subsequent 16 specific exercises, and forming the transition from ordinary confused thinking to concentrated meditation focussed upon a definite mental object. The former kind of thinking, ordinary reflection, is called *vitakka*, i.e. 'discursive thinking'. By Mindfulness of Breathing that discursive thinking is suspended and silenced. *Ānāpānasati bhāvetabbā vitakk'upacchedāya:* Mindfulness

of Breathing ought to be practised for cutting off discursive thinking". How is it to be done?

"Breathing in long, he *knows* 'I breathe in long'; breathing out long, he knows 'I breathe out long'; Breathing in short, he knows 'I breathe in short'; breathing out short, he knows "I breathe out short'". Now, at one and the same time only one single thought can be clearly present to consciousness; thoughts *follow* each other, they are placed in time. All exclusion of evil thoughts effected by meditation, rests upon that fact, is made possible by that fact. He who thinks for one minute a thought of kindness, has *at that time* no thought of hate in his mind; he who thinks of a corpse for one minute, has no lust while doing so; he who contemplates impermanence for one minute, will not have conceit. Whenever, and as long as, one knows 'I breathe in, and out, long or short', for that time, even if it is only for a fraction of a second, other *vitakkā* (discursive thoughts) will be excluded.

You will, however, experience that, when you resolve to be strictly watchful, the first breaths that follow, will go in and out with a clear awareness of them, but after that, habitual worldly thoughts *(vitakkā)* will appear again during a single breath. But if one considers that the complete tranquillization and exclusion of discursive thoughts is tantamount to the entry into the Second Absorption, one will, in spite of all relapses, persist in one's practice, week by week, month by month, year by year; and during a single session the meditator will apply mindfulness 100 times or 1000 times or more. Gradually the law of "development by use" (the inherent power of repetition) will show itself; it works as reliably as the law of "elimination by disuse".

In one minute, one may breathe 15 times (30 inhalations and exhalations). If one is conscious of it, even if only

at the beginning, one will have given a definite direction to one's mind 300 times in 10 minutes. If for about 10 minutes no breath has been missed, it is certainly an achievement, though, to a beginner, some fatigue may be noticeable. The simile of the turner ("turning long or short"), given in the 10th Discourse, shows clearly how simply that exercise is meant (long-short; in-out; knowing). Generally spoken, it is the most simple that is truly great and profound. From the foregoing it will become clear how important that simple and easily intelligible exercise is. If patiently sustained, it is bound to resultant in the calmness and concentration of mind *(samatha)*, aspired by you. The Master teaches how to bind a second postulate, a "Must"— mindfulness *(sati)* — to breathing which is the constant companion of man from birth to death. The first "Must" is faithful: man *must* breathe constantly (except in the fourth Absorption). The second "*Must*" has to be developed from it. In other words, breathing cannot wait; if it is not to escape unnoticed (as it happens in ordinary life), mindfulness (sati) must be present and alert. "For one of confused mindfulness, I say, there is no Mindfulness of Breathing".

There are people endowed with outstanding gifts. As soon as they know the method, they will practise with zeal and determination. Perhaps you too will, even after a short time, attain genuine Absorption of mind, will easily leave behind the Sensuous Sphere, and realise one or more stages of meditation. Through those two exercises that degree of Samatha (tranquillity) can be achieved only if the five Hindrances are removed, the presence of which is incompatible with Absorption.

But even if, for a long time, the meditator cannot attain to the Absorptions, other gratifying results of *Ānāpānasati*

will become evident. Firstly, the calm and concentration of mind as effected by meditative training in solitude, can now be maintained for increasingly longer periods of time. Calm and concentration will gradually enter into the meditator's innermost being, and will also manifest themselves outwardly in his daily behaviour (in the family, in professional life and towards friends), by a calmer and more composed way of speaking *(santa-vaco*, 'quiet of speech'), and by calmer bodily movements *(santa-kāyo)* in going, turning, looking, bending and stretching of limbs. Secondly, what is incomparably more important, there will be a keener insight *(vipassanā)* into the nature of the world, that is, of the five Khandhas, as impermanent, liable to suffering and not-self. A man with keen eye sight will excel in observation. Similarly, greater tranquillity *(samatha)* means deeper insight *(vipassanā);* and, again, strengthened insight into suffering will be an incentive to achieve a greater power of concentration as a means to the end (insight). It is a reciprocal process. "No meditative absorption without wisdom; and no wisdom without absorption".

Therefore, after having practised for some time the exercises No. 1 and 2*, one may go over to No. 13*: "contemplating impermanence, I shall breathe in and out" (Discourse 118 or 62). In doing so, one should keep in mind that what is spoken of here (in the 13th exercise) are phenomena *(dhammā)*, objects of thought (i.e., what appears in the mind), pertaining to the fourth Foundation of Mindfulness. The four *Satipaṭṭhānas* may be regarded as stages: 1. at the first stage, one learns to contemplate on the gross-material body, as it appears to simple observation (Majjh.10); 2. in the second *Satipaṭṭhāna*, the feelings, likewise in their

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*This refers to the 16 exercises given in Majjh. 118.

simple presentation (as pleasant, unpleasant, etc).; 3. in the third, an essential change should follow: the knowledge, gradually prepared and matured by the first three *Satipaṭṭhānas*, that the entire world of plurality is only an object for each subject, a manifestation of thought, hanging only on a single thread: consciousness.

Then the passage in Majjh. 10 "Thus is corporeality, thus is its origin, thus its end", etc., will appear in a different light, because the proper light has dawned upon the meditator. "Thus is corporeality": appearances, phenomena, —arising in consciousness with help of the likewise conditioned visual organ (colours), the auditory organ (sound waves), and so on; just as it arises, it disappears again, as a subjective process: appearance, *anicca*, *anattā*. It is similar with the other Khandhas: "Thus is feeling, thus is its origin, thus its end". Here one can learn to understand the whole of existence as an illusion, as not-self (*anattā*); and the Ego-delusion will dissolve quickly. This is so, because all wishing, longing, hating, disliking, fearing, grieving or being excited, in brief all mental afflictions, stem from the Attā-idea ("I", "Mine", "my own", self) If that delusion loses its hold, a decisive change takes place, a detachment, a feeling of liberation as never experienced before. The person X. is now seen as a temporary combination of ever changing Khandhas (processes of existence); and after some time this person will disappear from the scene; it has never harbored an eternal self (also Karma can become exhausted).

The idea of Anattā may get strengthened in us in a way somewhat like that:

Not I (an abiding individuality) breathe, but breathing occurs;

not I go, but going occurs;
not I stand, but standing occurs;
not I sit, but sitting occurs;
not I lie down, but lying down occurs;
not I look, but looking occurs;
not I bend, but bending occurs;
not I eat, but eating occurs;
not I talk, but talking occurs;
not I feel joy or grief, but a pleasant or unpleasant
feeling occurs;
not I think, but thinking occurs.

By such a contemplation, one will become selfless, all-loving, truly detached. And the word in Majjh. 10 will become clear: "He lives independent, and does not cling to anything in the world".

By the power of thinking sharpened and made lucid by the exercises 1 and 2 (of (Ānāpānasati), the facts of impermanence and not-self (impersonality) will be visualized more strongly (exercise 13). Therefore I have given here that indication, because it is insight that lastly leads to deliverance. Concentration (*samādhi, samatha*) is only the clarification of mind, which, however, is indispensable; just as in spectacles the glasses are the essential thing, but one can look through them only after removing from them the dirt or moisture.

I have mentioned to-day only the exercises No. 1, 2 and 13. As you know, talking is here of little avail; doing, practising is all that matters. After some time you may communicate your experiences, and, if required, ask for further information. You are quite right in saying that, without explanation, one cannot do much with the 16 brief

instructions (Discourse 62 or 118), particularly if the translation is unsatisfactory. But in the Canon you will find further elucidations about the single points.

Sumano

V

Naples,
17th October 1906

Dear Friend,

A few words about giving-up. It is better not to have cigars about oneself, on principle. Similarly, he who wishes to wean himself from alcohol, will not carry a bottle with him. He who wants to give up desire for women, will better not go to places where he will have to face temptation. To be sure of one's steps is important particularly at a stage of transition. Māra is on the look-out for any possible opening; therefore he must not be given any chance. "Once" is *not* "never". He who has no cigars about himself, *cannot* smoke (and so it is with drinking). No fire can flare up without fuel; for the present, at least, indulgence has been made impossible. Gradually the law of "elimination by disuse" will come into effect. The need and desire for the former enjoyment will weaken and finally cease. If someone says that he has got over smoking, etc., but he carries cigars about him for the sake of a test, then he has not yet fully abandoned *taṇhā* (craving). He who has entirely abolished that craving, will no longer cherish such thoughts; in that respect he is fully at peace, and already thinks further ahead. Thus a disciple who has freed himself from sexual urge, will, though immune, not seek temptations. More important things have to be done. No rest

before Nibbāna! Besides, if he refrains from testing his power of resistance, this will be more profitable to others in his environment who cannot see into his heart, but observe only his external behaviour; and quite reasonably, their confidence might be shaken by their observations, though they may not talk about it.

Doubtlessly, the struggle against Māra (*taṇhā*, craving) is hard, because for Māra it is actually a question of 'to be or not to be', a fight of life or death for his 'kingdom of nature'. For long, long times we have been his serfs. Now this serfdom is over for us. Nevermore shall we find lasting satisfaction anywhere in this Saṁsāra. One who has taken the Buddha as his guide and master, will understand the nature of "Māra's Realm" so poignantly that he can no longer find full satisfaction in the "Realm of Nature" where everything is impermanent. By seeing the misery of it, we are on the road of escape from it.

What, now, is the principal task for us who already possess a good deal of right understanding, who at least have a knowledge of the doctrine, and observe virtue *(sīla)*? *To watch, watch, watch.* To be constantly on guard. In particular: to try to remain mindful. *Samādhi* (concentration, meditation) is the Buddhist practice proper. At the start of the practice the mind is not collected at all, the capacity of concentration is weak. But, as the Master explained, by training, by unceasing training, the little child, first constantly falling, learns to toddle about, till finally as a grown-up man he can walk steadily and continuously for long stretches. If a man possessed of intelligence, falls, he has not been watchful, was absent-minded. "Lax mindfulness, produces new taints *(āsava)* and strengthens the old ones; unflinching mindfulness gives no room for

new taints and destroys the old ones". For instance, one has seen innumerable times that "all formations are impermanent"; one has also agreed with the Buddha's words: "Whatever corporeality exists, one's own or of others, beautiful or ugly, all corporeality should, with proper understanding, be regarded as it truly is: 'It is not mine...'; thus it will be abandoned, will be rejected". Very often the misery of corporeality has been felt most pungently, and the misery of craving has been understood, yet this or that object will still tittilate our senses whenever watchfulness is lacking. But if one remains mindful, and turns at once to an analysis of the perception, one will not be enticed by any material form. One will see that the material form has been made up into an evanescent structure of this or another kind (young or old, beautiful or ugly), by the karmic formations (*saṅkhāra*) which are impermanent in themselves, one will see that material form is put together in a similar way as a potter (himself impermanent) shapes (fragile) pots. Then "his mind, dissecting thus the elements, will become joyful, gladdened. strong and steady".

It is doubtlessly a hard way, but gloriously safe. Truly, in that manner, one can perceptibly detach oneself from the world.

Namo tassa.

Stg.

APPENDIX

I

REMINISCENCES OF SUMANO

by Dr. Ph. Derval

"Fritz Stange, student of natural sciences"— thus my late friend, then a newly registered freshman, was introduced to the academical association to which I belonged. A handsome young man, with smooth, blond hair and an elegant moustache, with deeply blue and strikingly large eyes, a gentle voice and a mild glance, thus he stood before us. He was a gentle person and a keen student, who, in lonely hours, used to comfort his soul by playing the violin; he was an ardent admirer of Richard Wagner, and, if possible, he did not miss a single performance of Wagner's operas. If anyone had said that a person like he would ever become a Buddhist ascetic, he would have provoked general laughter.

We liked each other from the beginning. Stange became my personal freshman. My other freshman was a great artist in the field of music, and has now become an excellent, though little known, Sanskritist and Vedantist. The three of us, united by bonds of closest friendship, soon met regularly at the sessions of the Theosophical Society which everywhere has prepared the way for the Buddhist movement. Following the wish of his father, Stange had to give up his studies so dear to him, and donned the uniform of an official of the Postal Department. For none of us had the student life any special attraction, and Stange himself saw in it only the karmic way by which we came together. As an official, Stange remained a keen Theosophist, lived as a vegetarian, and plunged deeply into the study of those

teachings which then we called Buddhism. Besides he was unusually capable in his profession, and, personally, he was the favourite of all who knew him. When he was a probationer for the higher postal career ("Oberpostpraktikant") at Kassel, he began to study the Discourses of the Buddha in Neumann's translation, under the guidance of a friend who was an ardent Buddhist, and soon the resolution matured in him to seek deliverance from the grievous suffering that pervades the life of all beings. He had fully grasped the Truth of Suffering. But knowledge alone was not sufficient for his fervent, pure and profound heart. Thus he left, as a true follower of the Blessed One, his home, his property and his relations, in order to enter the Sangha (Buddhist Monkhood) in distant Asia.

"Why does one go to the countries of Buddhism?", he wrote to me once. "Briefly spoken, because there, and particularly in Burma, all conditions are cut out for a life in the Sangha. One is relieved of all worldly cares, for eating, drinking, clothing, lodging, etc.; in contrast to Europe, one can live there the holy life, first externally. How one detaches onself inwardly, is everyone's most personal affair". Thus he came to Ceylon. "The reception", he wrote, "was so friendly, the helpful response so strikingly unexpected, that already a fortnight after my arrival in Ceylon, I followed an invitation of the Bhikkhu Jinavaravaṁsa to stay at Chulla Laṅkā.* There I have spent the holiest time of my life, in meditation, study of Pali, and conversation about the teaching. ...But this body, 'that sickly thing', did not stand it". On medical advice, Stange decided to return to

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*An island in the sea near the coast of Matara, a town in South Ceylon. The Sinhalese name of the island is Galgodiyana.

Europe to cure his lung disease. In summer 1906, he lived first at Wingendorf near Lauban; afterwards, following the invitation of a friendly physician with Buddhist leanings, at Birkfield in Styria (Austria).

On the 11th of October 1906, the ship took him out again, hardly recovered. This time he went soon to the healthy up-country of Ceylon, to Bandarawela. Until his complete recuperation, he took, as a preliminary step towards the Sangha, the white dress of an Upāsaka, but soon he donned again the yellow robe of a Sāmanera (novice). His intention was to return later to Europe, together with Nyanatiloka, for establishing the Sangha there. "The time will come", he wrote in his letter of 7-7-1906, "when a Sangha will be established in Germany by thoroughly trained Bhikkhus, and thereby a firm basis will be formed for the dissemination of the Teaching that brings such unspeakable bliss".

"When illness visits thee, make mindfulness arise.
Illness has come. No time is now for negligence".
(Theragāthā)

How earnest he was in his determination, is confirmed by the following words of his:

"And even if I had not met a single good Bhikkhu, this would not have disconcerted me. 'Rare are Enlightened Ones'. 'Small is the number of those who are gripped by things truly stirring, compared with those who are not gripped by them'. These words of the Enlightened One are of general validity. A perceptive disciple will see in that fact an admonition to make all the quicker an end of suffering. So strongly have I become aware of the truth of this

Teaching, and of its profundity, that, on the one hand, to swerve from that path to another one has become an impossibility; and, on the other hand, even my walking alone on that path would be done without hesitation or surprise".

Now his striving within this present impermanent existence has come to an end. Just as his going forth from home was similar to that of his Lord and Master Gotamo, so it was the same illness, dysentery, which had dissolved the body of the Perfect One, that also took away the dear heroic Sāmaṇera Sumano. Death is indeed the lot of everything born and originated.

When Sumano started on his way to Homelessness, he pointed out to his relatives the justification of that step in a beautifully lucid tract, quoting in it, especially, sayings of Jesus of Nazareth. To the public he gave the work published a few weeks ago, "Pabbajjā, "Going Forth into Homelessness". Only by absorbing its contents fully, we shall be able to measure 'the single-minded, pure, noble, and yet firmly rooted work for deliverance done by our friend who is now free from the world of appearance.

II

FROM A LETTER BY THE GERMAN BHIKKHU KONDAÑÑO

"What I have to say about Sumano's death is the following: In autumn last year, Bhikkhu Nyanatiloka, the Burmese monk Silavaṁsa and myself made a walking tour for a week through the South West of Ceylon, via Adam's Peak, and came also to Bandarawela. First the three of us went to the

small mud-hut, hardly 3: 4 meter in size, where Sumano had lived and died. The hut is situated in a very lonely place, outside of the village, in the midst of bare grassy hillocks, so that no sound can be heard from the village, and no human habitation can be seen right around. It is desolate and lonely there, as rarely anywhere else. The second hut which, when Sumano died, was inhabited by Suñño, had already fallen into decay, and the rain had washed away nearly every vestige of it. Afterwards we wanted also to go to the site of the cremation, but we missed the place. Hence I went, without Nyanatiloka, once more there, together with the Thera of the Bandarawela Monastery, and I found there, besides some pieces of molten glass, a few small unburned splinters of bone. I picked them up and handed them over to Nyanatiloka who still keeps them at Dodanduwa as a token.

The site of the cremation is on the top of one of those grassy hillocks, about 10 minutes distance from the hut. Boys planted a Bodhi tree at that spot. A great gathering is said to have been present at the cremation, amongst them hundreds of Christians and Mohammedans who secretely respected the ascetic way of life led by Sumano. ... After the cremation, the ashes were distributed among the lay people, and many a Christian, Mohammedan and Hindu took them as gladly as a Buddhist....".

THE LIGHT OF ASIA

OR

THE GREAT RENUNCIATION

(MAHABHINISHKRAMANA)

BEING

THE LIFE AND TEACHING OF GAUTAMA

PRINCE OF INDIA AND FOUNDER OF BUDDHISM

(*As Told in Verse by an Indian Buddhist*)

By

SIR EDWIN ARNOLD

M. A., K. C. I. E., C. S. I.

Chapters VI—VIII

BUDDHIST MISSION TO SEA & AIR TRAVELLERS

Colombo-1 1961 Ceylon

PUBLISHER'S PREFACE

Considering that in some countries reached by our publications, Edwin Arnold's great poem may not be easily available, we offer here to the readers of "The World Peace" series the last three chapters of "The Light of Asia". These chapters were chosen for prior publication since they are the culmination of the poem, describing the Buddha's Enlightenment, and giving the poet's inspiring rendering of the Teaching.

The first part of the poem, the Chapters One to Five, will be issued in due course.

BUDDHIST MISSION TO SEA & AIR TRAVELLERS

BOOK THE SIXTH

THOU, who wouldst see where dawned the light at last,
North-westwards from the "Thousand Gardens" go
By Gunga's valley till thy steps be set
On the green hills where those twin streamlets spring,
Nilājan and Mohāna; follow them,
Winding beneath broad-leaved mahua-trees,
'Mid thickets of the sansār and the bir,
Till on the plain the shining sisters meet
In Phalgu's bed, flowing by rocky banks
To Gaya and the red Barabar hills.
Hard by that river spreads a thorny waste,
Uruwelaya named in ancient days,
With sandhills broken; on its verge a wood
Waves sea-green plumes and tassels thwart the sky,
With undergrowth wherethrough a still flood steals,
Dappled with lotus-blossoms, blue and white,
And peopled with quick fish and tortoises.
Near it the village of Senani reared
Its roofs of grass, nestled amid the palms,
Peaceful with simple folk and pastoral toils.

There in the sylvan solitudes once more
Lord Buddha lived, musing the woes of men,
The ways of fate, the doctrines of the books,
The lessons of the creatures of the brake,
The secrets of the silence whence all come,
The secrets of the gloom whereto all go,
The life which lies between, like that arch flung
From cloud to cloud across the sky, which hath

Mists for its masonry and vapoury piers,
Melting to void again which was so fair
With sapphire hues, garnet, and chrysoprase.
Moon after moon our Lord sate in the wood,
So meditating these that he forgot
Oft times the hour of food, rising from thoughts
Prolonged beyond the sunrise and the moon.
To see his bowl unfilled, and eat perforce
Of wild fruit fallen from the boughs o'erhead,
Shaken to earth by chattering ape or plucked
By purple parokeet. Therefore his grace
Faded; his body, worn by stress of soul,
Lost day by day the marks thirty and two,
Which testify the Buddha. Scarce that leaf,
Fluttering so dry and withered to his feet
From off the sāl-branch, bore less likeliness
Of spring's soft greenery than he of him
Who was the princely flower of all his land.

And once, at such a time the o'rewrought Prince
Fell to the earth in deadly swoon all spent,
Even as one slain, who hath no longer breath
Nor any stir of blood; so wan he was,
So motionless. But there came by that way
A shepherd boy, who saw Siddhārtha lie
With lids fast-closed, and lines of nameless pain
Fixed on his lips—the fiery noonday sun
Beating upon his head—who, plucking boughs
From wild-rose apple trees, knitted them thick
Into a bower to shade the sacred face.
Also he poured upon the Master's lips
Drops of warm milk, pressed from his she-goat's bag

Lest, being low caste, he, by touching, wrong one
So high and holy seeming. But the books
Tell how the jambu-branches, planted thus,
Shot with quick life, in wealth of leaf and flower
And glowing fruitage interlaced and close,
So that the bower grew like a tent of silk
Pitched for a king at hunting, decked with studs
Of silver-work and bosses of red gold.
And the boy worshipped, deeming him some God;
But our Lord gaining breath, arose and asked
Milk in the shepherd's lota. "Ah, my Lord,
I cannot give thee," quoth the lad; "thou seest
I am a Sudra, and my touch defiles!"
Then the World-honoured spake; "Pity and need
Make all flesh kin. There is no caste in blood,
Which runneth of one hue, nor caste in tears,
Which trickle salt with all; neither comes man
To birth with tilka-mark stamped on the brow,
Nor sacred thread on neck. Who doth right deed
Is twice-born, and who doeth ill deeds vile.
Give me to drink, my brother; when I come
Unto my quest it shall be good for thee."
Thereat the peasant's heart was glad and gave.

And on another day there passed that road
A band of tinselled girls, the nautch-dancers
Of Indra's temple in the town, with those
Who made their music—one that beat a drum
Set round with peacock-feathers, one that blew
The piping bānsuli and one that twitched
A three-string sitar. Lightly tripped they down
From ledge to ledge and through the chequered paths

To some gay festival, the silver bells
Chiming soft peals about the small brown feet,
Armlets and wrist-rings tattling answer shrill;
While he that bore the sitar thrummed and twanged
His threads of brass, and she beside him sang—

" Fair goes the dancing when the sitar's tuned:
Tune us the sitar neither low nor high,
And we will dance away the hearts of men.

The string o'erstretched breaks, and the music fl
The string o'erslack is dumb, and music dies;
Tune us the sitar neither low nor high."

So sang the nautch-girl to the pipe and wires,
Fluttering like some vain, painted butterfly
From glade to glade along the forest path,
Nor dreamed her light words echoed on the ear
Of him, that holy man, who sate so rapt
Under the fig-tree by the path. But Buddha
Lifted his great brow as the wantons passed,
And spake: " The foolish oft times teach the wise:
I strain too much this string of life, belike,
Meaning to make such music as shall save.
Mine eyes are dim now that they see the truth.
My strength is waned now that my need is most:
Would that I had such help as man must have.
For I shall die, whose life was all men's hope."

Now by that river dwelt a landholder
Pious and rich, master of many herds,
A goodly chief, the friend of all the poor:
And from his house the village drew its name—
" Senani." Pleasant and in peace he lived.

Having for wife Sujāta, loveliest
Of all the dark-eyed daughters of the plain;
Gentle and true, simple and kind was she,
Noble of mien, with gracious speech to all
And gladsome looks—a pearl of womanhood—
Passing calm years of household happiness
Beside her lord in that still Indian home,
Save that no male child blessed their wedded love.
Wherefore, with many prayers she had besought
Lukshmi; and many nights at full-moon gone
Round the great Lingam, nine times nine, with gifts
Of rice and jasmine wreaths and sandal oil
Praying a boy; also Sujāta vowed—
If this should be—an offering of food
Unto the Wood-God plenteous delicate,
Set in a bowl of gold under his tree,
Such as the lips of Devs may taste and take.
And this had been: for there was born to her
A beauteous boy, now three months old, who lay
Between Sujāta's breasts, while she did pace
With grateful footsteps to the Wood-God's shrine,
One arm clasping her crimson sari close
To wrap the babe, that jewel of her joys,
The other lifted high in comely curve
To steady on her head the bowl and dish
Which held the dainty victuals for the God.

But Radha, sent before to sweep the ground
And tie the scarlet threads around the tree,
Came eager, crying, "Ah, dear Mistress! look.
There is the Wood-God sitting in his place,
Revealed, with folded hands upon his knees.

See how the light shines round about his brow !
How mild and great he seems, with heavenly eyes !
Good fortune is it thus to meet the gods."

So,—thinking him divine,—Sujāta drew
Tremblingly nigh, and kissed the earth and said,
With sweet face bent, "Would that the Holy One
Inhabiting this grove, Giver of good,
Merciful unto me his handmaiden,
Vouchsafing now his presence, might accept
These our poor gifts of snowy curds, fresh made
With milk as white made as new-carved ivory !"

There with into the golden bowl she poured
The curds and milk, and on the hands of Buddh
Dropped attar from a crystsl flask—distilled
Out of the hearts of roses : and he ate,
Speaking no word, while the glad mother stood
In reverence apart. But of that meal
So wondrous was the virtue that our Lord
Felt strength and life return as though the nights
Of watching and the days of fast had passed
In dream, as though the spirit with the flesh
Shared that fine meat and plumed its wings anew,
Like some delighted bird at sudden streams
Weary with flight o'er endless wastes of sand,
Which laves the desert dust from neck and crest.
And more Sujāta worshipped, seeing our Lord
Grow fairer and his countenance more bright :
" Art thou indeed the God ?" she lowly asked,
" And hath my gift found favour ?"

But Buddh said,
"What is it thou dost bring me?"
"Holy One!"
Answered Sujāta, "from our droves I took
Milk of a hundred mothers, newly-calved,
And with that milk I fed fifty white cows,
And with their milk twenty-and-five, and then
With theirs twelve more, and yet again with theirs
The six noblest and best of all our herds.
That yield I boiled with sandal and fine spice
In silver lotus, adding rice, well grown
From chosen seed, set in new-broken ground,
So picked that every grain was like a pearl.
This did I of true heart, because I vowed
Under thy tree, if I should bear a boy
I would make offering for my joy, and now
I have my son, and all my life is bliss!"

Softly our Lord drew down the crimson fold,
And, laying on the little head those hands
Which help the worlds, he said, "Long be thy bliss!
And lightly fall on him the load of life!
For thou hast helpen me who am no God,
But one, thy Brother; heretofore a Prince
And now a wanderer, seeking night and day
These six hard years that light which somewhere shines
To lighten all men's darkness, if they knew!
And I shall find the light; yea, now it dawned
Glorious and helpful, when my weak flesh failed
Which this pure food, fair Sister, hath restored,
Drawn manifold through lives to quicken life
As life itself passes by many births

To happier heights and purging off of sins.
Yet dost thou truly find it sweet enough
Only to live? Can life and love suffice ?"

Answered Sujāta, "Worshipful ! my heart
Is little, and a little rain will fill
The lily's cup which hardly moists the field.
It is enough for me to feel life's sun
Shine in my Lord's grace and my baby's smile,
Making the loving summer of our home.
Pleasant my days pass filled with ,household cares
From sunrise when I wake to praise the gods,
And give forth grain, and trim the tulsi-plant,
And set my handmaids to their tasks, till noon,
When my Lord lays his head upon my lap
Lulled by soft songs and wavings of the fan;
And so to supper-time at quiet eve,
When by his side I stand and serve the cakes.
Then the stars light their silver lamps for sleep,
After the temple and the talk with friends.
How should I not be happy, blest so much,
And bearing him this boy whose tiny hand
Shall lead his soul to Swarga, if it need ?
For holy books teach when a man shall plant
Trees for the travellers' shade, dig a well
For the folks' comfort, and beget a son,
It shall be good for such after their death ;
And what the books say that I humbly take,
Being not wiser than those great of old
Who spake with gods, and knew the hymns and charms,
And all the ways of virtue and of peace.
Also I think that good must come of good

And ill of evil—surely—unto all—
In every place and time—seeing sweet fruit
Groweth from wholesome roots, and bitter things
From poison stocks; yea, seeing, too, how spite
Breeds hate, and kindness friends, and patience peace
Even while we live; and when 'tis willed we die
Shall there not be as good a 'Then' as 'Now'?
Haply much better! since one grain of rice
Shoots a green feather gemmed with fifty pearls,
And all the starry champak's white and gold
Lurks in those little, naked, grey spring-buds.
Ah, Sir! I know there might be woes to bear
Would lay fond Patience with her face in dust.
If this my babe pass first I think my heart
Would break—almost I hope my heart would break;
That I might clasp him dead and wait my Lord—
In whatsoever world holds faithful wives—
Duteous, attending till this hour should come.
But if Death called Senāni, I should mount
The pile and lay that dear head in my lap,
My daily way, rejoicing when the torch
Lit the quick flame and rolled the choking smoke
For it is written if an Indian wife
Die so, her love shall give her husband's soul
For every hair upon her head a crore
Of years in Swarga. Therefore fear I not;
And therefore, Holy Sir! my life is glad,
Nowise forgetting yet those other lives
Painful and poor, wicked and miserable,
Whereon the gods grant pity! But for me,
What good I see humbly I seek to do,

And live obedient to the law, in trust
That what will come, and must come, shall come well."

Then spake our Lord, "Thou teachest them who teach
Wiser than wisdom in thy simple lore.
Be thou content to know not, knowing thus
Thy way of right and duty : grow, thou flower !
With thy sweet kind in peaceful shade—the light
Of Truth's high noon is not for tender leaves
Which must spread broad in other suns, and lift
In later lives a crowned head to the sky.
Thou who hast worshipped me, I worship thee !
Excellent heart ! learned unknowingly,
As the dove is which flieth home by love.
In thee is seen why there is hope for man
And where we hold the wheel of life at will.
Peace go with thee, and comfort all thy days !
As thou accomplishest, may I achieve !
He whom thou thoughtest God bids thee wish this."

"Mayest thou achieve !" she said, with earnest eyes
Bent on her babe ; who reached its tender hands
To Buddh—knowing, belike, as children know,
More than we deem, and reverencing our Lord;
But he arose—made strong with that pure meat—
And bent his footsteps where a great Tree grew,
The Bōdhi-tree (thenceforward in all years
Never to fade, and ever to be kept
In homage of the world) beneath whose leaves
It was ordained the Truth should come to Buddh;
Which now the Master knew; wherefore he went
With measured pace steadfast, majestical,

Unto the Tree of Wisdom Oh, ye Worlds!
Rejoice! our Lord wended unto the Tree!

Whom—as he passed into its ample shade,
Cloistered with columned dropping stems, and roof
With vaults of glistering green—the conscious earth
Worshipped with waving grass and sudden flush
Of flowers about his feet. The forest-boughs
Bent down to shade him; from the river sighed
Cool wafts of wind laden with lotus-scents
Breathed by the water-gods. Large wondering eyes
Of woodland creatures, panther, boar and, deer—
At peace that eve, gazed on his face benign
From cave and thicket. From its cold cleft wound
The mottled deadly snake, dancing its hood
In honour of our Lord; bright butterflies
Fluttered their vans, azure and green and gold,
To be his fan-bearers; the fierce kite dropped
Its prey and screamed; the stripped palm squirrel raced
From stem to stem to see; the weaver bird
Chirped from her swinging nest; the lizard ran;
The koil sang her hymn; the doves flocked round;
Even the creeping things were 'ware and glad.
Voices of earth and air joined in one song,
Which unto ears that hear said, "Lord and Friend!
Lover and Saviour! Thou who hast subdued
Angers and prides, desires and fears and doubts,
Thou that for each and all has given thyself,
Pass, to the Tree! The sad world blesseth thee
Who art the Buddh that shall assuage her woes,
Pass Hailed and Honoured! strive thy last for us,
King and high Conqueror! thine hour is come;

This is the Night the ages waited for!"
Then fell the night, even as our Master sate
Under that Tree. But he who is the Prince
Of Darkness, Mara—knowing this was Buddh
Who should deliver men, and now the hour
When he should find the Truth and save the worlds—
Gave unto all his evil powers command.
Wherefore there trooped from every deepest pit
The fiends who war with Wisdom and the Light,
Arati, Trishna, Raga, and their crew
Of passions, horrors, ignorances, lusts,
The brood of gloom and dread; all hating Buddh,
Seeking to shake his mind; nor knoweth one,
Not even the wisest, how those fiends of Hell
Battled that night to keep the Truth from Buddh:
Sometimes with terrors of the tempest, blasts
Of demon-armies clouding all the wind
With thunder, and with blinding lightning flung
In jagged javelins of purple wrath
From splitting skies; sometimes with wiles and words
Fair-sounding, 'mid hushed leaves and softened airs
From shapes of witching beauty; wanton songs,
Whispers of love; sometimes with royal allures
Of proffered rule; sometimes with mocking doubts,
Making truth vain. But whether these befell
Without and visible, or whether Buddh
Strove with fell spirits in his inmost heart,
Judge ye:—I write what ancient books have writ.

The ten chief Sins came—Mara's mighty ones,
Angels of evil—Attāvada first,
The Sin of Self, who in the Universe

As in a mirror sees her fond face shown,
And, crying " I ", would have the world say " I,"
And all things perish so if she endure.
" If thou be'st Buddh, " she said, " let others grope
Lightless; it is enough that Thou art Thou
Changelessly; rise and take the bliss of gods
Who change not, heed not, strive not." But Buddh spake,
"The right in thee is base, the wrong a curse;
Cheat such as love themselves." Then came wan Doubt,
He that denies—the mocking Sin—and this
Hissed in the Master's ear " All things are shows,
And vain the knowledge of their vanity;
Thou dost but chase the shadow of thyself;
Rise and go hence, there is no better way
Than patient scorn, nor any help for man,
Nor any staying of his whirling wheel."
But quoth our Lord, " Thou hast no part with me,
False Visikitcha ! subtlest of man's foes."
And third came she who gives dark creeds their power,
Silabbat paramāsa, sorceress.
Draped fair in many lands as lowly Faith,
But ever juggling souls with rites and prayers;
The keeper of those keys which lock up Hells
And open Heavens. "Wilt thou dare," she said,
" Put by our sacred books, dethrone our gods,
Unpeople all the temples, shaking down
That law which feeds the priests and props the realms ?"
But Buddha answered, " What thou bidd'st me keep
Is from which passes, but the free Truth stands;
Get thee unto thy darkness.". Next there drew
Gallantly nigh a braver Tempter, he,
Kama, the King of passions, who hath sway

Over the gods themselves, Lord of all loves,
Ruler of pleasure's realm. Laughing he came
Unto the tree, bearing his bow of gold
Wreathed with red blooms, and arrows of desire
Pointed with five-tongued delicate flame, which stings
The heart it smites sharper than poisoned barb:
And round him came into that lonely place
Bands of bright shapes with heavenly eyes and lips
Singing in lovely words the praise of Love
To music of invisible sweet chords,
So witching, that it seemed the night stood still
To hear them, and the listening stars and moon
Paused in their orbits while these hymned to Buddh
Of lost delights, and how a mortal man
Findeth nought dearer in the Three wide worlds
Than are the yielded loving fragrant breasts
Of Beauty and the rosy breast-blossoms,
Love's rubies; nay, and toucheth nought more high
Than is that dulcet harmony of form
Seen in the lines and charms of loveliness,
Unspeakable, yet speaking, soul to soul,
Owned by the bounding blood, worshipped by will
Which leaps to seize it, knowing this is best,
This the true heaven where mortals are like gods,
Makers and Masters, this the gift of gifts
Ever renewed and worth a thousand woes,
For who hath grieved when soft arms shut him safe.
And all life melted to a happy sigh,
And all the world was given in one warm kiss?
So sang they with soft float of beckoning hands,
Eyes lighted with love-flames, alluring smiles;
In wanton dance their supple sides and limbs

Revealing and concealing like burst buds
Which tell their colour, but hide yet their hearts.
Never so matchless grace delighted eye
As troop by troop these midnight-dancers swept
Nearer the Tree, each daintier than the last,
Murmuring "O great Siddhārtha ! I am thine,
Taste of my mouth and see if youth is sweet !"
Also, when nothing moved our Master's mind,
Lo! Kama waved his magic bow, and lo!
The band of dancers opened, and a shape,
Fairest and stateliest of the throng, came forth
Wearing the guise of sweet Yasodhara.
Tender the passion of those dark eyes seemed
Brimming with tears; yearning those outspread arms
Opened towards him; musical that moan
Wherewith the beauteous shadow named his name,
Sighing, "My prince! I die for lack of thee!
What heaven hast thou found like that we knew
By bright Rohini in the Pleasure-house,
Where all these weary yaers I weep for thee?
Return, Siddhārtha ! ah ! return. But touch
My lips again, but let me to thy breast
Once, and these fruitless dreams will end! Oh, look!
Am I not she thou lovedst ?" But Buddh said,
"For that sweet sake of her thou playest thus,
Fair and false Shadow! is thy playing vain ;
I curse thee not who wear'st a form so dear,
Yet as thou art so are all earthly shows,
Melt to thy void again!" Thereat, a cry
Thrilled through the grove, and all that comely rout
Faded with flickering wafts of flame, and trail
Of vaporous robes.

Next, under darkening skies
And noise of rising storm, came fiercer Sins,
The rearmost of the Ten; Patigha—Hate—
With serpents coiled about her waist, which suck
Poisonous milk from both her hanging dugs,
And with her curses mix their angry hiss.
Little wrought she upon that Holy One
Who with his calm eyes dumbed her bitter lips
And made her black snakes writhe to hide their fangs.
Then followed Ruparaga—Lust of days—
That sensual Sin which out of greed for life
Forgets to live; and next him Lust of Fame,
Nobler Arupáraga, she whose spell
Beguiles the wise, mother of daring deeds,
Battles and toils. And haughty Mano came,
The Fiend of Pride; and smooth Self-Righteousness
Uddhachcha; and —with many a hideous band
Of vile and formless things, which crept and flapped
Toad-like and bat-like—Ignorance, the Dam
Of Fear and Wrong, Avidya, hideous hag,
Whose footsteps left the midnight darker, while
The rooted mountains shook, the wild winds howled,
The broken clouds shed from their caverns streams
Of levin-lighted rain; stars shot from heaven,
The solid earth shuddered as if one laid
Flame to her gaping wounds; the torn black air
Was full of whistling wings, of screams and yells,
Of evil faces peering; of vast fronts
Terrible and majestic, Lords of Hell
Who from a thousand Limbos led their troops
To tempt the Master.

But Buddh heeded not,

Sitting serene, with perfect virtue walled
As is a stronghold by its gates and ramps:
Also the Sacred Tree—the Bōdhi-tree—
Amid that tumult stirred not, but each leaf
Glistened as still as when on moonlit eves
No zephyr spills the gathering gems of dew;
For all this clamour raged outside the shade
Spread by those cloistered stems:
In the third watch.—
The earth being still, the hellish legions fled.
A soft air breathing from the sinking moon—
Our Lord attained *Samma-sambuddh*; he saw.
By light which shines beyond our mortal ken,
The line of all his lives in all the worlds;
Far back, and farther back, and farthest yet.
Five hundred lives and fifty. Even as one
At rest upon a mountain-summit, marks
His path wind up by precipice and crag,
Past thick-set woods shrunk to a patch; through bogs
Glittering false-green; down hollows where he toiled
Breathless; on dizzy ridges where his feet
Had well nigh slipped; beyond the sunny lawns
The cataract, and the cavern, and the pool,
Backward to those dim flats wherefrom he sprang
To reach the blue; thus Buddha did behold
Life's upward steps long-linked, from levels low
Where breath is base, to higher slopes and higher
Whereon the ten great Virtues wait to lead
The climber skyward. Also, Buddha saw
How new life reaps what the old life did sow;
How where its march breaks off its march begins:
Holding the gain and answering for the loss;

And how in each life good begets more good,
Evil fresh evil: Death but casting up
Debit or credit, whereupon th' account
In merits or demerits stamps itself
By sure arithmic—where no tittle drops—
Certain and just, on some new-springing life;
Wherein are packed and scored past thoughts and deeds,
Strivings and triumphs, memories and marks
Of lives foregone:

And in the middle watch
Our Lord attained *Abhidjna*—insight vast
Ranging beyond this sphere to spheres unnamed,
System on system, countless worlds and suns
Moving in splendid measures, band by band
Linked in division, one, yet separate,
The silver islands of a sapphire sea
Shoreless, unfathomed, undiminished, stirred
With waves which roll in restless tides of change
He saw those Lords of Light who hold their worlds
By bonds invisible, how they themselves
Circle obedient round mightier orbs
Which serve profounder splendours, star to star
Flashing the ceaseless radiance of life
From centres ever shifting unto cirques
Knowing no uttermost. These he beheld
With unsealed vision, and of all those worlds.
Cycle on epicycle, all their tale
Of Kalpas, Mahakalpas—terms of time
Which no man graps; yea, though he knew to count
The drops in Gunga from her springs to the sea,
Measureless unto speech—whereby these wax

And wane; whereby each of this heavenly host
Fulfils its shining life, and darkling dies.
Sakwal by Sakwal, depths and heights he passed
Transported through the blue infinitudes.
Marking behind all modes, above all spheres,
Beyond the burning impulse of each orb
That fixed decree at silent work which wills
Evolve the dark to light, the dead to life,
To fulness void, to form the yet unformed,
Good unto better, better unto best,
By wordless edict; having none to bid,
None to forbid; for this is past all gods,
Immutable, unspeakable, supreme;
A Power which builds, unbuilds; and builds again,
Ruling all things accordant to the rule
Of virtue, which is beauty, truth, and use:
So that all things do well which serve the Power,
And ill which hinder; nay, the worm does well
Obedient to its kind; the hawk does well
Which carries bleeding quarries to its young:
The dewdrop and the star shine sisterly
Globing together in the common work;
And man who lives to die, dies to live well
So if he guide his ways by blamelessness
And earnest will to hinder not but help
All things both great and small which suffer life.
These did our Lord see in the middle watch.
But, when the fourth watch came the secret came
Of Sorrow, which with evil mars the law.
As damp and dross hold back the goldsmith's fire
Then was the Duhkha-Satya opened him
First of the "Noble Truths;" how Sorrow is

Shadow to life, moving where life doth move;
Not to be laid aside until one lays
Living aside with all its changing states,
Birth, growth, decay, love, hatred, pleasure, pain,
Being and doing. How that none strips off
These sad delights and pleasant griefs who lacks
Knowledge to know them snares; but he who knows
Avidya—Delusion—sets those snares,
Loves life no longer, but ensues escape.
The eyes of such a one are wide, he sees
Delusion breeds Sankhāra, Tendency—
Perverse: Tendency Energy—Vidnnān—
Whereby comes Namarupa, local Form
And Name and Bodiment, bringing the man
With senses naked to the sensible,
A helpless mirror of all shows which pass
Across his heart; and so Vedanā grows—
Sense-life'—false in its gladness, fell in sadness.
But sad or glad, the Mother of Desire,
Trishna, that thirst which makes the living drink
Deeper and deeper of the false salt waves
Whereon they float, pleasures, ambitions, wealth,
Praise, fame or domination, conquest, love;
Rich meats and robes, and fair abodes and pride
Of ancient lines, and lust of days, and strife,
To live, and sin that flow from strife, some sweet.
Some bitter. Thus Life's thirst quenches itself
With draughts which double thirst, but who is wise
Tears from his soul this Thrishna, feeds his sense
No longer on false shows, files his firm mind
To seek not, strive not, wrong not; bearing meek
All ills which flow from foregone wrongfulness,

And so constraining passions that they die
Famished; till all the sum of ended life—
The *Karma*—all that total of a soul
Which is the things it did, the thoughts it had,
The 'Self' it wove—with woof of viewless time,
Crossed on the warp invisible of acts—
The outcome of him on the Universe,
Grows pure and sinless; either never more
Needing to find a body and a place,
Or so informing what fresh frame it takes
In new existence that the new toils prove
Lighter and lighter not to be at all.
Thus "finishing the path", free from Earth's cheats:
Released from all the Skandhas of the flesh;
Broken from ties—from Upādānas —saved
From whirling on the Wheel: aroused and sane
As is a man wakened from hateful dreams.
Until—greater than Kings, than Gods more glad!
The aching craze to live ends, and life glides—
Lifeless—to nameless quiet, nameless joy,
Blessed NIRVANA—sinless, stirless rest—
That change which never changes!

Lo! the Dawn
Sprang with Buddh's victory! lo! in the East
Flamed the first fires of beauteous day, poured forth
Through fleeting folds of Night's black drapery.
High in the widening blue the herald-star
Faded to paler silver as there shot
Brighter and brightest bars of rosy gleam
Across the grey. Far off the shadowy hills
Saw the great Sun, before the world was ware.

And donned their crowns of crimson; flower by flower
Felt the warm breath of Morn and 'gan unfold
Their tender lids. Over the spangled grass
Swept the swift footsteps of the lovely Light,
Turning the tears of Night to joyous gems,
Decking the earth with radiance, 'broidering
The sinking storm-clouds with a golden fringe,
Gilding the feathers of the palms, which waved
Glad salutation: darting beams of gold
Into the glades; touching with magie wand
The stream to rippled ruby; in the brake
Finding the mild eyes of the antelopes
And saying "It is day !" in nestled sleep
Touching the small heads under many a wing
And whispering "Children praise the light of day!"
Whereat there piped anthems of all the birds,
The Kōil's fluted song, the Bulbul's hymn,
The "morning, morning" of the painted thrush,
The twitter of the sunbirds starting forth
To find the honey ere the bees be out,
The grey crow's caw, the parrot's scream, the strokes
Of the green hammersmith, the myna's chirp.
The never-finished love-talk of the doves:
Yea! and so holy was the influence
Of that high Dawn which came with victory
That, far and near, in homes of men there spread
An unknown peace. The slayer hid his knife:
The robber laid his plunder back; the shroff
Counted full tale of coins; all evil hearts
Grew gentle, kind hearts gentler, as the balm
Of that divinest Daybreak lightened Earth.
Kings at fierce war called truce; the sick men leaped

Laughing from beds of pain; the dying smiled
As though they knew that happy Morn was sprung
From fountains farther than the utmost East;
And o'er the heart of sad Yasōdhara,
Sitting forlorn at Prince Siddhārtha's bed,
Came sudden bliss, as if love should not fail
Nor such vast sorrow miss to end in joy.
So glad the World was—though it wist not why—
That over desolate wastes went swooning songs
Of mirth, the voice of bodiless Prets and Bhuts
Foreseeing Buddh; and Devas in the air
Cried "It is finished, finished!" and the priests
Stood with the wondering people in the streets
Watching those golden splendours flood the sky,
And saying "There hath happed some mighty thing."
Also in Ran and Jungle grew that day
Friendship amongst the creatures; spotted deer
Browsed fearless where the tigress fed her cubs,
And cheetahs lapped the pool beside the bucks;
Under the eagle's rock the brown hares scoured
While his fierce beak but preened and idle wing;
The snake sunned all his jewels in the beam
With deadly fangs in sheath; the shrike let pass
The nesting-finch; the emerald halcyons
Sate dreaming while the fishes played beneath,
Nor hawked the merops, though the butterflies—
Crimson and blue and amber—flitted thick
Around his perch; the Sprit of our Lord
Lay potent upon man and bird and beast,
Even while he mused under that Bōdhi-tree,
Glorified with the Conquest gained for all,
And lightened by a Light greater than Day's.

Then he arose—radiant, rejoicing, strong—
Beneath the Tree, and lifting high his voice
Spake this, in hearing of all Times and Worlds:—

Anekajatisangsarang
Sandhawissang anibhisang
Gahakarakan gawesanto
Dukkha jati punappunang.
Gahakaraka dithosi;
Puna gehang nakahasi;
Sabba te phasuka bhagga,
Gahakutang wisangkhitang;
Wisangkharagatang chittang,
Tanhanangkhayamajhaga.

MANY A HOUSE OF LIFE
HATH HELD ME—SEEKING EVER HIM WHO WROUGHT
THESE PRISONS OF THE SENSES, SORROW-FRAUGHT;
SORE WAS MY CEASELESS STRIFE!

BUT NOW,
THOU BUILDER OF THIS TABERNACLE—THOU!
I KNOW THEE! NEVER SHALT THOU BUILD AGAIN
THESE WALLS OF PAIN,
NOR RAISE THE ROOF-TREE OF DECEITS, NOR LAY
FRESH RAFTERS ON THE CLAY;
BROKEN THY HOUSE IS, AND THE RIDGE-POLE SPLIT!
DELUSION FASHIONED IT!
SAFE PASS I THENCE—DELIVERANCE TO OBTAIN.

BOOK THE SEVENTH

SORROWFUL dwelt the king Suddōdana
All those long years among the Sākya Lords
Lacking the speech and presence of his Son;
Sorrowful sate the sweet Yasōdhara
All those long years, knowing no joy of life,
Widowed of him her living Liege and Prince.
And ever, on the news of some recluse
Seen far away by pasturing camel-men
Or traders threading devious paths for gain,
Messengers from the King had gone and come,
Bringing account of many a holy sage
Lonely and lost to home; but nought of him
The crown of white Kapilavastu's line,
The glory of her monarch and his hope,
The heart's content of sweet Yasodhara,
Far-wandered now, forgetful, changed, or dead.

But on a day in theWasanta-time,
When silver sprays swing on thc mango trees
And all the earth is clad with garb of spring,
The Princess sate by that bright garden-stream
Whose gliding glass, bordered with lotus-cups,
Mirrored so often in the bliss gone by
Their clinging hands and meeting lips. Her lids
Were wan with tears, her tender cheeks had thinned,
Her lips' delicious curves were drawn with grief;
The lustrous glory of hair was hid—
Close-bound as widows use; no ornament

She wore, nor any jewel clasped the cloth—
Coarse, and of mourning-white—crossed on her breast.
Slow moved and painfully those small fine feet
Which had the roe's gait and the rose-leaf's fall
In old years at the loving voice of him.
Her eyes, those lamps of love,—which were as if
Sunlight should shine from out the deepest dark,
Illumining Night's peace with Daytime's glow—
Unlighted now, and roving aimlessly,
Scarce marked the clustering signs of coming Spring,
So the silk lashes drooped over their orbs.
In one hand was a girdle thick with pearls,
Siddhārtha's—treasured since that night he fled—
(Ah, bitter Night! mother of weeping days!
When was fond Love so pitiless to love,
Save that this scorned to limit love by life?)
The other led her little son, a boy
Divinely fair, the pledge Siddhārtha left—
Named Rahula—now seven years old, who tripped
Gladsome beside his mother, light of heart
To see the spring-blooms burgeon o'er the world.

So, while they lingered by the lotus-pools,
And, lightly laughhing, Rahula flung rice
To feed the blue and purple fish; and she
With sad eyes watched the swiftly-flying cranes,
Sighing, "Oh! creatures of the wandering wing,
If ye shall light where my dear Lord is hid,
Say that Yasōdhara lives nigh to death
For one word of his mouth, one touch of him!"—
Thus, as they played and sighed—mother and child—
Came some among the damsels of the Court

Saying "Great Princess! there have entered in
At the south gate merchants of Hastinpur,
Tripusha called and Bhalluk, men of worth,
Long travelled from the loud sea's edge, who bring
Marvellous lovely webs pictured with gold,
Waved blades of gilded steel, wrought bowls in brass,
Cut ivories, spice simples, and unknown birds,
Treasures of far-off peoples; but they bring
That which doth begger these, for He is seen!
Thy Lord—our Lord,—the hope of all the land—
Siddhārtha! they have seen him face to face,
Yea, and have worshipped him with knees and brows,
And offered offerings; for he is become
All which was shown, a Teacher of the wise,
World-honoured, holy, wonderful; a Buddh
Who doth deliver men and save all flesh
By sweetest speech and pity vast as Heaven:
And, lo! he journeyeth hither, these do say."

Then--while the glad blood bounded in her veins
As Gunga leaps when first the mountain snows
Melt at her springs—uprose Yasōdhara
And clapped her palms, and laughed, with brimming tears
Beading her lashes. "Oh! call quick," she cried,
"These merchants to my purdah, for mine ears
Thirst like parched throats to drink their blessed news,
Go bring them in,—but, if their tale be true,
Say I will fill their girdles with much gold,
With gems that Kings shall envy: come ye too,
My girls, for ye shall have guerdon of this
If there be gifts to speak my grateful heart."

So went those merchants to the Pleasure-House,

Full softly pacing through its golden ways
With naked feet, amid the peering maids,
Much wondering at the glories of the Court.
Whom, when they came without the purdah's folds,
A voice, tender and eager, filled and charmed
With trembling music, saying, "Ye are come
From far, fair Sirs! and ye have seen my Lord—
Yea, worshipped—for he is become a Buddh,
World-honoured, holy, and delivers men,
And journeyeth hither. Speak! for, if this be,
Friends are ye of my House, welcome and dear."

Then answer made Tripusha, "We have seen
That sacred Master, Princess! we have bowed
Before his feet; for who was lost a Prince
Is found a greater than the King of kings.
Under the Bōdhi-tree by Phalgu's bank
That which shall save the world hath late been wrought
By him,—the Friend of all, the Prince of all—
Thine most, High Lady! from whose tears men win
The Comfort of this World the Master speaks.
Lo! he is well, as one beyond all ills,
Uplifted as a god from earthly woes,
Shining with risen Truth, golden and clear,
Moreover as he entereth town by town,
Preaching those noble ways which lead to peace,
The hearts of men follow his path as leaves
Troop to the wind or sheep draw after one
Who knows the pastures. We ourselves have heard,
By Gaya in the green Tchirnika grove,
Those wondrous lips and done them reverence:
He cometh hither ere the first rains fall."

Thus spake he, and Yasōdhara, for joy,
Scarce mastered breath to answer, "Be it well
Now and at all times with ye, worthy friends!
Who bring good tidings; but of this great thing
Wist ye how it befell?

Then Bhalluk told
Such as the people of the valleys knew
Of that dread night of conflict, when the air
Darkened with fiendish shadows, and the earth
Quaked, and the waters swelled with Mara's wrath.
Also how gloriously that morning broke
Radiant with rising hopes for man, and how
The Lord was found rejoicing 'neath his Tree.
But many days the burden of release—
To be escaped beyond all storms of doubt,
Safe on Truth's shore—lay, spake he, on that heart
A golden load; for how shall men—Buddh mused—
Who love their sins and cleave to cheats of sense,
And drink of error from a thousand springs,
Having no mind to see, nor strength to break
The fleshly snare which binds them---how should such
Receive the Twelve Nidānas and the Law
Redeeming all, yet strange to profit by,
As the caged bird oft shuns its opened door?
So had we missed the helpful victory
If, in this earth without a refuge, Buddh,
Winning the way, had deemed it all too hard
For mortal feet and passed, none following him.
Yet pondered the compassion of our Lord;
But in that hour there ran a voice as sharp
As cry of travail, so as if the earth

Moaned in birth-throe, "*Nasyami aham bhu*
Nasyati loka:" SURELY I AM LOST,
I AND MY CREATURES: then a pause; and next
A pleading sigh borne on the western wind,
"*Sruyatam dharma, Bhagwat:*" OH, SUPREME:
LET THY GREAT LAW BE UTTERED! Whereupon
The Master cast his vision forth on flesh,
Saw who should hear and who must wait to hear,
As the keen Sun gilding the lotus-lakes
Seeth which buds will open to his beams
And which are not yet risen from their roots:
Then spake, divinely smiling, "Yea! I preach!
Whoso will listen let him learn the Law."

Afterwards passed he, said they, by the hills
Unto Benares, where he taught the Five,
Showing how birth and death should be destroyed,
And how man hath no fate except past deeds,
No Hell but what he makes, no Heaven too high
For those to reach whose passions sleep subdued.
This was the fifteenth day of Vaishya
Mid-afternoon, and that night was full moon.

But, of the Rishis, first Kaundinya
Owned the Four Truths and entered on the Paths;
And after him Bhadraka, Asvajit,
Basava, Mahanāma; also there
Within the Deer-park. at the feet of Buddh,
Yasad the Prince with nobles fifty-four,
Hearing the blessed word our Master spake,
Worshipped and followed; for there sprang up peace
And knowledge of a new time come for men

In all who heard, as spring the flowers and grass
When water sparkles through a sandy plain.

These sixty—said they—did our Lord send forth,
Made perfect in restraint and passion-free;
To teach the Way; but the World-honoured turned
South from the Deeer-park and Isipatan
To Yashti and King Bimbisāra's realm,
Where many days he taught; and after these
King Bimbisāra and his folk believed,
Learning the law of love and ordered life.
Also he gave the Master, of free gift,—
Pouring forth water on the hands of Buddh,—
The Bamboo-Garden, named Weluvana,
Wherein are streams and caves and lovely glades;
And the King set a stone there, carved with this:—

Ye dharma hetuṛpabhawa
Yesam hetun Tathagato;
Aha yesan cha yo nirodho
Ewan wadi Maha Samano.

"What life's course and cause sustain
These Tathāgato made plain;
What delivers from life's woe
That our Lord hath made us know."

And, in that Garden—said they— there was held
A high Assembly, where the Teacher spake
Wisdom and power, winning all souls which heard;
So that nine hundred took the yellow robe—
Such as the Master wears,—and spread his Law;
And this the gāthā was wherewith he closed:—

Sabba papassa akaranan;
Kusalassa upasampada:
Sa chitta pariyodapanan;
Etan Budhanusasanan:

"Evil swells the debts to pay,
Good delivers and acquits;
Shun evil, follow good; hold sway
Over thyself. This is the Way."

Whom, when they ended, speaking so of him,
With gifts, and thanks which made the jewels dull,
The Princess recompensed. "But by what road
Wendeth my Lord?" she asked; the merchants said,
'Yōjans threescore stretch from the city-walls
To Rajagriha, whence the easy path
Passeth by Sona hither, and the hills.
Our oxen, treading eight slow koss a day,
Came in one moon."

Then the King hearing word,
Sent nobles of the Court—well-mounted lords—
Nine separate messengers, each embassy
Bidden to say, "The King Sudhōdana—
Nearer the pyre by seven long years of lack,
Wherethrough he hath not ceased to seek for thee-
Prays of his son to come unto his own,
The Throne, and people of this longing Realm,
Lest he shall die and see thy face no more."
Also nine horsemen sent Yasōdhara
Bidden to say, "The Princess of thy House—
Rahula's mother—craves to see thy face
As the night-blowing moon flower's swelling heart

Pines for the moon, as pale asōka-buds
Wait for a woman's foot : if thou hast found
More than was lost, she prays her part in this,
Rahula's part, but most of all thyself."
So sped the Sākya Lords, but it befell
That each one, with the message in his mouth,
Entered the Bamboo-Garden in that hour
When Buddha taught his law; and—hearing—each
Forgot to speak, lost thought of King and quest,
Of the sad Princess even; only gazed
Eye-rapt upon the Master; only hung
Heart-caught upon the speech compassionate,
Commanding, perfect, pure, enlightening all,
Poured from those sacred lips. Look! like a bee
Winged for the hive, who sees the mōgras spread
And scents their utter sweetness on the air,
If he be honey-filled, it matters not;
If night be nigh, or rain, he will not heed;
Needs must he light on those delicious blooms
And drain their nectar; so these messengers
One with another, hearing Buddha's words,
Let go the purpose of their speed, and mixed,
Heedless of all, amid the Master's train.
Wherefore the King bade that Udayi go—
Chiefest in all the Court, and faithfullest,
Siddhārtha's playmate in the happier days—
Who as he drew anear the garden, plucked
Blown tufts of tree-wool from the grove and sealed
The entrance of his hearing; thus he came
Safe through the lofty peril of the place,
And told the message of the King, and hers.

Then meekly bowed his head and spake our Lord
Before the people, "Surely I shall go!
It is my duty as it was my will;
Let no man miss to render reverence
To those who lend him life, whereby come means
To live and die no more, but safe attain
Blissful Nirvāna, if ye keep the Law,
Purging past wrong and adding nought thereto,
Complete in love and lovely charities,
Let the King know and let the Princess hear
I take the way forewith." This told, the folk
Of white Kapilavastu and its fields
Made ready for the entrance of their Prince.
At the south gate a bright pavilion rose
With flower-wreathed pillars, and the walls of silk
Wrought on their red and green with woven gold.
Also the roads were laid with scented boughs
Of neem and mango, and full mussuks shed
Sandal and jasmine on the dust: and flags
Fluttered and on the day when he should come
It was ordained how many elephants—
With silver howdahs and their tusks gold-tipped—
Should wait beyond the ford, and where the drums
Should boom "Siddhārtha cometh!" where the lords
Should light and worship, and the dancing girls
Where they should strew their flowers, with dance
and song,
So that the steed he rode might tramp knee-deep
In rose and balsam, and the ways be fair;
While the town rang with music and high joy.
This was ordained, and all men's ears were pricked

Dawn after dawn to catch the first drum's beat
Announcing, "Now he cometh!"
But it fell—
Eager to be before—Yasōdhara
Rode in her litter to the city-walls
Where soared the bright pavilion. All around
A beauteous garden smiled—Nigrōdha named—
Shaded with bel-trees and the green-plumed dates,
New-trimmed and gay with winding walks and banks
Of fruits and flowers; for the southern road
Skirted its lawns, on this hand leaf and bloom,
On that the suburb-huts where base-borns dwelt
Outside the gates, a patient folk and poor,
Whose touch for Kshatriya and priest of Brahm
Were sore defilement. Yet those, too, were quick
With expectation, rising ere the dawn
To peer along the road, to climb the trees
At far-off trumpet of some elephant,
Or stir of temple-drum; and when none came,
Busied with lowly chares to please the Prince;
Sweeping their door-stones, setting forth their flags
Stringing the fluted fig-leaves into chains,
New furbishing the Lingam, decking new
Yesterday's faded arch of boughs, but aye
Questioning wayfarers if any noise
Be on the road of great Sidddhārtha. These
The princess marked with lovely languid eyes,
Watching, as they, the southward plain, and bent
Like them to listen if the passers gave
News of the path. So fell it she beheld
One slow approaching with his head close shorn,
A yellow cloth over his shoulder cast,

Girt as the hermits are, and in his hand
An earthen bowl, shaped melonwise, the which
Meekly at each hut-door he held a space,
Taking the granted dole with gentle thanks
And all as gently passing where none gave.
Two followed him wearing the yellow robe,
But he who bore the bowl so lordly seemed,
So reverend, and with such a passage moved,
With so commanding presence filled the air,
With such sweet eyes of holiness smote all,
That, as they reached him alms the givers gazed
Awestruck upon his face, and some bent down
In worship, and some ran to fetch fresh gifts,
Grieved to be poor; till slowly group by group,
Children and men and women drew behind
Into his steps, whispering with covered lips,
"Who is he? who? when looked a Rishi thus?"
But as he came with quiet footfall on
Nigh the pavilion, lo! the silken door
Lifted, and, all unveiled, Yasōdhara
Stood In his path crying, "Siddhārtha! Lord!"
With wide eyes streaming and with close-clasped
hands,
Then sobbing fell upon his feet, and lay.

Afterwards, when this weeping lady passed
Into the Noble Paths, and one had prayed
Answer from Buddha wherefore—being vowed
Quit of all mortal passion and the touch,
Flower-soft and conquering, of a woman's hands—
He suffered such embrace, the Master said:
"The greater beareth with the lesser love

So it may raise it unto easier heights.
Take heed that no man, being 'scaped from bonds,
Vexeth bound souls with boasts of liberty.
Free are ye rather that your freedom spread
By patient winning and sweet wisdom's skill.
Three eras of long toil bring Bodhisāts—
Who will be guides and help this darkling world—
Unto deliverance and the first is named
Of deep 'Resolve', the second of 'Attempt'
The third of 'Nomination'. Lo! I lived
In era of Resolve, desiring good,
Searching for wisdom, but mine eyes were sealed.
Count the grey seeds on yonder castor-clump,
So many rains it is since I was Ram,
A merchant of the coast which looketh south
To Lanka and the hiding-place of pearls:
Also in that far time Yasōdhara
Dwelt with me in our village by the sea,
Tender as now, and Lukshmi was her name.
And I remember how I journeyed thence
Seeking our gain, for poor the household was
And lowly. Not the less with wistful tears
She prayed me that I should not part, nor tempt
Perils by land and water. 'How could love
Leave what it loved?' she wailed; yet, venturing, I
Passed to the Straits, and after storm and toil
And deadly strife with creatures of the deep,
And woes beneath the midnight and the noon,
Searching the wave I won therefrom a pearl
Moonlike and glorious, such as Kings might buy
Emptying their treasury. Then came I glad
Unto mine hills, but over all that land

Famine spread sore; ill was I stead to leave
In journey home, and hardly reached my door—
Aching for food—with that white wealth of the sea
Tied in my girdle. Yet no food was there;
And on the threshold she for whom I toiled—
More than myself—lay with her speechless lips
Nigh unto death for one small gift of grain.
Then cried I, 'If there be who hath of grain,
Here is a kingdom's ransom for one life;
Give Lukshimi bread and take my moonlight pearl."
Whereat one brought the last of all his hoard,
Millet—three seers—and clutched the beauteous thing.
But Lukshmi lived, and sighed with gathered life,
'Lo! thou didst love indeed!' I spent my pea
Well in that life to comfort heart and mind.
Else quite uncomforted; but these pure pearls,
My last great gain, won from a deeper wave—
The Twelve Nidānas and the Law of Good—
Cannot be spent, nor dimmed, and most fulfil
Their perfect beauty being freeliest given.
For like as is to Meru yonder hill
Heaped by the little ants, and like as dew
Dropped in the footmark of a bounding roe
Unto the shoreless seas, so was that gift
Unto my present giving; and so love—
Vaster in being free from toils of sense—
Was wisest stooping to the weaker heart;
And so the feet of sweet Yasōdhara
Passed into peace and bliss, being softly led."

But when the King heard how Siddhārtha came
Shorn, with the mendicant's sad-coloured cloth,

And stretching out a bowl to gather orts
From base-borns' leavings, wrathful sorrow drave
Love from his heart. Thrice on the ground he spat,
Plucked at his silvered beard, and strode straight forth
Lackeyed by trembling lords. Frowning he clomb
Upon his war-horse, drovc the spurs, and dashed,
Angered, through wondering streets and lanes of folk
Scarce finding breath to say, "The King! bow down!"
Ere the loud cavalcade had clattered by:
Which—at the turning by the Temple-wall,
Where the south gate was seen—encountered full
A mighty crowd; to every edge of it
Poured fast more people, till the roads were lost,
Blotted by that huge company which thronged
And grew, close following him whose look serene
Met the old King's. Nor lived the father's wrath
Longer than while the gentle eyes of Buddh
Lingered in worship on his troubled brows,
Then downcast sank, with his true knee, to earth
In proud humility. So dear it seemed
To see the Prince, to know him whole, to mark
That glory greater than of earthly state
Crowning his head, that majesty which brought
All men, so awed and silent, in his steps.
Nathless, the King broke forth, "Ends it in this
That great Siddhārtha steals into his realm,
Wrapt in a clout, shorn, sandalled, craving food
Of low-borns, he whose life was a god's?
My son! heir of this spacious power, and heir
Of Kings who did but clap their palms to have
What earth could give or eager service bring?
Thou should'st have come apparelled in thy rank.

With shining spear, and tramp of horses and foot
Lo! all my soldiers camped upon the road,
And all my city waited at the gates;
Where hast thou sojourned through these evil years
Whilst thy crowned father mourned? and she, too, there
Lived as the widows use, foregoing joys;
Never once hearing sound of song or string,
Nor wearing once the festal robe, till now
When in her cloth of gold she welcomes home
A begger-spouse in yellow remnants clad.
Son! why is this?

"My Father!" came reply,
"It is the custom of my race."

"Thy race,"
Answered the King, "counteth a hundred thrones
From Maha Sammāt, but no deed like this."

"Not of a mortal line," the Master said,
"I spake, but of a descent invisible,
The Buddhas who have been and who shall be
Of these am I, and what they did I do,
And this, which now befalls, so fell before,
That at his gate a King in warrior-mail
Should meet his son, a Prince in hermit-weeds:
And that, by love and self-control, being more
Than mightiest Kings in all their puissance,
The appointed helper of the Worlds should bow—
As now do I—and with all lowly love
Proffer, where it is owed for tender debts,
The first-fruits of the treasure he hath brought:
Which now I proffer."

Then the King amazed
Inquired "What treasure?" and the Teacher took
Meekly the royal palm, and while they paced
Through worshipping streets—the Princess and the King
On either side—he told the things which make
For peace and pureness, those Four noble Truths
Which hold all wisdom as shores shut the seas,
Those eight right Rules whereby who will may walk—
Monarch or slave— upon the perfect Path
That hath its Stages Four and Precepts Eight,
Whereby whoso will live—mighty or mean,
Wise or unlearned, man, woman, young or old—
Shall, soon or late, break from the wheels of life,
Attaining blest Nirvāna. So they came
Into the Palace porch, Suddhōdana
With brows unknit drinking the mighty words,
And in his own hand carrying Buddha's bowl.
Whilst a new light brightened the lovely eyes
Of sweet Yasōdhara and sunned her tears;
And that night entered they the Way of Peace.

BOOK THE EIGHTH

A BROAD mead spreads by swift Kohāna's bank
At Nagara; five days shall bring a man
In ox-wain thither from Benares' shrines
Eastward and northward journeying. The horns
Of white Himāla look upon the place,
Which all the year is glad with blooms, and girt
By groves made green from the bright streamlet's wave.
Soft are its slopes and cool its fragrant shades,
And holy all the spirit of the spot
Unto this time: the breath of eve comes hushed
Over the tangled thickets, and high heaps
Of carved red stones cloven by root and stem
Of creeping fig, and clad with waving veil
Of leaf and grass. The still snake glistens forth
From crumbled work of lac and cedar-beams
To coil his folds there on deep-graven slabs;
The lizard dwells and darts o'er painted floors
Where Kings have paced; the grey fox litters safe
Under the broken thrones; only the peaks,
And stream, and sloping lawns, and gentle airs
Abide unchanged. All else, like all fair shows
Of life, are fled—for this is where it stood,
The city of Suddhōdana, the hill
Whereon, upon an eve of gold and blue,
At sinking sun Lord Buddha set himself
To teach the Low in hearing of his own.

Lo! ye shall read it in the Sacred Books
How, being met in that glad pleasaunce-place—
A garden in old days with hanging walks,
Fountains, and tanks, and rose-banked terraces
Girdled by gay pavilions and the sweep
Of stately palace-fronts—the Master sate
Eminent, worshipped, all the earnest throng
Watching the opening of his lips to learn
That wisdom which hath made our Asia mild;
Whereto four thousand lakhs of living souls
Witness this day. Upon the King's right hand
He sate, and round were ranged the Sākya Lords
Ananda, Devadatta—all the Court;
Behind stood Seriyut and Mugallan, chief
Of the calm brethren in the yellow garb,
A goodly company. Between his knees
Rahula smiled, with wondering childish eyes
Bent on the awful face, while at his feet
Sate sweet Yasōdhara, her heartaches gone,
Foreseeing that fair love which doth not feed
On fleeting sense, that life which knows no age,
That blessed last of deaths when Death is dead,
His victory and hers. Wherefore she laid
Her hand upon his hands, folding around
Her silver shoulder cloth his yellow-robe,
Nearest in all the world to him whose woe
The Three Worlds waited for. I cannot tell
A small part of the splendid lore which broke
From Buddha's lips: I am a late-come scribe
Who love the Master and his love of men,
And tell this legend, knowing he was wise,

But have not wit to speak beyond the books;
And time hath blurred their script and ancient sense.
Which once was new and mighty, moving all.
A little of that large discourse I know
Which Buddha spake on the soft Indian eve;
So, too, I know it writ that they who heard
Were more—lakhs more—crores more—than could be seen
For all the Devas and the Dead thronged there,
Till Heaven was emptied to the seventh zone
And uttermost dark Hells opened their bars;
Also the daylight lingered past its time
In rose-leaf radiance on the watching peaks,
So that it seemed Night listened in the glens
And Noon upon the mountains; yea! they write,
The Evening stood between them like some maid
Celestial, love-struck, rapt; the smooth-rolled clouds
Her braided hair: the studded stars the pearls
And diamonds of her coronal; the moon
Her forehead-jewel, and the deepening dark
Her woven garments. 'Twas her close-held breath
Which came in scented sighs across the lawns
While our Lord taught, and, while he taught, who heard—
Though he were stranger in the land, or slave,
High caste or low, come of the Aryan blood
Or Mlech or Jungle-dweller—seemed to hear
What tongue his fellows talked. Nay, outside those
Who crowded by the river, great and small,
The birds and beasts and creeping things— 'tis writ—
Had sense of Buddha's vast embracing love
And took the promise of his piteous speech;
So that their lives—prisoned in shape of ape,

Tiger, or deer, shagged bear, jackal, or wolf,
Foul-feeding kite, pearled dove, or peacock gemmed,
Squat toad, or speckled serpent, lizard, bat;
Yea, or of fish fanning the river-waves—
Touched meekly at the skirts of brotherhood
With man who hath less innocence than these
And in mute gladness knew their bondage broke
Whilst Buddha spake these things before the King:—

OM, AMITAYA! measure not with words
Th' Immeasurable; nor sink the string of thought
Into the Fathomless. Who asks doth err,
Who answers, errs! Say nought!

The Books teach Darkness was, at first of all,
And Brahm, sole meditating in that Night;
Look not for Brahm and the Beginning there!
Nor him, nor any light

Shall any gazer see with mortal eyes.
Or any searcher know by mortal mind;
Veil after veil will lift—but there must be
Veil upon veil behind.

Stars sweep and question not. This is enough
That life and death and joy and woe abide;
And cause and sequence, and the course of time,
And being's ceaseless tide,

Which, ever changing, runs, linked like a river
By ripples following ripples, fast or slow—
The same yet not the same—from far-off fountain
To where its waters flow
Into the seas. These, steaming to the Sun,
Give the lost wavelets back in cloudy fleece
To trickle down the hills, and glide again;
Having no pause or peace.

This is enough to know, the phantasms are;
The Heavens, Earths, worlds, and changes changing them,
A mighty whirling wheel of strife and stress
Which none can stay or stem.

Pray not! the Darkness will not brighten! Ask
Nought from the Silence, for it cannot speak!
Vex not your mournful minds with pious pains!
Ah! Brothers, Sisters! seek
Nought from the helpless gods by gift and hymn,
Nor bribe with blood, nor feed with fruits and cakes;
Within yourselves deliverance must be sought;
Each man his prison makes.

Each hath such lordship as the loftiest ones;
Nay, for with Powers above, around, below,
As with all flesh and whatsoever lives,
Act maketh joy and woe.

What hath been bringeth what shall be, and is,
Worse—better--last for first and first for last;
The Angels in the Heavens of Gladness reap
Fruits of a holy past:

The devils in the underworlds wear out
Deeds that were wicked in an age gone by:
Nothing endures: fair virtues waste with time,
Foul sins grow purged thereby.

Who toiled a slave may come anew a Prince
For gentle worthiness and merit won;
Who ruled a King may wander earth in rags
For things done and undone.

Higher than Indra's ye may lift your lot,
And sink it lower than the worm or gnat;
The end of many myriad lives is this,
The end of myriads that.

Only, while turns this wheel invisible,
No pause, no peace, no staying-place can be;
Who mounts may fall, who falls will mount; the spokes
Go round unceasingly!

* * *

If ye lay bound upon the wheel of change,
And no way were of breaking from the chain,
The Heart of boundless Being is a curse,
The Soul of Things fell Pain.

Ye are not bound! the Soul of Things is sweet,
The Heart of Being is celestial rest;
Stronger than woe is will: that which was Good
Doth pass to Better—Best.

I, Buddh, who wept with all my brothers' tears,
Whose heart was broken by a whole world's woe,
Laugh and am glad, for there is Liberty!
Ho! ye who suffer! know

Ye suffer from yourselves. None else eompels,
None other holds you that ye live and die,
And whirl upon the wheel, and hug and kiss
Its spokes of agony,

Its tire of tears, its nave of nothingness.
Behold, I show you Truth! Lower than hell,
Higher than Heaven, outside the utmost stars,
Farther than Brahm doth dwell,

Before beginning, and without an end,
As space eternal and as surety sure,
Is fixed a Power divine which moves to good,
Only its laws endure.

This is its touch upon the blossomed rose,
The fashion of its hand shaped lotus-leaves;
In dark soil and the silence of the seeds
The robe of Spring it weaves;
That is its painting on the glorious clouds,
And these its emeralds on the peacock's train;
It hath its stations in the stars; its slaves
In lightning, wind, and rain,
Out of the dark it wrought the heart of man,
Out of dull shells the pheasant's pencilled neck:
Ever at toil, it brings to loveliness
All ancient wrath and wreck.
The grey eggs in the golden sun-bird's nest
Its treasures are, the bees' six-sided cell
Its honey-pot; the ant wots of its ways,
The white doves know them well.
It spreadeth forth for flight the eagle's wings
What time she beareth home her prey; it sends
The she-wolf to her cubs; for unloved things
It findeth food and friends.
It is not marred nor stayed in any use
All liketh it; the sweet white milk it brings
To mothers' breasts; it brings the white drops, too,
Wherewith the young snake stings.
The ordered music of the marching orbs
It makes in viewless canopy of sky;
In deep abyss of earth it hides up gold,
Sards, sapphires, lazuli.
Ever and ever fetchiug secrets forth,
It sitteth in the green of forest-glades
Nursing strange seedlings at the cedar's root,
Devising leaves, blooms, blades.

It slayeth and it saveth, nowise moved
  Except unto the working out of doom;
Its threads are Love and Life; and Death and Pain
  The shuttles of its loom.

It maketh and unmaketh, mending all;
  What it hath wrought is better than had been;
Slow grows the splendid pattern that it plans
  Its wistful hands between.

This is its work upon the things ye see:
  The unseen things are more; men's hearts and minds,
The thoughts, of peoples and their ways and wills,
  Those, too, the great Law binds.

Unseen it helpeth ye with faithful hands,
  Unheard it speaketh stronger than the storm.
Pity and Love are man's because long stress
  Moulded blind mass to form.

It will not be contemned of any one;
  Who thwarts it loses, and who serves it gains;
The hidden good it pays with peace and bliss,
  The hidden ill with pains.

It seeth everywhere and marketh all:
  Do right—it recompenseth! do one wrong—
The equal retribution must be made,
  Though DHARMA tarry long.

It knows not wrath nor pardon; utter-true
  Its measures mete, its faultless balance weighs;
Times are as nought, to-morrow it will judge,
  Or after many days.

By this the slayer's knife did stab himself;
  The unjust judge hath lost his own defender;
The false tongue dooms its lie; the creeping thief
  And spoiler rob, to render.

Such is the Law which moves to righteousness,
  Which none at last can turn aside or stay;
The heart of it is Love, the end of it
  Is Peace and Consummation sweet. Obey!

* * *

The Books say well, my Brothers! each man's life
  The outcome of his former living is;
The bygone wrongs bring forth sorrows and woes,
  The bygone right breeds bliss.

That which ye sow ye reap. See yonder fields!
  The sesamum was sesamum, the corn
Was corn. The Silence and the Darkness knew!
  So is a man's fate born.

He cometh, reaper of the things he sowed,
  Sesamum, corn so much cast in past birth;
And so much weed and poison-stuff, which mar
  Him and the aching earth.

If he shall labour rightly, rooting these,
  And planting wholesome seedlings where they grew,
Fruitful and fair and clean the ground shall be,
  And rich the harvest due.

If he who liveth, learning whence woe springs,
  Endureth patiently, striving to pay
His utmost debt for ancient evils done
  In Love and Truth alway;

If making none to lack, he thoroughly purge
  The lie and lust of self forth from his blood;
Suffering all meekly, rendering for offence
  Nothing but grace and good;

If he shall day by day dwell merciful,
Holy and just and kind and true; and rend
Desire from where it clings with bleeding roots,
Till love of life have end:
He—dying—leaveth as the sum of him
A life-count closed, whose ills are dead and quit,
Whose good is quick and mighty, far and near,
So that fruits follow it.

No need hath such to live as ye name life
That which began in him when he began
Is finished: he hath wrought the purpose through
Of what did make him Man.
Never shall yearnings torture him, nor sins
Stain him, nor ache of earthly joys and woes
Invade his safe eternal peace; nor deaths
And lives recur. He goes
Unto NIRVANA. He is one with Life,
Yet lives not. He is blest ceasing to be.
OM MANI PADME, OM! the Dewdrop slips
Into the shining sea!

* * *

This is the doctrine of the KARMA. Learn!
Only when all the dross of sin is quit,
Only when life dies like a white flame spent
Death dies along with it.

Say not "I am," "I was," or "I shall be,"
Think not ye pass from house to house of flesh
Like travellers who remember and forget,
Ill-lodged or well-lodged. Fresh

Issues upon the Universe that sum
  Which is the lattermost of lives. It makes
Its habitation as the worm spins silk
  And dwells therein. It takes
Function and substance as the snake's egg hatched
  Takes scale and fang; as feathered reed-seeds fly
O'er rock and loam and sand, until they find
  Their marsh and multiply.

Also it issues forth to help or hurt.
  When Death the bitter murderer doth smite,
Red roams the unpurged fragment of him, driven
  On winds of plague and blight.

But when the mild and just die, sweet airs breathe:
  The world grows richer, as if desert-stream
Should sink away to sparkle up again
  Purer, with broader gleam;

So merit won winneth the happier age
  Which by demerit halteth short of end;
Yet must this Law of Love reign King of all
  Before the Kalpas end.

What lets?—Brothers! the Darkness lets! which breeds
  Ignorance, mazed whereby ye take these shows
For true, and thirst 'o have and, having, cling
  To lusts which work you woes.

Ye that will tread the Middle Road, whose course
  Bright Reason traces and soft Quiet smoothes;
Ye who will take the high Nirvāna-way,
  List the Four Noble Truths.

The First Truth is of *Sorrow*. Be not mocked!
  Life which ye prize is long drawn agony:
Only its pains abide; its pleasures are
  As birds which light and fly.

Ache of the birth, ache of the helpless days,
Ache of hot youth and ache of manhood's prime;
Ache of the chill grey years and choking death,
These fill your piteous time.

Sweet is fond Love, but funeral-flames must kiss
The breasts which pillow and the lips which cling;
Gallant is warlike Might, but vultures pick
The joints of chief and King.

Beauteous is Earth, but all its forest-broods
Plot mutual slaughter, hungering to live;
Of sapphire are the skies, but when men cry
Famished, no drops they give.

Ask of the sick, the mourners, ask of him
who tottereth on his staff, lone and forlorn,
" Liketh thee life?"—these say the babe is wise
That weepeth, being born.

The Second Truth is *Sorrow's Cause*. What grief
Springs of itself and springs not of Desire?
Senses and things perceived mingle and light
Passion's quick spark of fire:

So flameth Trishna, lust and thirst of things.
Eager ye cleave to shadows, dote on dreams;
A false Self in the midst ye plant, and make
A world around which seems;

Blind to the heights beyond, deaf to the sound
Of sweet airs breathed from far past Indra's sky;
Dumb to the summons of the true life kept
For him who false puts by.

So grow the strifes and lusts which make earth's war,
So grieve poor cheated hearts and flow salt tears;
So wax the passions, envies, angers, hates;
So years chase blood-stained years

With wild red feet So, where the grain should grow
Spreads the birān-weed with its evil root
And poisonous blossoms; hardly good seeds find
Soil where to fall and shoot;
And, drugged with poisonous drink, the soul departs,
And, fierce with thirst to drink, Karma returns;
Sense-struck again the sodden Self begins,
And new deceits it earns.

The Third is *Sorrow's Ceasing*. This is peace
To conquer love of self and lust of life,
To tear deep-rooted passion from the breast,
To still the inward strife;
For love to clasp Eternal Beauty close;
For glory to be Lord of self; for pleasure
To live beyond the gods; for countless wealth
To lay up lasting treasure
Of perfect service rendered, duties done
In charity, soft speech, and stainless days:
These riches shall not fade away in life,
Nor any death dispraise.
Then Sorrow ends, for Life and Death have ceased;
How should lamps flicker when their oil is spent?
The old sad count is clear, the new is clean;
Thus hath a man content.

* * *

The Fourth Truth is *The Way*. It openeth wide,
Plain for all feet to tread, easy and near,
The *Noble Eightfold Path;* it goeth straight
To peace and refuge. Hear!

Manifold tracks lead to yon sister-peaks
Around whose snows the gilded clouds are curled;
By steep or gentle slopes the climber comes
Where breaks that other world.

Strong limbs may dare the rugged road which storms
Soaring and perilous, the mountain's breast;
The weak must wind from slower ledge to ledge,
With many a place of rest.

So is the Eightfold Path which brings to peace;
By lower or by upper heights it goes.
The firm soul hastes, the feeble tarries. All
Will reach the sunlit snows.

The First good level is *Right Doctrine*. Walk
In fear of Dharma, shunning all offence;
In heed of Karma, which doth make man's fate;
In lordship over sense.

The Second is *Right Purpose*. Have good-will
To all that lives, letting unkindness die
And greed and wrath; so that your lives be made
Like soft airs passing by.

The Third is *Right Discourse*. Govern the lips
As they were palace-doors, the King within;
Tranquil and fair and courteous be all words
Which from that presence win.

The Fourth is *Right Behaviour*. Let each act
Assail a fault or help a merit grow;
Like threads of silver seen through crystal beads
Let love through good deeds show.

Four higher roadways be. Only those feet
May tread them which have done with earthly things,
Right Purity, *Right Thought*, *Right Loneliness*.
Right Rapture. Spread no wings

For Sunward flight, thou soul with unplumed vans!
Sweet is the lower air, and safe and known
The homely levels; only strong ones leave
The nest each makes his own.

Dear is the love, I know, of Wife and Child;
Pleasant the friends and pastimes of your years,
Fruitful of good Life's gentle charities;
Firm-set, though false, its fears.

Live—ye who must—such lives as live on these;
Make golden stairways of your weakness; rise
By daily sojourn with those phantasies
To lovelier verities,

So shall ye pass to clearer heights and find
Easier ascents and lighter loads of sins,
And larger will to burst the bonds of sense,
Entering the Path. Who wins

To such commencement hath the *First Stage* touched,
He knows the noble Truths, the Eightfold Road;
By few or many steps such shall attain
NIRVANA'S blest abode.

Who standeth at the *Second Stage*, made free
From doubts, delusions, and the inward strife,
Lord of all lusts, quit of the priests and books,
Shall live but one more life.

Yet onward lies the *Third Stage:* purged and pure
Hath grown the stately spirit here, hath risen
To love all living things in perfect peace.
His life at end, life's prison

Is broken. Nay, there are who surely pass
Living and visible to utmost goal
By *Fourth Stage* of the Holy ones—the Buddhs—
And they of stainless soul.

Lo! like fierce foes slain by some warrior,
Ten sins along these Stages lie in dust,
The Love of Self, False Faith and Doubt are three,
Two more Hatred and Lust.

Who of these Five is conqueror hath trod
Three stages out of Four: yet there abide
The Love of Life on earth, Desire for Heaven,
Self-Praise, Error, and Pride.

As one who stands on yonder snowy horn
Having naught o'er him but the boundless blue,
So, these sins being slain, the man is come
NIRVANA'S verge unto.

Him the Gods envy from their lower seats;
Him the Three Worlds in ruin should not shake;
All life is lived for him, all deaths are dead;
Karma will no more make

New houses. Seeking nothing, he gains all;
Foregoing self, the Universe grows "I":
If any teach NIRVANA is to cease,
Say unto such they lie.

If any teach NIRVANA is to live,
Say unto such they err; not knowing this,
Nor what light shines beyond their broken lamps,
Nor lifeless, timeless, bliss.

Enter the path! There is no grief like Hate!
No pains like passion, no deceit like sense!
Enter the path! far hath he gone whose foot
Treads down one fond offence.

Enter the Path! There spring the healing streams
Quenching all thirst! there bloom th' immortal flowers
Carpeting all the way with joy! there throng
Swiftest and sweetest hours!

More is the treasure of the Law than gems;
Sweeter than comb its sweetness; its delights
Delightful past compare. Thereby to live
Hear the *Five Rules* aright:—

Kill not—for pity's sake—and lest ye slay
The meanest thing upon its upward way.

Give freely and receive, but take from none
By greed, or force, or fraud, what is his own.

Bear not false witness, slander not, nor lie;
Truth is the speech of inward purity.

Shun drugs and drinks which work the wit abuse;
Clear minds, clean bodies, need no Sōma juice.

Touch not thy neighbour's wife, neither commit
Sins of the flesh unlawful and unfit.

These words the Master spake of duties due
To father, mother, children, fellows, friends;
Teaching how such as may not swiftly break
The clinging chains of sense—whose feet are weak
To tread the higher road—should order so
This life of flesh that all their hither days
Pass blameless in discharge of charities
And first true footfalls in the Eightfold Path;
Living pure, reverent, patient, pitiful;
Loving all things which live even as themselves:
Because what falls for ill is fruit of ill
Wrought in the past, and what falls well of good;
And that by howsomuch the householder
Purgeth himself of self and helps the world,
By so much happier comes he to next stage,
In so much bettered being. This he spake;

As also long before, when our Lord walked
By Rāgajriha in the bamboo-grove:
For on a dawn he walked there and beheld
The householder Singāla newly bathed,
Bowing himself with bare head to the earth,
To Heaven, and all four quarters; while he threw
Rice, red and white, from both hands. "Wherefore thus
Bowest thou, Brother?" said the Lord; and he,
"It is the way, Great Sir! our fathers taught
At every dawn before the toil begins,
To hold off evil from the sky above
And earth beneath, and all the winds which blow."
Then the World-honoured spake: "Scatter not rice,
But offer loving thought and acts to all:
To parents as the East, where rises light;
To teachers as the South, whence rich gifts come;
To wife and children as the West, where gleam
Colours of love and calm, and all days end;
To friends and kinsmen and all men as North;
To humblest living things beneath, to Saints
And Angels and the blessed Dead above;
So shall all evil be shut off, and so
The six main quarters will be safely kept."

But to his Own, Them of the yellow robe—
Those who, as wakened eagles, soar with scorn
From life's low vale, and wing towards the Sun—
To these he taught the Ten Observances
The *Dasa-Sil*, and how a mendicant
Must know the *Three Doors* and the *Triple Thoughts*;
The *Sixfold States of mind*; the *Fivefold Powers*;
The *Eight High Gates of Purity*; the *Modes*

Of understanding; Iddhi; Upeksha;
The *Five Great Meditations*, which are food
Sweeter than Amrit for the holy soul;
The *Jhanas* and the *Three Chief Refuges.*
Also he taught his Own how they should dwell,
How live, free from the snares of love and wealth;
What eat and drink and carry—three plain cloths,—
Yellow, of stitched stuff, worn with shoulder bare—
A girdle, almsbowl, strainer. Thus he laid
The great foundations of our Sangha well,
That noble Order of the Yellow Robe
Which to this day standeth to help the World.

So all that night he spake, teaching the Law
And on no eyes fell sleep—for they who heard
Rejoiced with tireless joy. Also the King,
When this was finished, rose upon his throne
And with bared feet bowed low before his Son
Kissing his hem, and said, "Take me, O Son!
Lowest and least of all thy Company."
And sweet Yasōdhara, all happy now,—
Cried "Give to Rāhula—thou Blessed One!
The Treasure of the Kingdom of thy Word
For his inheritance." Thus passed these Three
Into the Path.

Here endeth what I write
Who love the Master for his love of us.
. little knowing, little have I told
Touching the Teacher and the Ways of Peace.
Forty-five rains thereafter showed he those
In many lands and many tongues, and gave

Our Asia Light, that still is beautiful,
Conquering the world with spirit of strong grace:
All which is written in the holy Books,
And where he passed, and what proud Emperors
Carved his sweet words upon the rocks and caves:
And how—in fulness of the times—it fell
The Buddha died; the great Tathāgato,
Even as a man amongst men, fulfilling all:
And how a thousand thousand lakhs since then
Have trod the Path which leads whither he went
Unto NIRVANA, where the Silence lives.

AH! BLESSED LORD! OH, HIGH DELIVERER!
FORGIVE THIS FEEBLE SCRIPT, WHICH DOTH THEE WRONG,
MEASURING WITH LITTLE WIT THY LOFTY LOVE.
AH! LOVER! BROTHER! GUIDE! LAMP OF THE LAW!
I TAKE MY REFUGE IN THY NAME AND THEE!
I TAKE MY REFUGE IN THY LAW OF GOOD!
I TAKE MY REFUGE IN THY ORDER! *OM*!
THE DEW IS ON THE LOTUS!—RISE, GREAT SUN!
AND LIFT MY LEAF AND MIX ME WITH THE WAVE.
OM MANI PADME HUM, THE SUNRISE COMES!
THE DEWDROP SLIPS INTO THE SHINING SEA!

THE END

Printed at Irangini Press 208, Mutwal Street, Colombo-Ceylon.

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Women in Early Buddhist Literature

I. B. HORNER

President of the Pali Text Society

BUDDHIST PUBLICATION SOCIETY

KANDY CEYLON

1961

Lecture to the

All-Ceylon Buddhist Women's Association

Colombo, 18th January 1961

WOMEN IN EARLY BUDDHIST LITERATURE

Following a true tradition of Buddhist teaching, more will have to be left unsaid here than can possibly be said. The subject of women is large; and the contents of the Pali Canon on which this article is based are vast. One can make therefore only a relatively small selection of matters that I hope may prove to be of some interest.

Women are often the main upholders and supporters of a religion or faith or movement. This was certainly so with Buddhism when it was at its beginnings, and hence we are able to find a good deal about them in those portions of the Pali Canon known as the Vinaya-piṭaka and the Sutta-piṭaka. The Vinaya, which comprises the rules and regulations for monastic discipline, contains two sections: the Bhikkhunivibhanga and the Bhikkhunikhandhaka, both of which deal with the conduct nuns, or bhikkhunīs, and female probationers should observe, and with the legislation that was laid down for the proper management of their Order—now unfortunately extinct. In the Buddha's times however it seems that quantities of women became nuns, so as to seek for peace, inner and outer, self-mastery, the light of knowledge, and so on, and perhaps especially for various forms of that freedom which lies at the very heart and centre of the Buddha's Teaching: "As this great ocean has but one taste, that of salt, so has this Dhamma but one taste, that of freedom". The ardour and the energy of these early nuns,

whether they were active in preaching the Word of the Buddha or were absorbed in contemplation and meditation, come through to us in three portions of the Suttapiṭaka that are specially devoted to the verses such nuns are held to have uttered, mostly at the time they attained arahantship or won a vision of nibbāna. There is, first and most important and unique in any literature, the *Therīgāthā*, consisting entirely of sets of verses of varying length attributed to seventy three women who became Therīs or Elder nuns. Then there is the Bhikkhuni-saṁyutta, a part of the *Saṁyutta-nikāya*, where other verses are collected that are ascribed to ten of these women Elders; and thirdly, there are in the *Apadāna* biographies in verse of forty nuns said to have been contemporary with the Buddha—as against 547 biographies of monks and to most of whom verses are attributed also in the *Therīgāthā*.

One cannot say therefore that nuns have been neglected in early Buddhist literature. With the exception of the *Sutta-nipāta*, I think they are mentioned in every Pali canonical work, even in the *Theragāthā* (ver.1257), the Anthology of verses attributed to monks who were Elders. Against this, nowhere in the great Nikāyas of the Sutta-piṭaka: the Dīgha, Majjhima, Saṁyutta or Anguttara, is it possible to find any large section where lay-women devotees are the central figures. It is true there are records of long coversations held between the Buddha and this or that woman lay-follower. For example, with Visākhā, the most eminent and generous benefactor and supporter of the Order of monks and nuns (A.i. 26), to whom the Buddha granted eight boons: that as long as she lived she might be allowed to give robes to the members of the Order for the rainy season; food for monks coming into the town of Sāvatthī;

food for those leaving it; food for the sick; food for those that wait on the sick; medicines for the sick; a constant supply of rice-gruel for any needing it; and bathing robes for the nuns (Vin.i.290 ff.). Then too there was Queen Mallikā, chief consort of King Pasenadi of Kosala, with whom the Buddha converses now and again; and Nakula-mātā, the pious and devoted wife of Nakulapitā. And this is typical: such records exist but they are scattered through the Vinaya and the Nikāyas. These, then, have to be searched and carefully sifted in order to build up any reliable picture of the position held by lay-women at the time and the place to which this literature purports to refer.

And, broadly speaking, this refers to India in the 6th Century B.C. where the Buddha Gotama was living during the forty-five years that he was propounding his Teaching on suffering and the escape from it, which then, and for all the centuries since has so deeply affected the lives of millions of people down to the present day.

What with the nuns and the monks, the women lay-devotees and the men-devotees, it is not possible in speaking of women in Early Buddhist literature to keep separate these component parts of the fourfold community that grew up around the Buddha, because they were not separate in life. The sexes were not segregated, and though naturally nuns had their quarters apart from those of the monks, they yet had to carry out some of their official acts, such as ordination, in conjunction with an Order of monks. Nor was the cloister cut off from the world. On the contrary, there was much intermingling. The laity gave almsfood to the monks and nuns, and often to the other sectarians who

abounded in India at that date, either at the doors of their houses or they invited them to come in for their one meal a day. In return, the monks and the nuns, both of whom could claim some great preachers, taught Dhamma to the laity, thus giving them the gift that excels all others. This freedom of movement enjoyed by the nuns has a parallel with and is perhaps connected with the freedom of movement that was the happy lot of the laywomen who knew not the cramping and ennervating system of purdah, though their life might contain other disadvantages.

In India, as I see it, at the time when the Buddha was living and teaching there, women were emerging into a relatively free state after they had suffered a certain amount, but perhaps an over-estimated amount, of ignominy, of obedience and subservience to men, and exclusion from this or that worldly occupation or religious education or observance, all of which is generally made out to have been their portion in pre-Buddhist Indian epochs. We have to be a little on our guard against such statements. For example, there is no evidence that women were debarred from taking part in the great debates on philosophical matters that were a feature of Indian life at that time. Famous in the Brhadāraṉyaka Upanisad, for example, is the lady Gārgi who pushed a debate with Yājñavalkya to a point beyond which as he told her, no further questions should be asked, for they hardly admitted of an answer (III.6)—a distinction no male questioner achieved. A somewhat comparable discussion or "minor catechism" is recorded in the Pali Majjhima-Nikāya (i.304), But here it is the man, the lay-devotee Visākha, who, when he asked his former wife, who had became the nun Dhammadinnā, what is the counterpart of nibbāna, was told by her that this question goes too

far and is beyond the scope of an answer. Dhammadinnā knew very well what she was talking about and was outstanding as the most eminent among the Buddhist nuns who were speakers on Dhamma (A.i,25). We too have to believe her.

Leaving the realms of high philosophy, we must now look at what is regarded as woman's proper sphere, namely the home. We have to remember that in India women as mothers had always commanded much veneration and gratitude. By bearing a son she had done what she could and what had been expected of her to ensure the continuance of the family line, and had provided for the due performance of the "rites of the ancestors". Only a son could carry these out; they were thought to be very necessary for bringing peace and serenity to the father, and the grandfather too, after they had died, and so to prevent them from returning as ghosts to harry the family. If a woman had no son, she might be superseded by a second and a third wife or even turned out of the house.

But with the coming of Buddhism, the traditional structure and functions of society undoubtedly underwent some alterations. So numerous were the followers of this new Teaching and so rapidly did it spread, that they may be held responsible for various not unimportant social changes, such as a reduction in size and frequency of the vast animal-sacrifices the brahmans had already engaged in for centuries — though even now these have not been abolished entirely from India. Buddhism teaches that sacrifice is internal: a composure of mind to be gained by abandoning all ideas that anything in the world is "mine" or "I" or my self. For, "by things without, none is made

pure, so the wise say" (S.i.169). So the old-time sacrifices came to be derided and debased:

"The sacrifices called The Horse, The Man,
The "Throwing of the Peg," the "Drinking Rite,"
The "House Unbarred," with all their cruelty
Have little fruit. Where goats and sheep and kine
Of divers sorts are sacrificed, go not
Those sages great who've travelled the right way.

But sacrifices free from cruelty
Which men keep up for the profit of the clan,
Where goats and sheep and kine of divers sorts
Are never sacrificed — to such as these
Go sages great who've travelled the right way"
(A. ii. 42-43. S. i. 76).

The noble lady, Queen Mallikā took a very strong line and on one occasion was able to dissuade her husband King Pasenadi from holding a great animal sacrifice which had been recommended to him by a brahman as a means for saving his life. She was horrified, and exclaimed: "Where did you ever hear of the saving of life for one by the death of another? Just because a stupid brahman told you to, why must you plunge the whole populace in suffering?" (DhA. ii. 8; cf. Jā. i. 335). For not only would the animals be slain and lost to their owners thereby endangering their means of livelihood; but from a Buddhist point of view such a contravention of true Dhamma and its first moral injunction, *pāṇātipātā veramaṇī*, would prolong the sacrificer's bondage to the wheel of samsāra: "Long is saṁsāra for fools who do not know true Dhamma" (Dhp. 60).

The mention of saṁsāra brings us almost inevitably to kamma, that inexorable impersonal force by which beings are bound to the ever-rolling wheel of saṁsāra. Not that kamma was a new concept introduced by Buddhism. It was age-old, but Buddhism made it very central and illuminated it particularly in relation to "this long long faring-on and circling-on" of beings born only to die and be born again and yet again so long as "ignorance," the root cause of all suffering and anguish, persists. It is held that after the dissolution of his body here the so-called "being," will be followed by a new birth and again new ones after that, all according to kamma; that is according to what the "being" had done, whether of good or bad, both in this last birth and in anterior ones, until all the effects of his volitional deeds of body, speech and thought have worn to their karmic end. The effects of good deeds and bad deeds work in independent series, and are not to be weighed or balanced against one another, or wiped out the one by the other: "As is the seed that is sown, so is the fruit that is gathered. The doer of good (gathers) good, of evil, evil" (S.i.227). Or again, to take another quotation at random, and one that is as much Upanishadic as Buddhist in sentiment: "The uprising of a being is from what has come to be; by what he has done, by that he uprises" (M.i.390). In a word, he, "the being" is responsible for his own saṁsāra — not his mother or his father, or brother or sister, or his friends and acquaintances. So it is he himself who will experience the ripening of the deed he himself did.

All this implies that, for women, there was a lessening, an easing of the pious hope that a child could be got by prayers offered to some divinity such as the moon, or by

circumambulating a tree. For the workings of kamma will not be affected by such devices. This is a reason why Buddhism had no truck with rites at all. They are a fetter, to be avoided and feared, and useless against the tremendous force of kamma, whether their aim were to give a woman a child or purify a person of his wrong-doings. As the nun Puṇṇā so succinctly observed, if bathing and ablution in rivers and wells could purify a person, then fishes and crocodiles, turtles and water-snakes would be purified and go straight to heaven (Thig. 241).

So, the insistence on impersonal kamma spelt a decrease in a wife's anxiety to give birth to a son, because it was no longer held that the future state of the father or grandfather depended on the obsequies for the departed ancestors that had devolved formerly on the sons. Rather, their future state was now shown to depend solely on the volitional acts they themselves had done. Therefore, as a performer of funeral or ancestral rites a son no longer had a part to play. Nor, apparently, and this was another innovation, would it be any great catastrophe if the family lineage were vested in a woman, at any rate for the time being. On the Western Coast of India there exists even today a very old class of brahmans called Nairs according to whose traditions the inheritance always passes through the female. At all events, the idea, however novel, that after all sons were not a vital necessity but that a daughter might be every whit as acceptable and could also carry on the family line, was early recognised, and perhaps even introduced by, the Buddha. The following words are ascribed to him when he was trying to comfort his friend King Pasenadi, wretched and disappointed on hearing that his Queen Mallikā, had just given birth to a daughter:

"A woman-child, O Lord of men, may prove
Even a better offspring than a male.
For she may grow up wise and virtuous,
Her husband's mother rev'rencing, true wife.
The child she may bear may do great deeds,
And rule great realms, yea, such a son
Of noble wife becomes his country's guide"
(S.i.86).

Not that I think in pre-Buddhist India there had been any consistent ill-treatment of little girls or injustice shown to them for the very reason that they were not boys. Female infanticide, if it obtained at all, must have been extremely rare. It had not the support of custom or tradition, Macdonell and Keith going so far as to say: "There is no proof that the Vedic Indians (roughly 2,000 B.C.) practised exposure of female children".[1] Besides, the teaching of *ahiṁsā*, non-harming, non-injury, so ancient that its beginnings are lost in the mists of time, held sway, even if in moderation, over the whole of India. It was a teaching much accentuated by the Jains who were precursors of the Buddha and also contemporary with him. Though they were among his greatest rivals, he would not have wished to go against them on such a point or thought a different teaching possible. And they had the backing of public opinion. *Ahiṁsā* certainly would not have tolerated the murder of a defenceless human being. From this teaching the first of the five *sīla* or precepts for ethical conduct, drew its strength for Jain and Buddhist alike: the abstention from killing or harming any living creature was binding on monks and nuns during the whole of their monastic careers, and on the

1. *Vedic Index of Names and Subjects*, ii.114.

laity too. Moreover, the economic conditions prevailing in India from the 7th to the 4th Centuries B.C. would appear to have been quite flourishing enough to allow for the survival of little girls. And finally, as the Buddha spoke out strongly against blood-sacrifice, so he would not have permitted the sacrifice of children, boys or girls, though indeed for the purposes of infant-sacrifice boys were apparently usually the victims in non-Buddhist India. Even as late as towards the end of last century some little boys were immured in the stone-work of the new bridge over the Hooghly river near Calcutta as an offering to the gods to protect the bridge, and the human beings using it.

If sons were born to courtesans they did however run a certain risk of being murdered. For example, Sālavatī had been established as the courtesan of Rājagaha by the urban council. When she gave birth to a son, she told her slave-woman to put him in a winnowing-basket and throw him away on a rubbish heap (Vin.i.269). On the other hand, the courtesan Ambapālī who was to become famous as one of the most loyal and generous supporters of Buddhist monks (D.ii.88), and the lady known as Abhaya's mother each had a son who became a monk. When this latter lady had heard her son preach she left the world and entered the Buddhist Order of nuns, Daughters born to courtesans do not appear to have been regarded as a disaster, and we hear of at least two who followed the same calling as their mothers, though later they became nuns and gained arahant-ship (Thīg. 39, SnA. 244).

In those days it was customary for at all events a brahman to embark on the final or "forest" stage of his life only when he was fairly well advanced in years, He would

then leave his wife as mother-in-law in his eldest son's house, Women must have been prepared for this eventuality. But, with the coming of Buddhism, there was no longer need for a man to wait to "make his soul" until he was approaching the end of his life, then to seek the solitude of the forest. For once the Order of Buddhist monks had been established, and that was very early in the Buddha's teaching life, it was ruled that a man as young as 20 years, but not less, could be fully ordained, and at the age of fif-fifteen he could leave his home and go into monastic homelessness as a novice. In both cases he had to have the consent of his mother and father, sometimes given very reluctantly. In a way, then, the establishment of the Order of monks no less than that of nuns might be regarded as a new menace to the happiness of women. For now there was nothing to stop their sons and daughters from taking up the "religious life" while they were still quite young.

At the beginning of his career the Buddha had been accused of being a breaker of homes, of turning wives info widows and rendering mothers childless. For this new menace, if we may thus speak of the twofold Order, did not merely swallow up children. A woman might now lose a young husband to the monks, but generally only after he had obtained her consent. Yet, how often, one may ask, was this withheld? And how often did not women, like Cāpā, the daughter of a trapper, hope that the son to whom she had given birth would save her from desertion by her husband:

"And this child blossom, O my husband, see
Thy gift to me — now surely thou wilt not
Forsake her who hath borne a son to thee?" (Thig. 300).

I think it was perhaps a sign of the changing times that if a husband, no longer dependent on a son for his funeral obsequies since they no longer mattered, felt a strong enough pull to leave the world and become a monk, nothing could restrain him, even as nothing had restrained the Bodhisatta Siddhattha who became the Buddha Gotama from leaving his home and wife and child at the age of 29 to seek for the cause of *dukkha*, anguish or suffering, and the escape from it.

In the same way, neither the thought of his son nor of Cāpā's beauty could keep back her husband Upaka from going forth to find the Lord, though it is true he was a Naked Ascetic and not a typical householder. He was adamant on the point. His may have been a case of a husband's exerting his authority, *issariya*, against which not all the five powers of which a womon may be possessed can prevail: beauty (which Cāpā had), wealth, relations (her father was still alive), a son (which she had), and ethical conduct, *sīla*. It is said that a woman endowed with these five powers may dwell with confidence as mistress of the house, get the better of her husband and keep him under her thumb (S.iv.246), but that if she is lacking in these powers the family may not let her stay in the house, but may drive her forth and expel her (S. iv. 248), a fate from which only the possession of moral habit could in theory save her.

On the expulsion of the wife, it may be assumed that the husband was then free to take another wife, even as kings, whether or not they were followers of the Buddha's Teaching, might have a number of consorts. Certainly women too could re-marry, as is seen from the strange

history of Isidāsī who married at least four husbands one after the other and for some reason was displeasing to them all — a reason she attributed to an evil deed she did seven births ago. She then entered the Order of nuns.

Another fear that a woman may have felt on marrying was that of a co-wife, one who may or may not have been installed in the house already. Isidāsī had such an experience with her last husband:

> ". . . Another wife he had,
> A virtuous dame of parts and of repute,
> Enamoured of her mate. And thus I brought
> Discord and enmity within that house"
>
> (Thīg. 446).

Thus both wives suffered.

Kisāgotamī too, one of the most widely known of all the Therīs, was a women who had endured much sorrow:

> "Woeful is woman's lot, hath he declared,
> Charioteer of men to be tamed:
> Woeful when sharing home with hostile wives,
> Woeful when giving birth in bitter pain,
> Some seeking death or e'er they suffer twice,
> Piercing the throat; the delicate poison take"
>
> (Thīg. 216-217),

But the risk of marriage had to be run, and was still the most normal career open to a young woman. As it is said: "A woman's goal is a man, her ambition is for adornment, her resolve is for a child, her desire is to be without a rival, her fulfilment is authority" (A, iii. 363).

We have seen that a husband might desert his wife or throw her out of the house. Further, her relations, even against her will, might take away a wife from the husband she was fond of and given her to another man (M.ii.109). A drastic case is recorded where a husband cut his wife in two rather than let her suffer this fate, and he then committed suicide. This is one of several episodes brought together to show that in the Buddhist view grief and suffering rather than happiness and joy are born of affection.

Owing to a woman's rather uncertain position after her marriage, though, except for the co-wives perhaps no more uncertain than in our own days, it behoved a girl to reflect well before her marriage on what her duties would be afterwards. An interesting statement of these, ascribed to the Buddha himself, has fortunately survived, and may be regarded as an indication that he liked marriages to be happy:

"Therefore, girls, train yourselves thus: To whatever husband our parents shall give us, for him we will rise up early, be the last to retire, be willing workers, order all things sweetly and speak affectionately. Train yourselves thus, girls.

And in this way too, girls: we will honour and respect all whom our husband honours and respects, whether mother or father, recluse or brahman, and on their arrival will offer them water and a seat.

And in this way too, girls: We will be deft and nimble at our husband's home-crafts, whether they be of wool or cotton, making it our business to understand the work so as to do it and get it done. Train yourselves thus, girls.

And in this way, too, girls: Whatever our husband's household consists of — servants and messengers and work-people — we will know the work of each one of them by what has been done, and their remissness by what has not been done; we will know the strength and the weakness of the sick; we will portion out the soft food and the solid food to each according to his share. Train yourselves thus, girls.

And this way too, girls: The treasure, grain, silver and gold that our husband brings home we will keep safely, acting as no robber or spend-thrift in regard to it. Train yourselves thus, girls" (A.iii. 37-38, iv.265).

If all goes well, then the wife is called the "comrade supreme" (S.i.37), and a number of devoted couples are mentioned in the Pāli Canon, such as Queen Mallikā and King Pasenadi, Nakulamātā and Nakulapitā, and Dhamma-dinnā and Visākha.

Nakulamātā and Nakulapitā were considered by the Buddha to be the most eminent among his lay-disciples for their close companionship with one another (A.i.26). And they were matched in their faith in his Teaching, their self-control, and the affectionate way in which they spoke to one another (A.ii.62). A commentary (AA.i.400) asserts that for 500 births they had been parents or relatives of the Buddha, or more strictly speaking of the Bodhisatta: "Him of the ten powers" is the term the Commentary uses to avoid this awkwardness — and so in this life they treated him like a son. Nakulamātā, as was the custom for brides, was taken to Nakulapitā's home, and as they tell the Buddha, ever since that time, when he was still a mere lad

and she only a girl, neither is aware of having transgressed against the other in thought, much less in person, and each expresses the longing to be together not only here and now but in a future state also. The Buddha reassures them on this point, and gives as his reason that both of them are on the same level in regard to their belief, their ethical conduct, their generosity and wisdom (A.ii.61f). In these respects therefore a woman may be the equal of a man.

Another record relates how Nakulamātā once comforted her husband when he was dangerously ill and worrying about what would happen to her and the children should he die. "Do not fret", she said, "I am deft at spinning cotton and carding wool and so would be able, were you to die, to support the children and run the household. Nor would I go to another man. Even greater than when you were alive would be my desire to see the Bhagavan and the Order of monks. As long as the Bhagavan has female disciples, clad in white, I shall be one of them, fulfilling the precepts of ethical behaviour, and gaining inward tranquillity of mind. I shall live confident, without doubt or questioning, following the Teacher's instruction. So do not die, householder, while you are fretting, for so to die is anguish" (A.iii.295ff.). Since restlessness and worry are one of the five Hindrances to gaining mind-control, and since to die with an anxious mind works against happiness in the life to come, it is important to develop serenity of mind and impassibility of body.

Husbands might be prevented from crooked dealings if their wives were upholders of the Buddhist way of life. For example, the brahman Dhānañjāni was not being diligent. "Under the king's patronage he plundered brahman.

householders, and under *their* patronage he plundered the king. His wife, who had had faith in the Buddhist Teaching and had come from a family having faith had died, and he had married another woman. But she had no faith herself and came from a family lacking in faith'' (M.ii.185). Here the first wife is clearly thought of as able to keep her husband straight, while the second one at all events seems to countenance his double-dealings even if she does nothing herself to aid and abet him actively.

Equally with a man a woman might bring a family to prosperity: "All families that have attained great possessions have done so for one or other of the following reasons: they search for what is lost; repair what is dilapidated; eat and drink in moderation; and place in authority, *issariya*, a virtuous woman or man" (A.ii.249).

In pre-Buddhist days a woman had been looked down on if she did not marry — growing old at home, she was called "one who sits with her father". But in early Buddhist times an unmarried girl might go unabused, contented and adequately occupied in caring for her parents and younger brothers and sisters. Hers would have been a domestic life. Or she might become the mistress of great possessions, of slaves, villages, and rich fields, as did Subhā, the goldsmith's daughter. But once Dhamma had been taught to her, by Mahāpajāpatī, who had been the Buddha's foster-mother and then became the first nun, she found that "all worldly pleasures irk me sore", that "silver and gold lead neither to peace nor to enlightenment", so she entered the Order of Buddhist nuns. And truly, this was a great boon to the unmarried woman. It gave her, and the married woman too, the means of escaping from some crushing sorrow, from

difficult worldly circumstances, or from the ceaseless round of menial tasks that have to be performed in the home. Isidāsī's verses contain a whole catalogue of these (Isidāsī was the one who had had at least four husbands in succession (Thīg. 407ff.)). Muttā sums up her domestic drudgery more succinctly (Thīg. 11):

"O free indeed, O gloriously free
Am I in freedom from three crooked things:
From quern, from mortar, and my crooked lord".

And then, rejoicingly,

"Free am I from birth and dying,
Becoming's cord removed".

I hope to have shown that, in spite of her many trials and tribulations, a virtuous woman could have power in her home, bear the children she wanted and enjoy the love and respect of her husband and family circle. Again, in the home, there were the serving-women, whether themselves unmarried or not I cannot say, the foster-mothers, brought in for the occasion, and the women musicians and dancers, for the most part, of course, in the homes of the well-to-do. Outside the home, it would seem that a woman's powers and opportunities were limited. Though they worked in the fields, apparently they did not become doctors, or even nurses, judges or lawyers nor, apart from looking after their own possessions, did they engage in business (A.ii.82). The only profession really open to them was the oldest one in the world. The Buddha neither scorned nor rebuked courtesans, but tried to help them by making them realise the impermanence of all conditioned things, including the many forms of beauty. The Order of Nuns was as open to

them as it was to any other woman who qualified for the higher ordination.

And indeed it was to the Order of Nuns that a woman could go not merely if she felt the nagging worries of domestic life to be unendurable, but also if she had a positive vocation for spiritual endeavour. In principle, there was nothing very novel in women leaving the world for the houseless state. The Jain Order of Nuns was in being already, and there were women "wanderers" and free-lance debaters, all seeking for Truth and philosophical understanding. An example of a fine woman disputant is Bhaddā Kuṇḍalakesin. Formerly a follower of the Jains, she now toured the country seeking for knowledge among other learned persons. She would stick a rose-apple bough into a heap of sand as a sign that she would debate with anyone who would debate with her (Pss.Sist.65). One day Sāriputta, one of the two chief disciples of the Buddha, took up her challenge. But he answered all the questions she put to him, and then overthrew her in the debate by asking the single question: "The one — what is it?" Leaving aside the intricate literary material that surrounds this question and the deep significance of the correct answer that "All beings subsist by food", we can do no more here than notice some of the main results of the debate as they affected Bhaddā. First, she was taken by Sāriputta to the Buddha and after she had heard him speak, she gained arahantship. Secondly, she entered the Order of Nuns as one who was already an arahant; this was unusual. Thirdly, the Buddha himself admitted her with the words: "Come, Bhaddā", and that was her ordination. Great importance came to be attached to this case of a woman being ordained by the Buddha himself, and Dhammapāla ends his commentary

on the Verses of the Women Elders, the *Therīgāthā*, with a note on it.

Another Bhaddā, Bhaddhā Kāpilānī (Thig.63ff.), is also noteworthy for providing the only case to be recorded (or the record of which has survived) of a woman going forth into homelessness at the same time as her husband (Thag. 1051ff.). We need not however regard this as an isolated incident. Both of them felt a positive call to the homeless life, acted in mutual agreement, helped one another to put on the yellow robes of a recluse, to shave off the hair and sling the begging-bowl from the shoulders. Then they set out together, but only to part quite soon and go to the Buddha by different ways for fear people should say that even in their new state they could not do without one another. For then, as Bhaddā and her husband Kassapa realised, such people would run the risk of rebirth in sorrowful states as a result of the false accusations they had made. It is said that, owing to the power of such virtue, the great earth trembled (ThagA.iii.133). Indeed the second of the eight reasons why earthquakes (D.ii.107f.) occur is that a person has attained to mastery over his mind and then develops perception of a minute portion of the earth — and these two had earnestly discussed which route each of them would take, thereby intimating their mastery over mind — over desire too perhaps.

Another woman who felt a true vocation was Dhammadinnā, whom I have mentioned earlier. Though happily married to Visākha, a devout citizen of Rājagaha, she yet asked for his consent to go forth into homelessness, for apparently, as with Bhaddā Kāpilānī and her husband Kassapa, the pull of religion was stronger than any earthly

tie. Visākha at once sent her to a nunnery in a golden palanquin (Pss. Sist. 16), but unlike Kassapa, seems to have felt no desire himself to enter the Order of monks. Dhammadinnā gained arahantship, and then returned to Rājāgaha where she was eagerly questioned by her former husband on matters pertaining to Dhamma. If the questions showed a deep insight, the answers showed a deeper. Thus, as a result of this dialogue between a nun and a layman, recorded in the Cūḷavedalla Sutta (M.Sta.44), the Buddha ranked the nun Dhammadinnā foremost among those nuns who could preach—and these were not lacking in number; and he also endorsed all she had said, declaring that he would have answered all Visākha's questions exactly as she had done. According to the commentary (MA.ii.371), this Discourse may therefore be taken as the Conqueror's speech rather than the disciple's. It thus becomes *Buddhavacana*, the word of the Buddha, in virtue of its having won his approval in these terms.

There is another occasion when a nun's discourse may be regarded as *Buddhavacana*. This was when the Buddha commended the unnamed nun of Kajangalā for her interpretations of the answers to the Ten Great Questions which begin with the question Sāriputta asked Bhaddā Kuṇḍalakesin: "The one — what is it?" Though the nun says she had not learnt the answers she would give either from the Buddha or from any monks who were developing their minds, and though her answers to four of the questions do in fact differ from those found in the Khuddakapāṭha, the locus classicus for these Ten Great Questions and their answers, yet the Lord approved of all of them (A.v. 54ff.), again stating that he would have answered precisely as the nun had done. Again therefore we get *Buddhavacana*.

In conclusion, I hope to have presented you with some material for thinking that in the Buddha's times women were not despised and looked down on but, on the contrary, were respected and had a place of honour in the home. The difficulties they had to face and overcome were no more than normal for women in any time or country, even if their life was, at the worldly level, more restricted than it has come to be in the last decades as women go in more and more for public work and hold professional posts. At the higher, more spiritual level, however, they had the great advantage and great joy of entering the Order of Nuns either because they wanted to get free of worldly sufferings or, more positively, and above everything else, because they wanted to find the way to the peace and bliss of Nibbāna, all their former craving for sense-pleasures rooted out, tranquil and cool. Many of the women I have mentioned here whether they have been nuns or the lay-devotees, by their response to the majesty of the Buddha's Teaching, have made an imponderable contribution to its strength, vitality, expansion and longevity. It is as well to survey again from time to time the lives of these ardent contemporaries of the Buddha. Indeed the Buddhist world owes them a large debt of gratitude.

THE MANUAL OF INSIGHT

Vipassanā Dīpanī

by

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BUDDHIST PUBLICATION SOCIETY
Kandy 1961 Ceylon

PREFACE

The fact that a reliable compilation of the materials which one who enters upon the practice of meditation ought to be in possession of before commencing the Practice of Exercises of Insight (*vipassanā-kammaṭṭhāna*) is much needed by the Buddhists of the West, has been duly taken into consideration by the Venerable Ledi Sayadaw, Aggamahāpandita. To supply such a need he has written the *Vipassanā-Dīpanī* (Exposition of Insight), first in Pāli and afterwards in Burmese (the latter only being sent to me for translation; the former, I am told, not being yet revised), treating of the following subjects: — the *Vipallāsa*, the *Maññanā*, the *Abhinivesa*, the *Bhūmi*, the *Gati*, the *Sacca*, the causes of phenomena. the *Abhiññā*, and the *Pariññā*. * Each of these subjects is fully expounded and furnished with brief illustrations, some of which are drawn from the Pāli Text, while others are the product of the Mahathera's own mind and pen.

The purpose of Vipassanā or the Exercise of Insight is to resolve into the three salient characteristics of *Anicca*, *Dukkha* and *Anattā*, the illusory "Soul" (*Attā*) or imaginary

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* The terms are explained in the body of the work. Meanwhile the following brief definitions may be helpful:

vipollāsa	—	hallucination, illusion.
Maññanā	—	fantasies,
obhinivesa	—	dogmatic beliefs,
gati	—	destination,
sacca	—	truth, relative and absolute.
abhiññā	—	supernormal knowledge,
pariññā	—	profound insight.

Aggamahāpandita is a title of honour, meaning "illustrious pandit,"

"Self-principle" which from time unfathomable has been held to exist in living beings by all Puthujjanas (ordinary unenlightened people) both Buddhist and non-Buddhist, the idea of "Soul" arising either from simple ignorance, or unconsciously or through direct error.

Before the meditator begins his task, it is necessary he should know how and through what this Soul-theory is formed and maintained; and why and in what it is so deeply rooted, as not to be eradicated or even disturbed no matter what may be done to try to correct it; and what is the destiny of those who take their stand upon this platform of Soul-belief.

The first five sections are intended to serve this purpose, for it will be seen that belief in a Soul is formed by the Hallucinations (*vipallāsa*); that self-esteem is maintained by the Fantasies (*maññana*); that it is so firmly rooted in the soil of a Worldling's Thought Level (*puthujjanabhūmi*) because of the Dogmatic Beliefs (*abhinivesa*); and that the Worldlings' Destination (*puthujjanagati*), the "dispersion of life", is the fate of all those who take their stand on the platform of soul-belief.

Under the heading of Truths (*Sacca*) and Cause, it will be shown that Attā in the sense of "self" or personal identity, may or may not exist acccrding as we treat of the matter from the standpoint of ordinary every-day speech, or from that of actual truth or fact, and that from a genuinely philosophical point of view, a living being is no more than a collocation of phenomena, mental and material, produced by causes, the classifications of which under categories, are methodically and fully given in detail. The meditator, then keeping these facts in view, should begin his exercises bearing

in mind that phenomena never abide even for a moment, but are continually arising and again disappearing.

To see things thus is what we call "seeing things as they are", namely, in accordance with their three inherent characteristics of impermanency, infelicity, and non-substantiality.

Under the headings of *Abhiñña* and *Pariñña*, the classification of knowledge pertaining to Insight is dealt with, the specific meaning of each being adequately explained; and how each is developed, when each arrives at perfection, and how the final goal is won, also are shown.

In concluding, the Mahāthera, faithful to the Master's words: "*viriyavato bhikkhave kiṁ nāma na sijjhati*" ("What indeed, O bhikkhus, does not turn out a success for the man of energy?"), sums up with the encouraging counsel that a meditator ought never to give up the exercises, but continue to practise them until he gains the Paths; for while it is true that some are more highly virtuous than others and are naturally endowed with the power of penetrating into the nature of things in respect to their impermanence, infelicity and unsubstantiality, while others are not so well endowed; nevertheless the faithful and persistent practiser is sure to gain the Paths either in this life or in the one immediately following; and the Insight of the Dhamma, moreover, cannot be acquired in any perfection save by long and continuous practice.

Turning to the details of the actual translation, the expositions being a blend of metaphysics and ethics, I have ventured to confine every word to its main or original import, and to steer a mean course between the dangers of being too literal on the one hand and too free on the other.

Repetitions of words and small groups of nearly synonymous words have a tendency to spread themselves, as it were, in the obligation I am under to follow the peculiar style adopted by the Mahāthera.

Notwithstanding all the pains I have bestowed on this translation, I am well aware of its falling far short of the degree of excellence that might be attained; and therefore in a rendering of this kind, where perfection lies at so great a distance, I have thought it best to limit my ambition to that moderate share of merit which it may claim in its present form, trusting to the indulgence of those for whose benefit it is intended.

U. NYANA,
Patamagyaw.

PUBLISHER'S FOREWORD

The *Manual of Insight* was first published, in book form, by *The Society for Promoting Buddhism in Foreign Countries, Mandalay, Burma;* it was later serialized in the magazine "The Light of the Dhamma" (Rangoon), Vol. I & II, but not reproduced in full.

In the present edition, a few minor changes in style and terminology have been made, and the abundance of Pali words repeatedly used, has been reduced and been replaced by the respective English translation since it was felt that this will make this valuable treatise easier reading for those not familiar with the Pali language.

Buddhist Publication Society.

VIPASSANĀ DĪPANĪ
THE EXPOSITION OF INSIGHT

THE THREE HALLUCINATIONS
(*vipallāsa*)

Vipallāsa means hallucination, delusion, erroneous observation*, or, taking that which is true as being false, and that which is false as true.

There are three kinds of Vipallāsa, to wit :

1. *Saññā-vipallāsa* : hallucination of perception ;
2. *Citta-vipallāsa* : hallucination of thought ;
3. *Diṭṭhi-vipallāsa* : hallucination of views.

Of those three, hallucination of perception is fourfold, thus :

(i) It erroneously perceives impermanence as permanence ;
(ii) Impurity as purity ;
(iii) Ill as good ; and
(iv) No-soul as soul.

The same holds good with regard to the remaining two hallucinations, *i. e.* those of thinking and viewing.

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* As another alternative rendering, 'illusion' may be proposed, which fits better for all three varieties while 'hallucination', strictly spoken, refers only to erroneous sense perception.— *Ed., The Wheel*

All these classifications come under the category of "This is mine! This is my Self or living Soul!" and will be made clear later.

The three Hallucinations may be illustrated respectively by the similes of the wild deer. thc magician, and a man who has lost his way.

This is the simile of the wild deer to illustrate the hallucination of perception.

In the middle of a great forest a certain husbandman cultivated a piece of paddy land. While the cultivator was away, wild deer were in the habit of coming to the field and eating the young sprouts of growing grain. So the cultivator put some straw together into the shape of a man and set it up in the middle of the field in order to frighten the deer away. He tied the straw together with fibres into the semblance of a body, with head, hands and legs; and with white lime painting on a pot the lineaments of a human face, he set it on the top of the body. He also covered the artificial man with some old cloths such as a coat, and so forth, and put a bow and arrow into his hands. Now the deer came as usual to eat the young paddy; but approaching it and catching sight of the artificial man, they took it for a real one, were frightened and ran away.

In this illustration, the wild deer had seen men before and retained in their memory the perception of the shape and form of men. In accordance with their present perception, they took the straw man for a real man. Thus their perception of it was an erroneous perception. The hallucination of perception is as here shown in this allegory of the wild deer. It is very clear and easy to understand.

This particular hallucination is also illustrated in the case of a bewildered man who has lost his way and cannot make out the cardinal points, East and West, in the locality in which he is, although the rising and setting of the sun may be distinctly perceived by any one with open eyes. If the error has once been made, it establishes itself very firmly, and can be removed only with great difficulty. There are many things within ourselves which we always apprehend erroneously and in a sense that is the reverse of the truth as regards Impermanence and No-soul. Thus through the hallucination of perception we apprehend things erroneously in exactly the same way that the wild deer take the straw man to be a real man even with their eyes wide open.

Now for the simile of the magician to illustrate the hallucination of thought.

There is a pretended art called magic by means of which when lumps of earth are exhibited in the presence of a crowd, all who look at them think they are lumps of gold and silver. The power of the magical art is such as to take from men their ordinary power of seeing and in its place put an extraordinary kind of sight. It can thus for a time, turn the mind upside down, so to speak. When persons are in command of themselves they see lumps of earth as they are. But under the influence of this magical art, they see the lumps of earth as lumps of gold and silver with all their qualities of brightness, yellowness, whiteness, and so forth. Thus, their beliefs, observations, or ideas, become erroneous. In the same way our thoughts and ideas are in the habit of wrongly taking false things as true and thus we delude our selves. For instance, at night we are often deceived into thinking we see a man when it is really the stump of a tree that

we are looking at. Or, on seeing a bush, we imagine we are looking at a wild elephant; or, seeing a wild elephant take it to be a bush.

In this world all our mistaken ideas as to what comes within the field of our observation, are due to the action of the hallucination of thought which is deeper and more unfathomable than that of the perception, since it deludes us by making false things seem true. However, as it is not so firmly rooted as the later, it can easily be removed by investigation or by searching into the causes and conditions of things.

Now for the simile of the mas who has lost his way, to illustrate the hallucination of views.

There was a large forest haunted by evil spirits, or demons, who lived there building towns and villages. There came some travellers who were not acquainted with the roads through the forest. The demons created their towns and villges as splendidly as those of Devas, or celestial beings, and themselves assumed the forms of male and female Devas. They also made the roads as pleasant and delightful as those of the Devas. When the travellers saw these, they believed that these pleasant roads would lead them to large towns and villages, and so, turning aside from the right roads, they went astray following the wrong and misleading ones, arriving at the towns of the demons and suffering accordingly.

In this allegory, the large forest stands for the three worlds of sense existence, fine-material and immaterial existence. The travellers are all those who inhabit these worlds. The right road is Right Views; and the misleading road is Wrong Views. The Right Views here spoken of are

of two kinds, namely, those that pertain to the world, and those pertaining to Enlightenment. Of these two, the former is meant to connote this right view: "All beings are the owners of their deeds; and every deed, both moral and immoral, committed by oneself is one's own property and follows one throughout the whole long course of life" while the latter is meant to connote the knowledge of the Doctrine of Causal Genesis, of the Aggregates, of the Sense Bases, and No-Soul. Of these two views, the former is as the right road to the round of existences. The worlds of the Fortunate (*i. e.* the abodes of human beings, Devas, and Brahmas), are like the towns of good people. The erroneous views that deny moral and immoral deeds and their results or effects, and come under the names of Natthika-diṭṭhi, Ahetuka-diṭṭhi, and Akiriya-diṭṭhi, are like the wrong, misleading roads. The worlds of the Unfortunate which are the abodes of the tortured, of Animals, Petas, and Asūras, are like the towns of the demons.

The right view of knowledge which is one of the Factors of Enlightenment, is like the right road that leads out of the round of existence. Nibbāna is like the town of good people.

The views "My Body!" and "My Soul!" are also like the wrong and misleading roads. Viewed in this light, the world comprising the abodes of human beings, Devas, and Brahmas, or the ceaseless renewing of existences, is like the towns of the demons.

The aforesaid erroneous views belong likewise to the hallucinations, and are deeper and more firmly established than the hallucination of thought.

THE THREE FANTASIES
(*Mañña nā*)

Mañña nā means fantasy, egotistic estimation, high imagination, or feigning to oneself that one is what one is not. Through nescience hallucination arises, and through hallucination fantasy arises.

Fantasy is of three kinds, to wit :

1. *taṇhā-mañña nā :* fantasy caused by craving,
2. *māna-mañña nā :* fantasy caused by conceit,
3. *diṭṭhi-mañña nā :* fantasy caused by wrong views.

Of these, "fantasy caused by craving" means the high imagination : "This is Mine!" "This is my Own!" in clinging to what in reality is not "Mine" and "My Own". In strict truth, there is no "I"; and as there is no "I", there can be no "Mine" or "My Own". Both personal and impersonal (external) objects are highly imagined and discriminated as "This is mine, that other thing is not mine," and "This is my own ; that other thing is not my own". Such a state of imagination and fanciful discrimination is called "fantasy caused by craving".

Personal objects mean one's own body and organs. Impersonal or external objects mean one's own relations, such as father, mother, and so forth : and one's own possessions.

"Fantasy caused by conceit" means high imagination of personal objects expressed as "I", "I am", When it is supported or encouraged, so to speak, by personal attributes and impersonal objects, it becomes aggressively haughty and fantastically conceited.

Here personal attributes means vigour of eyes, ears, hands, legs, virtue, intuition, knowledge; possession of power and so forth. Impersonal objects means plenitude of family, relations, surroundings, dwellings, possessions and so forth.

"Fantasy caused by wrong views" means over-estimation of personal objects as "My bodily frame; My principle; My Soul; The core, substance or essence of my being". In the expressions "earthen pots" and "earthen bowls", it is understood that earth is the substance of which these pots and bowls are made, and the very earth so made, so shaped, is again called pots and bowls. In the expressions "iron pots" and "iron bowls", and so forth, it is also understood that iron is the substance from which iron pots and bowls are made, and the very iron, so made, so shaped is again called pots and bowls. In exactly the same way that in these instances, earth or iron is the substance from which the vessels are made, so the Element of Extension, the earth-element which pertains to the personality, is assumed to be the substance of living beings; and of the "I" this fanciful estimation of the facts of the case arises:

"The Element of Extension is the living being: the Element of Extension is the 'I'". What is here said in connection with the Element of Extention is in like manner to be understood in connection with the Element of Cohesion, the liquid element, and all other elements found in a corporeal existence. This over-estimation or fantastic imagination will be expounded at greater length further on.

These three kind of fantasy are also called the three *Gāha*, or three Holds, to indicate their power of holding tightly and firmly. Since also they multiply erroneous, mistaken actions which tend gradually but continuously to increase beyond all limits and never incline to cease, they are also called three Papañcas or Three Multipliers.

THE TWO DOGMATIC BELIEFTS

(*Abhinivesa*)

Abhinivesa means 'dogmatic' belief, i. e. a strong belief set in the mind as firmly and immovably as doorposts, stone pillars, and monuments, so that it cannot be moved by any means or expenditure of effort. It is of two different kinds, to wit:—

1. *Taṇhābhinivesa:* Dogmatic belief induced by craving.
2. *Diṭṭhābhinivesa:* Dogmatic belief induced by wrong views.

Of these, *taṇhābhinivesa* means the firm and unshakable belief in what is not my own body, head, hands, legs, eyes, nose and so forth, as being my own body, my own head and so forth, throughout a long succession of existences, caused by attachment to the body.

Diṭṭhābhinivesa means the firm and unshakable belief in the existence of the Soul or Self or Separate Life in a person or creature, which is held, in accordance with this belief, to be an unchanging supreme thing that governs the body.

These two kinds of dogmatic belief are also called *taṇhā-nissaya* and *diṭṭhi-nissaya* respectively. They may also be called the Two Great Reposers upon the Five Aggregates, and on Body-and-Mind; or the Two Great Resting-places of *puthujjanas* or ordinary men of the world.

THE TWO STAGES

(*Bhūmi*)

*Bhūmi** means the stages, where all creatures find their footing, generate and grow. It is of two kinds, to wit :

1. *Puthujjana-bhūmi*
2. *Ariya-bhūmi*

Puthujjana-bhūmi is the stage of the *puthujjana*, an ordinary or normal being, and, speaking in the sense of ultimate truth, it is nothing but the hallucination of views. All creatures of the ordinary worldly kind live in the world making this *Diṭṭhi-vipallāsa*, or erroneous view, their resting place, their main support, their standing ground. "There is in me or in my body something that is permanent, pleasurable and substantial."

The *Diṭṭhi-maññanā* or fantasy through error, the *Diṭṭhigāha* or erroneous hold, the *Diṭṭhi-papañca* or multiplier of error, and the *Diṭṭhi-abhinivesa* or strong belief induced by error, are also the landing stages, the supports, the resting places, and the standing grounds of all *puthujjanas*. Hence they will never be released from the state or existence of a *puthujjana*, so long as they take their firm stand on the ground of the aforesaid many-named error.

As to the *Ariya-bhūmi*, it is a state of an *Ariya*, a noble and sanctified being, in whom hallucination is eradicated. It is, speaking in the ultimate sense, nothing but this Right View, this Right Apprehension, the Right Understanding : "There is in me or in my body nothing permanent, pleasurable, and substantial". As an *Ariya* lives making Right

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* Lit., soil, ground.

View his main footing, this Right View may be called the stage of the *Ariya*. Upon the attainment of this Right View, a being is said to have transcended the *Puthujjana bhūmi*, and to have set foot on the *Ariyan* stage.

Among the innumerable ordinary beings (*Puthujjanas*) who have been treading the ground of *Puthujjanaship* during countless existences of unknown beginning; if a certain person trying to eradicate the hallucination of error to implant the Right View within himself, on a certain day succeeds in his attempts, he is said to have set foot that self-same day upon the ground of the *Ariya*, and to have become an *Ariya*, that is a sanctified being. Even if there should remain the hallucinations of mind and perception in some of the *Ariyas*, they would not commit such evil deeds as would produce for them evil effects in the worlds of misfortune, for they have eradicated the weighty hallucination of error. The two remaining hallucinations would merely enable them to enjoy such worldly pleasures as they have lawfully earned.

THE TWO DESTINATIONS

(*Gati*)

Gati means literally 'going', that is, going from life to life, by way of rebirth; in other words, the change of existences, or the future Destination of beings. It is of two kinds;

1. The Destination of Worldlings (*puthujjana-gati*)
2. The Destination of Sanctified Beings (*ariya-gati*),

Of these two, the former signifies the taking rebirth of the ordinary person, the worldling, which is dispersive (*vinipātana*). That is to say: one cannot be reborn into

whatever kind of existence one might wish, but is liable to fall in to any of the 31 kinds of abodes or existences, according as one is thrown into them by one's past kamma. Just as in the case of the fall of a coconut, or any other fruit, from a tree, it cannot be ascertained beforehand where it will come to rest ; so also in the case of the new existence of a worldling after his death, it cannot be known beforehand where he will be reborn. Every creature that comes into life, has inevitably to expect the evil of death ; and after his death he is also sure to fall by "dispersion" into any type of existence. Thus the two great evils of death and dispersion are inseparably linked to every being born.

Of these two, "dispersion of life" after death is worse than death ; for the four realms of misery down to the *Avīci* Hell, stand wide open for a worldling who departs from the world of men ; they are open for him like unobstructed space. As soon as his term of life ends, he may fall into any of the realms of woe. Whether far or near, there is no intervening period of time between two existences. In the wink of an eyelid, he may be reborn as an animal, as a wretched ghost (*Peta*), as a Titan or *Asūra*, an enemy of Sakka, the King of Gods. The same possibility holds good if he dies in any of the six upper realms of the Sphere of Sense Existence (*kāmāvacara-deva*). But when he expires from the fine-material (*rūpa-loka*) or immaterial worlds (*arūpa-loka*), there is no direct fall into the four realms of misery, but there is a halt of one existence either in the abode of men or in those of Devas, wherefrom he may fall into those four worlds of misery.

Why do we say that every being fears death ? Because death is followed by dispersion to any sphere of existence. If there where no "dispersion" as regards existence after

death, and one could take rebirth in any existence at one's choice, no one would fear death so much, although, to be sure, sometimes there may be thirst for death when a being after living a considerable length of time in one existence, desires removal to a new one.

By way of showing how great is the dispersion of existence in the case of a worldling, the Similes of the Fingernail-tip (Nakhasikha Sutta) and of the Blind Turtle (*Kāṇa-kacchapa Sutta*), may be cited from the Discourses.

Nakhasikha-Sutta. 'At one time the Buddha, showing them some dust which he had taken upon the tip of his finger-nail, addressed the disciples thus: "If, O Bhikkhus, these few grains of dust upon my finger-nail and all the dust in the universe were compared in quantity, which would you say was less, and which more?" The disciples replied: "Lord, the dust on your finger-nail is less, and that of the universe is more. Surely, Lord, the dust on your finger-nail is not worthy of mention in comparison with the dust of the universe". Then the Buddha continued; "Even so, Bhikkhus, those who are reborn in the abodes of men and Devas whence they have expired, are very few even as the few grains of dust on my finger-nail; and those who are reborn in the four realms of misery are exceedingly many, even as the dust of the great universe. Again, those who have expired from the four miserable worlds and are reborn in the abodes of men and Devas are few even as the grains of dust on my finger-nail; and those who are repeatedly reborn in the four miserable worlds are innumerable, even as the grains of dust of the great universe'.

What has just been said is the substance of the Nakha-sikha-Sutta. But, to say nothing of the beings of all the four realms of misery, the creatures that inhabit the four

great oceans alone will suffice to make evident how great is the evil of dispersion (*Vinipātana-gati*), the variety of possible kinds of existence after death.

Kāṇakacchapa-Sutta. "At one time the Buddha addressed the disciples thus: "There is, O Bhikkhus, in the ocean a blind turtle. He plunges into the water of the unfathomable ocean and swims about incessantly in any direction wherever his head may lead. There is also in the ocean the yoke of a cart which is ceaselessly floating about on the surface of the water, and is carried away in all directions by tide, current and wind. Thus these two go on throughout an incalculable space of time: perchance it happens that in the course of time the yoke arrives at the precise place and time where and when the turtle puts up his head, and yokes on to it. Now, O Bhikkhus, is it possible that such a time might come as is said?" "In ordinary truth, O Lord," replied the Bhikkhus "it is impossible; but time being so vast, and an aeon lasting so long, it may be admitted that perhaps at some time or other it might be possible for the two to yoke together, as said; if the blind tortoise lives long enough, and the yoke does not tend to rot and break up before such a coincidence comes to pass".

Then the Buddha said, "O Bhikkhus, the occurrence of such a strange thing is not to be counted a difficult one; for there is still a greater, a harder, a hundred times, a thousand times more difficult thing than this lying hidden from your knowledge. And what is this? It is, O Bhikkhus, the obtaining of the opportunity of becoming a man again by a man who has expired and is reborn once in any of the four realms of misery. The occurrence of the yoking of the blind tortoise is not worth thinking of as a difficult occurrence in comparison therewith. Because only those who

perform good deeds and abstain from doing bad actions can obtain the existence of men and Devas. The beings in the four miserable worlds cannot discern what is virtuous and what vicious, what good and what bad, what moral and what immoral, what meritorious and what demeritorious, and consequently they live a life of immorality and demerit, tormenting one another with all their power. Those creatures of the hells and the ghost world in particular, live a very miserable life on account of punishments and torments which they experience with sorrow, pain and distress. Therefore, O Bhikkhus, the opportunity of being reborn in the abode of men is a hundred times, a thousand times harder to obtain than the encountering of the blind turtle with the yoke".

According to this Sutta, why those creatures who are born in the miserable planes are far from human existence is because they never look up but always look down. And what is meant by looking down? The ignorance in them by degrees becomes greater and stronger from one existence to another; and as the water of a river always flows down to the lower plains, so also they are always tending towards the lower existences; for the ways towards the higher existences are closed to them, while those towards the lower existences are freely open. This is the meaning of "looking down". Hence, from this story of the blind turtle, the wise apprehend how great, how fearful, how terribly perilous are the evils of the worldling's destination, i. e. the "dispersion of existence". What has been said is concerning the *Puthujjana-gati*. Now what is *Ariya-gati*, the Destination of Sanctified Beings? It is deliverance from the dispersion of existence after doath. It is also the potentiality of being reborn in higher existences or in existences according to one's choice. It is not like the fall of coconuts from trees; but it is to be compared to birds which fly through the air

to whatsoever place or tree on which they may wish to perch. Those men, Devas and Brahmas who have attained the Ariyan state, can get to whatever better existence, i. e. as men, Devas, Brahmas, they may wish to be reborn into, when they expire from the particular existence in which they have attained such Ariyan state. Though they expire unexpectedly without aiming to be reborn in any particular existence, they are destined to be reborn in a better or higher existence, and at the same time are entirely free from rebirth into lower and miserable existences. Moreover, if they are reborn again in the abode of men, they never become of the lower or poorer classes, nor are they fools or heretics, but become quite otherwise. It is the same in the abodes of Devas and Brahmas. They are entirely set free from the *Puthujjana-gati*.

What has been said is concerning the destination of Ariyas. Now we will explain the two Destinations side by side. When a man falls from a tree he falls like a coconut because he has no wings with which to fly in the air. In precisely the same way when men, Devas and Brahmas who are worldlings riveted to the hallucination of wrong views and having not the wings of the Noble Eightfold Path to make the sky their resting-place, are reborn after the dissolution of their present bodies into new ones, they fall tumbling into the bonds of the evils of dispersion. In this world ordinary men who climb up very high trees fall tumbling to the ground when the branches which they clutch or try to make their resting place break down. They suffer much pain from the fall, and sometimes death ensues because they have no other resting-places but the branches, neither have they wings wherewith to fly in the air. It is the same with men, Devas and Brahmas who have the hallucination of wrong views, when their resting-place of Wrong Views as

regards self is broken down, they fall tumbling into the dispersion of existence. For their resting-places are only their bodies; and they have neither such a resting-place as Nibbāna, nor strong wings as the Noble Eightfold Path to support them. As for the birds, though the branches they rest on may break, they never fall, but easily fly through the air to any other tree. For the branches are not their permanent resting places but only temporary ones. They entirely rely on their wings and the air. In the same way, men, Devas and Brahmas who have become Ariyas and are freed from the hallucination of Wrong Views, neither regard their bodies as their Attā or Self, nor rely upon them. They have in their possession permanent resting places, such as Nibbāna which is the entire cessation of all tumbling existence. They also possess the very mighty wings of the Noble Eightfold Path which are able to bear them to better existences.

THE TWO TRUTHS (*Sacca*)

Sacca or Truth is the constant faithfulness or concordance of the term which names a thing, to or with that thing's intrinsic nature.

It is of two kinds, to wit :—

1. *Sammuti-sacca*, conventional or relative truth.
2. *Paramattha-sacca*, or ultimate truth.

Of the two, conventional truth is the truthfulness of the customary terms used by the great majority of people, such as " Self exists" "men exist", "Devas exist", "Sakkas exist", "elephants exist", "my head exists" and so on. This conventional truth is the opposite of untruth, and so can overcome it. It is not a lie or lack of truthfulness when people say :

"There probably exists an immutable, permanent, and continuing self or living soul which is neither momentarily rising nor passing away throughout one existence," for this is the customary manner of speech of the great majority of people who have no intention whatever of deceiving others. But according to ultimate truth, it is reckoned a Vipallāsa or hallucination which erroneously regards impermanent as permanent and non-self as self. So long as this erroneous view remains undestroyed, one can never escape from the evils of Saṁsāra, the wheel of life. All this holds good when people say "a person exists" and so on.

Ultimate truth is the absolute truthfulness of assertion or negation in full and complete accordance with what is actual, the elementary, fundamental qualities of phenomena. Here stating such truth in affirmative form, one may say: "The element of solidity exists", "The element of extension exists", "the element of cohesion exists", "the element of kinetic energy exists", "mind exists", "consciousness exists", "contact, feeling and perception exist", "material aggregates exist" and so on. And expressing such truth in a negative form, it can be said: "No self exists", "no living soul exists", "no person exists", "no being exists". "nor do hands, nor any members of the body exist", "neither does a man exist nor a Deva" and so on. In saying here: "No self exists", "no living soul exists" we mean that there is no such ultimate entity as a seif or living soul which persists unchanged during the whole term of life, without momentarily coming to be and passing away. In the expressions: "No being exists" and so forth, what is meant is that nothing actually exists but material and mental elements. These elements are neither persons nor beings, nor men, nor Devas, etc. Therefore there is no separate being or person apart from the elements. This ultimate truth is the diametrical opposite of the hallucination,

and so can confute it. One who is thus able to confute or reject the hallucination can escape from the evils of Saṁsāra, the evolution of life.

According to conventional truth, a person exists, a being exists ; a person or a being continually transmigrates from one existence to another in the ocean of life. But according to ultimate truth, neither a person nor a being exists, and there is no one who transmigrates from one existence to another. Here, it may be asked : "Do not these two truths seem to be as poles asunder?" Of course they seem to be so. Nevertheless we may bring them together. Have we not said : "According to conventional truth" and "according to ultimate truth"? Each kind of truth accordingly is truthful as regards its own mode of expression. Hence if one man should say that there exists a person or a being according to conventional truth, the other to whom he speaks ought not to contradict him, for these conventional terms describe what apparently exists. And likewise, if the other says that there exists neither a person nor a being, according to ultimate truth, the former ought not to deny this, for in the ultimate sense, material and mental phenomena alone truly exist and in strict reality they know no person or being. For example: Men dig up lumps of earth from certain places, pound them into dust, knead this dust with water into clay, and from this clay make various kinds of useful pots, jars, and cups. Thus there exist various kinds of pots, jars and cups in the world. Now when discussion takes place on this subject, if it were asked : "Are there earthen pots and cups in this world?", the answer, according to the conventional truth should be given in the affirmative; and according to the ultimate truth, in the negative, since this kind of truth admits only the positive existence of the earth out of which the pots and so forth were made. Of these two answers the former requires no explanation inasmuch

as it is an answer according to the established usage : but as regards the latter, some explanation is needed. In the objects that we called "earthen pots" and "earthen cups", what really exists is only earth ; not pots nor cups, in the sense of ultimate truth : because the term "earth" applies properly not to pots and cups but to actual substantial earth. There are also pots and cups made of iron, brass, silver. and gold. These cannot be called earthen pots and cups, since they are not made of earth. The terms "pots" and "cups" also are not terms descriptive of earth but of ideas derived from the appearance of pots and cups, such as their circular or spherical shape and so on. This is obvious, because the terms "pots" and "cups" are not applied to the mere lumps of earth which have no shape or form of pots and cups. Hence it follows that the term "earth" is not a term descriptive of pots and cups, but of real earth ; and also the terms "pots" and "cups" are not terms descriptive of earth but of pictorial ideas (*santhāna-paññatti*) which have no elementary substance other than the dust of clay. but are mere conceptions presented to the mind by the particular appearance, form, and shape of the worked-up clay. Hence the negative statement according to the ultimate truth, namely, that "no earthen pots and cups exist" ought to be accepted without question.

Now we come to the analysis of things in the ultimate sense. Of the two kinds of ultimate phenomena, material and mental, as mentioned above, the former is of twenty-eight kinds.

TWENTY - EIGHT KINDS OF MATERIAL PHENOMENA

(I) The four great essential elements, viz :

(1) The element of solidity (*paṭhavī*) ;

(2) The element of cohesion; or the binding, the fluid element (*āpo*) ;

(3) The element of heat, including warmth and cold (*tejo*);

(4) The element of motion, or vibration (*vāyo*);

(II) The six bases, viz :-

(5) The eye basis

(6) The ear basis

(7) The nose basis

(8) The tongue basis

(9) The body basis

(10) The heart basis.

(III) The two sexes, viz :-

(11) The male sex

(12) The female sex.

(IV) One species of material quality of life, viz :-

(13) the vital force.

(V) One species of material quality of nutrition, viz :-

(14) Edible food.

(VI) The four sense fields, viz :-

(I5) Visible form

(16) Sound

(17) Odour

(18) Savour.

These eighteen species are called Jātarūpāni or genetic material qualities, as they possess the power of production.

(VII) One species of material quality of limitation; viz :-

(19) The element of space.

(VIII) The two communications, viz :—

(20) Intimation through the body

(21) Intimation through speech.

(IX) The three plasticities, viz :-

(22) Lightness

(23) Pliancy

(24) Adaptability.

(X) The four salient features, viz:

(25) Integration

(26) Continuance

(27) Decay

(27) Impermanence or death.

These last ten species are called Ajātarūpāni or non-genetic material qualities, as they do not possess the power of production.

The Four Mahābhūtas or The Four Great Essentials.

Mahābhūta means to develop greatly.

(1) The element of extension is the element of earth; that is, the fundamental principle or foundation of matter. It exists in gradations of many kinds, such as hardness, more hardness, stiffness, more stiffness, softness, pliability, more pliability, and so on.

(2) The element of cohesion is the element of water, that is, the cohesive power of material qualities whereby they form into mass or bulk or lump. There are apparently many kinds of cohesion.

(3) The element of heat is the element of fire, that is, the power to burn, to inflame, and to mature the material qualities. This maturative quality is of two kinds, namely, the maturative quality of heat and the maturative quality of cold.

(4) The element of motion is the element of wind or air, that is the power of supporting or resisting. It is of many kinds, such as supportive, resistive, conveying, vibratory, diffusive air, and so on.

From these Four Great Elements all other forms of matter are born. Or, expressed in another way: All matter is a combination, in one proportion or another, of these four elementary properties, together with a varying number of secondary material phenomena derived from the Great Elements.

Derived Materiality *(Upādā-rūpa)*

The six Bases (āyatana)

Basis is that where consciousness generates, arises, develops, or that whereupon it depends.

(5) The eye-basis is the element of the sensorium within the eye-ball where consciousness of sight is generated and the consciousness of sight connotes the power of seeing various kinds of colours, appearances, forms and shapes.

(6) The ear-basis is the element of the sensorium within the organ of the ear where consciousness of sound is generated, and the consciousness of sound connotes the power of hearing various kinds of sound.

(7) The nose-basis is the element of the sensorium within the nose organ where consciousness of smell is generated, and the consciousness of smell connotes the power of smelling different kinds of odours.

(8) The tongue-basis is the element of the sensorium upon the surface of the tongue where consciousness of taste

is generated, and the consciousness of taste connotes the power of tasting many kinds of taste such as sweet, sour, and so forth.

(9) The body-basis is the element of the sensorium locating itself by pervading the whole body within and without from head to foot, where consciousness of touch is generated, and the consciousness of touch connotes the power of feeling or sensing physical contacts.

(10) The heart-basis is a kind of very fine, bright, subtle matter within the organ of heart where mind-consciousness, comprising sixty-nine classes, is generated.

From these six bases all classes of consciousness are generated, and arise.

The Two Bhāvas or Sexes :

Bhāva means production or productive principle.

(11) The *Itthi-bhāva* or the female sex is a certain productive principle of matter which produces several different kinds of female appearance or feminine character.

(12) The *Puṁ-bhāva* or the male sex is a certain productive principle of matter which produces several different kinds of male appearance and masculine character.

The two sexes respectively locate themselves in the bodies of male and female, like the body-basis pervading the entire frame, from the sole of the foot to the top of the head, within and without. Owing to their predominant features the distinction between masculinity and femininity is readily discerned.

Jīvita-Rūpa or Material Quality of Life:

(13) *Jīvita* means life, that is, the vital force which controls the material qualities produced by *Kamma*, and keeps them fresh in the same way that the water of a pond preserves the lotus plant therein from decay and so informs them as to prevent from withering. The common expressions of ordinary speech, "a being lives", or "a being dies" are are descriptive merely of the presence or absence of this material quality of life. When it ceases forever with reference to a particular form, we say "a being dies" and we say "a being is living" so long as it continues to act in any particular form. This also locates itself by permeating the whole body.

Āhāra-rūpa or the Material Quality of Nutrition:

(14) *Āhāra-rūpa* means element of essential nutriment that chiefly nourishes or promotes the growth of material qualities. Just as the element of water that resides in earth or that falls from the sky, nourishes trees or plants or mainly promotes their growth or helps them to fecundate, develop and last long; so also this material quality of nutrition nourishes or mainly helps the four kinds of bodies or matter produced by the four causes, namely, kamma, mind, temperature and food, to fecundate and grow. It is the main supporter of the material quality of life, so that undertaking various kinds of work in the world for the sake of getting one's daily food, is called a man's living or livelihood.

Gocara-rūpas or the Four Sense-Fields:

Gocara means sense-field or object of the five senses.

(15) The object "visible form" is the quality of colour or of shape of various objects.

(16) The object "sound" is the quality of sound itself.

(17) The object "odour" is the quality of scent or smell.

(18) The object "savour" is the quality of savour or taste.

Mention is not made here of touch or the tangible, as it consists in three of the Great Essentials or Elements, namely, *paṭhavī-phoṭṭhabba* or extension tangible, *tejo-phoṭṭhabba* or temperature tangible, *vāyo-phoṭṭhabba* or movement tangible. Counting in the tangible also, we thus get five sense-fields in all. Of these, visible form is the object of eye; sound, of ear; odour, of nose; savour, of tongue; and the tangible, of body.

Ākāsa-Dhātu or Material Quality of Limitation.

(19) *Ākāsa-Dhātu* means the element of space. In a heap of sand there is a space between each particle of sand. Hence we may say that there are as many spaces as there are particles of sand in the heap; and we can also distinguish the particles of sand from one another. When the heap is destroyed the particles of sand are scattered about, and the space enclosed between them disappears also. Similarly, in very hard lumps of stone, marble, iron, and metal, there are innumerable atoms and particles of atoms which are called *kalāpas* or groups. Into every finest, smallest particle of an atom there enter at least these following eight qualities of matter, i. e., the Four Essentials and colour, odour, savour, and nutritive essence. And each gronp ie separated by the element of space which locates itself between them. Therefore there is at least as much of space as there is of the matter of the lump. It is owing to the existence of this space that lumps of stone and iron can be broken up, or cut into pieces, or pounded into dust, or melted.

The Two Viññatti-Rūpa or Modes of Communications.

Viññatti-rūpa means mode of communication or sign employed to communicate the willingness, intention, or purpose, of one person to the understanding of another.

(20) *Kāya-viññatti* is that peculiar movement of body by which one's purpose is made known to others.

(21) *Vacī-viññatti* is that peculiar movement of sounds in speech by which one's purpose is made known to others.

Those who cannot see the minds of others know the purpose, the intention, the willingness, of others through the use of these two modes of communication or *Viññatti-rūpas*. These two are employed not only in communicating one's purpose or intention to the understanding of another, but also in moving the parts of the body while walking, and so forth, according to one's will; as also in learning by heart, reading to one-self, and so forth.

The Three-Vikāra-Rūpas or the Three Plasticities.

Vikāra means the peculiar expression or distinctive condition of the *Jātā-rūpas*, the genetic material qualities

(22) *Lahutā* is the lightness of the material quality.

(23) *Mudutā* is the pliancy of the material quality.

(24) *Kammaññatā* is the adaptability of the two media of communication. When one of the Four Great Essentials falls out of order and becomes disproportionate to the rest in any parts of the body, these parts are not light as usual in applying themselves to some work, but tend to become heavy and awkward; they are not pliable as usual, but tend to become hard, coarse and rigid; they are not as adaptable as usual in their movements in accord

with one's will, but tend to becom e difficult and strained. Likewise when the Essentials are out of order, the tongue, and the lips are not adaptable according to the wish in speaking, but become firm and stiff. When the Four Great Essentials are in good order and the parts of the body are in sound health, the matter of the body *(rūpa)* is said to be in possession of these qualities, i. e. lightness, pliancy, and adaptability, which are called the three plasticities *(vikāra-rūpas)*.

The Four Lakkhaṇa-Rūpas or the Four Salient Features

Lakkhaṇa means salient feature, or mark, by means of which it is decisively known that all material and mental qualities are subject to impermanence.

(25) *Upacaya-rūpa* means both integration and continuance of integration, of which two the former may be called *Ācaya* (initial integration) and the latter *Upacaya* (sequent integration).

(26) *Santati rūpa* means continuance. From the cessation of sequent integration to the commencement of decay the phenomenon continues without any increase or decrease. And such a continuous state of the material phenomenon is called *Santati* or *Pavatti* (prolongation). The production *(jāti)* of the groups of material qualities alone, is described by the three names of *Ācaya*, *Upacaya* and *Santati*.

(27) *Jaratā* is the state of growing old, of decline, of maturity, ripeness (in the sense of being ready to fall), decay, caducity, rottenness, or corruption.

(28) *Aniccatā* means impermanence, death, termination, cessation, brokenness, or the state of disappearing. (It is our Ledi Sayadaw's style in writing to express an idea by

means of as many synonymous terms as he can collect, and a translater, such as I, who has not fully attained the mastery of the language in which the treasures of Burmese literature are to be desposited, can with difficulty furnish the translation with a sufficient number of appropriate terms. — Tr.)

A plant has five periods, the *Ācaya* period, the *Upacaya* period, the *Santati* period, the *Jaratā* period, and the *Aniccatā* period. It is first generated; then grows up gradually or develops day by day; and after the cessation of growth it stands for sometime in the fully develcped state. After that it begins to decay and at last it dies and disappears. Here the primary generation of the material qualities is called *ācaya* period; the gradual growth or development, the *upacaya* period; and their fully developed state, the *santati* period. However, during these three periods there are momentary decays (*khaṇika jaratā*) and momentary deaths (*khaṇika aniccatā*), but they are not conspicuous.

The declining of the plant is called *jaratā* period. During the period of declining there are momentary births (*khaṇika jāti*) and momentary deaths (*khaṇika maraṇa*), but they are also inconspicuous.

(The Commentator of the "Dhammasaṅgaṇī" in his *Atthasālinī*, explains this by an illustration of a well dug out on the bank of a river. The first gushing out of water in the well, he says, is like the *Ācaya* of the material phenomenon; the flushing up or the gradual increasing or the rising up of water to the full, is like the *upacaya*; and the flooding is like the *santati*. — Tr.)

The death of the plant and the final disappearance of all its constituents is called the *aniccatā* period. During what we call death there are also momentary births and decays but they are invisible. The five periods allotted to what is apparent to the view are shown here only in order to help one to grasp the idea of *Lakkhaṇa rūpas.*

In a similar manner we may divide, in the life of a fruit tree, the branches, the leaves, the buds, the flowers and the fruits into five periods each. A fruit can be divided into five periods thus: the first period of appearance; the second period of growth or development; the third period of standing; the fourth period of ripening and decaying, and the fifth period of falling from the stem or total destruction, or final disappearance.

Just as we get five periods in the life of plants so is it with all creatures and also with all their bodily parts, with their movements or bodily actions such as going, coming, standing, sitting, with their speech and with their thought. The beginning, the middle, and the end are all to be found in the existence of every material thing.

The Four Producers or Generators of Material Phenomena.

There are four kinds of producers (*samuṭṭhāna*) which produce material phenomena :—

1. *Kamma*, 2. *Citta*, 3. *Utu*, 4. *Āhāra.*

Kamma means moral and immoral actions committed in previous existences.

Citta means mind and mental concomitants existing in the present life.

Utu means the two states of *Tejo dhātu*, the fire-element, i. e., heat (*uṇha-tejo*) and cold (*sīta-tejo*).

Āhāra means the two kinds of nutritive essence, i. e. internal nutriment that obtains from the time of conception, and external nutriment that consists in edible food.

Out of the twenty-eight species of material qualities, the nine species, i. e. the six bases, two sexes, and life, are produced only by *Kamma*. The two media of communications are produced only by *Citta*.

Sound is produced by *Citta* and *Utu*, The three plasticities are produced by *Citta*, *Utu* and *Āhāra*. Of the remaining thirteen, excluding *Jaratā* (decay) and *Aniccatā* (impermanence), the eleven — comprising the Four Great Essentials, nutriment, visible form, odour, savour, the element of space, integration, and continuance — are produced by the four causes. These eleven always appertain severally to the four classes of phenomena produced by the four causes. There are no phenomena that enter into composition without these. Material phenomena enter into composition with these. forming groups of eight, nine, and so forth, and each group is called *Rūpa-Kalāpa*.

As to the two salient features, decay and impermanence, they exclude themselves from the material qualities born of the four causes as they disorganise what has been produced.

FIFTY-FOUR KINDS OF MENTAL PHENOMENA

There are 54 kinds of mental phenomena.

Citta : mind or consciousness ;

Cetasika : mental properties or concomitants, fifty-two in number, and

Nibbāna : Getting out of the circle of existences ;

(Nibbāna is here regarded as a mental phenomenon, not from the objective, but from the subjective point of view. — Tr).

Citta means the faculty of investigating an object (*ārammaṇa*) or the faculty of taking possession of an object, or the faculty of knowing an object, or the faculty of being conscious of an object.

Cetasikas are factors of consciousness, or mental properties born of mind, or concomitants of mind.

Nibbāna means freedom from every kind of infelicity.

I. Consciousness

Consciousness is divided into six classes :—

1. Consciousness of sight
2. ,, ,, sound
3. ,, ,, smell
4. ,, ,, taste
5. ,, ,, touch
6. ,, ,, mind.

1. The consciousness arising at the eye-basis is called the consciousness of sight, and has the function of seeing.

2. The consciousness arising at the ear-basis is called the consciousness of sound, and has the function of hearing.

3, The consciousness arising at the nose-basis is called the consciousness of smell, and has the function of smelling.

4. The consciousness arising at the tongue-basis is called the consciousness of taste, and has the function of tasting.

5. The consciousness arising at the body-basis is called the consciouness of touch, and has the function of touching.

6. The consciousness arising at the heart-basis is called consciousness of mind. In the Immaterial World (*arūpa-loka*), however, mind-consciousness arises without any physical basis. The mind-consciousness is again subdivided into four kinds :

(a) *Kāma* - consciousness,

(b) *Rūpa* - consciousness,

(c) *Arūpa* - consciousness,

(d) *Lokuttara* - consciousness.

(a) Of these, *Kāma-consciousness* is that which is under the dominance of desire prevailing in the world of sense-desire (*kāma-loka*). It is fourfold, thus: Moral (*kusala*), Immoral (*akusala*), Resultant (*vipāka*), and Ineffective (*i.e.*, karmically inoperative ; *kriya*).

(b) *Rūpa-consciousness* is the jhānic mind which has become free from Kāma-desire but still remains under the dominance of the desire prevailing in the Fine-material World (*rūpa-loka*), and it is threefold, thus : Moral, Resultant and Ineffective.

(c) *Arūpa-consciousness* is also the jhānic mind which has become free from Rūpa-desire (*i.e.*, for the Fine-material), but still remains under the dominance prevailing in the Immaterial World (*arūpa-loka*), and it is also threefold, thus : Moral, Resultant and Ineffective.

(d) *Lokuttara*, or supramundane consciousness, is the noble mind (*ariya-citta*) which has become free from the threefold desire, and has transcended the three planes, *Kāma*, *Rūpa* and *Arūpa*. It is of two kinds, thus: noble consciousness in the Path (of Stream-entry, etc.) and noble consciousness in the Fruition (of Stream-entry, etc.).

II. Fifty-two Kinds of Cetasika

Mental properties are of 52 kinds.

(a) The Seven Common Properties (*Sabba citta-sādhāraṇa*), so called on account of being common to all classes of consciousness, viz :

1. *phassa* (contact)
2. *vedanā* (feeling)
3. *saññā* (perception)
4. *cetanā* (volition)
5. *ekaggatā* (concentration of mind).
6. *jīvita* (psychic life)
7. *manasikāra* (attention).

(b) The six Particulars (*pakiṇṇaka*), so called because they are features only of certain types of consciousness. They are :

1. *vitakka* (initial application)
2. *vicāra* (sustained application)
3. *viriya* (effort)
4. *pīti* (pleasurable interest)
5. *chanda* (desire-to-do)
6. *adhimokkha* (deciding).

The above thirteen kinds (a) and (b) are called *vimissaka*, meaning that they can 'mix' with both moral and immoral consciousness. Shwe Zen Aung calls them 'Un-morals'.

(c) The fourteen Immorals (*akusala*) are :

1. *lobha* (greed)
2. *dosa* (hate)
3. *moha* (dullness)

4. *diṭṭhi* (error)
5. *māna* (conceit)
6. *issā* (envy)
7. *macchariya* (selfishness)
8. *kukkucca* (worry)
9. *ahīrika* (shamelessness)
10. *anottappa* (recklessness)
11. *uddhacca* (distraction)
12. *thīna* (sloth)
13. *middha* (torpor)
14. *vicikicchā* (perplexity).

(d) The twenty-five Morals (*sobhana*) are :

1. *alobha* (disinterestedness ; lit.: non-greed)
2. *adosa* (amity ; lit.: non-hate)
3. *amoha* (reason ; lit.: non-delusion)
4. *saddhā* (faith)
5. *sati* (mindfulness)
6. *hīri* (modesty)
7. *ottappa* (discretion)
8. *tatramajjhattatā* (balance of mind)
9. *kayāpassaddhi* (composure of mental properties)
10. *cittapassaddhi* (composure of mind)
11. *kāyalahutā* (buoyancy of mental properties)
12. *cittalahutā* (buoyancy of mind)
13. *kāyamudutā* (pliancy of mental properties)
14. *cittamudutā* (pliancy of mind)
15. *kāyakammaññatā* (adaptability of mental properties)
16. *cittakammaññatā* (adaptability of mind)

17. *kāyapaguññatā* (proficiency of mental properties)
18. *cittapaguññatā* (proficiency of mind)
19. *kāyujukatā* (rectitude of mental properties)
20. *cittujukatā* (rectitude of mind)
21. *sammā vācā* (right speech)
22. *sammā kammanta* (right action)
23. *sammā ājīva* (right livelihood)
    (the immediately preceding three are called the Three Abstinences)
24. *karuṇā* (pity)
25. *muditā* (appreciation)
    (The last two are called the two Illimitables or Appamaññā).

1. *Phassa* means contact, and contact means the faculty of pressing the object (*ārammaṇa*), so as to cause the agreeable or disagreeable sap (so to speak) to come out. So it is the main principle or prime mover of the mental properties in their uprising. If the sap cannot be squeezed out, then all objects (*ārammaṇa*) will be of no use.

2. *Vedanā* means feeling, or the faculty of tasting the sapid flavour thus squeezed out by the *phassa*. All creatures are sunk in this vedanā.

3. *Saññā* means perception, or the act of perceiving. All creatures become wise through this perception, if they perceive things with sufficient clearness in accordance with their own ways, custom, creed, and so forth.

4. *Cetanā* means volition or the faculty of determining the activities of the mental concomitants so as to bring them into harmony. In the common speech of the world we are accustomed to say of one who supervises a piece of work

that he is the performer or author of the work. We usually say: "Oh, this work was done by So-and-so", or "This is such a person's great work". It is somewhat the same in connection with the ethical aspects of things. The volition (*cetanā*) is called the doer (*kamma*), as it determines the activities of the mental concomitants, or supervises all the actions of body, of speech, and of mind. As every kind of prosperity in this life is the outcome of the exertions put forth in work performed with body, with speech and with mind, so also the issues of new life or existence are the results of the volition* performed in previous existences. Earth, water, mountains, trees, grass and so forth, are all born of Utu, the element of temperature, and they may quite properly be called the children or the issue of the element of temperature. So also all living creatures may be called the children or the issue of volition, or what is called Kamma-dhātu, as they are all born through Kamma.

5. *Ekaggatā* means concentration of mind. It is also called Concentration (*samādhi*). It becomes prominent in the *Jhāna samāpatti*, the attainment of the supernormal modes of mind called Jhāna.

6. *Jīvita* means the life of mental phenomena. It is pre-eminent in preserving the continuance of mental phenomena.

7. *Manasikāra* means attention. Its function is to bring the desired object into view of consciousness.

These seven factors are called Sabba-citta-sādhāraṇa, Universal Properties, as they always enter into the composition of all consciousness.

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* Asynchronous volition is the name given to it in the Patthāna, and it is known by the name of Kamma in the actions of body, speech and mind.

8. *Vitakka* means the initial application of mind. Its function is to direct the mind towards the object of investigation. It is also called Sankappa (aspiration), which is of two kinds, viz., Sammā sankappa or right Aspiration, Micchā sankappa or Wrong Aspiration.

9. *Vicāra* means sustained application of mind. Its function is to keep the mind engaged in the object (by considering, reflecting, etc.).

10. *Viriya* means energy, or effort of mind in actions. It is of two kinds, right effort and wrong effort.

11. *Pīti* means pleasurable interest of mind, or buoyancy, or rapture of mind.

12. *Chanda* means desire-to-do, such as desire-to-go, desire-to-speak, and so forth.

13. *Adhimokkha* means decision, or literally, apartness of mind from the object; that is, it is intended to connote the freedom of mind from the wavering state between the two courses: "Is it?" or "Is it not?".

These last six mental properties are not common to all classes of consciousness, but severally enter into their composition in some cases. Hence they are called Pakinnaka or Particulars. They make thirteen if they are added to the Common Properties; and both, taken together, are called *Vimissaka* as they enter into composition both with moral and immoral consciousness.

14. *Lobha* ethically means greed, but psychologically it means agglutination of mind with objects. It is sometimes called *Taṇhā* (craving), sometimes *Abhijjhā* (covetousness), sometimes *Kāma* (lust) and sometimes *Rāga* (sensual passion).

15. *Dosa* in its ethical sense is hate, but psychologically it means the violent striking of mind at the object (*i. e.* conflict). It has two other names, *i. e. Paṭigha* (repugnance), and *Byāpāda* (ill-will).

16. *Moha* means dullness or lack of understanding. It is also called *Avijjā* (nescience), *Aññāṇa* (not knowing) and *Adassana* (not-seeing).

The above three just mentioned, are called the three main immoral roots, as they are the sources of all immoralities.

17. *Diṭṭhi* means error or wrong seeing in matters of philosophy. It takes impermanence for permanence, and non-soul for soul, and moral activities for immoral ones; or it denies that there are any results of action, and so forth.

18. *Māna* means conceit or wrong estimation. It wrongly imagines the name-and-form (*nāma-rūpa*) to be an "I", and estimates it as noble or ignoble according to the caste, creed, or family, and so on, to which the person belongs.

19. *Issā* means envy, or lack of appreciation, or absence of inclination to congratulate others upon their success in life. It also means a disposition to find fault with others.

20. *Macchariya* means selfishness, illiberality, or unwillingness to share with others.

21. *Kukkucca* means worry, anxiety, or undue anxiousness for what has been done wrongly, or for right actions that have been left undone. There are two wrongs in the world, namely, doing sinful deeds and failing to do meritorious deeds. There are also two ways of repenting, thus:

"I have done sinful acts", or "I have left undone meritorious acts, such as charity, virtue, and so forth". "A fool always invents plans after all is over", runs the saying. So worry is of two kinds, with regard to forgetfulness and with regard to viciousness, to sins of omissions and sins of eommission.

22. *Ahirika* means shamelessness. When a sinful act is about to be committed, no feeling of shame such as "I will be corrupted if I do this", or "Some people and Devas may know this of me", arise in him who is shameless.

23. *Anottappa* means utter recklessness as regard such consequences, as fear of self-accusations like: "I have been foolish; I have done wrong", and so forth, fear of accusations by others; fear of punishments in the present life inflicted by the rulers, fear of punishments to be suffered in the realms of misery.

24. *Uddhacca* means distraction of mind as regards an object; or restlessness.

25. *Thīna* means slothfulness of mind; that is, the dimness of the mind's consciousness of an object.

26. *Middha* means slothfulness of mental properties, that is, the dimness of the faculties of each of the mental properties, such as contact, feeling and so forth.

27. *Vicikicchā* means perplexity, or sceptical doubt; that is not believing what ought to be believed.

The above fourteen kinds are called Akusala-dhamma, in fact, they are real immoralities.

28. *Alobha* means disinterestedness of mind as regard an object. It is also called Nekkhamma-dhātu (element of abnegation or renunciation). and Anabhijjhā (liberality).

29. *Adosa* or amity in its ethical sense means inclination of mind in the direction of its object or purity of mind. It is also called *Abyāpāda* (peace of mind), and *Mettā* (loving-kindness).

30. *Amoha* means knowing things as they are. It is also called *Ñāṇa* (wisdom), *Paññā* (insight), *Vijjā* (knowledge), *Sammā-diṭṭhi* (right view).

These three are called the three *Kusala-mūlas* or the three Main Moral Roots as they are the sources of all moralities.

31. *Saddhā* means faith in what ought to be believed.

32. *Sati* means constant mindfulness in good things so as not to forget them.

33. *Hiri* means modesty which connotes hesitation in doing sinful acts through shame of being known to do them.

34. *Ottappa* means moral dread which connotes hesitation in doing sinful deeds through fear of self-accusation, of accusation by others, or of punishments in worlds of misery.

35. *Tatramajjhattatā* is balance of mind, that is to say, that mode of mind which neither cleaves to an object nor repulses it. This is called *Upekkhā-brahmavihāra* (equanimity of the Sublime Abodes) and *Upekkha-sambojjhanga* (equanimity that pertains to the factors of enlightenment).

36. *Kāyapassaddhi* means composure of mental properties.

37. *Cittapassaddhi* means composure of mind. By composure it is meant that the mental properties are set at rest and become cool, as they are free from the three Immorals (*akusala mūla*) which cause annoyance in doing good deeds.

38. *Kāya-lahutā* means buoyancy of mental properties.

39. *Citta-lahutā* means buoyancy of mind. By buoyancy it is meant that the mental properties become light, as they are free from the Immorals which weigh against them in the doing of good deeds. It should be explained in the same manner as the rest.

40. *Kāya-mudutā* means pliancy of mental properties.

41. *Citta-mudutā* means pliancy of mind.

42. *Kāya-kammaññatā* means fitness of work of mental properties.

43. *Citta-kammaññatā* means the fitness of the mind for work.

44. *Kāya-pāguññatā* means proficiency of mental properties.

45. *Citta-pāguññatā* means proficiency of mind. Proficiency here means skilfulness.

46. *Kāyujukatā* means rectitude of mental properties.

47. *Cittujukatā* means rectitude of mind.

48. *Sammā-vācā* means Right Speech, that is abstinence from the four wrong modes of speech, i. e. lying, slandering, abusive language and idle talk.

49. *Sammā-kammanta* means Right Action, that is abstinence from the three wrong acts, i. e. killing, stealing, and unchastity.

50. *Sammā-ājīva* means Right Livelihood. These three are called the Three Abstinences.

51. *Karuṇā* means pity, sympathy, compassion or wishing to help those who are in distress.

52. *Muditā* means appreciation of, or congratulation upon or delight in the success of others.

These two are respectively called *Karuṇā-brahmavihāra* and *Muditā-brahmavihāra*. They are also called *Appamaññā* (Illimitable).

Nibbāna may be classified into three kinds, viz :-

Freeing or deliverance from the plane of misery is the First Nibbāna.[1]

Freeing or deliverance from the plane of *Kāma-loka* (world of sense-desire) is the Second Nibbāna.[2]

Freeing or deliverance from the planes of *Rūpa-loka* and *Arūpa-loka* (the fine-material and the immaterial worlds) is the Third Nibbāna.[3]

Consciousness one, Mental Properties fifty two, Nibbāna one, altogether make up fifty four Mental Phenomena. Thus the 28 material phenomena and 54 mental phenomena make up 82 ultimate things which are called Ultimate Facts. On the other hand, Self, Soul, Creature, Person and so forth, are Conventional Facts.

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1. This refers to the first of the four stages of emancipation, Stream-entry (*Sotāpatti*), where rebirth in the lower worlds is excluded. Since, already at this stage, the final attainment of Nibbāna, latest after seven existences, is assured, the author calls it, in anticipation, the First Nibbāna — (Ed.)

2. This applies to the stage of the Non-returner (*anāgāmī*) who has, among others, eliminated the fourth of the ten Fetters, sensual Lust (*kāma-rāga*). — (Ed.)

3 This is the stage of Holiness (*arahatta*) where all Fetters are destroyed, and among these the Desire for Fine-material and Immaterial Existence (*rūpa* and *arūpa-rāga*) — (Ed.)

Causes or Origins

Of these eighty-two ultimate things, *Nibbāna*, inasmuch as it lies outside the scope of birth (*jāti*), does not need any cause for its maintenance since it also does not come within the range of decay and death (*jarā-maraṇa*). Hence Nibbāna is unconditioned and unorganized. But with the exception of Nibbāna, the eighty-one phenomena, both mental and material, being within the spheres of birth, decay and death, are conditioned and organized things.

Among the four causes already dealt with in connection with the material qualities, *Kamma* is merely an originator and *Citta* (mind) is simply a stimulus. The physical body develops, stands, and is maintained by the power of the warmth-element called *Utu* and by the power of the essence of nutriment. If the forces of the latter two come to an end, the forces of the former two also can no longer operate but cease simultaneously.

In the case of trees, for example, the seeds are only their origins. They grow, develop, and are maintained by means of the elements of earth and water. If these two principles fail them, the power of the seed also fails along with them. Here the physical body is like tree; *Kamma* is like the seed; the warmth-element (*utu*) is like the earth; the nutritive essence is like the rain-water, which falls regularly at proper seasons; and mind is like the atmosphere and the heat of the sun, both of which give support from outside.

With regard to the causes of mind and mental properties, three things are needed for the arising of Resultants: a past *kamma*, a basis to depend upon, and an object. The first is like the seed of the tree, the basis is like the earth, and the object is like the rain-water.

Two things are necessary for the arising of each of the mental phenomena of the Morals, the Immorals and the Ineffectives: a basis to depend upon, and an object. However, to be more detailed, full rational exercise of mind (*yoniso manasikāra*; or rationally directed attention) is needed for the Morals, and defective irrational exercise of mind (*ayoniso-manasikāra*; or irrationally directed attention) for the Immorals. The Ineffectives which have apperceptional functions have the same causes as the Morals. As for the two classes of consciousness called "Turning towards (the object)," if they precede the Morals they have the same causes as the Morals, and if they precede the Immorals they have the same causes as the Immorals. Here *yoniso-manasikāra* means proper exercise of reason, and *ayoniso-manasikāra* means improper exercise of reason. These are the functions of the two classes of consciousness called *Āvajjana*, "Turning towards," On seeing a man, if the *manasikāra* (attention) be rationally utilized, moral consciousness arises; and if the *manasikāra* (attention) be irrationally utilized, immoral consciousness arises. There is no particular object which purely of itself will cause to arise only a moral consciousness, or only an immoral consciousness. The process of the mind may be compared to a boat of which the *Āvajjana-citta* or 'Turning-towards-thought' is the helmsman. As the course of a boat lies entirely in the hands of the helmsman, so also the occurrence of the moral and the immoral consciousness lies entirely in the hands of *Āvajjana*.

What the seed is to a tree, that Attention (*manasikāra*) is to the Morals and the Immorals. What the earth is to a tree, that their "Basis" is to the Morals and Immorals. While what the rain-water is to a tree, that their "object" is to the Morals and Immorals.

We shall now set forth the causes in another way.

Each of the six classes of consciousness has four causes. For the arising of the consciousness of sight there is needed *Cakkhu-vatthu*, *Rūpārammaṇa*, *Āloka* and *Manasikāra*. Of these, *Manasikāra* is a name for the *Āvajjana-citta* which turns the process of mind in the direction of the object of sight. *Āloka* means light. Unless there is light, the function of seeing will not take place, nor the process of cognition. *Cakkhu vatthu* means eye-basis; and *Rūpārammaṇa* means object of sight, literally, form-object.

For the arising of the consciousness of sound, there is needed *Sota-vatthu* (ear-basis) *Saddārammaṇa* (object of sound), *Akāsa* and *Manasikāra*. Here *Akāsa* means the space through which sound is communicated to the ear. The function of hearing can take place only when it is present; the process of ear-door cognition also occurs only when hearing takes place.

For the arising of the consciousness of smell, there is needed *Ghāna-vatthu* (nose-basis), *Gandhārammaṇa* (object of smell), *Vāta* and *Manasikāra*. Here *Vāta* means the air in the nose or the inhaled air. If this is not present, odours cannot come into contact with the nose-basis, and consequently the function of smelling and the nose-door cognitions cannot take place.

For the arising of the consciousness of taste, there is needed *Jivhā-vatthu* (tongue-basis), *Rasārammaṇa* (object of taste), *Āpo*, and *Manasikāra*, *Āpo* means wetness of the tongue. If the tongue is dry, the savour or sapidity cannot come into contact with the tongue-basis, and consequently the function of tasting and the tongue-door cognitions cannot take place.

For the arising of the consciousness of touch, there is needed *Kāya-vatthu* (body basis), *Phoṭṭhabbārammaṇa*

(object of touch), *Thaddha* and *Manasikāra*. Here *Thaddha* means the quality of the object of touch, i. e., the degree of coarseness of it. Only a somewhat coarse touch can make an impression upon the body-basis. If the object of the touch is too subtle, it cannot impinge upon the body-basis. And unless there is impingement, neither consciousness of touch nor the body-door cognitions can arise.

For the arising of the consciousness of mind, there is needed *Hadaya-vatthu* (heart-basis), *Dhammārammaṇa* (object of thought), *Manodvāra* (mind-door), and *Manasikāra*. Of these, *Dhammārammaṇa* means all objects, comprising all material qualities other than the five-fold objects, all mental qualities, all ideas, and *Nibbāna*. As a matter of fact, the five-fold objects (form, sound, smell, taste and touch) are also the objects of consciousness of mind, but in order to set forth what is not related to the five doors, or five senses, only thought-objects are mentioned here. *Manodvāra* or mind door, means the continuum of sub-consciousness (*bhavanga*). Though the heart-basis is the place where consciousness of mind arises, since it does not possess the appropriate kind of sensuous organs, the impressions of objects cannot appear in the mind-door only.

The Two Abhiññas or The Two Super-knowledges

Abhiññā means super-knowledge, or the faculty of knowing pre-eminently beyond the knowledge of ordinary mankind. It is of two kinds, *Samatha-abhiññā* and *Dhamma-abhiññā*.

Samatha-abhiññā means super-knowledge acquired through the carrying out of the exercises in Calm (*samatha*). It is of five different kinds :-

1. *Iddhividha-abhiññā*, 2. *Dibbasota-abhiññā*,
3. *Cetopariya-abhiññā*, 4. *Pubbenivāsa-abhiññā*,
5. *Yathākammupagābhiññā*.

The first is the supernormal powers of passing through the air, sinking into the earth, by oneself creating wonderful things, transforming oneself into different personalities.

The second is extreme sensitiveness of hearing, such as is possessed by celestial beings.

The third is the supernormal knowledge of others' thoughts.

The fourth is the supernormal knowledge of previous existences.

The fifth is the supernormal knowledge of living beings and of the *kammas* in accordance with which they are thrown down into the various spheres of existence; it resembles such supernormal vision as is possessed by celestial beings.

Dhamma-abhiññā means the insight by which are discerned all the things of ultimate truth mentioned in the section on the Truths, together with their respective characteristics which are beyond the range of conventional truth. It is divided into three kinds :-

1. *Sutamaya-ñāṇa*, knowledge acquired by learning.

2. *Cintāmaya-ñāṇa*, knowledge acquired by reasoning.

3. *Bhāvanāmaya-ñāṇa*, knowledge acquired by contemplation.

The last of the three is again subdivided into two —

1. *Anubodha-ñāṇa*, 2. *Paṭivedha-ñāṇa*.

Of these last two, the former is the triple insight into Impermanence, Infelicity, and No-soul, or it is the insight into things with all their characteristics as they truly are. The latter is the supramundane knowledge of the Four Paths. By this knowledge, which can dispel the darkness of the defilements (*kilesa*) such as error, perplexity, and so forth, those who have attained the Paths are brought into the light.

The Three Pariññas

Pariññā means profound knowledge. It is of three kinds, viz :-

1. *Ñāta-pariññā* (Autological knowledge; lit: 'of what has been understood)'.

2. *Tīraṇa-pariññā* (Analytical knowledge).

3. *Pahāna-pariññā* (Dispelling knowledge).

Ñāta-pariññā means a profound and accurate discernment of mental and material phenomena with all their proximate causes, and also of *Nibbāna*, as shown in the previous sections on the Truths and the Causes. It discerns things deeply by means of *Dhamma-abhiññā* (philosophical knowledge) in their ultimate aspects, dispelling all merely pictorial ideas or representations (*santhānapaññatti*) such as hair, hair of the body, and so forth. Even if all of these are not discerned, if only the Four Great Essentials out of the twenty-eight material phenomena are discerned accurately in the aforesaid manner, it may be said that the function of *Ñāta-pariññā* as regards *Rūpa* (form), is accomplished. As regards *Nāma*, the mental side, if only four of the mental things, *i.e.*, mind, feeling, perception, and volition, are thoroughly discerned in the aforesaid manner, it may also

be said that the function of *Ñāta-pariññā* as regards *Nāma* is fulfilled. If *Nibbāna* can also be discerned as shown above, the function of *Ñāta-pariññā* would be fully realized.

Tīrana-pariññā means a profound and accurate discernment of momentary phenomena (both mental and material) with insight into rise and fall, by skilfully dissecting the continuity of mentals and materials (*Nāma* and *Rūpa*) into momentary ultimates. It is of three kinds:-

1. *Anicca-pariññā*, 2. *Dukkha-pariññā*,
3. *Anatta-pariññā*.

Of these three, *Anicca-pariññā* means either a perfect or a qualified knowledge of the law of death (*maraṇa*). Here by death is meant the two kinds of the same, conventional death (*sammutimaraṇa*) and ultimate death (*paramatthamaraṇa*). Of these two terms, by conventional death we mean that kind of death concerning which we are accustomed to say, according to the conventional truth, that "to die some time is unavoidable for every living person or every living creature". By ultimate death we mean the momentary death of mental and material phenomena which occurs innumerable times even in one day. The former neither possesses the real salient feature of Impermanence, nor does it lie properly within the domain of *anicca-pariññā*, but only of the recollection of death (*maraṇānussati*). In fact, it is only the latter, ultimate death, which exhibits the salient feature of Impermanence, and lies within the domain of *Anicca-pariññā*).

Dukkha-pariññā means either a perfect or a qualified knowledge of the intrinsic characteristic of Ill or infelicity. Here Ill is of two kinds:-

1. *Vedayita-dukkha* (Pain-feeling ill).
2. *Bhayattha-dukkha* (Fear-producing ill).

Of these two, by *Vedayita-dukkha*, bodily and mental pains are meant; and by bodily pain is meant the unbearable, unpleasant pain that comes to the various parts of the body; while mental pain means such pains as *Soka* (sorrow), *Parideva* (lamentation), *Domanassa* (grief), *Upāyāsa* (despair), which are experienced by mind. *Bhayattha-dukkhas* are those pains which fall within the sphere of *Bhaya-ñāṇa* (knowledge of things as fearful), and of the *Ādinava-ñāṇa* (knowledge of things as dangerous), to wit: *Jāti-dukkha* (ill of birth), *Jarā-dukkha* (ill of decay), *Maraṇa-dukkha* (ill of death). *Sankkāra-dukkha* (ill of conditionality), and *Vipariṇāma-dukkha* (ill of changeability), which will be explained afterwards.

Here is an illustration to show the difference between the *vedayita-dukkha* and *bhayattha-dukkha*. A man has a dangerous disease. He has to live on a simple diet, such as vegetable and fruit, so as to keep himself healthy and the disease in a subdued condition. If he takes rich diet, such as poultry, fish, meat, and confectionery, even though a sense of comfort and enjoyment may accompany such a dainty meal, after partaking of it he will suffer almost deadly pain for the whole of that day or maybe for many days, from indigestion, which will cause to arise again in full force the disease that was subsiding. The more dainty the meal was, the longer will he suffer. Now suppose that a friend of his, with a view to acquiring merit, brings him some nicely cooked, buttered rice, fowl, fish, and meat. The man, fearing the agony of pain which he will have to undergo if he should eat of the mesl so well prepared, though only for a few moments, has to thank his friend but decline it, telling him that the meal is too rich for him, and that should he partake of it he would be sure to snffer. In this instance, the richly prepared food is, of course, the pleasurable

object (*vedayitasukha-vatthu*), for it will probably furnish a nice savour to the palate while it is being eaten, which feeling of pleasure is called *Vedayitasukha*. But to him who foresees that it will cause him such pain as may break down his health, this same food is really an unpleasurable object. He shrinks from and fears it, for he knows that the better the savour the longer he must suffer; hence the pleasure his palate will derive from the food is to him a real fear-producing ill.

In the world, he who has not got ride of the error of Ego and become safe against the danger of the dispersion of life (*vinipātanabhaya*), and its passage to realms of misery, is like the aforesaid man who has the dangerous disease. The existences of men, Devas and Brahmas, and the pleasures experienced therein, are like the richly prepared food and the feeling of pleasure derived from it. The state of being reborn in different existences after death is like the agony which the man has to suffer after the enjoyment of the food.

Here *Vedayita-dukkha* is synonymous with *Dukkha-vedanā* which is present in the *Vedanā* Triad of the 'Things conjoined with pleasant, unpleasant and neutral feeling'. *Bhayattha-dukkha* is synonymous with the truth of suffering (*Dukkha-sacca*) and with *Dukkha* as one of the intrinsic Characteristics, *i. e*, Impermanence, Ill (suffering) and No-soul (*anica, dukkha, ānattā*).

Hence, the qerfect as well as the qualified knowledge of the intrinsic nature of the ill inherent in the existence of men, Devas and Brahmas, and including also the pleasures ezperienced therein, is called the *Dukkha-pariññā*.

Anatta-pariññā means the perfect or the qualified knowledge of things mental and material as possessing the characteristic of "No-soul". By this knowledge of things as no-

soul (*Anatta-ñāṇa*), all the mental and material phenomena that belong to the ultimate truths are discerned as having no-soul, self or substance. By it also is discerned the personal nature of the "person" of conventional truth. Neither are persons and creatures discerned as the soul or personality of mental and material phenomena; nor is it assumed that there exists, apart from these, a soul or personality which never dies but transmigrates from one existence to another. If this knowledge attains to its highest degree, it is called *Anatta-pariññā*. The triple *Pariññā* (of *Anicca*, *Dukkha*, and *Anattā*), is called *Tīrana-pariññā*.

Pahāna-pariññā means the perfect or the qualified knowledge which dispels hallucinations. It dispels the three Hallucinations of Permanency (*nicca-vippallāsa*) by means of the insight acquired through the contemplation of Impermanence, the three Hallucinations of Pleasure (*sukha-vippallāsa*); the three Hallucinations of Purity (*subha-vippallāsa*) by means of the insight acquired through the contemplation of Ill; and the three Hallucinations of Self (*attā-vippallāsa*) by means of the insight acquired through the contemplation of No-soul.

(*Note by Translator.*— Here the three *Nicca-vippallāsas* are :—

1. *Anicce niccanti saññāvippallāso,*
2. *Anicce niccanti cittavippallāso,*
3. *Anicce niccanti diṭṭhivippallāso.*

That is to say : Impermanence is erroneously perceived, thought and viewed as permanence.

The three *Sukha-vippallāsas* are:—

1. *Dukkhe sukhanti saññāvippllāso,*
2. *Dukkhe sukhanti cittavippallāso,*
3. *Dukkhe sukhanti diṭṭhivippallāso.*

That is to say: Ill is erroneously percefved, thought, and viewed as pleasure.

The three *Subha-vippallāsas* are:—

1. *Asubhe subhanti saññāvippallāso,*
2. *Asubhe subhanti cittavippallāso,*
3. *Asubhe subhanti diṭṭhivippallāso.*

That is to say: Impurity is erroneously perceived, thought, and viewed as purity.

The three *Atta-vippallāsas* are:—

1. *Anattani attāti saññāvippallāso,*
2. *Anattani attāti cittavippallāso,*
3. *Anattani attāti diṭṭhivippallāso.*

That is to say: No-soul is erroneously perceived, thought, and viewed as soul. (*End of Note by Translator*).

Here Attā or soul is the supposed underlying essence of a pictorial idea (*santhāna-paññatti*), and Jīva or life is the supposed underlying essence of an aggregate-idea (*santati-paññatti*).

Of these two delusions, the former may be got rid of by a knowledge of the two kinds of truth, the ultimate and the conventional; but the latter can be got rid of only when the *Anicca-pariññā*, the full Knowledge of Impermanence, reaches its summit.

Here, by *Santati* is meant the *continuum* or aggregates of the same kinds, and by *Nānāsantati* is meant the *continua* of aggregates of different kinds.

This *santati* is of two kinds, mental and material. And the *continuum* of the material variety of aggregate is again sub-divided into four classes, namely, into those produced by Kamma, by mind, by temperature, by food. Each of these four kinds of *continua* is liable to change if the respective causes of each change. When changes take place, the change of the *continuum* of the Kamma-produced class is not apparent but that of the mind-produced class is very apparent. In the one single act of sitting down only, many movements of the different parts of the body are to be observed. These movements and actions are nothing but the changes in the *continua* of aggregates. In each aggregate there are three periods: birth, growth-and-decay, and death. Birth is called *Jāti*, growth-and decay is called *Jarā*, and death is called *Maraṇa*. In each step taken in the act of walking there are beginning, middle, and end. These are respectively birth, growth-and-decay, and death. Though we say "a step," this connotes the whole body; that is to say, the whole body undergoes change: the aggregates of the whole body undergo new births, new growth-and-decays, and new deaths. If a hundred steps or a thousand steps are taken in the course of a walk, then a hundred or a thousand new births, new growth-and-decays, and new deaths take place in the whole body. A step may also be divided into two, as, the lifting-up aggregate and the laying-down aggregate of the foot. And in each single step, birth, growth-and-decay, and death must be noted. The same holds good with regard to all the postures of the body, such as standing, sitting, sleeping, stretching out, drawing in. Only, what is to be understood here is that all tired, wearied,

inflammatory, irritative, inflictive, painful states are changes in the *continua* of aggregates produced by temperature. Both in exhaling and inhaling, beginnings, middles and ends are all discernible. The phase of continuance, of stability in the existence of the aggregates, is immediately followed by decay which, in connection with such matter, is called exhaustion or weariness. It is produced by inflammatory and irritative matter, and through it unbearably painful feelings arise. Then, through these painful feelings, people become aware that exhaustion is present; but they do not apprehend the perpetual growths and decays of the *continua*. Weariness is indeed the name applied to the growth-and-decay of the *continua* of aggregates which at first spring up strongly and cheerfully: while the end of each of these aggregates is the death of the *continuum* (*santati-maraṇa*). In the same manner it is to be understood that there are beginnings, middles, and ends in every aggregate produced by laughter, smiling, gladness, joy, grief, sorrow, lamentation, groans, sobs, greed, hate, faith, love, and so forth. In speaking also it is obvious that every word has its beginning, its middle, and its end, which are respectively the momentary birth, growth-and-decay, and death of speech.

With regard to matter produced by temperature, aggregates arise and cease at every stroke of our fan when, in hot weather, we fan ourselves. In exactly the same way, while we are bathing there arise and cease cool aggregates each time we pour water over ourselves. Tired, fatigued, ailing aggregates, generally speaking, are changes in the temperature-produced *continua*. Through hot and cold foods we observe different changes in the body which are sometimes due to temperature (*utu*). The arising, the increasing, and the curing of diseases by unsuitable or suitable food and medicines, are also due to temperature. Even in the mind-produced aggregates, there may also be many changes

which are due to temperature. With regard to the aggregates produced by nutritive essence, poverty or abundance of flesh, vigorousness or defect of vital force must be taken into account. By vigorousness of vital force, we mean that as soon as the food taken has entered the stomach, the vital force which pervades the whole body becomes vigorous and is strengthened. Therefore, the most necessary thing for all creatures is to prevent the vital force from failing, and to promote it. What we call getting a living in the world is nothing else but getting regular supplies of food for the maintenance of the vital forces. If people hold that it is of great importance to remain in life, it will be obvious to them that a sufficient supply of suitable food is also a matter of great importance: It is more necessary to supply food than to increase the blood; for if the supply of food to the stomach is reduced, all blood and flesh in the body will gradually decrease. The life of the Kamma-produced material qualities, such as the eye, the ear, and so forth, is the *jīvita-rūpa*, or the vital force which depends upon the supply of food. If the supply of food fails, the whole body, together with the vital force, fails. If the supply of fresh food is suspended for six or seven days, the vital force and all the Kamma-produced materials, come to their ends. Then it is said that a being dies. Now it is not necessary to indicate the changes (i. e., the birth, the growth-and-decay, the death) of the aggregates of the food-produced materials, for they are apparent to every one of themselves

What has been shown is the growth-and-decay and the death of the *continua* of material aggregates.

Now come the *continua* of mental phenomena They are also very numerous. Every one knows his own mind. There are *continua* of various kinds of greed, of various kinds of hate, of various kinds of dullness, of various kinds of

love. In the single act of sitting only, the arising of countless thoughts is recognised by everyone. Each process of thought has its birth, decay, and death. Everyone knows of oneself: "Greed is rising in me now", or "Hate is rising in me now"; or "Greed has ceased in me"; or "Hate has ceased in me". But it cannot be said that it has ceased forever or that it has come to its final end, for this is only the temporary cessation or death of the process or *continuum* of thoughts. If circumstances are favourable, they will rise again instantly. What has just been said is an exposition of the mental *continuum*.

Ñāta-pariññā is relevant to *Tīrana-pariññā*, which in turn is relevant to *pahāna-pariññā*, which is the one sole necessary thing.

Exposition of Tīrana-pariññā.

The three salient marks or features are :

1. *Anicca-lakkhaṇa:* The Mark of Impermanence.

2. *Dukkha-lakkhaṇa:* The Mark of Ill.

3. *Anatta-lakkhaṇa:* The Mark of No-soul.

Anicca-lakkhaṇa or the Mark of Impermanence, is the characteristic of the sphere of *Viparināma* and of *Aññathābhāva*. *Viparināma* means metastasis, that is, a radical change in nature: a change from the present state into that which is not the present state. *Aññathābhāva* means subsequent change of mode. If the spheres of *Viparināma* and *Aññathābhāva* are exposed to the view of the mind's eye, it will be distinctly discerned that the mental and material phenomena which are within the spheres of these two, *Viparināma* and *Aññathābhāva*, are really impermanent things. Therefore we have said: "The *Anicca-lakkhaṇa* or the mark of impermanence, is the characteristic of the

sphere of *Vipariṇāma* and of *Aññathābhāva*. When we closely observe and analyze in mind the flame of a lamp burning at night, we take note of the flame together with its five salient features, i. e. birth, growth, continuance, decay, and death. We note that the fire is momentarily arising. This is the birth of a material phenomenon; but it is not fire. We observe that the flame after arising, is constantly developing. This is the growth of the material phenomenon; but it is not fire. We observe that the flame is uninterruptedly continuing in its normal state. This is the continuance of the material phenomenon; but it is not fire. We observe that the flame is dying down. This is the decay of the material phenomenon; but it is not fire. We observe that the flame is dying away. This is the death of the material phenomenon; but it is not fire. The property of hotness is, of course, fire. The flame quivers merely on account of the presence of these five salient features. Sometimes it may quiver when the lamp is removed, and in that case it may be said that the quivering is due to wind. These five salient features are therefore the subsequent changes (*aññathābhāva*) of the flame, called the Marks of Impermanence. By observing and taking note of these five salient features, it can be understood that the flame is an impermanent thing. Similarly it should be understood that all moving things are impermanent things.

The mobile appearances of the most delicate atoms of matter which are not discernible by the human eye, are discovered by the help of that clever revealer of nature's secrets, the microscope. Through the discovery of these moving appearances, it is believed nowadays by certain Western people — Leibnitz and Fechner, for example — that these material phenomena are living creatures. But in

truth they are not living creatures, and the moving appearances are due only to the reproduction of the material phenomena through the function of the physical change (*utu*). By reproduction we here mean the *Ācaya-rūpa*. In some organisms, of course, there may be living creatures in existence.

When we look at the flowing water of a river or a stream, or at the boiling water in the kettle, we discern moving appearances. These are the reproductions of material phenomena produced by physical change. And in water which seems still or quiet to the naked eye, moving appearances will also be seen with the help of a miscroscope. These two are reproductions of material phenomena produced by physical change. Here, "reproductions" mean the constant integrations of new phenomena which are called *ācaya-rūpas*. By discerning the integrations of new phenomena, the subsequent deaths or disappearances of the old phenomena which are called the *Aniccata-rūpas*, are also discernible. When the integration of new matter and the death of the old matter take place side by side, the *Santati-rūpa* is discernible. When the reproduction is excessive, the *Apacaya-rūpa* is discernible. When the death of old matter is excessive, the *Jaratā-rūpa* is discernible. We have shown above that in every tree, root, branch, leaf, sprout, flower, and fruit there are these five salient marks. So, when we look at them with the aid of a microscope, we see that they are full of very infinitesimal organisms moving about as if they were living creatures; but in fact these are mere reproductions of matter produced by physical change.

As regards the bodies of creatures or persons, these five salient marks are also discernible in every member of the body, such as, hair, hair of the body, finger-nails, toe-nails, teeth, the inner skin, the outer skin, muscles, nerves, veins,

big bones, small bones, marrow, kidney, heart, liver, membrane, lungs, intestines, entrails, undigested food, digested food, and the brain. So, when we look at them with the help of a microscope, moving organisms like very small creatures are seen. These are the reproductions of matter produced by Kamma, mind, food, and physical change. There may of course be microbes in some cases. Thus, if we look with the mind's eye, the mark of impermanence in all the matter of the whole body will clearly be discerned.

What has just been expounded is the mark of impermanence in matter.

In mental phenomena, *i.e.*, mind and its concomitants, the mark of impermanence which has two distinct features, the radical change (*viparināma*) and the subsequent change (*aññathābhāva*), is no less clearly to be seen. In the world, we all know that there are many different terms and expressions which are applied to the different modes and manners of the elements of mind and body which are incessantly rising and ceasing. For instance, there are two expressions, "seeing" and "not-seeing", which are used in describing the function of the eye. Seeing is the term assigned to the element of sight-consciousness; or, when we say "one sees", this is the term applied in describing the arising of sight-consciousness from the conjuncture of four causes, namely, eye-basis, visual form, light, and attention. And when we say, "one does not see", this is the phrase we use in describing the non-existence of sight-consciousness. When, at night in the dark, no source of light is present, sight-consciousness does not arise upon the eye-basis; it is temporarily suspended. But it will arise when the light from a fire, for instance, is introduced. And when the light is put out, sight-consciousness also again will cease. As these are

five salient marks present in the flame, if the light comes to be, seeing also comes to be, sight also arises. If the light develops, seeing also develops. If the light continues, seeing also continues. If the light decays, seeing also decays. And if the light ceases, then seeing also ceases. In the day-time also, these twin terms "seeing", "not-seeing" may be made use of. If there is no obstruction, one sees; and if there is obstruction, one does not see. As regards eye-lids, if they are opened, one sees; and if they are shut, one does not see. What has just been expounded is the *Viparināma* and *Aññathābhāva* of sight-consciousness through the occasioning cause, light. In cases where the destruction of the basis occurs after conception, sight consciousness also is lost. If the visual form is taken away out of view, sight-consciousness also ceases. While sleeping, as there is no attention, sight-consciousness subsides for some time. The genesis of all classes of consciousness that take part in the process of eye-door perception is to be understood by the term "seeing"; and the subsidence of the same is to be understood by the term "not-seeing".

Similarly in each function of hearing, smelling, tasting, and touching, a pair of expressions (existing or otherwise) is obtainable, and these must be dealt with as to their impermanency, *i.e.*, *Viparināma* and *Aññathābhāva*, in the same way as sight-consciousness. With regard to mind-cognition, it has many different modes, and each is apparent in its nature of *Viparināma* and *Aññathābhāva* through the changes of the different kinds of thought. Among the mental concomitants, taking feeling for example, the changes of pleasure, pain, joy, grief, and hedonic indifference, are very evident. So also, the changes of perception, initial application, sustained application, from good to bad and *vice versa*, are very obvious. It may be easily noticed by anyone

that in the single posture of sitting alone, greed, disinterestedness, hate, and amity, are each rising by turns.

What has just been expounded is the impermanence of mental phenomena. So much for the Mark of Impermanence.

Of the Mark of Ill

Briefly speaking, the marks of impermanence in *Viparinãma* and *Aññathābhāva* may also be called the Mark of Ill, for they are to be feared by the wise in *Samsāra*, the evolution of life. Why are they to be feared by the wise? Because, in the world, the dangers of decay and death are the dangers most to be feared. *Viparinãma* is nothing but momentary decay and death; it is the road to death, and to *Vinipātana* (the dispersion of life into different spheres). All creatures remain alive without removing to another existence only because they are sustained by various methods of preservation. *Viparinãma* is also to be feared on account of the disadvantages which may fall on ourselves. *Acaya*, *Upacaya* and *Santati* which are the features of *Aññathābhāva*, may also bring many disadvantages. They may establish in the physical body many kinds of disease and ailments. They may establish in the mental continuum many kinds of afflictions (*kilesa*), many kinds of hallucination, and many other disadvantages. Every material phenomenon possesses these two marks of impermanence; and also every mental phenomenon pertaining to *Kāma-loka*, *Rūpa-loka* and *Arūpa loka* has the same two marks of Impermanence. Therefore the existences, or the bodies (comprising the mental and material phenomena) of men, Devas, and Brahmas are all subject to Ill. The two marks of impermanence being always present there are approximately three different marks of Ill, to wit: *Dukkha dukkhatā*, *Sankhāra dukkhatā*, and *Viparinãma dukkhatā*.

Dukkha dukkhatā means both bodily (*kāyika*) and mental (*cetasika*) pains. *Sankhāra dukkhatā* is the state of things (i.e. material and mental phenomena) which exists only if they are always determined, conditioned, and maintained, with a great deal of exertion in every existence. The existences or the bodies (*khandhas* or the sum total of a being) of Brahmas have a great amount of *Sankhāradukkha*. Hardly one out of a hundred, who has abandoned all sensual pleasures, renounced the world, and practised the "Sublime States" without regard to his own life, hereafter attains the existence of a Brahma. Though people know that such existence is a very good thing, they do not venture to practise them, for they take them to be very hard, difficult and pain-giving. When *Jhānadhammas* and supernormal intellections are attained, they must be maintained with great care and trouble, for if not, they are liable to recession in a moment upon the most trifling occasion.

Viparināma dukkhatā is the state of destruction, or the state of death at any time, day or hour whenever circumstances are favourable to it. The existences, or the bodies, of men, Devas and Brahmas are the real Ills, since they are severally subject to the said three marks of Ill.

Speaking broadly, there are eleven marks of Ill :-

1. *Jāti-dukkha* : Ill of birth.
2. *Jarā-dukkha* : Ill of decay.
3. *Maraṇa-dukkha* : Ill of death.
4. *Soka-dukkha* : Ill of sorrow.
5, *Parideva-dukkha* : Ill of lamentation.
6 *Kāyika-dukkha* : Bodily Ill.
7. *Cetasika-Dukkha* : Mental Ill.
8. *Upāyāsa-dukkha* : Ill of despair.

9. *Apīyasampayoga-dukkha :* Ill due to association with enemies.

10. *Piyavippayoga-dukkha :* Ill due to separation from loved ones.

11. *Icchāvighāta-dukkha :* Ill due to nonfulfilment of wishes.

Of these, *Jāti* means birth or reproduction. It is of three kinds, to wit:- *Kilesajāti:* birth of defilements, *Kammajāti:* birth of actions, and *Vipākajāti:* birth of effects.

Of these three, *Kilesajāti* is the birth or the reproduction of defilements such as, greed, hate, dullness, error, conceit, and so forth.

Vipākajāti is the birth or reproduction of different kinds of diseases, different kinds of ailments, and different kinds of painful feelings in the body, or the reproduction of mean and low existence such as those of birds and animals, and so forth. Among the *Kilesajātis*, greed is very fierce and violent. It will rise at any time it finds favourable circumstances, like fire fed with gunpowder. When it rises it is very difficult to suppress it by any means whatever ; it will grow in volume in an instant. Hence, it is a real "Ill," since it is very much to be feared by all noble beings. The like should be understood in connection with hate, dullness, and so forth, which ethically are one thousand and five hundred in number. Just as a hill which is the abode of very poisonous serpents is feared and no one dares to approach it, so also the existences of men, Devas and Brahmas are feared ; and no noble beings dare approach them with the views : " Myself " and " My body ", for they are the birth-places of the said defilements. Therefore they are real "Ills"

that are to be feared.

Of the *Kammajāti*, immoral actions of body, speech, and thought, are the developments of the defilements. Therefore they are equally as fierce as the defilements. Hence this *Kammajāti* is also a real "Ill" to be feared by all noble ones. Just as the village where thieves and robbers take up their quarters are feared, and good people do not venture to approach them, so also the existences of men, Devas and Brahmas are feared, and none bent on Deliverance dare approach them with such views as "Myself" and "My body," for they are the birth-places of the said *Kammajāti*.

As to *Vipākajāti*: owing to the dreadfulness of *Kilesajāti* and *Kammajāti*, *Vipākajāti*, the rebirth into the planes of misery, is likewise always a terrible thing in the revolution of existences.

Therefore the existences of men, and so forth, to which the *Vipākajāti* together with the *Kilesajāti* and the *Kammajāti* are joined, are real "Ill". The moral actions and the fortunate realms furnish food for the defilements, fuel for the flames of the defilements, so that the birth of moral actions and the birth of results therefrom, are all obtainable in the *Kilesajāti*. So much for the *Jātidukkha*.

Concerning the *Jarādukkha* and *Maraṇadukkha*: these are the momentary decays and deaths which follow a being from the moment of conception, and are at all times ready to cause him to fall in decay, death, or unfortunate realms whenever opportunities for the same occur. They also obtain in connection with *Viparināmadukkha*; and since they dog the steps of all living beings in every existence from the moment of conception, the existences of men, Devas and Brahmas are real "Ill". So much for the *Jarādukkha* and *Maraṇadukkha*.

Sokadukkha, Paridevadukkha, Kāyikadukkha, Cetasika-dukkha and *Upāyāsadukkha*, always follow the existences of men and Devas, ready to arise whenever an opportunity occurs. The realms of the *Niraya* and the *Peta* worlds are the realms of sorrow, lamentation, pain, grief and despair.

So much for the five kinds of *Dukkha.*

To come into contact with persons, creatures, things, objects with which one does not wish to unite or which one does not wish even to see, is *Appiyasampayoga Dukkha.*

Separation from persons, creatures, things and objects which one always wishes to meet or be united with, from which one never wishes to be parted in life or by death—this is *Piyavippayogadukkha.*

To strive hard, but all in vain, to obtain anything is *Icchāvighātadukkha.*

These "Ills" or *Dukkhas* are very numerous and very evident, and are frequently met with in the world. Hence the existences, or the bodies of men, Devas and Brahmas are real "Ills". Of these eleven varieties of *Dukkha*, birth, decay and death, are the most important.

So much for the Mark of "Ill".

Anatta

The mark by which mental and material phenomena are to be understood as No-soul is called the *Anatta-lakkhaṇa* or the Mark of No-Soul. In considering the word *Anattā*, the meaning of *Attā* ought first to be understood. *Attā* in ordinary sense means essence, or substantiality. By essence or substantiality is meant, as we have already explained in connection with Ultimate Truth, for instance the earth

which is the essence or the substantiality of a pot. The word "pot" is merely the name by which is indicated a certain pictorial idea (*santhānapaññatti*); it is not a name for earth. And a pictorial idea possesses no essence or substantiality as an ultimate thing: here earth alone is the ultimate thing and possesses essence or substantiality. If the question is asked: "Does such a thing as a pot exist in the world?", those who are unable to differentiate between the two kinds of truth, ultimate and conventional, would answer that the pot exists. These should then be asked to point out the pot. They will now point to an earthen pot near at hand, saying: "Is not that a pot?" But it is not correct of them to assert that earth is the pot; it is a false assertion. Why is it a false assertion? Simply because earth is an ultimate thing and has essence or substantiality; while the pot is a mere conception having no essence or substantiality, and thus, like space, is void. To assert of earth that it is the pot, is in effect to try to make out that essential earth constitutes the essence of substantiality of the pot, which is actual fact, seeing that the pot as a mere representation of the mind, possesses no substantial essence whatever. Here, what actually is non-existent pot becomes existent pot, and earth also becomes *Attā* of the pot so that earth and pot become one and the same thing, the identity of the one is confused with the identity of the other. For this reason it is that we call this a false assertion. In this illustration, "earth" corresponds with the Five Aggregates or their constituents, material and mental phenomena; while "pot" corresponds with persons and living creatures. Just as earth becomes the essence of pot in the statement that the earth is the pot; so also the Five Aggregates of their constituents become the *Attā* or the essence of persons and creatures, when it is said that the Aggregates are persons and creatures. This is the meaning of *Attā*.

Now for *Anattā*. In the expression "earthen pot"; if one is able to discern that earth is one thing, and pot another, and that earth is an ultimate thing and pot a mere conception of the mind; and again, that earth is not pot, and pot is not earth; and also that it is false to call earth a pot, and to call pot, earth; then the earth becomes not the essence or *Attā* of the pot, but becomes *Anattā*, void of essence; while at the same time also, the pot is seen to be void like space, since it is a mere conception of form. A like result is obtained if one is able to discern the Five Aggregates and the material and mental phenomena thus: The Fivefold set of Aggregates are ultimate things; persons and creatures are ideas derived from the forms and the continua; hence the phenomena are not persons and creatures; and persons and creatures are not the phenomena. If the phenomena are called persons and creatures, this is a false naming of them; and if persons and creatures, this is a false naming of them; and if persons and creatures are called the phenomena, this is false too. Accordingly the phenomena become, not the essence of persons and creatures, but become *Anattā*, or the reverse of substantial essence. And also, persons and creatures become quite evidently void and empty, inasmuch as they are mere ideas derived from the forms and continua of the phenomena.

What has just been said is in exposition of the meaning of *Anattā*.

The marks of Impermanence and Ill expounded in the foregoing pages are also the marks of No-soul (*Anattā*). How? It is supposed that the ideas (*paññatti*) of persons and creatures are eternal and immortal* both in this existence

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* In Buddhist philosophy there are three things which are "eternal and immortal", in the sense in which that phrase is here

and in those that follow, and it has been explained that the phenomena are not eternal since they are subject to momentary decays and deaths which are the marks of impermanence; and also because they are constantly ceasing and being

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used in the text. These three things are ealled in the Pāli *Paññatti* (plural, paññattiyo), *ākāsa*, and *nibbāna*; that is: Concepts (or ideas), Space and that which supervenes when Craving, Hate and Delusion are completely wiped out. Of these three things it is held that their existence is something which has nothing whatever to do with time, never enters time, is never limited by time. The law of Rise-and-fall, of arising and ceasing, which applies to all other things, does not apply to them. They exist independent of whether any particular being thinks them or not. In other words: they are eternal and immortal and independent of time, not in any sense of being unbrokenly continuous in time. Nibbāna is distinguished from the two other "eternal and immortal" things in that it has *Santilakkhaṇa* or it is *Santibhāva*, a word which may be rendered quite adequately in English as "The Great Peace" and all that this implies. — *Translator*.

The statement of the Translator, the Venerable U. Nyāṇa, ascribing the teaching on the 'eternal nature' of Concept and Spaee to Buddhist Philosophy in general, requires qualification. This teaching is obviously of late origin being found neither in the Abhidhamma Piṭaka nor in the old Abhidhamma commentaries. The earliest reference might be in the *Parivāra*, a late summary of the Vinaya, appended as the last book to the Vinaya Piṭaka. There, in a stanza, it is said that ' all formations (*sankhārā*) are impermanent, painful, not-self and conditioned (*sankhata*); Nibbāna and space are not-self" — which, by implication, means that the latter two (which do not include Concept) are 'unconditioned' (*asankhata*) It was characteristic of the later schools (also the Hinayanist Vaibhāsikas) to have enlarged the list of the *asankhatadhammā*, while the Dhammasangaṇi (and so also the Sutta Piṭaka) speaks only of Nibbāna as 'unconditioned' (*asankhata*). It is also significant that the two Abhidhamma Manuals, Abhidhammattha Sangaha and Abhidhammāvatāra, have both chapters on Concept (*paññatti*), but make no mention of its eternal and unconditioned nature. — *Editor 'The Wheel'*.

reproduced many times beyond possibility of being numbered, even in one day, the which is the mark of that kind of impermanence known as *Aññathābhāva.*

But in the ideas (*paññatti*) of persons and creatures no marks of Radical Change (*Viparināma*) and Subsequent Change (*aññathābhāva*) are to be seen. If such marks were to be found in the ideas (*paññatti*) of persons and creatures, then, of course, these ideas would also be subject to births, decays, and deaths, and would be reborn and decay and die many times even in one day. But these marks are not to be found in the ideas; we discern these marks only in the mental and material phenomena. Therefore it comes to this, that the mental and material phenomena, that is, *Nāma-rūpa-dhammā*, are not to be regarded as the essence or substantiality of persons and creatures. It is in this way that the mark of "No-soul" becomes the mark of impermanence, in accordance with the Text: "*Asārakatthena anattā*", or, "On account of being without a core, the word *Anattā* is used".

How does the mark of Ill become the mark of Impermanence? The marks of Ill are very evil, very disadvantageous, and very unsatisfactory; and all creatures desire to be in good states, to be prosperous, and to be satisfied. If mental and material phenomena are the true essence of persons and creatures the phenomena and the persons must be one and the same. And if this be so, their desires must also be one and the same; that is, the person's desire must also be that of the phenomena, and *vice-versa.* But if this is not so, then each must be a thing separate from the other. Here by "person's desire" we mean Greed (lobha) and Desire-to-do (chanda); and by "the desire of phenomena", the happening of things in accordance with their cause. A main characteristic of persons and creatures is the craving for

happiness of mind and body : and an outstanding feature of phenomena is their uniformity with their causes or conditioning things ; that is, the arising and the ceasing of phenomena are subject to causes, and never entirely in accordance with the desires of persons in defiance of causes. For example : if warmth is wanted, the cause that produces warmth must be sought out ; or if coldness is wanted, the cause that produces coldness must be sought out. If long life is wanted, the conditioning causes, for instance, a supply of suitable food daily, must be sought out ; for no man can live long merely by wishing to live long. And if rebirth in the worlds of the Fortunate is wanted, then the cause of this, moral or virtuous deeds, must be sought out, for no one can get to the worlds of the Fortunate merely by wishing to be reborn there. It is sometimes erroneously thought or believed that one can be whatever one wishes to be ; because upon occasions, something one has wished for is later on fulfilled. But the actual fact is that it has come about only in accordance with a cause that has previously been sought out and brought into play. It is falsely thought or believed by many people that one can maintain oneself according to one's wish when in sound health or at ease in any of the four bodily postures, ignoring the fact that the cause, the partaking of food on previous days, was sought out by them and brought into play. They also mistakenly think that their wishes are always fulfilled, when they find themselves living happily in buildings previously in existence. But in truth, if one looks around in this world and sees how great and how numerous are the businesses, affairs, occupations and so forth, of men in all their extent and variety, he will soon discern with the mind's eye that the *Sankhāradukkha*, the suffering associated with conditioned phenomena, is great and manifold in precisely the same measure as men's activities. And this *Dukkha* is due to the begetting or the

establishing of the causes necessary to the acquiring of the effects desired; for the phenomena can never become exactly all that beings may wish them to be, or may give orders that they are to be. Thus simply in beholding the marks of *Sankhāradukkhatā* all about us, it becomes evident that phenomena do not conform themselves to the desires of persons and creatures, and hence they are not their essence or substance.

In addition to this it also should be noted well how conspicuous is non-substantiality with regard to the other types of Ill aforementioned, as *Dukkhadukkhatā*, *Viparināmadukkhatā*, *Jātidukkha*, *Jarādukkha*, *Maraṇadukkha*, and so forth.

So much for the mark of No-soul (*anattā*) from the standpoint of Ill or Suffering (*dukkha*).

The three knowledges pertaining to the Insight which fully grasps the meaning of the Three Marks, are called *Tīrana-pariññā*.

These three knowledges pertaining to Insight are :-

1. *Anicca vipassanā ñāṇa:* Insight knowledge in contemplating "Impermanence".

2. *Dukkha vipassanā ñāṇa:* Insight knowledge in contemplating "Ill".

3. *Anatta vipassanā ñāṇa:* Insight knowledge in contemplating "No-soul".

Of these three Knowledges the last-mentioned must be acquired first, as it must also be acquired in fullness, in order to dispel the error of soul doctrine. And in order to obtain full acquisition of this last-mentioned Knowledge, the first must primarily be introduced; for, if the first is well discerned,

the last is easily acquired. As for the second, it does not culminate through the acquisition of the first. It is owing to imperfection in obtaining the second Knowledge that the transcendental Path has four grades, and that lust and conceit are left undispelled. Hence the most important thing for Buddhists to do is to free themselves entirely from the *Apāyadukkha*, the Ills of the Realms of Misery, *i. e.* the suffering experienced through rebirth in lower subhuman worlds. There is no way of escaping from them open to men when the Teachings of the Buddha vanish from the world. And to escape from the Ills of unhappy rebirths means to put away all immoral actions and erroneous views. And to put away all erroneous views means to put away utterly the view of "Soul". Therefore in that life in which we are so fortunate as to encounter the Teaching of the Buddha, we should strive so to contemplate or meditate upon the impermanence of things, as to bring to fullness the Insight-knowledge of No-soul. In confirmation of this, here is a quotation from the Text :-

"*Aniccasaññino Meghiya anattasaññā santhāti anatta-saññino samugghātam pāpuṇāti diṭṭhe'va dhammā Nibbā-nam*". "To him, O Meghiya, who comprehends Impermanence, the comprehension of No-soul manifests itself. And to him who comprehends No-soul, the fantasy of an 'I' presiding over the Five Aggregates is brought to destruction; and even in this present life he attains Nibbāna". There is no need for us to expatiate upon the truth of this text for we have already shown how the mark of Impermanence can become the mark also of No-soul.

The Insight exercises can be practised not only in solitude as is necessary in the case of the exercise of Calm or *Samatha*, but they can be practised everywhere. Maturity of knowledge is the main, the one thing required. For, if

knowledge is ripe, the Insight of Impermanence may easily be accomplished while listening to a discourse, or while living a householder's ordinary life. To those whose knowledge is developed, everything within and without oneself, within and without one's house, within and without one's village or town, is an object at the sight of which the Insight of Impermanence may spring up and develop. But those whose knowledge is yet, so to speak, in its infancy, can accomplish this only if they practise assiduously the exercise in Calm.

The consideration of the momentary deaths which occur innumerable times even during the wink of an eye, are only required in discussion upon *Abhidhamma*. But in meditating or practising the exercises in Insight, all that is needed is consideration of the *Santati viparināma* and the *Santati aññathābhāva*, that is, of the radical change and of the sequent change of the *continua*, things which are visibly evident to, and personally experienced by, every man alive.

The exercises in Insight that ought to be taken up are first, the Four Great Elements from among the material qualities, and the six classes of cognition from among the mental qualities. If one can discern the arisings and ceasings of the Four Elements innumerable times in one day alone, the changes, or the risings and ceasings of the rest (i. e., *upādā-rūpas:* the derivative material qualities) are also discerned. Of the mental qualities also, if the changes of consciousness are discerned, those of the mental concomitants are simultaneously discerned. In particular, feelings, perceptions, volitions, and so forth, from among the mental qualities, and forms, odours, and so forth from among the material qualities, which are extraordinary may be taken as objects for the exercise, as they will quickly enable a meditator to acquire with ease the Insight of Impermanence.

However, from the philosophical point of view, the Insight is acquired in order to dispel such notions as "creatures" "persons", "soul", "life", "permanence", "pleasures", and to get rid of the hallucinations (*vippallāsa*). The acquisition of Insight also mainly depends on a sound grasp of the Triple Marks, which have been sufficiently dealt with already.

So much for the exposition of *Tīranaparińńā*.

Exposition of Pahāna - Pariññā

In the Buddhist teachings there are five kinds of *Pahāna*, i. e., of Dispelling, putting away or giving up, mental defilements :

1. *Tadanga-pahāna*, the temporary dispelling of the defilements, by substitution of the opposite,

2. *Vikkhambhana-pahāna*, the temporary dispelling by suppression, in the Jhānas,

3. *Samuccheda-pahāna*, the Eradication of defilements, effected at the moment of attaining the Paths (*magga*) of emancipation (*sotāpatti-magga, etc.*),

4. *Paṭipassaddhi-pahāna*, the Tranquillization of defilements, at the Fruition-stage (*phala*) of emancipation (*sotāpatti-phala, etc.*),

5. *Nissaraṇa-pahāna*, the Final Escape, or Deliverance, from the defilements, on attaining Nibbāna.

In order to make clear these five kinds of *Pahāna*, the three Periods or stages of the Defilements (*kilesa*), called *Bhūmi*, must be mentioned here :

1. *Anusaya-bhūmi*, the stage of latency, the inherent tendency for defilements,

2. *Pariyuṭṭhāna-bhūmi*, the stage of mental involvement, or obsession through the occurrence of defiled thought-processes,

3. *Vītikkama-bhūmi*, the stage of actual transgression in words or deeds.

Of these three, *Anusaya-bhūmi* is the period during which the defilements lie latent surrounding the life-continuum (*bhavanga*), but have not come into existence as thought processes, within the three phases of time.

Pariyuṭṭhāna-bhūmi is the period at which the defilements rise from the latent state and manifest themselves as thought processes at the mind-door when any object that has the power to arouse them, produces a perturbance at any of the six doors of perception.

Vītikkama-bhūmi in the period at which the defilements become so fierce and ungovernable that they produce sinful actions in deed and word. Thus, during repeated existences that have no known beginning, every occurrence of Greed that goes along with a being's life-continuum, has these three periods. Similarly, all other defilements, like hate, ignorance, conceit, etc., have three periods each.

There are three kinds of Training (*sikkhā*), in Buddhism, namely: the training in morality (*sīla*), in concentration (*samādhi*) and in insight (*paññā*). The first of them, the training in morality (*sīla-sikkhā*), is able to dispel, or put away, only the first stage of the defilements, that of actual Transgression. As there remain two stages undispelled, the defilements temporarily put away by Morality, would again and soon fill up until they reach the stage of Transgression (*vītikkama-bhūmi*).

The second Training, in Concentration, that is through attaining the first *Jhāna*, the second, and so forth, is able to dispel only the second stage of the defilements left undispelled by Morality, that is the mental involvement by evil thought processes. As the stage of Latency is still undispelled, the defilements temporarily put away by *Jhāna*, would soon arise and fill up until they reach the stage of Transgression, if obstacles to *Jhāna* were encountered. Therefore the dispelling by Concentration of Mind (*samādhi*) is called *Vikkhambhana-pahāna*, which means the putting away to a distance, or suppression. Here *Jhāna* can dispose of the defilements for a considerable time so that they do not arise soon again, for meditation is more powerful in combatting the defilements than morality.

The third training, that is, the training in the Knowledge that belongs the Insight and in the Knowledge that pertains to the Supramundane Path, is able to dispel or put away the first, latent, stage of the defilements (*Anusaya-bhūmi*) that have been left undispelled by Morality and Concentration. The defilements that are entirely got rid of through the said knowledge, leaving nothing behind, will never rise again. Therefore the putting away by Insight that has reached the Supramundane Paths of Stream-entry etc., is called Dispelling by Eradication, *Samuccheda-pahāna* (lit.: 'cutting off'). The knowledge that pertains to Supramundane Fruition puts the defilements away by tranquillizing the same defilements that have been put away by the knowledge that pertains to the Supramundane Path, and this putting away is called the *Paṭipassaddhi-pahāna*. The putting away by entering *Nibbāna* is called the *Nissaraṇa-pahāna*, which means the utter relinquishment of and escaping from, the ties of existences for ever. Now we have seen that knowledge is of three kinds, Knowledge of Insight,

Knowledge pertaining to the Supramundane Path and Knowledge pertaining to Supramundane Fruition. Of these, though the Knowledge of Insight is able to put away the *Anusaya-bhūmi*, it is not able to put it away completely. Only the knowledges pertaining to the Paths are able to put away all the defilements that respectively belong to each Path. The knowledge pertaining to the *Sotāpatti-magga*, the First Path, dispels utterly and eradicates all erroneous views and perplexities. It also dispels finally all immoral actions which would result in life in the realms of misery. The knowledge that pertains to *Sakadāgāmi-magga*, the Second Path, dispels all coarse lust and hate. The knowledge pertaining to *Anāgāmi-magga*, the Third Path, dispels all subtle lust and ill-will which have been left undispelled by the Second Path. To him (the *Anāgāmi-puggalo*, Never-Returner) the link of kinship with this world is broken, and the Brahma-loka is the only sphere where he may take rebirth. The knowledge pertaining to the *Arahatta-magga*, the Fourth Path, dispels the defilements which are left undispelled by the lower paths. And he (the *Arahatta-puggalo*, one who kills all defilements), becomes the *Arahat*, and escapes from the three Lokas or worlds. In our Buddhist religion, the *Samuccheda-pahāna* is the chief thing to be accomplished.

So much for the *Pahāna-pariññā*.

The Practice of Insight Meditation

Now I will indicate the main points necessary to those who practise the exercises of Insight. Of the three knowledges of Insight, the knowledge of Impermanence must first and foremost be acquired. How? If we carefully watch the cinematograph show, we will see how quick are the

changes of the numerous series of photographs representing the wonderful scene, all in a moment of time. We will also see that a hundred or more photographs are required to represent the scene of a moving body. These are, in fact, the functions of *Viparināma* hnd *Aññathābhāva*, or the representation of Impermanence or Death, or cessation of movements. If we carefully examine the movements in a scene, such as the walking, standing, sitting, sleeping, bending, stretching, and so forth, of the parts of the body during a moment of time, we will see that these are full of changes, or full of Impermanence. Even in a movement of walking, in a single step, there are numerous changes of pictures which may be called Impermanence or death. It is also the same with the rest of the movements. Now we must apply this to ourselves. The Impermanence and the death of mental and material phenomena are to be found to the full in our bodies, our heads, and in every part of the body. If we are able to discern clearly those functions of impermanence and death which are always operating in our bodies, we shall acquire the Insight of the Destruction (*bhanga-ñāṇa*) the breaking-up, falling-off, cessation, and changes of the various parts of the body in each second, in each fraction of a second. That is to say, we shall discern the changes of every part of the body, small and great, of head, of legs, of hands and forth. If this be thus discerned, then it may be said that the exercise on the contemplation of impermanence is well accomplished. And if the exercise on the contemplation of impermanence is well accomplished, then that of the contemplation of Non-soul is also accomplished. If this is thus discerned, then it may be said that the exercise on the contemplation of Impermanence is well accomplished. By the word "accomplished", it is meant that the exercise has been properly worked out so as to remain a permanent possession, during the whole term of life; but it is not meant

that the knowledge of the Path and of Fruition, has been attained. The attainment of the knowledge of the Path and Fruition, however is quick or slow, according to opportunity or lack of opportunity, in the practice of higher virtues. It is also very difficult correctly to become aware of the attainment of the Path and of the Fruits. In fact, even the Ariyan who has attained the First Path hardly knows that he has become an attainer of the Path-of-the-Stream. Why ? Because of the unfathomableness of the latent period of the defilements. Those Yogis or meditators who do not know the unfathomableness of the latent period of the defilements, sometimes think themselves to be attainers of the Path-of-the-Stream, while as yet, their erroneous views and perplexity are only partially, but not completely, put away. If error and perplexity, with all their latent states, are eradicated by the *Samuccheda-pahāna*, they would become the real attainers of the Path-of-the-Stream. The meditators or practisers of Insight, however, for the whole term of life, must gladly continue in the exercise on the contemplation of Impermanence until the exercise is systematically worked out. Even the Arahants do not give up these exercises for the securing of tranquillity of mind. If meditators practise these exercises for the whole term of life, their knowledge will be developed till they passed beyond the *Puthujjana-bhūmi*, the stage of the worlding, and arrive at the *Ariya-bhūmi*, the stage of the saint, either before death or at the time of death, either in this life or in the life following, in which latter they will be reborn as Devas.

* * *

Here the concise *Vipassanā-dīpanī*, or the Outline of the Exercises of Insight for the Buddhists of Europe, comes to a close. It was written in Mandalay, while I was sojourning in the Ratanasīri Monastery, where the annual

meeting of the Society for Propagating Buddhism in Foreign Countries took place; and it was finished on the 14th waxing of Taboung in the year 2458 B. E., corresponding to the 26th February, 1915 C. E.

A Life Sketch of the Venerable Ledi Sayadaw

The author of this Manual, the Venerable Ledi Sayadaw of Burma, was one of the outstanding Buddhist scholars and writers of this age. His numerous writings show not only his vast store of learning of which he had a ready command, but also a deep penetration of the respective subjects, derived from his meditative experience. During a long period of his later life he used to spend six months of the year in teaching, preaching, and writing, and the other six months in meditating.

He was born in 1846 at a village in the Shwebo District of Burma. Early in life he was ordained a novice (Sāmaṇera) and at the age of 20 he received the higher ordination under the name of Bhikkhu Nyāṇa. He had his monastic education under various teachers and later studied Buddhist literature under the Venerable San-kyaung Sayadaw in one of the large monastic colleges at Mandalay. He was a very bright student. His first book, *Pāramī Dīpanī* (Manual of the Perfections), was published 14 years after his Higher Ordination while he was still at San-Kyaung Monastery. It was based on 20 questions set by his teacher, which he alone among the numerous pupils had been able to answer fully and satisfactorily.

During the reign of King Theebaw he became a Pali lecturer at Mahā Jotikārāma Monastery in Mandalay. One year after the capture of King Theebaw, in 1887, he removed to a place to the north of Monywa town where he established a monastery under the name of Ledi-tawya Monastery, from which the name *Ledi Sayadaw* derived under which he became widely known. In later years, he toured regularly many parts of Burma, teaching and preaching, and establishing Abhidhamma classes and meditation centres. He composed Abhidhamma rhymes (Abhidhamma-sankhitta) and taught them to his Abhidhamma classes. Some of the Ledi Meditation Centres are still existing and still famous in the country.

He was awarded the title of Agga-Mahāpandita by the Government of India in 1911. Later the University of Rangoon conferred on him the title of D. Litt. (Honoris Causa). In later years he lived at Pyinma where he died in 1923, aged 77.

The Venerable Ledi Sayadaw wrote many essays, letters, poems and manuals, in Burmese and in Pali, and also some sub-commentaries (ṭīkā). A list of his writings has been published in the Buddhist quarterly, *The Light of the Dhamma* (Vol. VIII, No. 1)*, together with a biography on which this brief life sketch is based. Most of his expositions are called *Dīpanī* (Manuals), which became very popular in Burma. Some of these are short treatises, others are larger works as for instance the *Paramattha Dīpanī*, The Manual of Ultimate Truths, written in 1897, which is a commentary on *Abhidhammattha-Sangaha*, a compendium of the Abhidhamma Philosophy.

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* Published by the Union Buddha Sasana Council, Kaba Aye P. O., Rangoon, Burma.

Seven of these Manuals have been rendered into English:

1. Vipassanā Dīpanī, The Manual of Insight; 2. Paṭṭhānuddesa Dīpanī, A Manual of the Philosophy of Relations; 3. Niyāma Dīpanī, Manual of Cosmic Order; 4. Sammādiṭṭhi Dīpanī, Manual of Right Understanding; 5 Catusacca Dīpanī, Manual of the Four Truths; 6. Bodhipakkhiya Dīpanī, Manual of the Factors leading to Enlightenment*; 6. Maggaṅga Dīpanī, Manual of the Constituents of the Noble Path.*

All these have been printed (or reprinted) in the "Light of the Dhamma" where further translations will appear in due course.

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* Available as a separate print from the Union Buddha Sasana Council, Rangoon.

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addressed to his son

Translated from the Pali

With an Introduction

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Kandy Ceylon
1961

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INTRODUCTION

"A son has been born to thee, O prince!" this was the message that reached Prince Siddhattha when returning from a drive through the city of Kapilavatthu and a day spent at a park near-by.

"A fetter (Rāhula) has been born, a bondage has been born!" said the prince upon hearing the news. And *Rāhula* was the name given later to the babe by Siddhattha's father, the Rājā Suddhodana.

These were indeed unusual words with which to welcome a first-born; but we shall understand them better when we set them against the back-ground of another experience encountered by Siddhattha on that memorable day. We are told that it was on this very day that Siddhattha met on his way the serene figure of an ascetic — or, as some would have it, saw a vision of it. This encounter shewed him a way of life that could help him to find, for himself and mankind, the deliverance from the inflictions of old age, sickness and death which had made such a strong impact on him when he had grasped their full significance not long before during earlier outings. Now the sight of a monk was to him as if a door had opened in the golden cage, for a bird that longed for freedom But the birth of his child threatened to close that door for him again, and Siddhattha knew that he had to come to a decision this very day. At the end of those fateful hours which Siddhattha spent in the palace after his return, his mind was firmly set on his quest for the Deathless. The time of the Great Renunciation had come. It was towards midnight that he went to the chambers of his wife, the Princess Yasodarā, to have a last silent

glance at her and his son. But the mother's arm and hand enclosed protectively Rāhula's little head, and without having seen his child's face, Siddhattha went into the night and started on a road that, after six years, led him to his goal, to full enlightenment — Buddhahood.

It was not yet a full year after His enlightenment that the Buddha visited his paternal home, Kapilavatthu. During his stay there, while one day he was seated in the palace, Princess Yasodarā spoke to Rāhula: "This is thy father, Rāhula! Go and ask him for thy heritage!" Little Rāhula went and stood before the Enlightened One who was still seated, and exclaimed: "How pleasant is thy shadow, o ascetic!" The Master rose from His seat and when He had left the palace, Rāhula followed and, as told by his mother, spoke to Him: "Give me my heritage, o ascetic!" Thereupon the Master turned to His disciple Sāriputta and said: "Ordain him, Sāriputta!" Thus little Rāhula became a novice monk (Sāmaṇera) at the age of seven. But henceforth, at the request of Rājā Suddhodana, no further ordinations were given without the parents' consent.

The Master took constant interest in Rāhula's development and wisely guided him throughout the years, until Rāhula, in his 21st year, had attained to Sainthood (*arahatta*) and needed guidance no longer. The exhortations collected in these pages, are the greater and the most important part of those handed down to us in the Sutta Piṭaka of the Pāli Canon. About those not included here, some information will be given in the following.

The *first* of the texts translated here, the Exhortation to Rāhula given at Ambalaṭṭhikā (*Ambalaṭṭhika-Rāhulovāda Sutta*), was spoken by the Buddha when Rāhula was seven

years old. The discourse has two main subjects, truthfulness and mindfulness, which are indeed the corner stones for building a character and for developing the faculties of mind. An education based on the fostering of these two qualities, will indeed have secure foundations. It is a counsel, however, which, in general, adults are as much in need of, as the young child. For impressing these teachings deeply on Rāhula's mind, the Buddha made ample use of similes in that discourse.

According to the commentators, in the same early period of Rāhula's novitiate the Master taught and explained to him the ten "Boy's Questions" (*kumāra-pañhā*) which begin with "What is One? All beings subsist by nutriment." They are also called the "Novice's Questions" (*sāmaṇera-pañhā*) and were originally devised for the seven-year-old Arahant, Sopaka Sāmaṇera. The text of these Questions can be found in the *Khuddakapāṭha* ("Minor Readings") of the Sutta-Piṭaka.

Our *second* text, the Great Discourse of exhortation to Rāhula (*Mahā-Rāhulovāda-Sutta*), was spoken to him when he was 18 years, and chiefly contains instructions on meditation. Those given by the Buddha Himself pertain foremost to Insight-meditation (*vipassanā-bhāvanā*), namely to the not-self nature (*anattatā*) of the five Categories of Clinging (*pañcupādāna-kkhandha*), and of the four material elements. Later the Buddha elaborated on the Venerable Sāriputta's suggestion to Rāhula, to practise Mindfulness of Breathing. The Master also stressed here the importance of equanimity by giving five similes of which the first four refer again to the four material elements, thus linking up with the earlier instruction. In this same discourse, the

Master also hands to Rāhula a little armoury of meditational weapons against various unwholesome states of mind.

In his 21st year, before he had completed a full year after his Higher Ordination, the Venerable Rāhula attained to the highest goal of a recluse's life, to Sainthood (*arahatta*). This occurred after the enunciation of the *third* text in our collection, the Shorter Discourse of exhortation (*Cūḷa-Rāhulovāda-Sutta*). This discourse applies the three characteristics of all conditioned existence (impermanency, suffering, and not-self) to the entire realm of six-fold sense perception and all mental processes relating to it.

It was at this moment of Sainthood attained, that the Enlightened One, the incomparable teacher of men, the master of the skilful means of guiding them, gave to His son the full paternal heritage for which Rāhula had asked. The most precious legacy, indeed, that a father can bestow! When the Buddha preached the "Discourse on the Heirs of the Dhamma" (*Dhamma-dāyāda-Sutta*, Majjh. 3), in which he distinguished between the heirs to worldliness and the heirs to truth, this may well have evoked in Him the memories of little Rāhula's request for his heritage.

Our *fourth* text, the verses from the *Sutta-Nipāta*, called "Rāhula-Sutta", circumscribes in brief the life of a monk, and the thoughts and the ideals that should be foremost in a monk's mind. These verses are, as it were, the monk's version of the Mahā-Mangala-Sutta ("Blessings"). The concluding sentence expressly states that these were frequently repeated by the Master for Rāhula's benefit. Since they contain terse references to meditation they may have originated in the period when our second text, the

Mahā-Rāhulovāda-Sutta, was spoken, that is at Rāhula's 18th year or after.

The same may hold good for the texts in the *Rāhula-Saṁyutta* of the Saṁyutta-Nikāya. Those 22 short discourses are all instructions for Insight-meditation, and are more or less variants of our third text. They are, as the commentary says, meant to promote those "qualities that bring deliverance to maturity" (*vimuttipācanīya-dhamma*) spoken of at the beginning of the Cūla-Rāhulovāda-Sutta (Majjh. 147). To the same category belongs the Rāhula-Sutta of the *Aṅguttara-Nikāya* (The Fours, No. 177) which deals with the four material elements in a similar way as our second text (Majjh. 62).

In the Theragāthā, the Verses of the Elders, there are stanzas spoken by the Venerable Rāhula himself (vv 295-298); and in the "Questions of Milinda", there are ascribed to him some more verses which are not found elsewhere. These verses are the only utterances recorded of the Venerable Rāhula. There is also no other account in Pali literature indicating that he was active as a teacher or preacher or in any other way. It is possible that this reticenee on the part of the venerable Rāhula was intentional because, being the Master's son, he did not wish to come into any prominence.

The venerable Rāhula passed away before the Master and also before the venerable Sāriputta; but we have no information as to the time and circumstances of his death

Though the venerable Rāhula himself always kept modestly to the background, the Master placed him among those disciples who had gained excellence in specific ways of conduct or knowledge (*etadagga-sāvakā*; Anguttara-

Nikāya, I), praising him as one who was "foremost among those who are keen to learn, eager in following the Training" (*sikkha-kāma*). The venerable Rāhulà was always amenable to advice, and to this virtue of his, practised also in former lives, refer two Jātakas (Birth Stories): No. 16: Tipa attha-miga-Jātaka, and No. 319: Tittira-Jātaka.

As one of the early Chinese pilgrims to India, Hiuen Tsiang, relates (Beal, *Records*, p. 180), King Asoka erected Stūpas in memory of many of the great Disciples, and one of these Stūpas was dedicated to the venerable Rāhula, as the particular object of pilgrimage and veneration for novices, so that they may remember and emulate his devotion to the Training.

Since our age lacks an Asoka, may the texts presented here serve as a Stūpa, an object of recollection, homage and inspiration, for all those who are "keen to learn and eager in following the Training" — because "it is they who shall reach the topmost height", as the Master gave assurance in the last period of his life.

"*Tamatagge me te Ānanda bhikkhū bhavissanti ye keci sikkha-kāmā'ti.*

Mahā-Parinibbāna-Sutta

Nyanaponika Thera

Forest Hermitage,
Kandy, Ceylon
June 1961.

ACKNOWLEDGEMENTS

The first two texts in this collection, translated in 1925 by the venerable Bhikkhus Nārada and Mahinda, appeared first in the periodical "The Blessing" (Vol. I. No. 6), published by the "Servants of the Buddha", Colombo. We are obliged to that Society for kind permission to reproduce these translations. The introductions to each of these two discourses were written by the then President of that society, Dr. Cassius A. Pereira (now the Venerable Kassapa Thera of Vajirarama, Colombo). The original Notes appended to these two texts, in "The Blessing", have been slightly abridged, and a few new ones (marked "Ed.") added.

The third text, the Shorter Exhortation (Majjh. 147), has been translated by Nyanaponika Thera.

The fourth text, the verses from the Sutta-Nipāta, is reproduced from *Woven Cadences of the Early Buddhist* (*Sutta-Nipāta*), translated by E. M. Hare (Sacred Books of the Buddhists, Vol. XV), London 1925, Pali Text Society. The explanatory notes have been supplied by the editor.

Buddhist Publication Society.

Introduction
to the
Ambalatthikā-Rāhulovāda Suttanta

IT is the supreme characteristic of the great World Teachers — and, indeed, of all profound thinkers — that they invariably express themselves in the most natural, simple, and direct way; similarly, the hair-splitting, and quibbling over words, is the mark of puny minds.

The greater the genius of the teacher, the more we become conscious of his desire to be uderstood by humanity, and of his effort to make his teaching comprehensible even to the dullest intellect. Thus it is that we perceive the genius of the Buddha strikingly revealed in the lucidity of His language, and in the homely incidents and every-day occurrences with which He illustrates and emphasizes His teaching.

At all times, He adapts His exposition to the capacity of His audience: to children, His words and illustrations are such as to appeal to, and impress, the child mind; to an audience more mature, we find a mode of expression again calculated to appeal to its comprehension. To the wise, He elaborates His teaching in such a way that they become conscious of its profound and sublime nature, and dimly perceive, as it deeper grows, that finally it leads to those unfathomed depths to be attained only by personal realization—never by mere reasoning.

In the following Suttanta the Buddha is exhortirg His son Rāhula, a Sāmaṇera aged seven. The Blessed One

delivers a short, but nevertheless profound, homily on the necessity of that elementary principle of moral conduct — truthfulness.

Continuing, He establishes the moral criterion, by which to determine a good (*kusala*, lit. skilful) action, and a bad (*akusala*, unskilful) one. It is from the beneficial or harmful effects of an action upon both the doer and others, that we are to distinguish between good and bad. In other words, Buddhism judges by results; therefore its moral standpoint may be said to be utilitarian.

Throughout the Suttanta, the supreme importance of reflection is the constant theme of the Buddha. The three stages He emphasizes being — prior to action, during action, and subsequent to action.

Students of philosophy should find this Suttanta of particular interest, as it deals with one of the basic questions of Ethics: the criterion of good and evil.

Ambalaṭṭhikā-Rāhulovāda Suttanta

The Ambalaṭṭhikā Exhortation to Rāhula.[1]

THUS have I heard:—

On one occasion the Blessed One was staying at the Bamboo Grove, in the Squirrels' Sanctuary, near Rājagaha. Now at that time the venerable Rāhula was residing at Ambalaṭṭhikā;[2] and in the evening the Blessed One, having risen from meditation, proceeded thither to the venerable Rāhula who—seeing Him coming from afar—got ready a seat, and water for washing the feet. And the Blessed One sat on the seat prepared and, being seated, washed His feet. Then the venerable Rāhula, having saluted the Blessed One respectfully, sat at one side.

Thereupon the Blessed One, having left a small quantity of water in the vessel, addressed[3] the venerable Rāhula:

"Do you see, Rāhula, this small quantity of water left in the vessel?"

"Yes, Lord".

"Similarly, Rāhula, insignificant indeed is the samaṇa-ship[4] of those who are not ashamed of uttering deliberate lies".

Whereupon the Blessed One threw away that small quantity of water, and addressed the venerable Rāhula:

"Do you observe, Rāhula, that small quantity of water, thrown away?"

"Yes, Lord".

"Similarly, Rāhula, discarded[5] indeed is the samaṇa-ship of those who are not ashamed of deliberate lying".

Then the Blessed One turned the water-vessel upside down, and addressed the venerable Rāhula:

"Do you notice, Rāhula, this water-vessel turned upside down?"[6]

"Yes, Lord".

"Similarly, Rāhula, overturned[6] indeed is the samaṇa-of those who are not ashamed of uttering deliberate lies".

Finally, the Blessed One set the water-vessel upright and addressed the venerable Rāhula:

"Do you see, Rāhula, this water-vessel, empty and void"?

"Yes, Lord".

"Similarly, Rāhula, empty and void indeed is the samaṇaship of those who are not ashamed of deliberate lies".

"Suppose, Rāhula, the king's elephant — with tusks like plough-poles, mature, well-bred, whose place is the battle-field—having gone into the strife, performs doughty deeds[7] with his fore-legs, with his hind-legs, with the fore-part of his body, with the hind-part of his body, and also with his head, ears, tusks and tail,—protecting only his trunk; and the mahout thinks that — despite this elephant's prowess and the various feats he has performed — as he has protected his trunk, the life of the royal elephant has not really been risked. But, Rāhula, from such time as the king's elephant, having gone into battle and performed

feats with various parts of his body, also performs feats with his trunk, — then the mahout thinks that the life of the king's elephant has really been risked. For now there is nothing that the royal elephant has not risked.[8]

"Similarly, Rāhula, I say, of anyone who is not ashamed of uttering deliberate lies, that there is no evil that could not be done by him. Accordingly, Rāhula, thus, indeed, should you train yourself: 'Not even in play will I tell a lie'.

"What do you think, Rāhula; for what purpose is a mirror?"

"For the purpose of reflecting,[9] Lord".

"Similarly, Rāhula, having reflected, having reflected[10] should bodily action be done; having reflected, having reflected should verbal action be done; having reflected, having reflected, should mental action be done.

"Whatever action you desire to do with the body, Rāhula, of that particular bodily action you should reflect: 'Now, this action that I desire to do with the body—would this, my bodily action, be conducive to my own harm, or to the harm of others, or to that of both (myself and others)?—Then, unskilful is this bodily action, entailing suffering and productive of pain'.

"If, Rāhula, when reflecting you should realize: 'Now, this bodily action of mine, that I am desirous of doing, would be conducive to my own harm, or to the harm of others, or to that of both (myself and others),—hence, unskilful is this bodily action,—entailing suffering and productive of pain'—such an action with the body, Rāhula, you must on no account perform.

"If, on the other hand, Rāhula, when reflecting you realize; 'Now, this bodily action that I am desirous of doing, would conduce neither to the harm of myself, nor to that of others, nor to that of both (myself and others),— hence, skilful is this bodily action, entailing pleasure and productive of happiness'—such bodily action, Rāhula, you should perform.

"Whilst you are doing an action with the body, Rāhula, of that particular bodily action should you reflect: 'Now, is this action that I am doing with my body, conducive to my own harm, or to the harm of others, or to that of both?— Then, unskilful is this bodily action, entailing suffering and productive of pain'.

"If, Rāhula, when reflecting you realise: 'Now, this action that I am doing with my body is conducive to my own harm, to the harm of others, and to that of both,— hence, unskilful is this bodily action, entailing suffering and productive of pain,'—from such a bodily action, Rāhula, you must desist.

"If, on the other hand, Rāhula, when reflecting should you realize: 'Now, this action of mine that I am doing with the body is neither conducive to my own harm, nor to the harm of others, nor to that of both -- hence, skilful is this bodily action, entailing pleasure and productive of happiness'—such a bodily action, Rāhula, you should do again and again.

"Having done an action with your body, Rāhula, of that particular bodily action you should reflect: 'Now, is this action that I have done with my body conducive to my own harm, or to the harm of others, or to that of both?— Then, unskilful is this bodily action, entailing suffering and productive of pain'.

"If, Rāhula, when reflecting you should realize: 'Now, this action that I have done with my body is conducive to my own harm, to the harm of others, and that of both,—hence, unskilful is this bodily action, entailing suffering and productive of pain'—such a bodily action of yours, Rāhula, should be confessed, revealed, and made manifest to the Teacher, or to the learned, or to your brethren of the Holy Life. Having confessed, revealed, and made it manifest, you should acquire restraint in the future.

"If, on the other hand, Rāhula, when reflecting you realize: 'Now, this action that I have done with my body is neither conducive to my own harm, nor to the harm of others, nor to that of both,—hence, skilful is this bodily action, entailing pleasure and productive of happiness'—for that very reason, Rāhula, should you abide in joy and happiness, training yourself, day and night, in meritorious states.

"Whatever action you desire to do by word, Rāhula, of that particular verbal action you should reflect: 'Now, this action that I desire to do by word—would this, my verbal action, be conducive to my own harm, or to the harm of others, or to that of both?—Then, unskilful is this verbal action, entailing suffering and productive of pain'.

And he should reflect similarly before, during, and after, verbal action.[11]

"If, on the other hand, Rāhula, when reflecting you realize: 'Now, this action that I have done by word is neither conducive to my own harm, nor to the harm of others, nor to that of both,—hence, skilful is this verbal action, entailing pleasure and productive of happiness'—for that very reason, Rāhula, should you abide in joy and

happiness, training yourself, day and night, in meritorious states.

"Whatever action you desire to do by mind, Rāhula, of that particular mental action you should reflect : 'Now, this action that I desire to do by mind—would this, my mental action, be conducive to my own harm, or to the harm of others, or to that of both?—Then, unskilful is this mental action, entailing suffering and productive of pain'.

And he should reflect similarly before, during, and after, mental action.[12]

"If, Rāhula, when reflecting you realize: 'Now this action that I have done by mind is conducive to my own harm, to the harm of others, and to that of both,—hence, unskilful is this mental action, entailing suffering and productive of pain,'—such mental actions of yours, Rāhula, should be loathed, abhorred and despised.[13] Thus loathing, abhorring and despising, you should acquire restraint in the future.

"If, on the other hand, Rāhula, when reflecting you should realize: 'Now, this action that I have done by mind is neither conducive to my own harm, nor to the harm of others, nor to that of both,—hence, skilful is this mental action, entailing pleasure and productive of happiness'—for this very reason, Rāhula, should you abide in joy and happiness, training[14] yourself, day and night, in the meritorious states.

"For whosoever, Rāhula, in the distant past—Samaṇas or Brāhmaṇas—purified their bodily, verbal, and mental actions,—they all did so in exactly the same way—by constantly reflecting. Further, whosoever, Rāhula, in the

distant future—Samaṇas or Brāhmaṇas—shall purify their bodily, verbal and mental actions,—they too will all do so in exactly the same way—by constantly reflecting. And further, whosoever, Rāhula, at the present time—Samaṇas or Brāhmaṇas—purify their bodily, verbal and mental actions'—they all do so in exactly the same way—by constantly reflecting.

"Accordingly, Rāhula, thus must you train yourselves: 'By constantly reflecting shall we purify our bodily actions; by constantly reflecting shall we purify our verbal actions; by constantly reflecting shall we purify our mental actions".

Thus spoke the Blessed One. Delighted, the venerable Rāhula rejoiced at His words.

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Notes to the Ambalaṭṭhikā-Rāhulovāda Suttanta

1. This Suttanta is referred to in the Bhābrā Edict of King Asoka.

2. *Ambalaṭṭhikā*, "The mango sapling". The so-called 'palace' was a retreat for meditation, and for those desiring solitude, erected in the Bamboo Grove. —Comy.

In the Brahmajāla Suttanta, it is said that the Blessed One took shelter for one night in the royal rest-house at Ambalaṭṭhikā, together with the company of Bhikkhus. Commenting on this Buddhaghosa says: "Here *Ambalaṭṭhikā* is the king's park. At the entrance stood a young mango-tree, called by the people '*Ambalaṭṭhikā*'. Consequently, the park itself came to be known as '*Ambalaṭṭhikā*'. It was

well watered, shady, surrounded by a rampart, securely fastened with gates, and protected like a casket. Within the park was a house ornamented with magnificent paintings, for the king's relaxation. This was known as the royal rest-house".

It would appear from the above that there were two buildings in this park: one, for the king's own use; the other for the use of the religious orders.

3. The Commentator states that the Buddha delivered this discourse to Rāhula, whose age was only seven, knowing that boys of tender years, thoughtlessly, often speak falsely.

4. *Sāmaññaṁ*, the state of a Samaṇa. Generally rendered "asceticism" or "monasticism", but neither word is a suitable designation for the status of Bhikkhus.

5. In both places the same word is used—*chaḍḍita* thrown away; abandoned, left, etc.

6. *Nikkujjita*, overturned, upset.

7. i.e., he destroys everything that comes in his way. Comy.

8. i.e., he has fearlessly exposed every part of his body to the risks of battle, not protecting even his trunk.

9. *Paccavekkhanattho;* Comy: for the purpose of looking at, for seeing any blemishes in the face. (Ed.)

10. *Paccavekkhitvā paccavekkhitvā*. This expresses in simple language what is implied in the doctrinal terms *sati*, 'mindfulness', and *yoniso manasikāra*, wise consideration or thorough attention. (Ed.)

11. The detailed exposition of "verbal action" is identical with that of bodily action.

12. The detailed exposition of "mental action" is likewise identical with that of bodily action, with the exception of the penultimate paragraph. The last two paragraphs are accordingly given in full.

15. Being a mental offence, Rāhula is not exhorted (as in the case of bodily, and verbal, action) to confess it to anyone.

14. This refers to self-examination. The Commentator says that one should reflect whether any evil has been done through word or deed. If so, it should be confessed; if not, one should abide rejoicing in that knowledge. If, whilst reflecting, one finds that an evil thought has been harboured, then it should be loathed and a firm resolution made not to entertain it again. If no such thought has arisen, one should abide rejoicing in the fact.

Introduction
to the
Mahā-Rāhulovāda Suttanta

IN the following Suttanta the Buddha deals with a profound subject—meditation, or culture of the mind. Not by servile supplication to any Heavenly Father is the craving and hatred by which the world is rent and torn to be assuaged; but only by the cultivation of that sublime equanimity which, having comprehended the true nature of life, amidst delight or misery—

> ".....like to a rock,
> Unmoved stands, and shaketh not".

According to the commentaries, this exhortation was delivered when the venerable Rāhula was in his eighteenth year — an early age, surely, at which to appreciate the ultimate possibilities of mind-culture.

The four great essentials to which the Buddha first directs the attention of Rāhula are: *paṭhavī*, *āpo*, *tejo*, and *vāyo*, known as "*dhātus*" in Pāli. "*Dhātu*" is defined as "that which bears its own intrinsic nature;" its most appropriate English equivalent being "element". But it must not be hastily assumed from this that we are here dealing with the four "elements" of the ancient Greek philosophers, namely: earth, water, fire, and air; since, in the Abhidhamma sense, the four "*dhātus*" imply extension or solidity (*paṭhavī*), cohesion (*āpo*), heat (*tejo*), and motion or vibration (*vāyo*).

In the Sutta-Piṭaka, however, we find compounds designated by the generic name of the "*dhātu*" which predominates in their composition. "*Kesa*," hair,' for instance, although a compound consisting of the four essentials and the four derived material qualities, is classified under "*paṭhavī-dhātu*", owing to the predominance in its composition of the element of solidity.

Having explained to Rāhula the nature of the "*dhātus*" (including space), the Buddha further exhorts him to be constantly mindful of them, and to cultivate that perfect equanimity of mind which remains undisturbed by likes and dislikes—comparable to the absolute passivity of earth, water, fire, air, and space.

In conclusion, the Buddha—after briefly enumerating certain subjects of meditation with the specific qualities inhibited by each—gives a profound statement as to how the meditation on breathing is to be practised. And practising, according to these instructions, it is said that, in no long time, Rāhula becoming Arahant, achieved Emancipation.

❋

Mahā Rāhulovāda Suttanta

The Great Exhortation to Rāhula

THUS have I heard:—

Once the Blessed One was staying at the monastery of Anāthapiṇḍika, in the Jeta Grove, near Sāvatthī. Then the Blessed One, having robed Himself in the forenoon, took bowl and robe, and entered Sāvatthī for alms; and the venerable Rāhula also, having robed in the forenoon, took bowl and robe, and followed close behind [1] the Blessed One.

Thereupon the Blessed One looked back and addressed the venerable Rāhula:

"Whatsoever form[2] there be, O Rāhula, whether past, future, or present, personal[3] or external,[4] coarse or fine, mean or noble, far or near,—all form, in accordance with fact and with perfect knowledge[5] should be regarded thus: 'This is not mine; this am I not; this is soulless'."

"Verily, form alone,[6] Blessed One; form alone, Exalted One?"

"Form, Rāhula, and sensation, Rāhula, and perception, Rāhula, and the mental concomitants, Rāhula, and consciousness,[7] Rāhula".

Then the venerable Rāhula (reflected): 'What individual, having been edified to-day with an exhortation from the Blessed One Himself, would enter the village for alms[8]?' Thereupon he turned back and sat down at the foot of a certain tree, with legs crossed, the body held erect, intent on mindfulness.

Now the venerable Sāriputta[9] saw him seated thus, and addressed him:

"Cultivate, Rāhula, the meditation of mindfulness on inhaling and exhaling![10] Inhaling and exhaling with mindfulness, Rāhula, cultivated, and frequently practised, is productive of much fruit and manifold advantages".

And, at eventide, the venerable Rāhula rose from solitary meditation and proceeded to the presence of the Blessed One.[11] Saluting Him respectfully, he sat on one side Seated thus, the venerable Rāhula said to the Blessed One:

"How, Lord, is mindfulness on inhaling and exhaling cultivated; how frequently practised, to produce much fruit and manifold advantages?"

"Whatever,[12] Rāhula, pertains to oneself as an individual, is hard, of a solid nature, and a product of grasping—as for example; hair of the head, hair of the body, nails, teeth, skin, flesh, sinews, bones, marrow, kidneys, heart, liver, diaphragm, spleen, lungs, stomach, intestines, mesentery, excrement, or anything else whatsoever pertaining to oneself as an individual, that is hard, of a solid nature, and a product of grasping: this, Rāhula, is called the personal 'element of earth'.[13] But even this personal earthy element, as well as the external earthy element, is merely the element of solidity This, in accordance with fact and with perfect knowledge, should be regarded thus: 'This is not mine; this am I not; this is soulless' Having seen with perfect knowledge that such is the case, one becomes disgusted with the element of earth, and one's mind is detached from the element of solidity.

"What now, Rāhula, is the element of water? The element of water may be internal, may be external.

"And what, Rāhula, is the internal watery element? Whatever pertains to oneself as an individual, is liquid, of a fluid nature, and a product of grasping—as for example: bile, phlegm, pus, blood, sweat, lymph, tears, serum, saliva, nasal mucus, synovial fluid, urine, or anything else whatsoever pertaining to oneself as an individual, that is liquid, of a fluid nature, and a product of grasping: this, Rāhula, is called 'the internal element of water'. But even this internal watery element, as well as the external watery element, is merely the element of fluidity. This, in accordance with fact and with perfect knowledge, should be

regarded thus: 'This is not mine; this am I not; this is soulless'. Having seen with perfect knowledge that such is the case, one becomes disgusted with the element of water, and one's mind is detached from the element of fluidity.

"What now, Rāhula, is the element of fire? The element of fire may be internal, may be external.

"And what, Rāhula, is the internal fiery element? Whatever pertains to oneself as an individual, is hot, of a fiery nature, and a product of grasping—as for example: that whereby there is deterioration,[14] whereby there is intense burning, [15] whereby what is eaten, drunk, chewed and tasted, is well digested, or anything else whatsoever pertaining to oneself as an individual, that is hot, of a fiery nature, and a product of grasping: this, Rāhula, is called 'the internal element of fire'. But even this internal fiery element, as well as the external fiery element, is merely the element of heat. This, in accordance with fact and with perfect knowledge, should be regarded thus: 'This is not mine; this am I not; this is soulles'. Having seen with perfect knowledge that such is the case, one becomes disgusted with the element of fire, and one's mind is detached from the element of heat.

"What now, Rāhula, is the element of air? The element of air may be internal, may be external.

"And what, Rāhula, is the internal gaseous element? Whatever pertains to oneself as an individual, is gaseous, of an airy nature, and a product of grasping—as for example: ascending and descending flatus, the vapours in the abdomen and bowels, the air passing through the various parts of the body, such as inhalation and exhalation, or anything else whatsoever pertaining to oneself as an individual, that is

gaseous, of an airy nature, and a product of grasping: this, Rāhula, is called 'the internal element of air'. But even this internal gaseous element, as well as the external gaseous element, is merely the element of air. This, in accordance with fact and with perfect knowledge, should be regarded thus: 'This is not mine; this am I not; this is soulless'. Having seen with perfect knowledge that such is the case, one becomes disgusted with the gaseous element, and one's mind is detached from the element of air.

"What now, Rāhula, is the element of space? The element of space may be internal, may be external.

"And what, Rāhula, is the internal element of space? Whatever pertains to oneself as an individual, is void, of an empty nature, and a product of grasping—as for example: the cavities of the ear and nose, the mouth aperture, that whereby one swallows what is eaten, drunk, chewed and tasted; where such nourishment accumulates, that whereby such nourishment passes from the lower part (of the body), or anything else whatsoever pertaining to oneself as an individual, that is void, of an empty nature, and a product of grasping: this, Rāhula, is called 'the internal element of space'. But even this internal void element, as well as the external void element, is merely the element of space. This, in accordance with fact and with perfect knowledge, should be regarded thus: 'This is not mine; this am I not; this is soulless'. Having seen with perfect knowledge that such is the case, one becomes disgusted with the void element, and one's mind is detached from the element of space.

'Like unto earth,[16] Rāhula, practise meditation. For, O Rāhula, by practising meditation like the earth, the contacts that have arisen—agreeable and disagreeable—will

not continue to obsess your mind. Just as pure and impure things, Rāhula,— excrement, urine, saliva, pus and blood— are cast upon the earth, and yet the earth neither abhors, nor loathes, nor dislikes such things; even so yourself, Rāhula, earth-wise, practise meditation. For, Rāhula, by practising meditation like the earth, the contacts that have arisen — agreeable and disagreeable — will not continue to obsess your mind.

"Like unto water, Rāhula, practise meditation. For, O Rāhula, by practising meditation water-wise, the contacts that have arisen — agreeable and disagreeable — will not continue to obsess your mind. Just as pure and impure things, Rāhula,—excrement, urine, saliva, pus and blood— are washed (away) in water, and yet water neither abhors, nor loathes, nor dislikes such things; even so yourself, Rāhula, like water, practise meditation, and the contacts that have arisen will not continue to obsess your mind.

"Like unto fire, Rāhula, practise meditation. For, O Rāhula, by practising meditation fire-wise, the contacts that have arisen — agreeable and disagreeable — will not continue to obsess your mind. Just as fire, Rāhula, burns pure and impure things—excrement, urine, saliva, pus and blood—and yet fire neither abhors, nor loathes, nor dislikes such things; even so yourself, Rāhula, like fire, practise meditation, and the contacts that have arisen will not continue to obsess your mind.

"Like unto air, Rāhula, practise meditation. For, O Rāhula, by practising meditation air-wise, the contacts that have arisen — agreeable and disagreeable — will not continue to obsess your mind. Just as air, Rāhula, blows upon pure and impure things—excrement, urine, saliva, pus and blood—and yet air neither abhors, nor loathes,

nor dislikes such things; even so yourself, Rāhula, like air, practise meditation, and the contacts that have arisen will not continue to obsess your mind.

"Like unto space, Rāhula, practise meditation. For, O Rāhula, by practising meditation space-wise, the contacts that have arisen — agreeable and disagreeable — will not continue to obsess your mind. Just as the vault of heaven, Rāhula, is not attached to any place; even so yourself, Rāhula, like the vault of heaven, practise meditation. For, Rāhula, by practising meditation like space, the contacts that have arisen — agreeable and disagreeable — will not continue to obsess your mind.

"Develop the meditation on *Mettā*,[17] Rāhula. For, Rāhula, by developing *Mettā*, ill-will is abandoned.

"Develop the meditation on compassion, Rāhula. For, Rāhula, by developing compassion, cruelty is abandoned.

"Develop the meditation on sympathy, Rāhula. For, Rāhula, by developing sympathy, aversion is abandoned.

"Develop the meditation on equanimity, Rāhula. For, Rāhula, by developing equanimity, hatred is abandoned.

"Develop the meditation on impurity,[18] Rāhula. For, Rāhula, by meditating on impurity, lust is abandoned.

"Develop the meditation on the concept of transiency, Rāhula. For, Rāhula, by meditating on the concept of transiency, pride of self is abandoned.

"Cultivate the concentration of mindfulness on inhaling and exhaling, Rāhula. Inhaling and exhaling with mindfulness, Rāhula, cultivated and frequently practised, is productive of much fruit and manifold advantages. And

how, Rāhula, is inhaling and exhaling with mindfulness cultivated; how frequently practised, to produce much fruit and manifold advantages?

"Here, Rāhula, a Bhikkhu having retired to the forest, or to the foot of a tree, or to a lonely place, sits with legs crossed, the body held erect, intent on mindfulness. Consciously he inhales; consciously he exhales. When taking a long inspiration, he knows 'I am taking a long inspiration'; when making a long expiration, he knows 'I am making a long expiration'. When taking a short inspiration, he knows 'I am taking a short inspiration'; when making a short expiration, he knows 'I am making a short expiration'.

"'Conscious of the entire process[19] I will inhale', thus he trains himself; 'Conscious of the entire process will I exhale,' thus he trains himself. 'Calming the respiration I will inhale,' thus he trains himself; 'Calming the respiration will I exhale,' thus he trains himself 'Experiencing pleasure I will inhale,' thus he trains himself; 'Experiencing pleasure will I exhale,' thus he trains himself. 'Experiencing happiness I will inhale,' thus he trains himself; 'Experiencing happiness will I exhale,' thus he trains himself. 'Conscious of the mental flux I will inhale,' thus he trains himself; 'Conscious of the mental flux will I exhale,' thus he trains himself 'Calming the mental flux I will inhale,' thus he trains himself; 'Calming the mental flux will I exhale,' thus he trains himself. 'Perfectly conscious I will inhale,' thus he trains himself; 'Perfectly conscious will I exhale,' thus he trains himself. 'With enraptured mind I will inhale,' thus he trains himself; 'With enraptured mind will I exhale,' thus he trains himself. 'Thoroughly composing the mind I will inhale,' thus he trains himself; 'Thoroughly composing the mind will I exhale,' thus he trains himself.

'Emancipating the mind I will inhale,' thus he trains himself; 'Emancipating the mind will I exhale,' thus he trains himself. 'Reflecting on transiency I will inhale,' thus he trains himself; 'Reflecting on transiency will I exhale,' thus he trains himself. 'Reflecting on freedom from lust I will inhale,' thus he trains himself; 'Reflecting on freedom from lust will I exhale,' thus he trains himself. 'Reflecting on Cessation I will inhale,' thus he trains himself; Reflecting on Cessation will I exhale,' thus he trains himself. Reflecting on complete emancipation I will inhale,' thus he trains himself; 'Reflecting on complete emancipation will I exhale,' thus he trains himself.

"Mindfulness on inhaling and exhaling, Rāhula, thus cultivated and frequently practised, is productive of much fruit and manifold advantage. When, Rāhula, inhaling and exhaling with mindfulness, is thus cultivated and frequenly practised, even the last inspiration and expiration ceases consciously, not unconsciously".

This was spoken by the Blessed One. The venerable Rāhula, delighted, rejoiced at His words.

❋

Notes to the Mahā Rāhulovāda Suttanta

1. The Commentator states that the Venerable Rāhula, whilst following the Blessed One, noted with admiration, the physical perfection of the Buddha, and reflected with satisfaction that he himself was of similar appearance. Rāhula was very handsome. The books say that as the Buddha went along, followed by Rāhula, the pair was comparable to an auspicious royal elephant and his noble

offspring, a royal swan with its beauteous cygnet, a regal lion with its stately cub, etc. Both were golden in complexion, almost equal in beauty, both were of the warrior caste, both had renounced a throne. So Rāhula, admiring the teacher, thought,—"I too am handsome, like my parent the Blessed One. Beautiful is the Buddha's form, and mine is similar".

"What is the lad, Rāhula, considering," thought the Buddha, "as he follows me?" And the Master read Rāhula's train of thought. Thereupon the Buddha decided to reprove Rāhula at once. A small leak may sink a ship, if neglaected by the captain. Rāhula's foolish, vain thoughts could lead the lad to states of ill, and such leaks brook no delay.

2. *Rūpaṁ*: According to Abhidhamma *rūpa* is that which changes owing to physical conditions, such as heat, moisture, etc. Twenty-eight of these material qualities, or *rūpas*, are enumerated in the *Abhidhammattha-Sangaha*. (See Compendium, p. 154). "*Rūpa* in its generic sense, means 'matter,' and in its specific sense, 'quality'. But, in popular language, it means 'form.'" (Shwe Zan. Aung) We believe that Abhidhamma scholars would unanimously agree that 'matter' is the best possible rendering for *rūpa*, 'Body' would likewise be a suitable equivalent for *rūpa*, denoting, as in this Suttanta, the physical form of an individual. We have, however, retained the general term 'form,' despite one great objection to the use of the word 'form' for *rūpa* — namely, the contrast in Western philosophy between the impermanency of 'form' and the permanency of 'matter'.

3. *Ajjhattaṁ*: belonging to one's own life-flux; relating to the individual.

4. *Bahiddhā :* outside, without.

5. *Sammappaññā* is *vipassanā paññāñā :* intuitive knowledge. — Comy.

6. Why did he ask this question? In order to learn what his attitude should be with regard to sensations, etc.—Comy.

7. These are the five component parts (*khandha*) that together constitute an individual. As matter or *rūpa* comprises twenty-eight material qualities, so mind or consciousness comprises fifty-two mental properties. (Compendium, pp. 94.ff). Of these, two—*vedanā*, sensation and *saññā*, perception—are usually treated as separate groups. The remaining fifty are collectively designated *sankhāras*,"because, as *concomitants, they perform their respective functions in combination as one whole*, of act, speech, or thought". See note on *sankhāra*, Compendium of Philosophy, p. 273.

8. Rāhula is said to have felt like a thief who has been caught with the stolen goods. He was very wise and understood, in detail, anything concisely stated (a fact that handicaps one who reads this exhortation to him, without the elucidation of the Commentaries). The Master, having reproved Rāhula, proceeded on his begging-round, but the latter decided to forego food that day.

9. If the two chief disciples happen to be residing in the same monastery as `the Buddha, not until He has departed on the alms round do they set forth.— Comy.

10. The Venerable Sāriputta, noting the cross-legged posture of his youthful pupil,—which was the one always adopted for the Meditation on Breathing, — advised this practice, not being aware that Rāhula was practising another, on the Buddha's own instruction.

11. Rāhula's meditation bore no fruit. He was perplexed. The Buddha had instructed him to meditate on "Form," whereas the Venerable Sāriputta, his teacher, advised "Breathing". The Buddha had inculcated the importance of obedience to one's immediate teacher. So Rāhula decided to meditate on "Breathing," and to obtain the Buddha's instruction on the subject. But the Blessed One did not immediately satisfy this wish. Before the ship can be steered safely to the haven, its dangerous leaks must be stopped. The Master proceeded to do this—by expanding on His first brief instruction of meditation on "Form," and its constituents. Thus does a wise physician dispense the needed medicine, ignoring the patient's desires. This done, the Buddha gave Rāhula instruction on "Breathing".

12. Instead of giving a direct answer to the question, the Buddha explains to Rāhula the nature of the four essentials (*mahābhūta*) to which all bodies may be reduced, in order to dissipate his illusion regarding 'self'.

13. According to Buddhism there are four essentials or primaries which are inter-related, viz : *paṭhavī*, solidity: *āpo*, cohesion ; *tejo*, temperature ; and *vāyo*, motion.

14. *Jiriyati :* to be old, worn out, decrepit. Also "oxidation".

15. *Paridayhati :* to be scorched. As, for instance, if a person were to say, 'I am burning ! I am burning !' and were to long for something cool. Cf. Sammoha Vinodani, p. 69.

16. Why did he commence thus ? In order to show the reasons for acquiring balance of mind (*tādi - bhāva*, imperturbability).—Comy.

17. The Buddhist technical term *Mettā* (Sanskr: *Maitriya*) is here rendered "Benevolence"— (*bene*, well, and *volens*,

wishing or willing) which is exactly what Mettā signifies. The only drawback is that 'benevolence' is, as generally understood today, too flaccid a word to convey the rapture of Buddhist *Mettā*. We ourselves were driven to the use of 'Lovingkindness' for *Mettā*. 'Love,' alone, is corrupted with the idea of the sexual. 'Kindness,' alone, is too tame. In the combination 'Lovingkindness,'—'loving' intensifies 'kindness,'— and 'kindness' modifies the possible taint of 'loving'. The reader will now appreciate something of the import of the Pāli word *Mettā*, which we intend to retain in future, in view of its deep significance, and the difficulty of offering a graceful English equivalent.

18. *Asubhaṁ.* The ten 'asubhas' are the ten stages of increasing putrefaction of corpses, viz.: 1. Bloated. 2. Discoloured. 3. Festering. 4. Fissured. 6. Dismembered. 7. Cut and dismembered. 8. Bloody. 9. Wormy. 10. Bony. (See Expositor, Pt. I, p. 264).

19. *Sabba-kāya.* Literally — "the whole body". According to the Visuddhi-Magga (Transl. by Bhikkhu Ñāṇamoli ; p. 294), *kāya* used in this connection, does not mean the physical body, but the whole mass of inhalation and exhalation.

20. *Kāya-saṁkhāra,* literally "body-process". This Prof. Rhys Davids renders as "bodily organism" (Dialogues, Pt. II, p. 328). According to the Visuddhi-Magga it means "inhalation and exhalation". We find this word used in a similar sense in the Cūla-Vedalla Suttanta (M. N. 44, p. 301). "*Assāsa-passāsā kho āvuso Visākha kāyikā ete dhammā kāya-paṭibaddhā, tasmā assāsa-passāsā kāya-saṅkhāro*".— Inhalation and exhalation, friend Visākha, are indeed physical. These conditions are dependent on the body ; therefore inhalation and exhalation are (called) *kāya-saṅkhāra.* (See Visuddhi-Magga. p. 296).

21. This description of the meditation on Breathing is, we fear, too condensed for the general reader, to whom we are unable to offer a detailed exposition here. But it must be stated that each injunction of the Blessed One, in this connection, has a specific meaning and the practice proceeds, up and up, starting with merely noting the breaths, through the 'Ecstasies,' and ending with Nibbāna attainment. The student is referred to the Visuddhi-Magga, pp. 285-317-292, for further particulars.

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Cūla-Rāhulovāda Suttanta

The Shorter Exhortation to Rāhula

Thus have I heard. On one occasion the Blessed One was staying in the monastery of Anāthapiṇḍika, in the Jeta Grove, near Sāvatthī. There the following thought arose in the mind of the Blessed One whilst meditating in solitude:

"Mature are in Rāhula those qualities that bring deliverance to maturity.[1] Should I not now give further guidance to Rāhula, for the extinction of the corruptions?"[2]

Having robed himself in the forenoon, the Blessed One took bowl and robe, and entered Sāvatthī for alms. Having gone His round for alms in Sāvatthī, he returned; and after the meal he addressed the venerable Rāhula thus: "Take your mat, Rāhula. We shall go to the Andha Grove, and spend the day there".— "Yes, Lord," replied the venerable Rāhula, took his mat and followed close behind the Blessed One.

On that occasion, many thousands of deities followed the Blessed One, thinking: "Today the Blessed One will

give further guidance to the venerable Rāhula, for the extinction of the corruptions".

And the Blessed One, having entered the Andha Grove, sat down at the foot of a certain tree on a seat prepared for him. Then also the venerable Rāhula, having saluted the Blessed One respectfully, sat at one side. Thereupon the Blessed One addressed him as follows:

"What do you think, Rāhula, is the eye permanent or impermanent?"

— "Impermanent, Lord".

— "Is that which is impermanent, painful or pleasant?"

— "It is painful, Lord".

— "Is it justifiable, then, to think, of that which is impermanent, pain-laden and subject to change — 'This is mine;[3] this I am;[4] this is my self?'".[5]

— "Certainly not, Lord".

— "What do you think, Rāhula, are forms (visual objects) permanent or impermanent?"

— "Impermanent, Lord".

— "Is that which is impermanent, painful or pleasant?"

— "It is painful, Lord".

— "Is it justifiable, then, to think, of that which is impermanent, pain-laden and subject to change — 'This is mine; this I am; this is my self?'".

— "Certainly not, Lord".

— " What do you think, Rāhula, are eye-consciousness[6] ..... visual contact[7] permanent or impermanent ?"

— " Impermanent, Lord ".

— " Is that which is impermanent, painful or pleasant?"

— " It is painful, Lord ".

— " Is it justifiable, then, to think, of that which is impermanent, pain-laden and subject to change — ' This is mine ; this I am ; this is my self ?' "

— " Certainly not, Lord ".

— " What do you think, Rāhula : that which arises conditioned by visual contact, namely all that belongs to feeling, perception, mental formations and consciousness,[8] is that permanent or impermanent ?"

— " Impermanent, Lord ".

— ' Is that which is impermanent, painful or pleasant?"

— " It is painful, Lord ".

— " Is it justifiable, then, to think, of that which is impermanent, pain-laden and subject to change — ' This is mine ; this I am ; this is my self ' ".

— " Certainly not, Lord ".

— " What do you think, Rāhula : ear and sounds, nose and smells, tongue and tastes, body and tangibles, mind and ideas : the (corresponding types of) consciousness and contact ; and the feelings, perceptions, mental formations and consciousness which arise conditioned by that contact — are all these permanent or impermanent ?"

— " Impermanent, Lord ".

— " Is that which is impermanent, painful or pleasant?"

— " It is painful, Lord ".

— " Is it justifiable, then, to think, of that which is impermanent, pain-laden and subject to change — ' This is mine ; this I am ; this is my self ?' ".

— " Certainly not, Lord ".

— " The learned noble disciple, Rāhula, who sees thus, gets a disgust[9] for the eye, gets a disgust for forms, for visual consciousness, visual contact, and for that which arises conditioned by visual contact, namely all feelings, perceptions, mental formations and consciousness.

" He gets a disgust for ear and sounds, nose and smells, tongue and tastes, body and tangibles, mind and ideas, gets a disgust for the (corresponding types of) consciousness and contact, and for that which arises conditioned by that contact, namely all that belongs to feeling, perception mental formations and consciousness".

" In him who gets disgusted, passion fades out.[10] With the fading out of passion[11] he is liberated. Thus liberated, the knowledge arises in him: ' Liberated am I, birth is exhausted, fulfilled is the Holy Life, done what should be done, and nothing further remains after this '. Thus he knows".

Thus spoke the Blessed One. Glad at heart, the venerable Rāhula rejoiced in the words of the Blessed One.

Now during that utterance the mind of the venerable Rāhula was freed from the corruptions through clinging no more. And also in those many thousand deities, there arose the stainless, immaculate Eye of Truth :[12] " Whatever is subject to origination is subject to cessation ".

NOTES

1. *Vimutti-paripācanīyā dhammā*· The Commentary mentions two sets of fifteen 'things conducive to the ripening of deliverance (i.e., of Arahatta or Saintship)'.

I. Three purifying factors for each of the five Controlling Faculties (*indriya*), Faith, Energy, Mindfulness, Concentration and Wisdom. Briefly stated, these three purifying factors are: avoiding the company of those possessing qualities opposed to the respective Faculty; associating with those who possess these Faculties to a high degree; reflection on those parts of the Teaching that are helpful to a development of the respective Faculty.

II. The five Controlling Faculties; five contemplations: of impermanence, of the suffering, in the impermanent, of not-self in suffering of giving up, of dispassion; noble friend. ship, moral restraint, talk on the austere life, application of energy and penetrative wisdom.

2. *Āsavānaṁ khaye.* — *Āsava*, 'corruption", elsewhere rendered *by* 'taints' or 'cankers', means literally 'flux' or 'outflow'. There are three kinds of 'corruptions': by sense-desire (*kām'āsava*), by (desire for continued) existence (*bhav'āsava*) and by ignorance (*avijj'āsava*); often a fourth kind is added: the corruption by wrong views (*diṭṭh'āsava*).— The Arahant, or Saint, is often called 'one in whom the corruptions have become exhausted' or 'the extirpator of corruptions' (*khīṇāsavo*): and Arahatta, Saintship, is the extinction, or exhaustion, of the Corruptions (*āsavakkhaya*).

3. 'This is mine'—as motivated by craving (*taṇhā*) or possessiveness.

4. 'This I am'—as motivated by pride (*māna*).

5. 'This my self (or soul)' — as motivated by wrong views (*diṭṭhi*).

6. *Cakkhu-viññāna.*

7. *Cakkhu-samphasso.*

8. *Vedanāgataṁ saññāgataṁ sankhāragataṁ viññāna-gataṁ.* This refers to the last four of the five Aggregates (*khandha*), comprising the mental part (*nāma*) of the individual.

9. "Gets a disgust for": *nibbindati* ("disgust": *nibbidā*).—Here where a high stage of penetrative Insight (*vipassanā*) is reached, 'disgust' should not be understood to mean a strong emotional revulsion, or loathing (which generally is linked with feelings of resentment or antagonism); it is rather an estrangement, a spontaneous recoiling or turning away.

10. *Virajjati.*

11. *Virāgā*, 'through dispassion'.

12, *Dhamma-cakkhu*,, the Vision of Dhamma, refers here (according to Comy.) to the attainment of Arahatta, Saintship; while elsewhere it applies only to Stream-entry (*sotāpatti*).

The Rāhula Sutta

(*Sutta-Nipāta, Verses 335-342*)

The Prologue

The Master : "From living constant, say,
Dost thou the wise man scorn?
The torch-bearer to men
Is he revered by thee?"

Rāhula: "From living constant, nay,
The wise man scorn I not;
The torch-bearer to men
Is aye revered by me."

The Teaching

The Master: "Loosed from the pleasure-strands,
Dear forms that charm the mind,
In faith renounce thy home,
Ender of ill become!

Seek thou for lovely friends!
Seek bed and seat remote,
Lone and of little noise,
Frugal in fare become!

Robes, alms and requisites,
Thy bed and seat: for these
Beget no craving, nor
Turn to the world again!

Curbed by observance-rule,
Curbed in the senses five,
Mark thou thy body's ways [1]
And be awearied o't!

Shun thou the things of sign, [2]
Attractive and passion—fraught:
On foul things [3] quicken mind,
One-pointed and intent!

Quicken what has no sign, [4]
Be rid of warping pride, [5]
Then mastering the pride, [6]
Thou shalt wayfare in calm." [7]

In this wise the Master constantly instructs the venerable Rāhula.

Notes to the
Rāhula Sutta of the Sutta-Nipāta

1. Literally: Have 'mindfulness directed to the bcdy. (*sati kāyagatāty-atthu*).

2. "*Sign*" (*nimittaṁ*), that is the sign or notion of greed. But *nimittaṁ* is here better to be linked with *subhaṁ* in the next line, and rendered by "attractive object" or "the idea of attractiveness".

3. "*On foul things*" (*asubhāya*), i. e., the unattractive or repulsive aspect of the inanimate body as considered in the Cemetery Meditations; and of the animate body, in the meditation of the 32 parts of the body.

4. "*No sign*" (*animittaṁ*), i. e., without a sign of greed, hatred or delusion, nor any notion of permanency. Comy.: Cultivate insight (*vipassanā*)!"

5. Literally: "of any proclivity to pride" (*mānānu-sayaṁ*)

6. *Māna*, pride', has here also the wider meaning of self-conceit (*asmi-māna*) or ego-illus on.

7. This refers to the highest tranquillity of Sainthood.

FOUNDATIONS OF BUDDHISM

The Four Noble Truths

FRANCIS STORY

The Anagarika Sugatananda

BUDDHIST PUBLICATION SOCIETY

KANDY 1968 CEYLON

FIRST PUBLISHED 1961

REPRINTED 1968

THE WHEEL PUBLICATION No. 34/35

By walking thou canst not the world's end gain;

Nor, if ye win it not, be freed from pain.

But truly, he whose wisdom is profound,

Who rightly sees the world — by him 'tis found.

He that has lived in holiness shall know

With mind serene the ending of life's round,

*Nor to this world nor other long to go.**

Samyutta Nikāya, 1, 87.

* Verse translation by the author.

FOUNDATIONS OF BUDDHISM

The Four Noble Truths

Mankind, pondering and disputing by turns, has been engaged for so long in trying to find an answer to the enigma of existence, and so many first class minds have been devoted to the task, that had the problem been open to solution by the intellect alone we should certainly have been furnished with the definitive blueprint of our being, beyond all doubt or conjecture, many centuries ago. From the time when prehistoric myth became merged into an attempt to give a rational account of the universe the questions: What is life? How did it originate? Has it a purpose — and if so, what is it? have haunted the imagination; yet still for most people they remain unanswered. Reason has offered a wide range of ingenious possibilities, from the speculations of the Eleatics down to the more sophisticated theories of the modern epiphenomenalist, but so far it has failed to provide any reasonable explanation that is not open to equally reasonable objections. And whilst reason has failed, its alternative, supernatural revelation, has shown itself equally contradictory and inconclusive, and has suffered an even worse defeat. Its historical record has weighed heavily against it because of the disastrous influence it has often exerted in human affairs. The private revelations of mystics, by their exclusively subjective nature, can never offer more than an insecure foothold for faith in those who have not directly shared them, and a doubtful faith is the father of fanaticism.

The record of man's speculative thought down the centuries has come to resemble a maze of tracks in a

boundless desert. The tracks can be identified by their characteristics; there are the tracks of religion, of philosophy and, obliterating many of these, the more recent tracks of science. For the most part the tracks of religion go round in circles; beginning as myth they continue as myth hardened into dogma, and so go over the same ground in endless repetition. Other tracks wander along aimlessly, drawn in this direction and that by new theories, new discoveries and new contacts, their path variable as the wind. These are the tracks of philosophy, the imprints of man's restless, inquiring mind; a mind which, despite its courage and adventurousness, has only the old material to work over and so is reduced to combining ideas in endless permutations, seeking to reconcile the irreconcilable and always failing to reach an end. Then, superimposed upon these there are the imprints of scientific thought, which has invaded philosophy to an ever-increasing extent, but which at the same time discourages any concern with ultimate issues, or with questions of value and purpose. Time and again the older tracks of philosophy and religion are seen to have crossed one another, and where they met there are signs of a scuffle. Too often there is blood on the sands of history.

So it has been ever since man emerged as an animal capable of abstract thinking. Now we have entered a phase in which supernaturalism has given way almost entirely to scientific knowledge, and the approach to the problem is somewhat different. Yet science has not brought us any nearer to the answers. The tracks of thought still remain indecisive, their beginning a mystery, their end a mark of interrogation. Present-day knowledge with its unprecedented accumulation of facts concerning the physical universe and the constitution of living organisms,

has provided philosophers with a vast stock of new material to take into account, but so far the result has only been to give the mind more than it can handle. Far from clarifying the general picture, the effect has been to overcrowd the canvas. To correlate the various specialized branches of knowledge is a stupendous task, and one that is further complicated by the areas of uncertainty in each of them. The non-specialist is seldom in a position to be able to separate theory from established fact in the scientific disciplines, and this is particularly so in the case of those which relate to the life-processes, such as genetics and biochemistry, and are therefore the most relevant to the inquiry.

Besides this, the facts that science presents often seem to point to opposite conclusions. Despite the great advances that have been made in physics, technology is still working to a great extent with factors that are not completely understood, or even satisfactorily defined. There are, for example, certain radiations forming the basic structure of the universe which appear both as waves and as particles, although logically they cannot be both at the same time. It is not even certain whether the expression 'at the same time' has any meaning in a universe where events can hardly be said to be simultaneous at all, and where the image of a star seen from a distance of many thousands of light years may be nothing more than the ghost of something that ceased to exist in space before man appeared on the earth. Expanding knowledge tends to cut us adrift from the apparent security of empirical facts, and in many ways the nature of thought itself has been brought into question.

There are people who entertain the hope that at some time in the not-too-distant future we may be able to get

final answers to questions that have tormented men for generations by feeding all the relevant data into an electronic brain. But that hope is founded on two very large assumptions: first, that *all* the necessary data will eventually become available, and secondly that man can devise a machine more capable than its creator. So far, the most advanced electronic computer has not been able to do more in the field of mathematics than a human mind can do. It only does it more quickly. Even there it adds nothing new; there have been abnormal human brains that could extract cube roots with the same speed and accuracy. If a new and basically different mode of thinking is needed it must be sought for elsewhere than in electronic machines.

Does this mean that we shall never know any more about the ultimate things than we do now? The conclusions to which science moves at present are, in regard to the older beliefs, chiefly negative. They tell us what is no longer believable, but do not suggest alternatives or encourage any positive inferences. Yet in the quest for truth science contributes something of greater value than the facts it provides. It offers a method of inquiry, a disciplined use of the facts to hand, which is more productive than the pursuit of random theories. It indicates a method by which the data of experience, no matter how limited they may be, can be taken as starting points for a journey into unknown territory, and how from a few observed facts a general principle can be deduced. Furthermore, it includes as an important part of its method the readiness to discard whatever theory is found to be in disagreement with the observed phenomena, and this iconoclastic function of science points to a truth of the highest significance: namely that in the search for reality what is

most essential is not the gathering and tabulating of facts, but the understanding of those facts in their true relation to one another, and the preliminary stripping away of hitherto accepted ideas until we are left with nothing more than the bare bones of experience, but that experience of the most fundamental and universal kind. Science works on theories, certainly, but is prepared to abandon them when they fall flat; it does not build model cosmologies from selected materials.

This method, which has been responsible for everything we can claim to have derived from our knowledge of the physical universe, is the only profitable one to follow when we seek to enlarge our understanding beyond the world of immediate sensory perception. And it is towards the possibility of such an extension that the psychological sciences are now turning. There is an increasing recognition of the truth that the world of external phenomena is only a part—and by no means the most important part—of man's total experience. What goes on within ourselves, in our psychological responses and motivations, and also on the intuitive levels of the mind, is being given the same analytical scrutiny as that which is turned on the objective features of the universe. For the first time, scientists are making a serious study of the mental processes, conscious and unconscious. They are giving equal attention to the paranormal aspects of the mind, such as the phenomena of telepathy, clairvoyance and the recollection of previous lives. From this may develop an entirely new approach to the problem of being.

A new one, that is, so far as the West is concerned. But nothing in mental science, or in philosophy, is really new. More than six hundred years before the Christian

era the tracks of speculative thought had reached a stage of the utmost complexity in India. There we find the familiar arguments of mysticism versus rationalism, of empiricism, pragmatism, logical positivism, the opposing views of eternalism and annihilationism, and of so many intermediate doctrines that it can be safely said that later philosophers have been able to produce nothing that was not a duplication or variant of one or the other of them. When we examine the sixty-two *Ditthis*, or theories regarding the nature of life and the universe, which were current in the time of Gotama Buddha and described by him in the *Brahmajāla Su'ta* of the *Dīgha Nikāya*, we find there the seeds of all later thought, the archetype of every idea that has appeared in philosophy between Plotinus and Kierkegaard. That some of them were the doctrines of established schools which had been in existence long before the birth of the Buddha is evident from the accounts of the Buddha's own search for illumination, for on renouncing the world the prince-ascetic Siddhattha first placed himself under two teachers from among the many sects that were already laying claim to ultimate knowledge. Those teachers, Alāra Kālāma and Uddaka Rāmaputta, were not logicians but exponents of yoga. As such they had their philosophy, but its final vindication was to be sought in the subjective realm, in an intensified perception outside the scope of formal reasoning. By the practice of *Jhāna*, or mental absorption, they had in fact succeeded in raising consciousness to a higher power.

But great as were the achievements of these two eminent yogins, the ascetic Gotama did not find the full enlightenment he sought in their systems. Neither did he reach it by way of the extreme asceticisms to which he turned later. He found, on the contrary, that an entirely

new mode of approach was needed if he was to break through the tangle of conceptual thinking on the one hand, and sublimated consciousness on the other. By the traditional yogic methods he had gone beyond the world of forms, but not beyond that of ideas or the mere suspension of ideas. He found that the degree of illumination these methods gave was far from that of absolute knowledge and liberation. Thrown back on his own resources, with no longer any guiding principle except what he might find within himself, he returned in thought to the original impulse of his quest. Its beginning, significantly enough, lay in a very early experience he had known, of an intuitive kind. He had been sitting watching his father, the king, carrying out the ritual of the spring ploughing. His attention had been caught and held by the flocks of birds that followed in the wake of the plough; they were eagerly scratching in the newly-turned furrows for worms and insects. Driven by hunger, the all-demanding hunger that is ever present in nature, and excited by the sight of their living prey, birds of all kinds were quarrelling and fighting one another, a noisy, turbulent mass of feathered bodies, striking and tearing with beak and claw, unmercifully.

A common enough sight, and one that carries no special meaning for most people; but to the young Siddhattha it had been a troubling experience. So indeed it should be to anyone who believes in an overruling power, a Creator whose chief attribute is love. Birds — among the most delicate and beautiful of nature's offspring, creatures so light and ethereal that when man thinks of spiritual beings it is with the wings of birds and something of their morning ecstasy that he pictures them — those same birds that have been the poet's inspiration and the nature lover's

joy, at close quarters are seen to be fully as rapacious and as cruel towards smaller creatures and to their own species as the most ferocious of the larger animals. By such a slight transformation the winged angel becomes the winged tiger.

Yet, as the young Siddhattha saw even then, it could not be otherwise. Birds had to satisfy the urge to live, and for their food they had to prey on others and compete with others. So it was throughout nature, and from whatever particular the generalization was drawn it expanded into the same universal truth. Not only is nature indifferent to cruelty and pain, but it actually imposes them upon all living creatures as the condition and price of their existence. To inflict or to suffer; or both to inflict and to suffer — that is the law of life.

The peculiar insights of childhood, which often have an extraordinary clarity and depth, are too commonly lost when we become submerged in the world's incessant and implacable demands. As we accumulate knowledge we lose percipience; we know the fact, but its true inner meaning is estranged from us. So, regardless of the moral indifference of nature men build and try to maintain systems of ethics, in the comfortable belief that in some way they harmonize with natural law and an underlying principle of goodness, call it God or what you will. But while doing so they are walking a tightrope stretched across a mocking abyss of negation. Woe to him who looks into that dark gulf and tries to find there the features of an omnipotent, all-merciful ruler of the universe! If he sees anything of the sort it will be only in his imagination, the reflection of an idea instilled into him by tradition. If he sees nothing, he risks losing his balance. Unless he is strong enough to

do without the face in this void it is better for the tightrope-walker to keep his gaze fixed elsewhere, on some defined point in the sphere of action, and trust solely to the labyrinth organs, his own interior instruments of balance. His innate sense of right and wrong must be his support. It is not always a trustworthy sense, but for most intelligent people today it is all that is left. As for the theologian, in order to remain on good terms with the birds he has to forget their private lives and admit only the idealized convention; let the angels have their wings, but not the beak or claws.

To most thinking people now there is no longer any question of reconciling theology with reality. Not many, however, have the courage to face the facts and say, with the Existentialists, 'that the universe is absurd, because there is no reason for it to exist — no God has created it to declare his glory or serve as a dwelling-place for his creatures — and because nothing in it has any specific function to fulfil. Man has no destiny or privileged position, and not even the consciousness which he has of himself can save him from the universal absurdity of all created beings'*. That disquieting knowledge lies like a cancerous growth in the background of man's mind, driven inwards yet injecting its poison into all that he says and does and believes in. Rationalism, humanitarianism and all the other substitutes that have been devised in place of the spiritual life lost to mankind are all essentially meaningless in face of the futility man feels, his sense of utter helplessness in an alien world. The Egyptians found no difficulty in

* *Jean-Paul Sartre: a Literary and Political Study*, by Philip Thody, 1960.

worshipping a dead god, but modern man can only worship life.

When Siddhattha arrived at the most critical point of his quest, when all the traditional paths had been followed to their uttermost limits and still the truth beyond all truths had not been found, he recollected his early experience and what it had revealed to him. He remembered too that it had led him to another experience, on a different level of consciousness. At that time he had delved for the answer to the problem into the deepest layers of his being, for he knew instinctively that what he was seeing in nature was a true reflection of his own condition as a living, sentient organism doomed, like all others, to unceasing conflict. Each of us stands alone with his destiny, yet in another sense each is deeply involved with all others. If the solution to the world mystery was to be found anywhere it must be in the fullest, most intimate understanding of one's own nature.

So he turned his mind back to that incident in early life which had shown him his true path, to the glimpse he had had of a knowledge he possessed before creed and tradition claimed him. After his Enlightenment the Buddha described it in these words:

> 'I recalled how once I was seated under the shade of a jambu tree while my father, Suddhodana, was ploughing the royal furrow, and having put aside desires and impure states of mind, yet cognising and reflecting in the bliss born of detachment, I attained the first Mental Absorption. Could it be that this was the way to realization? With that thought the clear consciousness came to me: "Yes, indeed this is the way to realization."'

Now the first Mental Absorption (*Jhāna*) is reached by purifying and tranquillising the mind, which can be done by the practice of *Anāpāna-sati*, contemplation of the breathing. The state of tranquillity is accompanied by joy and rapture, and in this *Jhāna* refined and calmed thought-conception and sustained thought are still present though no longer engaged with a multitude of objects, but exclusively in the subject of meditation. Having risen from that Absorption, the mind will be calm and concentrated, and being no longer disturbed by desires of the more active kind, it becomes able to examine the factors of experience with detachment, and so enjoys a new clarity of perception. It is as though the rippled surface of a pool were to become smooth and still; when that happens two things follow: the surface reflects external things more accurately, and at the same time it becomes possible to see through the surface to the depths below.

This is only the initial stage of the *Jhānic* consciousness, which is progressive; but it opens the way to the succeeding levels. In these, the second, third and fourth Absorptions, consciousness becomes more and more refined as the sensations of joy, the bodily perceptions, the reflex-perceptions and the remaining elements of self-awareness are discarded step by step. When Siddhattha the ascetic, seated under the Bodhi Tree, remembered his first *Jhānic* experience he at once applied himself to inducing it once more, starting from the point, the first *Jhāna*, that he had reached spontaneously on that occasion. Then, having attained tranquillity, he went on to apply mental concentration to the analytical examination of his own interior world — the body, the mind and the mental objects. The technique of tranquilling the mind, known as *Samatha-bhāvanā*, is the prelude to the cultivation of direct insight,

or *Vipassanā-bhāvanā*. It is in the latter form of meditation that the mind finally penetrates the Four Noble Truths and so comes to distinguish reality from illusion. The ultimate truth is then seen 'face to face'. From being descriptive truths that are merely grasped intellecually, the Four Noble Truths become known and understood and felt as certainties, on a new level of realization. In a quite indescribable way they become *experienced*, just as we experience the sensations within our own bodies, our thoughts and emotions—indeed, with and even greater force and reality than these.

Thus it was by intuitive penetration that Siddhattha attained Buddhahood after all other means had failed. He stood outside the limitations of the consciousness centered in an illusory self and was able to see through and beyond the cosmic processes, past the boundaries of space and time. At last, after those six years of arduous, agonising and fruitless austerities, he was able to say: 'I discovered that profound truth, so difficult to perceive, difficul to comprehend, tranquillising and sublime, *which is not to be grasped by mere reasoning*, and is visible only to the wise'. *(Majjhima Nikāya*, 26).

The truth he had penetrated was the fourfold division of knowledge, the basis of all that is comprehended in the term *Ñaṇadassana*, Insight-wisdom. Expressed as the Four Noble Truths it comes first in the Buddha's teaching and summarises everything that follows. Concerning the first declaration of these truths the Buddha said: 'The Perfect One, O Bhikkhus, the Fully Enlightened One, has established at Isipatana the supreme Kingdom of Truth which none can overthrow — neither ascetic nor Brahman nor heavenly being nor fiend, nor god nor anyone whatsoever in the universe,— by proclaiming, pointing out, revealing,

setting up, explaining and making clear the Four Noble Truths.

'And what are these Four Noble Truths? They are the Truth of Suffering, the Truth of the Cause of Suffering, the Truth of the Cessation of Suffering, and the Truth of the Noble Path that leads to the Cessation of Suffering'.

Now these truths, as we shall see, are something quite different from the usual bases of religious belief; so different, in fact, that it has been questioned whether Buddhism is a religion at all. It has been disputed whether it is a philosophy, a code of ethics, a religion or a science. The fact is that it contains all of these and transcends them. Superlatively, it is the science of the mind. The Four Noble Truths crystallize the uniqueness of Buddhism and of the Buddha, for as the Teacher said:

'So long, O Bhikkhus, as the absolutely true knowledge and insight as regards these Four Noble Truths was not quite clear to me, so long I was not sure whether I had attained to that Supreme Enlightenment which is unsurpassed in all the world ... But as soon as the absolutely true knowledge and insight as regards these Four Noble Truths had become perfectly clear to me, there arose in me the assurance that I had attained to that supreme, unsurpassed Enlightenment'.

Dukkha Ariya Sacca:

— The Noble Truth of Suffering

The Buddha formulated the first truth in the following words, which run like a recurring theme through the Buddhist scriptures:

> 'What, Bhikkhus, is the Noble Truth of Suffering? Birth is suffering, decay is suffering, death is suffering; sorrow, lamentation, pain, grief and despair are suffering. To be separated from the pleasant is suffering; to be in contact with the unpleasant is also suffering. In short, the Five Aggregates of Existence connected with attachment are all suffering.'

This is often interpreted as a fundamental attitude of pessimism, even of despair, in the Buddhist outlook. It does so appear, for instance, in the use Schopenhauer made of oriental ideas in his philosophy. There is a tendency to see it as being in opposition to the vigorous, life-affirming attitudes of the West.

If the first Noble Truth were the whole of the Buddha's message there would be ground for the objection. And if it is insisted that Buddhism should fit into one or other of the pessimistic or optimistic, life-denying or life-asserting categories of thought there would, on this truth alone, be little choice as to which it should be. But in the Buddhist view there is no justification for preferring one pole of thought to another; what is required is that the view of life should be objective, unbiased and realistic.

The first Truth is drawn from a critical examination, not only of the human predicament but of all aspects of the

life of sentient beings. Its acceptance involves a correction and readjustment of the usual perspectives. It then appears as the recognition of a universal symptom, one that is normally disregarded only because it is a chronic condition. The Buddhist emphasis on it is the essential preliminary to diagnosis and treatment; it is the stage at which the physician tells the patient that he is ailing.

But it is not to be supposed that the first truth as formulated denies the existence of joy and laughter. It stresses the evils of life to counteract man's natural inclination to dwell on the pleasant and ignore and forget everything disagreeable — that psychological device by which the will to live is maintained despite the most discouraging experiences. At the same time it is a reminder that whilst at any given moment we may personally be enjoying what we call happiness there are incalculable numbers of sentient beings that are in misery, a reminder of which most people are continually in need. And in speaking of happiness it is useful to remember that while many people feel reluctant to admit the overwhelming preponderance of suffering in life, comparatively few are capable of true happiness on their own account. Their only refuge from reality is in pleasure.

The Buddha said that he himself had known both pleasure and pain in their most extreme forms. If life were unrelieved misery no one would feel desire to continue with it, while if it were unalloyed happiness there would be no need for the remedy which religion seeks to provide. It may be added that in a world of ideal happiness and security, one of the hypothetical Utopias that men have dreamed of — and which, incidentally, each dreamer constructs according to his own peculiar ideas of perfection,

so that scarcely any two of them have features in common - there would be no incentive for effort of any kind. It is only where the adverse conditions of the world as we know it prevail, where good and evil, virtue and vice are in perpetual conflict, that man's noblest endeavours could be born. It is only in such a world, in fact, that these opposites could exist at all. And so far as the Utopias are concerned, human beings exhibit such a diversity of tastes, inclinations and desires that it is rather childish to suppose that any ideal society, which must necessarily be uniform, could ever confer happiness on all its members.

We hear much today about anxiety-neuroses as a part of modern, urban civilisation, and they are real enough, but there is another side of the picture as well. Man's nature, balanced between the primitive and the civilised, needs the alternation of states of consciousness. Even too much freedom from anxiety is alien to human nature, as the so-called affluent societies are beginning to show. The increase in crime, and particularly juvenile delinquency, the outbreaks of racial persecution and revolt against the established order are due as much as anything to the fact that the affluent society gives too much leisure to those who do not know how to use it, too much security to those whose natures demand risk and excitement, and too much orderliness to those who can express themselves only in violence. All these conditions are unnatural to perhaps the majority of men; the teenage boy who joins in mass hooliganism, converts the highways into racing tracks or plays 'chicken' with automobiles and trains, is only giving outlet to the primordial urge to face danger and assert himself against it. His self-esteem cries out for the thrill of conflict and the hazards that a too-protective society denies him.

For the most part, man is still a primitive fighting animal; if it were not so, war would automatically have been abolished long ago. Augustine of Hippo said that all men desire peace, but all desire it in their own way. He was only partly right; all men want peace, but they also want it to be a kind of war. That is the unrecognised, unadmitted fact behind all the talk of world peace at international conferences and in intellectual humanist circles: in the realm of his unconscious, man craves for the triumphs and pains of conflict.

The unrelieved boredom of eternal heavenly bliss would not suit man as he is now constituted. If suffering did not exist he would be obliged to invent it. Recognising this fundamental fact of human personality, Buddhism attaches no importance to heavenly states, for it acknowledges that while the elements of personality with all their necessary imperfections continue to exist, an eternity of happiness would be insupportable. Without its opposite, happiness would have no meaning.

It is a worthy aim to strive for the improvement of worldly conditions and the perfection of the welfare state; yet there is a point beyond which it cannot be carried without leading either to internal disruption or some form of totalitarianism. The notion that a perfect human society can be evolved has taken the place of the hope of heaven which formerly prompted men to labour for their own perfection; and it has already given birth to more persecution and suppression of liberty than ever came out of the Inquisition. A perfect society cannot be fashioned by man who is imperfect; and if such a society were possible, man as he is would not fit into it. The historian and the anthropologist know that this is so, but unfortunately the

demagogues are stronger. In a world ruled by the most vociferous elements, political and commercial, the individual is given little opportunity to seek his own salvation. The only self-development he knows is the process of acquiring information which today goes by the name of education.

The implications of the Buddhist truth of suffering are considerably more than appear in the bare words of the formula. That birth (or as Buddhism defines it, the perpetual process of arising) is painful, and that mental and physical decay, with their culmination in death, are unavoidable evils is a self-evident fact. But their evil is not only in their actual occurrence, it extends beyond it, for at every stage of life man is overshadowed by the thought of them, as he is by the threat of sickness, accidents, bereavements and other misfortunes of greater or lesser likelihood. Whatever attitude of disregard he may adopt towards these threats to his peace of mind, it can never be anything more than a very fragile shield against possibilities that are too disturbing to contemplate. These vicissitudes are inseparable from life, and one who tries to ignore them is the true escapist. To be positively life-affirming it is these facts above all others that we must be prepared to assimilate into our *Weltanschauung*.

The realistic philosopher of today has good reasons for his pessimism. His mechanistic universe has no place for human values or for hopes of individual fulfilment. He takes the same direct and disillusioned view of life as that presented in the Buddhist truth of suffering, but he knows nothing of the remedy. For him there is no assurance of any higher truth, no relief from the oppressive actualities that surround him in a cosmos apparently hostile, or at

the best indifferent, to man and his aspirations. A certain pride in his heroic despair may sustain him, and yet in his heart he may envy those who can still make the choice of faith against reason and, like Kierkegaard, believe in a religion that is impossible *because* it is impossible.

Buddhism accepts the scientist's comfortless picture of the universe, but with a difference. In the Dhamma, both a higher truth and the means of realizing it are present as vital and knowable facts, and it is this which lifts the realistic outlook into the realm of hope. The dialogue between Buddhism and scientific thought is only just beginning, and as it develops it may result in a number of new and significant interpretations.

So far as the ordinary man is concerned, the loss of faith in traditional religious systems has left a spiritual vacuum which can be filled only by preoccupation with material improvements, or else by the never-ending struggle for some cause or other - the kind of struggle in which so often what is right and just becomes imperceptibly twisted into injustice, and the means become unworthy of the goal. For those who have seen the pitfalls there is nothing left but a resigned submission to whatever the world may impose. Yet man cannot endure a life that is entirely without values; if they are not to be found in nature he is under a compulsion to create them artificially. This is seen even in science where, as Conant has pointed out* value judgments intrude themselves at every turn. When we are forced to apply these value judgments to life itself it is disconcerting to find that while the general scheme is apparently as devoid of ultimate purpose as it is of

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**Modern Science and Modern Man*, by James B. Conant.

moral imperatives, the pain and misery with which it is fraught having no discernible end to serve, it is just those unpleasant features that predominate in man's total expe-rience. An optimistic philosophy on late nineteenth century lines is hardly conceivable today. Even the possibility of one that is pragmatically constructive becomes more remote as humanity drifts helplessly from triumph to triumph in the conquest of nature. In the grip of nuclear politics and and on the verge of gaining possession of the moon, most people find it best not to ask themselves what the word progress really means.

Literature and the arts tend to reflect the same bleak mood as contemporary philosophy. It is true that after The Waste Land T. S. Eliot came to terms with religion, and Aldous Huxley's brittle and erudite wit turned to syncretic mysticism, but the note that had been struck continued to echo in their work and that of others. A later school of writers tried to find a substitute for the lost religious spirit in political attitudinizing, producing a certain effervescence but scarcely anything of real depth or enduring value. For the most part, literature at present has little to offer to mitigate the unpleasant aspects of life that it presents. Formerly, the stock lament of the poet that joy quickly turns to grief, and the Elizabethan drama-tist's concern with the night side of the soul were bearable, because they contained no foreboding of a final oblivion. For the effectiveness of his soliloquy it was necessary for Hamlet to picture death as the bourn from which no traveller returns — but he had in fact just seen his father return from it. Thus there was sadness and a great deal of sheer horror in classic tragedy, but not the chill at the heart, the twentieth-century shudder at the stark futility of life, which the nihilism of today has given us. When man

felt that suffering had meaning he could endure it; his suffering then provided the great underlying fact of all the finest art and literature, the truth that gave it depth and meaning. It is in the tragic that we recognise man's being, his commitment to the total human situation and his identification with all involved in it.

'There are three kinds of suffering,' the Buddha said. 'They are: intrinsic suffering of mind and body (Dukkha-dukkhatā), the suffering of the Aggregates (Saṅkhāra-dukkhatā) and the suffering of transience (Vipariṇāma-dukkhatā) (Dīgha Nikāya 33). The statement is comprehensive, for it goes beyond the experiential modes of suffering into suffering as a cosmic necessity. Mental and physical suffering is the pain that is known in its most obvious form, but the 'suffering of the Aggregates' lies in the state of *dis-ease*, unrest and instability which is inherent in the arising and passing away of the momentary phases of existence, of which we are normally unaware, but which is present all the time. The suffering of transience comes from the impermanent nature of happiness; in the inevitability of its end happiness contains both the potentiality and realisation of pain.

Of these three aspects of suffering it is the second alone that calls for a special understanding of the Buddhist world view. The Aggregates here spoken of are the Five Khandhas, or groups, which constitute a living, sentient being. They are: Rūpa-kkhandha, the visible, tangible body of form, the physical aggregate; Vedanā-kkhandha, the aggregate of sensations derived from the six sensory organs—eye, ear, nose, tongue, tactile organs and mind—Saññā-kkhandha, the perceptions arising from these organs in contact with their objects; Sankhāra-kkhandha, the mental properties including intellection, imagination, memory and volition, and lastly Viññāṇa-kkhandha, which is the sum content of conscious-

ness at any given moment. All of these Aggregates are compounded, conditioned and impermanent; they are in a constant state of change—that is to say, of arising and passing away—so that there is nothing in the nature of a stable, persisting entity to be found in them.

Since they are no more than a flux of conditionality they cannot contain any self-existing, immutable core of personality; the conscious being is in reality a cause-effect continuum flowing through space and time, his existence in the moment of conscious awareness a cross-section of an eternal process. The suffering of the Aggregates is inherent in their mutability; the process of coming-to-be which never attains the fulfilment of perfect being.

The problem of identity-in-change can be understood only by viewing identity as a relationship of cause and effect. So we find in the series of transformations undergone by the protozoa, which present no clear distinction between plant and animal life, a highly complicated pattern of individuality. It can hardly be said that a protozoon at one stage of its career is the 'same' protozoon as that which existed before or that which will exist subsequently. Yet the protozoa do not arise independently; each transformation is the consequence of those that preceded it, and each is dependent also on external conditions. The closer we get to the basic structures of life the more evident this principle becomes.

In the case of human personality we find on analysis no mental or physical constituents beyond these five Aggregates; for this reason personality is devoid of anything that can be called a self-entity. The ego is a conditioned subjective phenomenon, the psychic life a series of mental events. All that goes to make up a human being is comprehended in the 'three signs' (Ti-lakkhaṇa) of all phenomena:

Impermanence (Anicca), Suffering (Dukkha) and Soullessness (Anattā). By Anattā (Skt: An-ātman, void of soul) is meant the absence of any permanent, unchanging essence of being.

At the same time it is these aggregates of personality, which arise by way of antecedent and co-incidental conditions, both mental and physical, that are the cause of clinging to life. In their function of sustaining and perpetually renewing the life-urge they are call Grasping-aggregates (Upādāna-kkhandha). They are the grappling-hooks with which beings fasten themselves, willingly, to suffering.

Like all other organisms, man is conditioned to respond to irritation, for the principle of irritability plays a leading role in organic evolution. It is not surprising, therefore, to find that there are forms of suffering which he enjoys' and that pleasure and pain, as forms of stimulation, overlap one another and at times become indistinguishable. Bodily excitement moves from pleasure to pain by excess; aesthetic stimulation likewise crosses the border between joy and sadness. The beauty of a sunset can disturb and trouble the mind, yet no one avoids it on that account. Masochism is regarded as abnormal, yet perfectly 'normal' people go to the theatre to have their hearts moved to pity and terror by a great tragedy. Apart from this, pleasure in its very essence is a source of pain. While it lasts it is a disturbance and an agitation; when it ceases it leaves us dissatisfied and filled with longing for its continuation or repetition. The individual's personal reactions towards the experiences he finds pleasurable also involve some degree of suffering, as do the hazards he encounters in seeking them. Those who have a strong inclination towards luxury and

sensual pleasures suffer when they are denied them, and find it difficult to practise restraint in their enjoyment of them. Yet the consequences of unbridled self-indulgence are likely to be even more painful, and of longer duration, than the pains of self-restraint. And this does not apply only to the grosser physical pleasures. Even the most refined intellectual or aesthetic pleasures can become an obsession, and immoderate surrender to them may take the form of a spiritual orgy, destructive in its psychological effects. From whatever point it is viewed, pleasure either involves suffering as part of its function as an irritant, or brings suffering about as its result. Considered in the ultimate sense, as an irritation, all sensation is suffering; its desirability or otherwise depends upon a purely subjective distinction.

Buddhism makes a further fourfold classification of *Dukkha* into unmanifested, manifested, indirect and direct suffering. Unmanifested suffering is that in which the suffering and its cause do not appear, as in the tribulation of mind accompanying anger, passion and lust; or where they are not visible externally, but take the form of inward physical pain. Manifested suffering is that in which both the pain and its cause are visible, as in suffering under torture. Indirect suffering is that which contains in itself, as do the sensual pleasures, seeds of subsequent pain, while direct suffering is the pain as immediately experienced.

In its cosmological aspect suffering has an existence independent of man's awareness, for as we have seen, it is one of the three signs of being, the characteristics of all phenomena. Since everything in the universe is subject to arising and passing away, the three characteristics, Impermanence, Suffering and Essencelessness are found in all compounded things, material and immaterial.

Matter is made up of four Great Primaries (*mahā bhūta*), representing the categories in which it manifests. For convenience they are defined as the 'elements' of solidity, cohesion, temperature and motion. Space is sometimes added as a fifth. For philosophic purposes this is an adequate description, denoting as it does the varied transformations as well as the functions of the atomic units (*kalāpa*) of matter. These atoms and their components are in a continuous state of movement and change, a process in which energy assumes the sensible aspect of solid physical substance. That this is nothing more than an appearance is fully confirmed by modern physics, for as Bertrand Russell has pointed out, 'In pursuit of something that could be treated as substantial, physicists analysed ordinary matter into molecules, molecules into atoms, atoms into electrons and protons. But now electrons and protons themselves are dissolved into systems of radiations by Heisenberg and into systems of waves by Schroedinger—the two theories amount mathematically to much the same thing. And these are not wild metaphysical speculations, they are sober mathematical calculations accepted by the great majority of experts.'

Since matter has resolved itself into energy, whether it be as radiations or waves, all phenomena are seen as a succession of *events* in the space-time continuum, not as static entities. To be properly understood they must be observed as processes bearing the unitary characteristic of all forms of energy, that is to say, perpetual movement and transmutation. Here again the problem of individuality obtrudes itself, for like the protozoon the atom has no real identity from one moment to another in the phases of its hectic existence. The basic structure of the universe itself is

energy, something which can only be described as an unceasing restlessness and agitation.

In analysing the Five Aggregates of personality the Buddha began with the gross components of the physical body and of all other matter as being made up of the four Great Primaries, enumerating and classifying them according to whether they are internal or external, existing in one's own body or in the objective world. Thus, solidity (*pathavī*), whether it be of one's own body or of external objects, is all of one order, it belongs to the same category of phenomena and is subject to the same laws of arising and dissolution wherever it is found. The same is true of the factors of cohesion, temperature and motion, all of which are found internally and externally. Each classification ends with the assertion: 'Now, whether it be the internal element, or whether it be the external element, both are one in their nature. This one should understand according to reality and true knowledge: that this element does not belong to me, this is not "I", this is not my "Self."'

Wherever it may be found, physical substance is in fact of one kind in its fundamental structure. Instead of dividing matter into three classes, solid, liquid and gaseous, Buddhist cosmic analysis defines it by group characteristics, as Lahutā (Lightness, buoyancy), Muditā (softness, plasticity) and Kammaññatā (activity). Since in physics there is nothing that can be called absolutely solid, gaseous or liquid, but each partakes in some degree of the nature of the others, the Buddhist classification serves its philosophic purpose by referring all to the four Great Primaries. The purpose of applying the knowledge specifically to the body, and of establishing a universal principle embracing all matter is to disabuse the mind of any belief that the human

body is a supernatural organism distinct from other material objects, and to counteract the tendency to regard the body as the 'Self" or as integral to the self.

In like manner the Buddha deals with the four immaterial or mental aggregates. Sensation, perception, volitional activities and consciousness are all causally-conditioned factors. Their 'life' consists of thought-moments (*citta-kkhana*) which arise and pass away with inconceivable rapidity. The real term of a being's conscious existence is no longer than the duration of one of these point-moments of consciousness which are strung, as it were, on the thread of cause and effect to give the illusory sense of self-identity.

So, in the Buddha's summary, 'All aggregates are transient; all aggregates are subject to suffering, all things are devoid of self-entity. Body is transient, Sensation is transient, Perception is transient, Mental Aggregates are transient and Consciousness is transient. And that which is transient is (necessarily) involved in suffering; and of that which is involved in suffering and change one cannot rightly say: This belongs to me, this is "I", this is my "Self." Therefore, whatever constitutes bodily form, or sensation, or perception, or mental aggregates or consciousness, whether it be gross or subtle, exalted or low, far or near, one should understand according to reality and true knowledge: This does not belong to me, this is not "I", this is not my "Self".

In its fullest sense the word *Dukkha* is to be understood as including all degrees of mental and physical uneasiness, from mild dissatisfaction to despair, mild discomfort to acute agony. The living organism, being impermanent in all its parts, is subject to that form of

suffering which is inherent in its restless, ever-changing nature, the suffering that is inseparable from the process of coming-to-be which never reaches the state of true being. In the mental aggregates the characteristic of restlessness takes diverse forms — as irritability, frustration, anger, worry, conflicting desires and emotions, all distressful states which are rightly to be understood as *Dukkha*. Seen in this light, even what we know as happiness is not free from the *Dukkha* of agitation. 'Happiness' exists only in contrast to its opposite mode of restlessness which we call 'sorrow.' Since pleasure and pain are merely relative states, neither of which can be experienced without its opposite. Buddhism denies the possibility of a perfect, unchanging and unalloyed happiness where the conditions of conscious life prevail. The reasons for this will become more apparent when we examine the second Noble Truth, which deals with the source and origin of suffering.

Dukkha Samudaya Ariya Sacca:

The Noble Truth of the Cause of Suffering

If this life were the only one through which we have to pass, if death were the end of joy and grief alike, the existence of pain would have no special significance. The problem would be restricted to the practical means of alleviating it, so far as that might be possible. At the same time there would be no place for moral values in a life which originated fortuitously and pursued its course through a series of meaningless events to an equally meaningless end. The abstract concepts of good and evil, right and wrong could be discarded in favour of whatever artificial and arbitrary standards happened to suit the needs of the moment. In such circumstances it is conceivable that compassion itself would not rank very high in the scale of human values; for logically the highest achievement would be personified by the individual who was most successful in avoiding suffering himself, even though he did so by inflicting it on others.

But mankind on the whole has never accepted this view. Although the conditions of nature are of a kind that outwardly at least give very little reason for assuming a moral order in the universe, man in principle has always behaved as though there were in fact some absolute values to be taken into account. He has an innate conviction of the reality of right and wrong, and even in violating the law he has acknowledged it. It is this instinctive belief in moral order that prompts us to seek a cause, conformable to our notions of justice, for the ills that afflict the world of sentient beings.

Buddhism takes for granted a system of moral law which requires a continuation of the life-process. It is a

continuation by way of cause and effect, the cause being Kamma, or volitional actions, and the effect Vipāka, the pleasant, unpleasant or hedonically neutral experiences that follow from them. The moral equilibrium is maintained by the operation of an impersonal law which produces good results from morally wholesome thoughts, words and deeds, and bad results from those that are morally unwholesome. The succession of lives which the term 'rebirth' signifies is not the reincarnation of a soul-entity. It is an individual current of relationships in a cause-effect continuum, expressed as 'That having been, this comes to be.' Identity from one birth to another derives solely from this causal relationship, as it does in a single life-course when the child becomes the adult, the adult the octogenarian; its analogy is that of milk turning to curd, and curd to cheese. It is the purely conventional 'identity' that is found in the different phases of the protozoon and the atom.

In teaching that there is continuity after death in the form of a succession of rebirths Buddhism does not stand alone, but in agreement with many of the oldest religious traditions of East and West. The difference — an ontologically important one — lies in its treatment of the phenomenal personality, in which no single element of the five Aggregates survives, but all are incessantly renewed in accordance with the universal rule that where a cause has existed a result must follow from it. The doctrine of rebirth in Buddhism is frequently criticised on two grounds: that it is inconsistent with the principle of *Anattā* (soullessness), and that it is a dogma at the root of a system which claims to be undogmatic. In regard to the first objection, a proper understanding of identity by way of causal connection as it appears in biological, psychological and even purely physical processes shows that the Buddhist dynamic concept

of personality is the true one, and that it does not preclude the kind of identity which we commonly accept when we speak of the 'self.'*

The second criticism on closer scrutiny is found to be quite unjustified. Leaving aside man's intuitive feeling that some part of his subjective awareness, of his individualized cognitive experience, if not his total personality, will survive death, and also the more important consideration that if there is indeed any principle of justice and moral order in the cosmos it can be found only in a law of moral retribution extending beyond the present life, there is a great and increasing mass of evidence to show that rebirth is a reality, and that it is possible in certain circumstances (for instance, in hypnotic trance) to remember previous lives. The doctrine of rebirth is far from being an unsupported assumption. It is a truth which is accessible to us in two ways: by reason of its necessity on teleological grounds, and directly through personal knowledge or the evidence provided by others. The sole 'commonsense' objection to it — that one cannot personally remember a previous existence — falls to the ground when we consider the limitations of memory and the various circumstances which may impede and inhibit it. So far as heredity and

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*'To deny plumply that "consciousness" exists seems so absurd on the face of it — for undeniably "thoughts" do exist — that I fear some readers will follow me no farther. Let me then immediately explain that I mean only to deny that the word stands for an entity, but to insist most emphatically that it does stand for a function.' William James, *Does Conseiousness Exist?* 1904. The reader is invited to contrast this with the static concept of Descartes' 'Cogito, ergo sum.'

other genetic considerations affect the question, they are not at all inconsistent with rebirth as it is understood in Buddhism. On the contrary they provide a necessary part of the process by which mental energy produces organic life out of inorganic matter, and at the same time preserves the identity of species. Much that is still obscure in biological processes, such as the actual means by which hereditary characters are transmitted through substance that has only chemical properties, requires an additional factor to make it explicable. So too does an allied group of phenomena, the type of behaviour in animals, and to some extent in human beings, which is called instinctual. The persistence of such characters, for which biology provides no adequate explanation, becomes more intelligible when it is related to the Buddhist concept of a rebirth-continuum. Life is the outcome of two orders of causality, the physical and the mental, and in the Buddhist view the genetic patterns through which hereditary characters are transmitted are the physical media of the mental energy conditioned by past Kamma.*

It was in the light of this knowledge of the continuity of existence that the Buddha looked for the origin of suffering not only in the current life but in former states of being. He discovered it in a primordial urge, the thirst (Taṇhā) for sentient existence:

> 'What now is the Noble Truth of the Cause of Suffering? Truly it is that Craving which gives rise to fresh rebirth, and, conjoined with pleasure and lust, finds gratification now here, now there. It is of three kinds: Sensual Craving (*Kāma-taṇhā*), Craving for Existence *(bhava-taṇhā)* and Craving for Self-annihilation (*vibhava-taṇhā*).'

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*For a fuller treatment of this subject the reader is referred to *The Case for Rebirth*, Wheel Publication 12-13.

Sensual Craving, which is generated by contact of the organs of sense with their objects, is sixfold: craving for pleasurable sights, sounds, odours, tastes, tactile sensations, and mental impressions. These are known as the fields (*āyatana*) of sense-perception. The craving for existence takes three forms, corresponding to the spheres in which life manifests; that is, craving for existence in the Sensual Spheres (*kāma-loka*), in the Fine-material Spheres (*rūpa-loka*) and in the Formless spheres (*arūpa-loka*) or mental planes. The Craving for Self-annihilation is the group of desires that accompany the erroneous view that the aggregates of phonomenal personality constitute a soul, which is annihilated at death.*

In another classification craving is considered under two heads: *Vaṭṭa-mūla-bhūtā-purima-taṇha*, the primordial craving which is at the root of rebirth, and *Samudācāra-taṇhā*, craving manifested in conduct. The first is the craving which promotes and sustains the round of existences, as it appears in the formula of Dependent Origination. There, 'Conditioned by ignorance (of the true nature

*T. W. Rhys Davids, following Spence Hardy, takes *Vibhava-taṇhaā* to be 'the love of the present life, under the notion that existence will cease therewith, and that there is no future state,' therefore, 'craving for success (in this present life).' — *Buddhist Suttas*, 'Sacred Books of the East,' Vol. XI,n. In the Commentaries, however, the emphasis is laid on the desire for self-extinction which accompanies the belief that there is a self-entity which is annihilated at death.

of existence) arise the Kamma-formations (*sankhāra*);* conditioned by the Kamma-formations arises consciousness (in the special sense of rebirth-linking consciousness, the mental impulse which like an electric spark bridges one life-continuum to another); conditioned by consciousness arises mind and body (of the new life-sequence); conditioned by mind and body arise the six fields of sense-perception; conditioned by the six fields of sense-perception arises contact (between organ of sense and sense object); conditioned by contact arises sensation (*vedanā*), conditioned by sensation arises *craving;* conditioned by craving arises grasping (confirmed and habitual craving), from grasping arises becoming (the life-impulse); from becoming arises birth once more, and from birth come decay and death,' thus closing the circle. The formula of Dependent Origination in this way summarises the causal relations of three cycles, a past, a present and a future life, with craving as the motivating factor.

'Thus it is, Ānanda, that craving comes into being because of sensation' (*Mahā Nidāna Sutta.*) But for the sensation to exist there must already be mind and body, and that mind and body itself must have been brought about by prior craving, so that the sequence of cause and effect extends infinitely into the past. This is precisely the idea which Dependent Origination presents; it is a

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**Saṅkhāra:* In the context of Dependent Origination this term is adequately rendered as 'Kamma-formations,' on the analogy of 'habit-formations' as denoting a pattern of mental activity. Here the emphasis is on those volitional activities (Kamma) which produce rebirth.

system of related conditions rather than of temporal sequence, and actually stands for two modes of causality, serial and contemporaneous. The divisions of past, present and future may be placed indifferently at either of the two points where a new arising takes place; that is, at 'mind and body' or at 'birth.' But the points at which it can be brought to an end are, as we shall see later, the two dominant psychological factors, 'craving' and 'ignorance,' which are contemporaneous and mutually supporting.

The question of a First Cause does not enter into the Buddhist view of the cycles of becoming (Saṁsāra), nor of the universe. When the process of incessant arising and passing away is seen as a complex of interrelated conditions, any theory of a primal cause becomes irrelevant. In the logic of causality there can be no absolute beginning, for each cause is seen to be the effect of a preceding cause. So a Creator God must himself have had a creator; if he had not, the argument for his existence on the basis of causality collapses. The idea that there must have been a beginning in the ultimate sense rests upon a defect in human understanding, as certain modern philosophers have pointed out. We are brought to the position stated in the *Visuddhi Magga*,. that

> 'No God nor Brahma here is found,
> Creator of Saṁsāra's round;
> Empty phenomena flow on
> Subject to cause and condition.'

From another standpoint it can be said that the act of creation is taking place from moment to moment, as in the Bergsonian system of creative evolution. The prime mover is the craving impulse, which may be regarded as the basic energy of the universe.

This does not mean that the universe in its present form had no beginning. It came into existence in accordance with natural law (*niyāma*), but it did not originate out of nothing. It is not the first or only system of its kind, but is one of an infinite cyclic series, of which no beginning can be found. As one cosmic system comes to an end another one comes into being.

Science offers several tentative theories as to how the present universe began, the two most widely accepted being based on the expanding universe hypothesis and the steady state cosmology respectively. Its 'beginning' can be placed with a fair amount of certainty at about 5,000 million years ago. But whether it started with a tremendous cosmic explosion or in some other way, Buddhist cosmic analysis holds that the matter, or energy, of which it is formed derives from that of a previous universe, and that it was set in motion by the Kamma of the beings belonging to that former system. The evolution (*Samvaṭṭa*) and devolution (*vivaṭṭa*) of world systems follow a course paralled to the process which governs sentient life, When a cosmic system comes to an end, the matter of which it was composed disintegrates and its atomic units become dispersed or compressed in space in a uniform distribution. For aeons it lies dormant, but in course of time the suspended energy becomes active once more, and the physical laws of attraction and repulsion come into play. Clots of matter begin to form, and from them the island universes emerge and take shape. After a further lapse of time, organic evolution begins, and runs its course to the end of the cycle, when the cosmic structure again disintegrates and the entire process is repeated. In this fashion evolution and devolution follow one another in a ceaseless round, all the time bound up with the Kamma, or volitional energy,

generated by living beings. And since all willed action is motivated by desire 'it is in literal fact the force of craving that perpetually renews and sustains the process.

Concerning the genesis of craving, the *Abhidhammatthasangaha* says:

'Through ignorance a being fails to understand the impermanent and substanceless nature of existence as it truly is. He enjoys the things of the world, taking them to be real and lasting, and so creates a craving for them. On account of his cravings he seeks to obtain one and avoid the other. This leads to the continuity of his life-process, a chain of struggle for living. His craving and grasping do not end with the destruction of the physical body, but keep the struggle on in another birth.

His good and bad activities (*saṅkhāra*) of one life determine the type of his birth, his mental disposition and all his resultant consciousness in the subsequent one. This gives rise to the mental and physical aggregates in the new life according to its own nature. Depending on the mental and physical aggregates he acquires the six fields of sense-cognition. Depending on the six fields of sense-cognition he gets contact with the object of sense. The contact produces sensation; the sensation gives rise to craving, and craving to grasping. Grasping continues the life-processes. It does not cease with the death of the being, but flows on in the next birth. Thus he starts a new life again; he becomes old and dies, experiencing all kinds of grief, lamentation, suffering, anxiety and despair. Perpetually he moves on and on in the round of birth and death so long as he is in the bondage of ignorance.'

— *Abhidhammatthasangaha VIII. 1.*

Man's failure to comprehend the universe is due to the Primal Nescience (*avijjā*) which to a greater or lesser degree governs all conceptual thinking. Since Avijjā is linked with Taṇhā it deepens as the mental defilements caused by craving increase, lessening as they are reduced. It is an invariable rule in the Buddhist system of causal relations that two or more factors are required to produce a given result. As we have seen, in the genesis of a living organism the mental energy produced in a past life combines with the physical processes of biology to form a sentient being. Similarly, in the genesis of world systems the total thought-energy of beings from the past activates the physical substance of the universe to bring about a new cycle of evolution. All these processes, therefore, are partly mechanistic ones, to the extent to which they depend upon purely physical laws, and partly they are subject to variability through their dependence on mental causes and the intervention of will. To will is to desire, and so desire is really the chief determining factor; if it were not present at all the automatic processes of nature would take control and the universe would run its course to the end as a lifeless mechanism.

The constant pattern of interdependence is shown in the arrangement of the factors in Dependent Origination, where those that are conditioned by past causes alternate with others that are subject to modification by the act of willing. Thus, in the section relating to past causes, Ignorance gives rise to volitional thought and action (Sankhāra), the Ignorance factor being a continuing influence on the thought and action. Then, at the time of death a thought-moment arises which constitutes the rebirth-linking consciousness, its nature being determined by the volitional thought and action which preceded it. So past Kamma

shapes future tendencies, the rebirth-linking moment of consciousness carrying these tendencies into a new life just as the germinal seed carries in its chemistry the pattern of the future plant — a pattern that may, however, be altered in some respects by subsequent events. The new mind and body thus brought into being is naturally equipped with the sensory apparatus and the fields of sensory perception appropriate to it. From these come its contacts with the external world and the sensations accompanying them. So far, the connections have represented two belonging to the order of past causality, Ignorance and the Volitional Mental Formations, and five which are their resultants, from Rebirth-linking Consciousness to Sensations. These last five, therefore, are conditioned by the Kamma of the past. But at this point the element of free will comes into play, for whilst sensations are predetermined as to their nature, the mental responses to them are not. Although ordinarily the response to a pleasant object is desire, which may prompt some action, if the moral sense tells us that the action is a bad one the will can prevent it. Even the desire itself can be reduced, suppressed and controlled by an act of will or by diverting attention to something else. Consequently, the dependent connections which follow from this point, that is, Craving, Grasping and Becoming are not predetermined. They represent the active side of the picture, in which man shapes his individual destiny. It is necessary to stress this point because it is often mistakenly believed that the doctrine of Kamma is fatalism. Nothing could be further from the truth; Buddhism emphasises above everything else the moral responsibility of the individual and the power that is his to create his own destiny. So in the last two connections, Birth (Rebirth) and Decay and Death, we find summarised the future resultants of

the causes generated in the Craving-Grasping-Becoming series.

Considered from the standpoint of temporal sequence, Dependent Origination is thus divided into three sections, relating to past, current and future life. These three have two major divisions: the active order of becoming (Kamma-vaṭṭa), in which causes are generated, and the passive order (Vipāka-vaṭṭa), which stands for the results of those causes. Ignorance and Volitional Mental Formations belong to the active order, whilst Birth and Decay and Death belong to the order of passive resultants. The middle section, that which deals with the current life, includes both the passive and the active orders. The five links from Consciousness to Sensation are passive resultants; but the remaining three, Craving, Grasping and Becoming, represent the active and creative process.

Again, at the beginning, Ignorance and Volitional Mental Formations are a summary of the active and causal process in the past; at the end, Decay and Death summarize the passive resultant series as it follows in the future. Thus the circle closes on itself in perpetual, self-sustaining operation, a cause-effect complex, the links of which can be considered either as a temporal sequence or as existing concurrently in the form of mutually-supporting factors.

Understood correctly, the process of Dependent Origination does not postulate either absolute causal determinism nor absolute freedom of will. It describes an interplay of conditions which is *ultimately* subject to the individual's freedom of choice between good and bad courses of action. It is by this choice — the anguish of decision, which is itself a form of Dukkha that life imposes on all morally-

responsible beings — that each individual determines for himself and by himself the nature of his rebirth. Whether it shall be in a state above the human condition or in one below it, or, if it is a human rebirth, whether it shall be a happy or an unhappy one, depends entirely on the actions — of body, speech and mind — that are being performed here and now. It depends, in short, on the degree to which craving is brought under control. And, as we shall presently see, Buddhism offers a means whereby craving can be entirely eradicated, and the process of Dependent Origination brought to an end for good.*

But before moving on to the third stage of the inquiry, which is concerned with the possibility of escape from the round of rebirths, another function of craving is worthy of notice: that is, the part it plays in organic evolution.

We have already noted that apart from the Buddhist interpretation, life appears to be devoid of ethical values and purpose. Yet in the evolving pattern of organic structures it seems to display a strong directional trend. From extremely simple unicellular organisms nature has evolved highly complex forms, equipped with delicate sensory apparatus and a brain capable of rational thought. But this has been accomplished only over a long period of trial and error involving many failures, and by employing methods that are both wasteful and productive of the most extreme suffering, such as would have been eliminated in a better-designed plan. So on a general survey the system seems to be in a certain sense directed, yet at the same time

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*For a proper understanding of this important subject the reader is recommended to study Wheel Publication No. 15, *Dependent Origination*, by the Ven. Piyadassi Thera.

blundering and inept. There is sufficient order to suggest a creator; but an omnipotent and benign Intelligence could certainly have accomplished the work in better style.

Science fights shy of teleological theories and concentrates attention on the means by which natural effects are produced; and so we have hypotheses such as that of natural selection, backed up by the observed facts of genetics, bio-chemistry and kindred sciences, which go some way towards explaining the *modus operandi* of evolution but do not offer any suggestion as to the 'why' of the process. The moving force behind or within it remains a mystery, and the paradox of a plan, apparently well conceived as to its biological results but very badly executed, and without any purpose except that of evolution for evolution's sake, has come to be considered so insoluble as to discourage further speculation.

An entirely fresh light is thrown on the problem, however, by recent studies that have been made of the electrical activity in the brain, as registered by the electroencephalogram. These have established definitely that the neural impulses and the processes of cognition are associated with electrical impulses.

Now if the brain functions by means of electrical energy — or, what is equally likely, by some other form of energy that acts in the same way as electricity — and is able to move the mechanism of the electroencephalogram solely by impulses generated in the brain cells, we have strong reason for supposing that mental activity is capable of spreading from its source in much the same way as do radio waves. It is in fact a radiating energy comparable to others that are perceptible to us, such as light and sound,

and others imperceptible, such as cosmic radiations. This would at once explain such diverse phenomena as hypnotism, telepathy and various forms of extra-sensory perception. But the possibilities it opens up become still wider when we apply the hypothesis to organic evolution, and clearer still when we connect it with the Buddhist concept of craving as an actual force, generated by the mind and capable of operating on and through the physical substance of the universe.*

The psychology of behaviourism holds that desire, manifesting as the 'will-to-live,' is the basic motivating urge in all forms of life that have analysable mental reactions. The desire may be unconscious, revealing itself in instinctive patterns of behaviour, or it may be fully present to the conscious mind. When it lies beneath the surface of consciousness it functions as the Freudian 'id' and the 'libido' of Jung; that is, as the energy resident in all instincts. It may also be called the primordial life-urge; but whatever name may be given to it, in reality it is the force of craving — precisely that *Taṇhā* which the Buddha declared to be the root cause of rebirth.

Every volitional act is motivated by some kind of desire; consequently, thought itself is practically inseparable from desire in the mind still dominated by ignorance. And it is the thought-impulse that radiates outwards in

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*Over fifty years ago the late U Shwe Zan Aung wrote: 'To recognise that thought is a radiation is, I submit, a great thing in itself. Who can say that this may not one day lead some discoverers to devise an instrument exploiting some substance, yet unknown, which is sensitive to thought, and so to measure our thought "waves" and their duration?' (Compendium of Philosophy, p. 284.)

the last moment of consciousness which gives rise to another psycho-physical organism, thus renewing the sequence of cause and effect in a fresh life-continuum. Throughout the creative process the urge that maintains this perpetual renewal of energy is the desire to experience conscious life, 'seeking, now here, now there,' for satisfaction.

In the first stages of evolution the individualised yet impersonal currents of craving, generated in the past, operate upon the physical substance of the universe and out of inorganic matter give birth to the first single-cell protozoa. From there the life energy proceeds to build up and elaborate, by the familiar trial and error methods we have noted, more and more complex and specialised forms, the craving-impulse being transmitted through the currents of 'rebirth' and the laws of genetics by parallel and complementary processes. Wherever the necessary chemical constituents of life exist together with the suitable conditions, life in some form manifests itself; and this principle obtains, as Buddhism has always taught, throughout the innumerable worlds that exist simultaneously in the universe.

So out of material from various sources we are able to construct a picture that is teleologically satisfying and fully in conformity with the known facts. To summarize: it was under the domination of the craving-urge that the rudimentary forms of life evolved into the complex structures of the higher animals and man. More and better sensory organs were needed to satisfy the unconscious craving for sense-experience, and so the vital urge worked through the processes of biological evolution to produce them. Life is not the work of a conscious creator, with his object fully in view; it is the result of a blind, groping force, transmitted from one living being to another in the

course of rebirth. Hence the many 'mistakes' thrown aside in the course of evolution — animals which, through over-specialisation or some other cause became unfitted to their environment and consequently died out.

Science as yet has no valid theory to account for the purposive factor in evolution, nor for the persistence of instinctive behaviour patterns in those birds and animals which perform quite complicated operations such as nest-building, seasonal migrations and so forth, without the necessity of learning. Neither can it decide the much-disputed question of whether acquired characters are genetically transmitted, many geneticists feeling compelled to deny it, against the evidence of observation, solely on the ground that no biological mechanism can be found answering to tho requirements of such transmission. Here again Buddhist doctrine comes to the rescue, for it shows how both instinctive behaviour and acquired characters can be transmitted by the re-arising again and again of the same current of identity — that is, 're-birth' — within the same species, the same ethnic or cultural group and even the same family. For whatever tendencies are acquired and cultivated in one life, whether of animal or human being, will make themselves apparent in subsequent lives, until some fresh impulse of Kamma diverts the life-current into a new channel.

Buddhism teaches that the distinction between human and animal life is not one of kind, but of quality. Man is not a distinct and special creation; he merely represents the highest peak to which organic life has reached on this planet. Man alone has the power of moral choice, whilst animals are merely suffering passively the results of past activities dominated by lust, ill-will and delusion. In other

words, they are the products of former bad Kamma. Their individual life-currents remain on a low level until the particular mental tendencies that produced them have run their destined course. When the results of the bad Kamma are exhausted some residual good Kamma from a former human life, of which all beings have a latent unexpended potential (*katattā-kamma*), comes into play and the life-current emerges on a higher level once more. This process can be understood only by discarding the idea of an individual self-entity, call it soul or what one may, and thinking instead in terms of the current of 'becoming' which Buddhism insists is all that constitutes the rebirth-continuum. By thus bridging the gulf that appears to exist between the human and animal worlds, the Buddhist doctrine of rebirth and Kamma gives to life that organic unity which scientific thought demands. At the same time it shows that the universe, despite its seeming purposelessness, is in reality the manifestation of moral and spiritual law.

Thirty-six streams of craving are recognised in Buddhist psychology; eighteen of them internal (*ajjhatta*), depending upon subjective concepts, and eighteen external (*bahira*), associated with subject-object relationships.* But every type and degree of craving contibutes to the sum total of the grasping which fastens living beings to the wheel of rebirth. This is especially true of the lower forms of craving connected with the unwholesome mental concomitants, lust, ill-will and delusion. So we find in the *Anguttara Nikāya* (III, 33): 'Wheresoever beings spring into existence, there their deeds will ripen; and wherever

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*A full exposition of the thirty-six streams is to be found in the *Khuddakavatthu Vibhanga*.

their deeds ri'pen there they will gather the fruits of those deeds, be it in this life, or be it in the next life, or be it in any future life.'

And in the *Samyutta Nikāya* comes the solemn affirmation:

'There will come a time when the mighty ocean will dry up, vanish and be no more. There will come a time when the mighty earth will be consumed by fire, perish and be no more. But yet there will be no end to the suffering of beings who, fettered by ignorance and ensnared by craving, are hurrying and hastening through this round of rebirths.'

Dukkha Nirodha Ariya Sacca:

The Noble Truth of the Cessation of Suffering.

The Buddha's Enlightenmment was attained in three stages. In the first watch of the night he acquired the knowledge of previous states of existence, the memory of which arose as the fruit of intense mental absorption (*jhāna*). In the second watch he obtained the knowledge of the manner in which beings pass from one state of existence to another in accordance with their deeds. At this point he had discerned the truths of suffering and of moral causality as it operates through Kamma. At the conclusion of the last watch he penetrated to the knowledge of the underlying causes of existence, the process of Dependent Origination, He then understood both the origin of conditioned existence, with its root in craving and ignorance, and the means by which the process could be brought to an end.

'And in the last watch of the night, out of compassion for living beings, by fixing his mind on Dependent Origination and meditating on it both in order of becoming and in order of cessation, at sunrise he obtained supreme Enlightenment. And then he uttered these words of triumph, such words as countless myriads of Buddhas have spoken in the past:

Vainly have I wandered through many births, seeking the builder of this house. Painful indeed is repeated birth·

Now, O Builder of the house, you are seen! Never again shall you build. All your rafters are shattered, the ridge-pole cast down. My mind has attained to

the unconditioned; the cravings are extinguished!"

(Dhammapada Comm. and Dhammapada vs. 153-4

The house is the body; the builder is craving, passions are the rafters and the ridge-pole is ignorance.

'For, through the complete fading away and extinction of Craving (Taṇhā), Clinging to Existence (Upādāna) is extinguished; through the cessation of Clinging the Process of Becoming (Bhava) is extinguished; through the extinction of Becoming, Rebirth (Jāti) is extinguished, and through the extinction of Rebirth, Decay and Death, grief, lamentation, suffering, sorrow and despair are extinguished. Thus comes about the extinction of this entire mass of suffering.

'And thereby comes the cessation and overcoming of bodily form, of sensation, perception, mental formations and consciousness; this is the cessation of suffering, the end of disease, the overcoming of decay and death.'

(Samyutta Nikaya, 12)

The cessation of suffering is Nibbāna; in Sanskrit *Nirvāna,* a word formed from the negative prefix *nir* added to the root *vā*, which has the original meaning 'to blow.' In its Buddhist sense Nibbāna means the cessation of the process of becoming, as when a fire goes out from lack of fuel or because of ceasing to blow on it. The fire is the threefold conflagration of lust, ill-will and delusion; when it ceases to burn because the fuel is withheld, the life-affirming impulses come to an end and there is no more rebirth. As experienced by the Arahat during the remainder of his natural life term it is *Sa-upādisesa Nibbāna* — the state of Nibbāna in which the mental and physical aggregates still exist, but are no longer associated

with clinging. It is absolute peace, tranquillity and fulfilment: 'No anguish is there for him who has ended his journey and is freed from all grief, who is emancipated in every way and has destroyed all attachments...There are no more wanderings (in *Saṁsāra*) for such a one, who like the earth has no resentment, is firm in character like a city gatepost and as pure as a deep pool free from mud ...Calm is the mind, calm the speech and calm are the actions of him who, rightly understanding, is wholly liberated and at peace.'

(*Dhammapada, Arahatta-vagga*)

When the Arahat reaches the end of his life, the final cessation of his life-process (*Samuccheda-maraṇa*), he attains *An-upādisesa Nibbāna*; that is, the absolutely unconditioned Nibbāna in which none of the factors of individualized personality remain. It is not the annihilation of a being, because in the true sense no being has ever existed; there has been only a process. Nibbāna is the cessation of the process, the extinction of the aggregates of clinging that formerly gave rise to the phenomenal life-continuum. It is the only state in which suffering cannot find a foothold.

In the *Dhammacakkappavattana Sutta* the Buddha declares:

> "This, Bhikkhus, is the noble truth of the cessation of ill: the complete cessation, giving up, abandonment of that craving, complete release from that craving and complete detachment from it."*

Here, in the basic statement of Nibbāna from the Buddha's first Discourse, we have the psychological state

*Soma Thera's translation from *The Buddha's First Discourse*, Bodhi Leaves No. B. 1.

presented in terms that are ethically meaningful; they relate to an attitude towards the world and towards the contents of sensory perception. But what of the *Nibbānadhātu* — that is to say, *Nibbāna* considered in its own nature?

In that, its ultimate aspect, it is defined as *Asankhata-dhātu*, the Unconditioned, because it is not subject to change or conditionality; it is unitary, in the sense that it is not compounded, as are all phenomenal things. But to give it a precise definition in positive terms is not possible. All the terms of reference we use in thought and communication are founded upon things and ideas belonging to the realm of conditionality, so that we have no means of formulating an idea that is not related, by comparison or contrast, to some other idea. The whole content of our experience is a complex of relationships. Thought swings continually between the opposites; light and dark, heat and cold, good and bad—all these are relative values representing oppositions or degrees of contrast, none of which has any real meaning apart from that relatedness. Since nothing in the world of sense-experience has any character except in relation to something else, the only way to regard the sensible world is as a sphere of merely relative reality. It is certainly real on one particular level of awareness, the one on which consciousness normally functions (although, it must be noted, its nature as to details is not altogether the same for any two individuals,) but on other possible levels of consciousness it must of necessity be quite unreal —perhaps even non-existent. The physicist sees the universe in terms of electronic forces, the mathematician reduces it to mathematical formulae; and while both have to deal with the world as though it really is what it appears to the ordinary man, their picture of it on the level of

their work is something quite different. They have to live simultaneously in a world of the senses, taking it to be just as their sensory faculties report it to be, and in another world of the intellect, in which they know that the sensory picture is not a true one. The information we receive has a kind of validity, but in the ultimate sense the picture formed from it is a product of sensory legerdemain. The 'solid' objects we see and feel consist more of space than of matter. This fact is demonstrated by the structure of the smallest atom known, that of hydrogen. In the hydrogen atom the distance of the electronic orbit from the nucleus is, relative to its size, twice the distance of the earth from the sun, a matter of 96,000,000 miles. On comparison, 'solid' matter contains more space than our solar system. What we cognise through the senses, therefore. is not the 'thing as it is' but a relative aspect of it—relative, that is, to our own particular mode of consciousness; To say that the physical world as it appears to us is unreal is false, because it exists as a fact in our consciousness, but to say that it is real, as an external and objective reality, is even further from the truth.

This being so, it is clear that any thinking about Nibbāna must be done without concepts, if such thinking were possible. The fact that it is not possible has given rise to some unfortunate misunderstanding. Because he consistently refused to give any positive definition of Nibbāna, and also declined to commit himself on such points as whether the world is eternal or not eternal, and whether the Arahat continued to exist in Nibbāna or not, the Buddha has been called an agnostic. His reply to such questions was that they were wrongly put. They are in fact based on misconceptions regarding the reality or non-reality of the objects discussed and the terms of reference

used in respect of them. Any reply given in positive or negative form would be about equally misleading. If this life were 'being' in the true sense, Nibbāna would be non-being — annihilation. But that is not the case. On the other hand, if this life were utterly unreal it would amount to non-being, in which case Nibbāna would be absolute Being. If anything, this comes somewhat nearer the truth; yet it is not quite true. This life is not 'non-being,' for the experience of suffering is real; and Nibbāna cannot be called Being because it is not characterized by any of the features which we associate with 'being.' such as the awareness of individual identity. It is devoid of selfhood. The other questions are open to similar objections; they are inadmissible because they refer to states and predicates that have no real validity. The Buddha refused to answer them not because he did not know, but because he did not wish to falsify. One important point, however, is very definitely maintained: there is no place in the system for a Creator-god. The Buddha expressly condemned the idea of an over-ruling power, as leading to fatalism and inaction.

The questions that are called 'undetermined' (Avyākata,) as well as that concerning the 'undeclared' (Anakkhāta) nature of Nibbāna, are placed in their correct perspective by the Buddhist recognition of two kinds of truth; that is to say, conceptual or relative truth (*Sammuti-sacca*) and absolute truth (*Paramattha-sacca*.) Conceptual truth embraces the sphere of relativity, its validity being conditional upon accepted modes of relationship, and also to a great extent on the laws of semantics. Thus when the Buddha said: '*Attāhi attano nātho,*' 'Self is the lord of self' (Dh. 160), he was using the word 'self' (Attā) in its

indispensable semantic role, as a word without which no thought of phenomenal personality can be expressed. In somewhat similar fashion we are constrained to say '*It* is raining,' although we should find it difficult to define whether by 'it' we mean a cloud, the sky, or the sum of meteorological conditions. The personality, since it is a compound of ever-changing aggregates, a current of transition, has no noumenal existence. In the ultimate (*Paramattha-Sacca*) view it is, descriptively, a current of events in the space-time continuum; while beyond the realm of description it does not exist in any sense. It is a merely conventional reality. It is necessary to reiterate this point because upon it hangs not only the Buddhist view of life but the concept of the ultimate goal.

It follows that a question framed in terms of relative reality cannot be answered in the same terms to give an answer that embodies absolute truth. In the ultimate sense, *Paramattha-sacca* cannot be expressed at all; even the analytical descriptions of phenomena are only approximations to it, arrived at by eliminating the cruder misconceptions belonging to relative truth. It is that kind of 'descriptive' *Paramattha-sacca* which is contained in the Buddhist ethico-psychological system, the Abhidhamma, where states of mind are dealt with, unattached to any concept of a persisting entity, in a manner that foreshadowed the trends of present-day dynamic psychology, There we find thought without a 'thinker' and action without an 'actor,' both thought and action being no more than aspects of the life-flux of consciousness, just as they are in the philosophy of Henri Bergson.

Nibbāna cannot be described; it can only be realized. And in its realization the problems connected with it, and

with the nature of being in general, are not so much answered, as found to have been really non-existent all along. They are unreal constructions, born of the mistaken belief that ultimate truth can be understood through conceptual thinking bound to the realm, and the terms, of sense-data. It is for this reason that the brave attempts of philosophers, profound and intricate though they may be, have never succeeded in giving a final and completely satisfying account of reality.

Notwithstanding the essentially incommunicable nature of the Nibbānic experience, however, there are a great number of descriptive words applied to it in the Pāli texts — words that have easily - understood value meanings and which convey the ideal of release from Saṁsāric conditions in non-philosophical language charged with the poetry of aspiration. Nibbāna, besides being the Deathless, is the Further Shore (*Para*), the Ageless (*Ajara*), the Happy (*Siva*), the Permanent (*Dhuva*) and so on. But finally and always it is *Anakkhāta*, the Undeclared, and *Asaṅkhata*, the Unconditioned. Seeking for the cause of cause we find only effect. The final Nibbāna is the point at which cause and effect become identical, and by cancelling one another out, annihilate space, time and all the categories of thought.

'O Bhikkhus, of all the states, compounded or uncompounded, Liberation is the best—namely, the expulsion of pride, the relief of thirst, the uprooting of attachment, the cutting off of the round of birth and death, the extinction of craving, emancipation, cessation, the going out of worldly desire.' (*A. ii, 34.*)

There is no lack of positive affirmation as to the reality of Nibbāna. It is found wherever the Buddha contrasts the timeless and unchanging *Asaṅkhata-dhātu* with the world of birth, decay and death, as he does in these words from the Udāna:

> *'O Bhikkhu, there is an Unborn Unmade, Unoriginated, Unformed. Were there not such a state, Unborn, Unmade, Unoriginated, Unformed, there would be no escape from that which is born, made, originated, formed. But since, O Bhikkhus, there is indeed this state of the Unborn, Unmade, Unoriginated and Unformed, there is truly an escape from the born, made, originated and formed.'*

It is in such assurances as this that the reality underlying the third of the Four Noble Truths — the cessation of suffering as a positive goal — is brought most vividly before the mind.

Dukkha Nirodha Gāmini Patipadā Ariya Sacca:

The Noble Truth of the Way to the Cessation of Suffering.

'And what, O Bhikkhus, is the Noble Truth of the way that leads to the cessation of suffering? It is the Noble Eightfold Path, namely: Right Understanding, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Concentration.'

The fourth Noble Truth outlines the practical means by which Nibbāna is to be realized; but before announcing it the Buddha cleared away certain misconceptions which were current at the time and which had proved a serious hindrance to the quest for truth. In the first discourse after His Enlightenment, that delivered to the five disciples who had deserted him when he abandoned the path of self-mortification, he explained that there are two extreme courses to be avoided; on the one hand that of sensual indulgence, which is 'base, low, vulgar, impure and unprofitable,' and on the other the practice of extreme physical asceticism, which is 'painful, impure, vain and unprofitable.' In contrast to these stands 'The Middle Path which the Enlightened One has discovered; the Path which enables one to see and to know, which leads to peace, to discernment, to full knowledge, to Nibbāna. Free from pain and torture is this Path, free from lamentation and anguish; it is the perfect path' (Samyutta, 56).

From the standpoint of modern psychology the Buddha's condemnation of extreme ascetic practices goes deeper than appears in the actual words he used. In certain forms of yogic asceticism still practised today there is an element of pathological self-hatred; perhaps also a masochistic pleasure in the experience of pain. Whatever the motive

may be, such practices result in an inordinate preoccupation with the body, which instead of releasing the mind only fastens it more securely to its physical base. Around these manifestations of an inverted sensuality there tend to gather constellations of obstructive ideas, such as that of a soul or spirit-entity distinct from the body and warring against it, the belief that the flesh is the enemy of the spirit and therefore a fit object of hatred, for which the spirit must be continually devising fresh tortures to bring it into subjection. Much the same attitude is found in the flagellations, the hair shirts, the prolonged fastings and the courting of martyrdom in early Christian asceticism. The body was the ever-present enemy; but an enemy is someone important, especially when one cannot get away from him. By being so regarded the body took on an independent life, and that a malignant one. Very often it hit back, with unpleasant psychological consequences.

But Buddhism eschews violence, to oneself as much as to another. The body must be brought under control, certainly, but by different methods. It is not itself the seat of the passions, but only the vehicle for them. It is in the mind that the citadel of craving must be stormed, not in that poor ox the body, which only obeys its driver.

The Noble Eightfold Path, therefore, is a way of life that begins with the mind and ends with the mind transcended. Its first requirement is Right Understanding, which means an intellectual grasp of the nature of existence. 'What now is Right Understanding? Truly, it is to understand suffering, the cause of suffering, the extinction of suffering and the Way to its extinction' (Digha Nikāya 22). Elsewhere it is explained that it also means the understanding of the law of moral causality, the roots of merito-

rious and demeritorious action. In the Samyutta Nikāya it is also said that 'When one understands that body sensation, perception, the mental aggregates and conscious ness are all impermanent (and hence subject to suffering and devoid of selfhood), in that case also one possesses Right Understanding.'

'What now is Right Intention? Truly it is intention that is free from greed and lust, free from ill-will, free from cruelty.' It is of two kinds: Right Intention concerned with the things of this world, which expresses itself in good actions bringing good worldly results; and Right Intention directed towards the higher path of purification, which has Nibbāna as its fruit.

'And what now is Right Speech? Truly it is to avoid lying, and adhere to the truth; to abstain from tale-bearing and to promote harmony instead of dissension; to abstain from harsh language and cultivate gentle, courteous speech; and to avoid vain, irresponsible and foolish talk, speaking always in reasoned terms on subjects of value, such as the Dhamma of the Enlightened One.'

'And what now is Right Action? Truly it is to avoid the taking of life, to avoid theft and misappropriation, to avoid sexual intercourse with women under the protection of father, mother, brother, sister or relatives, married women, women under the ban of the king, engaged women and women who are the temporary wives of others.' 'Now avoidance of killing, of theft and sexual intercourse with the prohibited classes of women is called mundane Right Action; it results in good worldly results (in this life or another.) But the turning away from these things, the complete rejection of them with a pure mind intent upon

the Path to deliverance — that is called transcendental Right Action and has its results in the paths and the fruits of purification.'

'And what now is Right Livelihood? Truly it is to reject wrong means of livelihood and to live by right means.' Here, wrong livelihood means gaining a living by slaughter or any other way detrimental to the welfare of sentient beings.

'And what now is Right Effort? Truly it is the Four Great Efforts (*Samma-ppadhāna*): the effort to avoid, the effort to overcome, the effort to develop and the effort to maintain.' The first is the effort to avoid the arising of evil, demeritorious states that have not yet arisen; that is to say, the arising of attachment on the presentation of sense-objects to the consciousness, from which greed and sorrow result. The second is the effort to overcome evil and demeritorious states that have already arisen through such causes. The third is the effort to develop good and beneficial states of mind conducive to enlightenment. The fourth is the effort to maintain these states when they have arisen, by perseverance, energy and endeavour.

'And what now is Right Mindfulness? Truly it is the contemplation of the Body, of Sensations, of the Mind and of Mind-objects. There, the disciple dwells in contemplation of the Body, of Sensation, of Mind and Mind-objects, ardent, clearly conscious and attentive, putting away worldly greed and grief.' This refers to the Four Stations of Mindfulness which is described as 'the only way that leads to the attainment of purity, to the overcoming of sorrow and lamentation, to the end of pain and grief, to the entering upon the right path and the realization of Nibbāna' (Mahāsatipaṭṭhāna Sutta).

'And what now is Right Concentration? Truly it is the absorption of the mind, the fixing of the mind upon a single object; this is Right Concentration.' The objects of concentration are the Four Stations of Mindfulness, and its prerequisites are the Four Great Efforts. 'The practising, developing and cultivating of these things constitute the development of Concentration.'

Each of the eight sections of the Path has a very precise meaning, a meaning that is related logically to the Buddhist philosophical and psychological system as a whole. Thus, Right View is something more definite than simply 'having good thoughts.' It stands for an intelligent grasp of the realities of life, in outline if not in detail. At the other end of the Path we come to Right Concentration, which signifies the transcendental state of consciousness, in which the truths that were fomerly apprehended only by the intellect, and imperfectly, become the object of direct intuitional experience. It is only when this is attained that Right View itself is perfected. The eight sections of the Path are not to be taken seriatim or progressively; but are to be cultivated together, for the perfection of one can come only through the simultaneous development of each. Just as in the case of the links comprising the formula of Dependent Origination, the members of the Eightfold Path do not stand in a solely temporal cause-effect relationship to one another; they are to be considered as mutually-supporting factors also. Right Concentration develops and lifts on to a higher plane the knowledge that started as Right Understanding, and so the end is adumbrated in the beginning.

The path is conventionally divided into three parts: Sīla (Morality), Samādhi (Concentration) and Paññā (Wisdom).

Right Speech, Action and Livelihood belong to Sīla. Right Effort, Mindfulness and Concentration to Samādhi, and Right Understanding and Intention to Paññā. A detailed discussion of Buddhist ethics is not possible in the compass of this work; it is sufficient to note that morality in Buddhism springs directly from the central concept of its philosophical system, the ultimate non-reality of self. The 'bad' or unwholesome deed is one that is self-centred and self-regarding, and so governed by greed or lust, animosity and delusion. The 'good' and meritorious is that which is selfless and inspired by benevolence and insight. Buddhist morality is not an arbitrary code of behaviour, tenuously attached to a theological system of doubtful worth, and subject to the exigencies of time and circumstance; it is rooted in principles that are universal and undeviating because they belong not to the changing world of events but to the inner world of psychological motive, which is a constant of human nature.

Where do craving and attachment come to an end? The Buddha's reply was that they come to an end where they arise — in the contact between the organs of sense and their respective objects, the things seen, heard, smelt, tasted, touched and conceived in the mind. When sensations are observed as bare experience, as empty phenomena having no relation to an experiencing 'self' and without awakening the discriminative responses, desire for them is cut off at its source. A process of dissociation takes place. So, in 'Contemplation of the Body' bare attention is directed to the body, considering it impersonally as a compound of physical elements unattractive in themselves as for instance, a hair in a dish of food. By analysing its constituents and dispassionately noting their repulsive aspects, attachment

to the body is weakend and sooner or later, according to the degree of concentration achieved, it is eliminated. The body, instead of being viewed as an inferior and inimical 'self' is in this way seen to be precisely what it is: matter in momentary process of decay and corruption, the product of physical laws and past Kamma.

The subjects of meditation, or more properly mental cultivation (Bhāvanā) are of various kinds suitable for different temperaments, but they all have one object, the realization of the voidness of phenomena, the essential voidness of the observer and the thing observed, which can only be arrived at by intense mental absorption. Now this voidness (Suññatā) becomes fully comprehended when the Jhānas, or states of absorption, have themselves been transcended: 'No longer giving attention to that (Jhānic) consciousness he should now advert repeatedly in this way: "There is not," or "Void, void," or "Secluded, secluded," and so give his attention to it, contemplate it and strike at it with thought and with applied thought.' Thus, 'The Bhikkhu who is devoted to the defining of the four Great Primaries immerses himself in voidness and eliminates the perception of living beings. Since he does not entertain false notions concerning (different kinds of beings), because he has abolished the perception of such beings, he conquers fear and dread, delight and aversion, he is not exhilarated by agreeable things nor depressed by disagreeable ones; and as one having great understanding he either attains the deathless or secures for himself a happy rebirth.'

(Vism. XI. 117.)

Between the state of delusion, bondage and suffering and that of complete release lie the paths and fruits of attainment, marked by the progressive elimination of ten

fetters. They are: 1. the delusion of 'selfhood,' 2. doubt, 3. belief in the efficacy of ritual observances for deliverance, 4. sensual craving, 5. ill-will, 6. craving for form-existence, 7. craving for formless existence, 8. conceit, 9. restlessness, 10. ignorance. One who has destroyed the first three is known as a Stream-winner; he has entered the current of emancipation and his destiny has become fixed. He cannot be reborn in any sphere lower than the human, and if he does not attain full emancipation earlier he is bound to do so within the course of seven lives at the most. When in addition, the next two fetters are weakened he becomes a Once-returner, who will not have to endure more than one rebirth in the sensuous sphere. At the time of completely destroying all the first five, which are known as the grosser fetters, he becomes a Non-returner, who will not be born again in the spheres of sense.* With the breaking of all the ten fetters he attains the state of Arahat. He has then realized the paths and fruits of the holy life, and for him the painful round of rebirth has come to an end. These four stages of the Noble Personality (Ariya puggala) are sometimes separated by intervals, sometimes they follow immediately after one another, but at each stage the 'fruit' or attainment follows instantly upon the realization of the path in the series of thought - moments. When the thought - moment of insight flashes forth the meditator knows beyond all doubt the nature of his attainment and what, if anything, still remains to be accomplished.

When, by the total eradication of lust, hatred and delusion *(Lobha-kkhaya, Dosa-kkhaya* and *Moha-kkhaya)*

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*The sensory spheres (Kāma-loka) are the planes of existence which include the human world.

the Arahat gains Nibbana he obtains with it the type of enlightenment, known as *Sāvaka-bodhi* (the Disciple's Enlightenment), that goes with his attainment. That is, he fully understands the causes of existence and how they have been counteracted, and he experiences an extension of his faculties consequent upon the breaking down of the delusion of selfhood, which normally acts as a barrier to the mind, isolating it in the personal realm of sensory experience. But the enlightenment of a Supreme Buddha is of a higher order and of illimitable range. Over and above the knowledge pertaining to Arahatship he acquires *Sabbaññutā*, the perfect understanding of all things. This he gains as the result of his determination, formed in a previous life and realized through the cultivation of transcendent virtue, to become a Fully Enlightened One, a World-teacher for the welfare of all beings; for without that completeness of knowledge he could not set in motion the Wheel of the Law. But by the nature of things, the greater part of his knowledge is not communicable to others. Nor is there need to communicate it. In speaking of natural phenomena the Buddha used the language and ideas of those whom he was addressing, and to whom any other ideas would have appeared bizarre and incredible. One does not speak of the general theory of relativity to a person who can barely understand Euclid. When he was questioned as to whether he had taught all he knew to his disciples the Buddha replied with a simile. Taking a pinch of dust on his nail he asked which was greater, the pinch of dust he was holding or the remainder of the dust on the ground. The obvious answer was given, whereupon he said: 'Just so much greater is the knowledge of the Tathāgata than that which he has taught.'

From this, attempts have been made to prove that the Buddha had an esoteric teaching which he reserved for a select body of disciples. But the meaning is made clear by what follows: 'Nevertheless, everything necessary for complete emancipation the Tathāgata has taught.' And again. 'The Tathāgata has taught the Dhamma without making any distinctions of esoteric and exoteric doctrine. The Tathāgata has not the closed fist of a teacher who keeps some things back.' The things the Buddha knew but did not teach were such as did not conduce to liberation, and had no bearing on the task of guiding others across the ocean of Saṁsāra.

He did not encourage metaphysical speculation, knowing it to be profitless. He did not offer theories: 'The Tathāgata holds no theories' is a phrase that occurs frequently in the texts. Having 'seen the truth face to face' he had discarded views based on mere reasoning and imperfect knowledge. Reason is a good guide — none better so far as it goes, — and certainly nothing that is contrary to reason should be accepted as true; but the point of departure for the ultimate destination is where reason unaided can carry us no further. It is there that the *Adhi-citta*, or higher mind, takes over and completes the journey. Until such time as it is allowed to do so the ratiocinations of the discriminating, conceptual mind remain to some extent a hindrance.

Yet knowledge can be pressed into the service of wisdom, and today we are perhaps in a better position to understand the truths the Buddha taught than were our ancestors in the days before science anatomized the physical world. The scientific method, the mental discipline of relating thought to known facts, has its value. The Buddha

was the first to apply it to the search for absolute truth. Beginning with the observed fact of suffering he sought out its causes and their antidote by analysis of the factors of existence. The result was the Four Noble Truths which summarize the Dhamma. And just as science offers its discoveries for empirical verification, so the Buddha offered his teaching—not as a theory, a religious dogma or a visionary's dream, but as a demonstrable truth which anyone can verify for himself. When he opened the gate of the Deathless he did not give the key to one man or any group of men. He left it wide open to all, for each to enter by his own effort.

Unquestionably, the Dhamma is 'profound, subtle, discernible only by the wise', but in the language of the Buddha wisdom does not mean academic learning. It means the ability to see things clearly. In this, a child is often wiser than a philosopher. It was a childhood experience of meditation that gave the Buddha the first glimpse of the way he was to take. Age, experience, erudition — these things may be accompanied by wisdom or they may not. The innocence of childhood may be just a simple, animal ignorance, or it may be accompanied by insights brought from former lives. But at any age, the man who is in full possession of his faculties, whether he be learned or illiterate, has the means by which he can find out the true nature of life, and can tread the path to Nibbāna. For him the gate of the Deathless stands open still.

SUPPLEMENTARY READING

A comprehensive selection of texts on the Four Noble Truths is translated in

The Word of the Buddha. Nyānatiloka Thera. (Buddhist Publication Society, Kandy.) (109 pages.)

For Further Reading:

Buddhism and Science. The Wheel No. 3.

The Buddha. His Life and Teaching. Piyadassi Thera. Wheel No. 5.

The Buddha's First Discourse. Transl. by Soma Thera. Bodhi Leaves No. 1 B.

Three Cardinal Discourses of the Buddha. Transl. by Nyānamoli Thera. Wheel No. 17.

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Dependent Origination. Piyadassi Thera. Wheel No. 15 a/b

Kamma and Rebirth. Nyānatiloka Thera. Wheel No. 9.

Anattā and Nibbāna. Nyānaponika Thera. Wheel No. 11

The Case for Rebirth. Francis Story. Wheel No. 12/13.

The Five Mental Hindrances and their Conquest. Transl. by Nyāṅaponika Thera Wheel No. 26.

The Kālāma Sutta. Trnsl. by Soma Thera. Wheel No. 8.

The Noble Eightfold Path. Bhikkhu Silacara (Bauddha Sahitiya Sabha, Colombo.)

On Mental Cultivation:

Satipaṭṭhāna. The Heart of Buddhist Meditation. Nyānaponika Thera. 3rd enlarged Ed. (Rider & Co., London.)

Buddhist Meditation in Theory and Practice. Ven. Dr) P. Vajiraññāṇa Thera, Ph.D., (Gunasena & Co., Colombo..

BUDDHISM
and the
Age of Science

TWO ADDRESSES

DELIVERED BY

Thadu Maha Thray Sithu

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BUDDHIST PUBLICATION SOCIETY

Kandy 1967 Ceylon

The Wheel Publication No. 36/37

Second Impression 1967

FOREWORD

The two lectures which are here reprinted were delivered by the Hon'ble Justice U Chan Htoon when he was invited to represent Buddhism at two religious Conferences in the United States: the Sixteenth Congress of the International Association for Religious Freedom, held at Chicago, and the Conference on Religion in the Age of Science, held at Star Island, New Hampshire, U.S.A., in August 1958.

The Sixteenth Congress of the International Association for Religious Freedom, which was convened by the University of Chicago, August 9-13, 1958, was attended by distinguished representatives of the five great religions of the world, Buddhism, Christianity, Hinduism, Islam and Judaism, and its purpose was "to explore various ways in which the basic needs of men and the problems of the present-day world can be met by the ethical and spiritual teachings of the great world religions, with special emphasis on the importance of mutual understanding, sympathy, appreciation and active co-operation among various religions". Over one thousand delegates from many parts of America, Canada, England and Western Europe were present besides those taking active part in the conference. The address on Buddhism was delivered by U Chan Htoon on August 12th.

The meeting at which the second of the addresses was given was the Fifth Summer Conference sponsored by the Institute for Religion in the Age of Science. It was attended by over two hundred delegates from various parts of the United States and Canada. The principal addresses were

delivered by a number of eminent scientists and religious leaders, that by U Chan Htoon on Buddhism being given on August 22nd.

In preparing these addresses the chief purpose kept in mind was to show the unique role that Buddhism plays in the dramatic present-day conflict between scientific thought and established religious beliefs, a conflict which impinges upon every aspect of modern life. For this it was necessary to sketch in outline the fundamentals of Buddhist doctrine and, in the second lecture at least, to lay particular emphasis on those features of Buddhism which distinguish it from the theistic creeds. In order to do this systematically it was thought best to construct the second lecture on a dual pattern with the first section devoted to a very brief account of the general principles of Buddhist thought. The second section deals specifically and seriatim with the questions concerning religion and the scientific outlook which had been framed by the sponsors of the Conference to form the basis of its deliberations. From this factual and deliberately literal approach to the problems thus posed, Buddhism emerges sometimes as a mediator between the religious and scientific oppostions and sometimes as offering solutions quite different from those proposed by either side. It also becomes apparent that many of the problems themselves are, from the Buddhist standpoint, wrongly stated. They refer to issues which arise only as a result of contemplating life from a wrong position. In the totality of its contact with both the spiritual and mundane world Buddhism is something more than a via media; it teaches values that belong to a transcending principle, one in which the seeming conflicts between science and religion melt away before the vision of an all-comprehensive truth.

In seeking answers to those questions, which have become of tremendous importance to us at this crucial point of history when perhaps the whole future of mankind hangs on the choice between the ethical values of religion and the contingent and variable expedients of materialism, the sponsors of the Conference showed themselves acutely, even painfully, aware of the failure of traditional religious beliefs to meet the challenge. It is hoped that by offering, in the form of these lectures, a very brief statement of the Buddhist world-view, the background of Buddhist thought and the concept of life and the nature and destiny of man that Buddhism holds, and bringing this to bear upon the problems with which modern knowledge has confronted us, a desire may be stimulated among thinking men to make a further study of the Dhamma. Above all it is hoped that the ethical principles of Buddhism. when they are recognised as being grounded in a rational view of life, will be applied to clarify the inherent problems of the human situation in such a way that they may give to the nations of the world, as well as to individuals, a guiding light for these troubled times. The addresses were written in the conviction that the Teaching of the Buddha, which is valid for all times, all situations and all men, holds out the greatest hope for mankind. By a doctrine and way of life that surpass all others Buddhism is capable of bringing peace of mind to this perplexed generation; and it is only through the peace of mind of the individual that peace among nations can be achieved.

The Anagārika P. Sugatananda

Address to the Sixteenth IARF Conference

I count it a great honour to have been invited to speak for Buddhism, the religion of nearly one-third of the entire human race — the religion of the majority of the people of Asia — in this Congress of distinguished representatives of the five great religions of mankind. At the same time, I am humbly aware of the magnitude of the task I have before me of presenting a picture of the Buddhist outlook and the beliefs which have shaped it; yet this I must do to the best of my ability, because the doctrines of Buddhism are inextricably woven into the pattern of Buddhist thought; and if I am to explain to you the Buddhist attitude to life and to the problems that confront mankind today, I must begin by acquainting you, at least in outline, with the fundamental tenets of this religion known to the West as Buddhism, but which we Buddhists prefer to call the Buddha Dhamma.

Before I begin, I wish to say that the sponsors of this Congress are to be warmly congratulated on their enterprise and their breadth of vision in bringing together for mutual understanding and appreciation the representatives of the world's leading faiths. The exchange of ideas, beliefs and aspirations, undertaken without any proselytising design but purely for the advancement of knowledge and spiritual welfare, cannot fail to be of benefit to all who take part in it, whether as spokesmen or observers. I am convinced, also, that in the final summation it will be seen that those things wherein we are all agreed far outweigh, both in number and importance, the differences of theology and doctrine that too often obscure the real significance of human faith. We meet here, not to make converts or to establish superiorities,

but to help one another towards a better understanding of certain fundamental principles we all share, and which are necessary to the right conduct of human affairs. It is therefore my sincere hope that by the unfolding of knowledge leading to wisdom, this object will be realised as the Conference progresses to its triumphal conclusion.

In order to place Buddhism in its true perspective it is necessary to begin with its historical background. Just as Christianity, Islam and Judaism share a common origin in Hebraic thought, so also Buddhism and Hinduism are to be understood as having their background in the Vedic religious thought of India. Hinduism came into being after the time of the Buddha and owes much of its development to the Buddha's teaching. Buddhism, however, antedates both Vedic Brahmanism and Hinduism, because it represents the rediscovery by the Buddha of the primal spiritual Truth which has been taught by innumerable Buddhas in previous world-cycles. The historical Buddha, Gotama, is not a solitary teacher or prophet; He is one of an endless line of Enlightened Beings, reaching from remotest times into immeasurable cycles of futurity. Buddhist cosmology teaches that time is beginningless; that universes arise and pass away in an endless succession, obedient to the cosmic law of cause and effect, and that, in the several periods of each world cycle, certain highly-advanced beings attain supreme Enlightenment and Omniscience. They become Buddhas and teach the Buddha Dhamma, or Truth, for the welfare of all beings. For this reason the Buddha-Dhamma is sometimes called the "Sanantana Dhamma", that is, primordial, eternal or timeless Doctrine. The Pāli word "Dhamma" means Law, Truth, and Doctrine .It has other significations also, in different contexts, but for our present purpose the term "Buddha

Dhamma" means the Doctrine taught by the Enlightened Ones, and that is the title Buddhists prefer to give to it.

Two thousand five hundred years ago, when the Buddha-to-be was born as a prince of a warrior clan in northern India, religious beliefs had not hardened into dogma. Religion was conjoined with speculative philosophy, and there was a spirit of broad tolerance which embraced many schools of thought. In common with most of the ancient world, the majority of these schools accepted reincarnation as a basic fact. To thinking men it has always seemed impossible that life should come to an end with the disintegration of the physical body; and if this is so it is equally difficult to imagine that it comes into being for the first time with physical birth. Throughout nature there is a principle of continuity in change which we are able to sense within ourselves, and it is this which has given rise to the concept of an immortal soul in man. As I shall explain later, the Enlightenment of the Buddha modified the idea of a transmigrating "Soul", but the principle of rebirth remains and is one of the central doctrines of Buddhism. It is this, together with the law of Kamma: "as ye sow, so shall ye reap" — which gives Buddhism its moral code. These two principles together explain all the anomalies of life and the problem of evil and suffering in the world. In India it was generally believed that the goal of the religious life was to obtain ultimate knowledge, or illumination, which most of the sects conceived to be an identification of oneself with the supreme Godhead, the impersonal Absolute, or Brahman. There were, however, certain schools which taught nihilism and were equivalent to our modern agnostic and materialist systems.

When the Prince Siddhattha renounced the world to become a religious ascetic he placed himself successively

under two teachers of the Vedic and Upanishadic schools and mastered all that they were able to teach concerning union with the Brahman, both in theory and meditational practice. He succeeded, in fact, in obtaining that identification with the highest consciousness which was considered to be the final goal of the religious experience. In after-years, when He was the Buddha, He was able to tell the Brahmins of his day that He was to be numbered among those who had known the highest spiritual state, that He was a "knower of the Vedas" and one who had "seen Brahma face to face".*

But this, he found, was not enough. Even on the highest spiritual plane the Brahma gods were not completely liberated from the processes of life and death; they were still subject to change, and hence to uncertainty and suffering. What he desired was a state completely outside all the categories of existence and non-existence, utterly free from all the bonds of conditioned being. So, although most men would have been content to accept the highest religious norm of the time, and to have taken a place as one of the qualified exponents of these doctrines, he was not satisfied, but driven by an inner compulsion he had to seek fresh ways of attainment and a goal beyond that of the Vedas and Upanishads.

After six years of intense striving He at last found Himself in possession of the great Truth, and it was then that He became the Buddha. He found that the faith He had entertained all along in a state of absolute liberation, a state in which the conditions of birth and death, arising and passing away, could never re-establish themselves, had been justified. This state is called "Nibbāna", and it is attained by the extinction of all the life-asserting and death-bringing

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**Tevijja Sutta; Digha Nikāya*, 13 Translated in The Wheel No. 57/58.

qualities of selfhood; that is to say, by total elimination of all those craving instincts that bind us to the life-process, and so cause repeated rebirths in this and other realms.

Buddhist doctrine is summarised in the Four Noble Truths, which are: first, the truth that all sentient life involves suffering; second, the truth that the cause of repeated rebirth and suffering is Ignorance conjoined with Craving; third, the truth that this process of birth, death and suffering can be brought to an end only with the attainment of Nibbāna; and fourth, the truth that Nibbāna can be attained by following to perfection the Noble Eightfold Path, which embraces *Sīla*, *Samādhi* and *Paññā*, *i.e.*, Morality, Meditation and Insight-Wisdom.

In Buddhism the word "*Dukkha*", which we can only translate as "Suffering", signifies every kind and degree of unpleasant sensation, mental and physical; it is in fact the same as the problem of pain which we find at the root of all religions and philosophies. So long as a being lives he experiences suffering in one form or another; in the words of the Hebrew prophet; "man is born unto trouble as the sparks fly upward." The religious instinct itself is born of the sense of sorrow and pain, for which man has tried throughout history to find either an antidote or a compensation. Not only religion but science also is primarily concerned with the amelioration of suffering. But in Buddhist philosophy the fact of suffering assumes cosmological proportions, for the very life-process itself, being a process of continual change and transformation, and therefore of unrest and uncertainty, is seen as it really is, a process of suffering. In everyday speech we talk of "growing-pains", and both growth and decay, to say nothing of the incidental sickness and accidents, deprivations and griefs, that are met with on the way, are indeed

accompanied at every stage by suffering. From the moment of his birth man is overshadowed by death. In taking this view and insisting upon it, Buddhism is no more pessimistic than any other religion so far as the conditions of this world are concerned, for all religions are cognisant of this great problem of suffering. And it it not man alone who is thus afflicted; Buddhism takes into account the life of all sentient creatures, thereby bringing within the scope of its philosophy the entire realm of living beings, all of whom are subject to the same law of cause and effect.

The second of the Four Noble Truths goes down to the cause of this suffering process, which is psychological. Mind is the activating factor in life, and the physical bodies of living beings are only the material results of preceding mental forces which have been generated in past lives. The Buddha said, "Mind precedes all phenomena; Mind dominates them and creates them". By some process which we will be able to understand fully only when we have ourselves gained Enlightenment, the invisible force generated by the mind, when it is liberated from the body and projected outwards at death, fastens upon the elements of the material world and from them, by the natural processess of generation, moulds a new form of life. The elements are always present in the physical world, and they come together in the required order when conception takes place. It is, however, the mind — the unknown, unseen factor — that gives the new being its individuality. This mentally-generated force may be compared to the law of gravity, which operates upon material bodies without any connecting material agency, or to the force of electricity which, travelling invisibly from its source, produces a variety of different results according to the mode of transformation its energy undergoes. Both of these dominating forces in the physical realm are undiscernible

except when they come to operate on and through material substance, yet they are in a sense more real than the matter which they influence; such is the case also with the mental energy that animates living beings. And here I wish to point out, because of its importance in the present day world context, that Buddhism is the precise antithesis of materialism, for whereas materialism maintains that mind is only a by-product of matter, Buddhist philosophy shows beyond dispute that it is the mind which precedes the material formations and shapes them according to its own nature and tendencies. I wish this point to be very clear, because in it lies the answer Buddhism gives to the materialistic errors of our age. In Buddhism we try to avoid the use of the word "spirit" because this may be taken to imply some kind of enduring entity; but if "spirit" is understood to mean the current of psychic processes as opposed to the physical process then we can say that in Buddhism it is the "spirit" which is all-important. Buddhism teaches the dominance of the mind; and in the last phase of personal evolution the mind has to dominate itself rather than, as now, being directed towards dominating external things.

But the functioning of the mind in a state of ignorance-— that is, the unenlightened state — is itself dominated by craving. The deeper the ignorance, the stronger the craving, as it is in the case of the lower forms of life. As we ascend the scale we find this condition much the same in primitive man, but transformed and to a certain extent controlled in the civilised human being. By "craving" I mean that thirst for life which is manifested in the seeking for sensual gratification and the repetition of pleasant sensations arising from the six bases of sense-cognition, that is, the senses of sight, sound, smell, taste, touch and mental perception. These generate a continual thirst for renewed pleasures. The process

of biological evolution as it is known to science today is simply the carrying forward from generation to generation, through immeasurable ages, of this instinct of craving, and it is this which, working through biological processes, has produced the entire range of living creatures from the single-cell protoplasm to the most highly-evolved and sensitised organism we know, the human being. The craving-instinct, therefore, is the very mainspring of the life-process; it is the will-to-live and the vital urge, ever seeking fresh intensities of experience, and for this purpose equipping living forms with more and more highly specialised organs through biological selection. This process is inseparable from its parallel process of rebirth, for rebirth is not the reincarnation of a "soul" after death, but more precisely it is the continuation of a current of cause and effect from one life to another. There is nothing in the universe that is not subject to change, and so there is no static entity which can be called a "soul" in the general acceptance of that term. This idea is not peculiar to Buddhism, for it has been known to philosophers from the time of Heraclitus down to the psychologists and neurologists of our own day; but it was left for the Buddha, by means of His enlightened wisdom, to discover how this could be so and yet to perceive that this "soulless" process is in fact the basis of a continual rebirth.

A living being is the totality of five factors, one of them being material and the remaining four psychic. They are: the physical body, the sensations, the perceptions, the tendency-formations (volitions) and the consciousness. All of these factors are undergoing change from moment to moment and are linked together only by the casual law — the law that "this having been, that comes to be." Hence, Buddhist philosophy regards a being not as an enduring entity but as a dynamic process, and all phenomenal existence

is, in the Pali phrase, "*Anicca, Dukkha, Anattā*" — impermanent, subject to suffering, and devoid of any permanent ego-substance. When one life comes to an end the process still goes on, carried forward into a fresh existence. The volitional activities, both good and bad, of the past life then bear their results, the good deeds producing happiness and the evil ones misery. Volitional activity in thought, word and deed is called "Kamma": the results are called "*Vipāka*", and in every life we are carrying out this dual process: we are at once the passive subjects of effects from our past actions, and the active originators of fresh Kamma which in its turn will bear fruit either here or hereafter.

As I said at the outset, time is beginningless; and this implies that the act of creation is not one that took place once for all at some particular moment selected from eternity, for it would be impossible to isolate any specific moment from a timeless eternity without past, present or future. The act of creation is rather one that is taking place continually, within ourselves. The idea is one that will be familiar to all who are acquainted with Bergson's theory of "creative evolution"; the Buddha expressed it succinctly and with profound meaning when He said, "Within this fathom-long body, equipped with mind and sense-perceptions, O Monks, I declare unto you is the world, the origin of the world, the cessation of the world and the path to its cessation." If the human mind with its limitations cannot envisage an infinity of time, neither can it form any picture of a state outside its temporal and spatial situation. Nevertheless, the third of the Four Noble Truths asserts the reality of Nibbāna, which is precisely this release from the bondages of time, space and conditioned existence.

The state of Nibbāna must not be understood as annihilation, except in the sense of the annihilation of the passions of desire, hatred and ignorance, the factors which produce rebirth in *Saṃsāra*, the round of existences. To the ordinary man whose understanding is obscured by these imperfections, there appears to be no alternative to existence on the one hand and non-existence on the other; but the absolute, as I have already indicated, lies outside and beyond both of these illusory categories. In the Christian Scriptures it is written that "Heaven and earth shall pass away", but that something remains which does not pass away. The Buddhist does not call it God or the Word of God, because these are definitions and the ultimate goal cannot be defined in relative terms. Existence on earth, in heaven or in the states of great suffering is only temporary, for beings pass from one to the other in accordance with their deeds: beyond all these existences there lies the ultimate, supreme, unchanging and indefinable state: the state of absolute balance, equanimity and release from the conflict of opposites.

What man in his ignorance takes to be positive and real, the world of phenomenal effects and of his own existence, is nothing of the kind. It is real in a certain sense and on one particular plane of experience, but its reality is only the relative reality of a transforming process, a coming-to-be which never actually reaches the state of perfect being. When we acknowledge that this is indeed the case, we must grant that true reality lies in some other dimension, not only outside of time and space relationships as we know them, but also outside all that they contain of unrealised potentialities. Nibbāna can not be described because there is nothing in our mundane experience with which it can be

compared and nothing that can be used to furnish a satisfactory analogy. Yet it is possible to attain it and to experience it while still living in the flesh, and in this way to gain the unshakable assurance of its reality as a "*dhamma*" that is independent of all the factors of conditioned existence. That is the state the Buddha achieved in His lifetime, and which He enabled others to attain after Him. He pointed the way, with the invitation, "Come, and see for yourself" (*Ehipassiko*).

That Way, the fourth of the Noble truths of Buddhism, is called the Noble Eightfold Path; Right View, Right Resolution, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Concentration. For the lay Buddhist, the moral code consists of five simple Precepts: to abstain from taking life, to abstain from taking what is not one's own by right, to abstain from sexual misconduct, to abstain from untruthfulness and to abstain from intoxicating drinks and drugs. In these five voluntarily undertaken vows the Buddhist layman establishes himself in basic morality, the everyday purification of thought, speech and conduct. On the *Uposatha*, or Fast Days, he takes upon himself three or five additional Precepts of a more ascetic character, including absolute chastity, making eight or ten Precepts for these regular observances. The Buddha did not enjoin severe asceticism, but only that which is necessary to free oneself from inordinate attachments; a simple, wholesome life is the Buddhist ideal, and the practice of generosity and the cultivation of universal benevolence are the cardinal virtues of His Teaching. For the Buddhist monk, however, there are 227 rules of conduct which are very precisely laid down in the *Vinaya*, or monastic discipline.

But ethical principles and discipline, whether for the monk or layman, are only the beginning of the Buddhist way of life. Their purpose is to make the way clear for spiritual progress through mental concentration which in Buddhism, is a very exact psychological science. It is called "*Bhāvanā*" or Mental Development, and is of two kinds: "*Samatha-bhāvanā*", the cultivation of mental tranquillity, evenness and equlibrium, and "*Vipassanā-bhāvanā*", which is aimed at direct insight into the true nature of reality. In the first category, the development of a mind of boundless universal benevolence towards all beings, which is called "*Mettā-bhāvanā*", is of primary importance. When the Buddhist prepares for meditation he first purifies his mind by generating thoughts of love and compassion for all living beings without any exception, near and far, big and small, visible and invisible, and he directs these thoughts to all quarters of the universe. He does so with Compassion and with Altruism (joy in attainments and advantages gained by others) and then with Equanimity. These meditations are performed with discursive thoughts and then with higher states of intellection. This practice gives calm and tranquillity and a more alert and poised mind, and thus helps towards the higher practice of *Vipassanā*.

Buddhist meditation consists in developing the power of concentrating the mind to what is called "one-pointedness' by the exclusion of all extraneous objects or related concepts. The techniques used to this end include the practice of concentrating attention on the ingoing and outgoing breath, and development of mindfulness fixed on any of the bodily actions such as the movements of the feet in walking. In this, the object of attention is stripped of all adventitious mental associations; the arm that is lifted ceases to be "my arm", the body that is standing, sitting or lying is no longer

"my body". It is just the object of an impersonal contemplation, the instrument of movements and attitudes. By this means the mind is tamed, brought under complete control and disassociated from all false interpretations and the passions they engender. The mind, in fact, becomes depersonalised; it contemplates the physical and mental sensations as it were from the outside, detached and uninvolved. It is only when this process of mental depersonalisation is completed that the mind becomes capable of perceiving the reality that lies beyond the ever-changing forms. It then becomes a keen instrument, tempered to razor-edge sharpness, with which to cut though the bonds of ignorance. To put the case in another way, the mind, which up to that point had been constructing the moment-to-moment continuum of its illusory conception of selfhood, all at once breaks the sequence of that activity, is no longer tied to it, and at once enters into a fresh realm of knowledge. When this happens, the chain of cause and effect, which is linked by the emotional and intellectual reactions, is broken; there is then no more Kamma rooted in desire, and so no further projection into the future of *Saṃsāra*. The incessant round of birth and deaths comes to an end; in the Buddhist phrase, the fire of the passions is extinguished, and so *Nibbāna* is attained. One who has thus acomplished his task of liberation is called an Arhat.

I should not conclude this short account of Buddhism without mentioning the doctrine which came to take paramount place in Mahāyāna, the second great school of Buddhism: the doctrine of the "Bodhisatta path". A Bodhisatta is a being who dedicates himself to becoming a fully enlightened Buddha, and for this purpose renounces or postpones the attainment of Nibbāna for himself for many aeons, during which time in successive births he works for the

benefit of all other living beings. In this doctrine the ideal of compassion and of service to others reaches its highest level. It has produced a rich and noble literature embodying all that is most sublime and inspiring in human thought. A Buddhist finds no difficulty in identifying many of the great teachers of other religions with those great personalities who exemplify the virtues of the self-renouncing Bodhisatta. Whosoever teaches truths that are good and enduring, who sacrifices himself for mankind and who asserts the divine potentialities of man in absolute unselfishness and love, partakes of the spirit of the Bodhisatta. A Bodhisatta is not yet fully enlightened, so he does not necessarily exhibit all the characteristics of the highest perfection, but within him there is above all else the spirit of mercy, loving-kindness and self-denial. His love encompasses all beings without distinction; and he is ready to suffer every kind of martyrdom for their benefit. He is a teacher and a guide, a loving father and the servant of all. Such was Gotama Buddha through many lives before His final enlightenment, and it is He who provides the great pattern for this ideal.

From what has already been said, certain aspects of Buddhism, as it moulds and colours the life and thought of the Buddhist peoples, must by now be clear. In the first place, Buddhism inculcates self-reliance rather than dependence upon the aid of supernatural powers. It therefore tends to promote an individualistic outlook which is characteristic of Buddhists both in their personal relationships and their national life. The rejection of all forms of authoritarianism stems from the Buddha's insistence upon freedom of will and choice, under what is nothing more than an enlightened spiritual guidance. In Buddhist society no individual is encouraged to impose his will on others; the ideal for which he must strive is to perfect his own control over his desire

and impulses. In doctrine, *ex cathedra* pronouncements by religious leaders are unknown, for the sole authority is the text of the *Tripitaka*.

Buddhism requires that the freedom of the individual to determine his own destiny and to choose the kind of life he lives must never be subordinated to group interests which seek mould him to a standardised pattern and so deprive him of the initiative necessary for his spiritual development. For this reason the Buddha opposed caste distinctions, seeing in them an attempt to confine people in a rigid framework that would stultify their growth and prevent the full realisation of their potentialities. Buddhism is democratic, but makes no attempt to achieve a classless society, considering this to be an impossible condition on account of the inherent inequalities between one man and another which are the result of personal Kamma; but it classifies men according to their character and natural abilities. It is thus the antithesis of the totalitarian concept in which the individual has only a group-existence subordinate to the needs of the State. The State and its laws exist for the individual, not the individual for the State. They are merely the instruments by which men are enabled to live together in just and liberal relationships with the greatest amount of freedom consistent with a disciplined society. The problem of the exploitation of man by man is solved in Buddhism by the absolute condemnation of all forms of greed; of greed for possession, for power and for the pleasures of the senses. The worker is expected to give of his best to his employer, and the employer's duty to the worker is to compensate him generously and give him such care and protection as he would extend to his own children. The sick and needy are to be helped, and in the light of Buddhism such aid is help

not only to the recipient but to the donor is well, for the law of Kamma makes a reality of the truth taught in Ecclesiastes: "Cast thy bread upon the waters; for thou shalt find it after many days". A Buddhist lives knowing that when he dies the only treasure he will be able to take with him into his next birth is the treasure he has given away. This is the only true and lasting source of worldly happiness.

Buddhism teaches us not to envy or hate the rich because of their wealth, and not to despise the poor; they are what they are because of their previous deeds, and their destiny can be changed, for better or worse, by their actions in this present life. Buddhism therefore offers us the blueprint of an ideal society; not an unrealistic Utopia that disregards the obvious facts of human nature, but a practicable and attainable scheme for human improvement. If there is any meaning in the phrase "enlightened self-interest" it is to be found in this concept of each individual doing good for others and for himself at the same time. It may seem paradoxical that self-interest should ultimately lead to the realisation that there is no reality in Self; yet such is the case when the highest form of self-interest is seen to be the denial of self for the welfare of others. By the conscious cultivation of compassion and benevolence, the Buddhist gradually weakens the bonds of self until he reaches the stage at which they, and the illusion of selfhood, no longer exist.

To view the whole of humanity in terms of rebirth and Kamma must necessarily give a feeling of kinship and universal brotherhood. When a Buddhist thinks of the round of rebirths in *Saṃsāra*, extending infinitely backwards in time and stretching into an immeasurable future, he realises that he has lived in many parts of the world, as a member of many different races. He may at present be a Burman but in his

past life he may have been a European, a white or coloured American or an African tribesman. He cannot therefore feel that there is any real distinction in being what he now is, and ideas of superiority and of inferiority are equally out of place. He has brought with him into the world certain individual characteristics of mind, certain aptitudes and certain disabilities which are the results of past thinking and acting, and it is these, not his racial or national background, that are his real inheritance. He may congratulate himself on having earned his rebirth in a land of advanced culture, and be thankful for his past achievements that have caused him to be born where the Buddha Dhamma is taught and practised, but he cannot harbour the delusion that he has been specially singled out for these favours. They are there for everybody: prizes in the school of life that each may strive for and obtain. He cannot rest upon his laurels, but must either go forward or backward in the scale of spiritual evolution; and if he chooses to interpret this as free competition it is still competition without rivalry, for victory to oneself does not mean the defeat of someone else. On the contrary, every personal spiritual victory is one that should and can be shared with all. The Buddhist finds no difficulty in conceiving himself as a citizen of the world, a member of the great brotherhood of mankind. He acknowledges his kinship with all that breathes, lives and hopes.

Faith in spiritual values is part of the logic of Buddhism. The universe is governed by a moral principle which is self-existent in its causal laws and so forms part ot its essential mechanism. It is by living in the knowledge of those laws and in obedience to them that man reaches his highest fulfilment. They are not man-made laws, subject to variations according to time, place and circumstance, but universal principles which operate so long as life exists, and whether

we are aware of them or not. To say that we cannot alter or escape them is superfluous; by scientific means one may resist the law of gravity for a time, but it must prevail in the end because it is a principle inherent in the structure of the physical universe. So it is with the moral law of causality. The urgent problems that confront the world today can only be solved by applying these moral and spiritual laws. But to do that we must first of all have understanding of them. It is not enough to invent rules to fit our circumstances and justify our actions, yet this is in effect what men have been doing from time immemorial. We must approach the great mystery of life in a spirit of reverential enquiry, choosing the best guides and seeking to establish to our own satisfaction the truth behind their greatness. Only in this way can we confirm the promptings of instinctive virtue and arrive at conviction.

Religion for the man of today must be supported by reason; it must be in conformity with what we know to be facts; and where it goes beyond mere facts it must have sufficient logical probability to invite our investigation on higher levels. If we assume too much we run the risk of losing contact with reality in the realms of imagination; that is the danger of theology. If too little, we wilfully restrict ourselves to a materialistic level from which it is difficult to rise. There must be a just balance between credulity and scepticism, in order that faith may be founded on reason. In Buddhism we start with only one assumption: that there is a moral principle in life. It is a sound assumption because everything we observe confirms it. From that primary assumption everything else follows logically and we are able to discern the general pattern from the portions of it that are known to us. Everywhere we see natural effects springing from natural causes; everything changes, yet the continuity

of cause and effect survives the temporary forms to which it gives birth. It is the one constant element in an ever-changing universe. Matter is energy — energy manifesting in a perpetual process of transformation. As our knowledge of the physical universe expands we find the same law of causal continuity prevailing throughout. Hence it is reasonable to conclude that the animating life-principle must belong to the same order of things. Any hypothesis beyond this is an unnecessary elaboration at this stage; it does not help us at all to assume the existence of an enduring soul when there is no evidence whatever for such an entity. The energy of Kamma which forms the life continuum can produce only evil if it is used for evil and good if it is used for good. The energy itself is neutral; it is the manner in which it is directed by volitional action that produces the moral resultants. This energy can never expend itself automatically because it is incessantly being renewed by the generator, craving. Fresh impulses are incessantly being projected to sustain and carry it forward. All our mental activities motivated by desire are perpetually renewing the current. If it is to be brought to an end it must be by a conscious effort of will, a deliberate stopping of the craving impulses. Buddhism teaches that *Lobha*, *Dosa* and *Moha* — Greed, Hatred and Delusion — must be neutralised by *Alobha*, *Adosa* and *Amoha*; Benevolence. Altruism and Enlightenment. When this is achieved the current is cut off and there is no more rebirth. *Nibbāna* is attained.

The materialism and scepticism that are rife in the world today have their roots in the scientific attitude. Scientific facts can be proved; but for the most part religious doctrines cannot. They rest upon the willingness to believe, or the deliberate suspension of unbelief, in the faithful. In the face of scientific knowledge people are finding it more and more difficult to maintain this willingness to believe; part of

their mind tells them that there is a moral and spiritual purpose in life, but they cannot reconcile any of the accepted beliefs concerning it to their knowledge and experience. Theistic Religion tells them that there is a Supreme Being who regulates the universe and that there is an immortal soul and a life after death; but there is no actual proof of these assumptions. On the contrary, the great mass of scientific evidence seems to point the other way, to a purely mechanistic explanation of life. This fact we cannot ignore when we try to assess the place of religion in modern thought. Buddhism answers the challenge by asserting that spiritual truth *can* be proved; that it is open for every man to discover and confirm for himself. The Buddha said that it is natural to doubt, until complete confirmation is obtained through personal experience. One of the distinguishing characteristics of the Buddha Dhamma is that it is "*Ehipassiko*" — that which invites everyone to come and see for himself. The way to do this is by means of the Buddhist system of meditation, a technique of mental development taught by the Buddha Himself and expounded in great detail in the Buddhist texts and commentaries. Its object is to break through the veils of ignorance and delusion which hide the truth from our sight, and thereby to liberate the mind. One who has attained even the first stage of this development receives absolute certainty as to the truth of the Doctrine. For him it is proved, as a scientific theory is proved, by successful practical experiment. He sees the truth, not "through a glass darkly", but "face to face". When he attains the fourth stage of purification he is completely liberated and enlightened and he can speak of the Dhamma as one who is actually living and experiencing it. His faith becomes knowledge; and *Nibbāna*, the state of final liberation from all sorrow, is for him the only reality.

The goal of Buddhism is very high, nothing less than absolute perfection; but there are stages of attainment on the way, and it is with these that the ordinary man is more immediately concerned. The ordinary man will ask: "What will Buddhist Meditation do for me or do to me?". The answer is given by the many who, without attaining to the highest path of Arahatship, have yet benefited in an access of mental alertness and spiritual awareness in a wider sphere. The manifold problems of our worldly life, our social problems and problems of international relations, clamour for our attention with an urgency greater than ever before. If we do not succeed in resolving them the consequences threaten to be disastrous to civilisation, if not to humanity itself. When we look back on history we cannot say that religion — any religion — has ever for any long period, succeeded in preventing war; but the fault lies in human nature rather than in religion. The desire for self-preservation, if necessary at the cost of others, is, in all but the most exceptional people, stronger than the appeal religion makes to the nobler side of their nature. The remedy for this can only lie in a form of religion which carries the fullest conviction; one that is impregnable against the cold blast of scientific knowledge and is philosophically comprehensive enough to include all the elements of human experience. It is only a religion of this kind which can so dominate the minds of men as to make them follow the path of virtue fearlessly, knowing that in the end right will triumph, and that there is a spiritual goal that makes their sufferings in this world bearable. Secure in this conviction, men will strive and live nobly, and the highest standards of today will become the average standards of the future. Despite all the anti-religious trends of the present day there is a growing desire on the part of great numbers of people to

embrace religion. They are seeking a solid basis for faith. This is the most encouraging feature of our times, the one that offers the greatest hope for the future of mankind.

The sponsors of this Conference, and the delegates who have attended it, have in their grasp a unique opportunity for promoting spiritual values all over the world. It is my earnest wish that their labours may be richly rewarded and that we may live to see a great moral and spiritual regeneration of mankind. May the Triple Gem of the Buddha, the Dhamma and the Sangha shed light and tranquillity on all present here. May they and all beings be happy, and may peace prevail in the world.

BUDDHISM — THE RELIGION OF THE AGE OF SCIENCE

When I received the invitation to this Conference I was deeply impressed by the thoughtful approach shown by its 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 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 emotional 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 being. That also is beginning-

less, 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 indi-- vidual'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 chairty, 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 all these are 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-result 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 moment, 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, each pursuing the 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 impermanence, 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 pleasure of the senses, from the lowest animal indulgences up to the most refined mental pleasure. All desires are cravings for experience and renewed experience, and it is these which promote the psychic will-to-live. Craving is thus the generator of mental energy, 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, and 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 pscyhic 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 Resolution, 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 *Khaṇdhas*, one of which is physical and the other four psychic. They are: *Rupa*, or physical body; *Vedanā*, or sensation; *Saññā*, or perception; *Saṇkhāra*, or mental-formations; and *Viññāna*, or consciousness. Of these five, *Saṇkhāra* 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 meanings. Broadly, speaking, it signifies the tendencies or characteristics that have been set in motion by past Kamma; but it also includes the faculty of willing and other functions of the mind. 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 clair-voyance, 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 *Brahmavihāras:* they are *Mettā*, universal benevolence; *Karunā*, 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 the highest heaven, 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 spiritual 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 unkown 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 a 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 reached it in the only way possible, by delving into His own consciousness. Just as a scientist investigates the external world, so the Buddha 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 phenomena will 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 devolution 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 idea of a creator-god. *Even if science succeeds 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 bear on the questions of ultimate truth.

What among the traditional religious beliefs remains 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. Circumstances decreed, however, that in a matter of a few generations the Sikhs were to become the greatest opponents of Islam in India. Syncretism in religion sometimes enriches human thought, but more often than not it ends in confusion and failure. 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 differing 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 beliefes of all others. In the Semitic religions this is particularly marked; it began in Biblical times with 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 is 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 sedatives — 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, so that they, too, can never be a substitute 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 wheras 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 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 remaking 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 caease 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 a 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 doommed 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 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 eli-

minated; 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 "*Saṃsāra*". 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 *Saṃsāric*, or cosmic, order. There alone is absolute peace to be found. Within *Saṃsāra* 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 *Saṃsāric* 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 *Saṃsāra* 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 can come only 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; *Pāra*, the Other Shore (beyond *Saṃsāra*); *Ajarā*, the Ageless; *Amata*, the Deathless; *Dhuva*, the Permanent; *Thāna*, 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 *Saṃsāra*, 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 view-point of the illusory "Self". Nibbāna, being freedom from self-delusion, is also free from the opposites created by man's ego-centric 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 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 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 pubbangamā dhammā, manosetthā, 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 conciousness 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 Ahidhamma. 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 or wrong. But Buddhism explains the relationship between mental activity and 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 can 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, such as 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 forces of a cosmos 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 aspiration 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 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 originating good Kamma which will produce beneficial results in the future. Thus Buddhism teaches the cardinal virtues of *Mettā*, Universal Benevolence, and *Karunā*, 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 by individual effort in self-purification.

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 good will 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.

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BUDDHIST PUBLICATION SOCIETY

Kandy 1961 Ceylon

THE WHEEL Publ.cation No. 38

INTRODUCTION

In the early forties when the second world war was being waged in all its fury, two bhikkhus lived away from the haunts of men in the quiet solitude of a forest hermitage (*Samarasiṃhārāma*) at Telijjavila in South Ceylon, passing their days in quiet contemplation and study. A book that interested them much was a Sinhala treatise on the *Dhamma*, Gurulugomi's *Dharmapradīpikā*; and so great was their fascination for the lucid exposition that they decided to put into English selected excerpts from that celebrated work. One of them, the Venerable Soma Thera, is no more. Meeting ends in parting (*saṃyogā viyogantā*).

Dharmapradīpikā, which may aptly be translated as Lamp (*pradīpikā*) of the Law (*dharma*), is a sort of commentary on the *Mahā-bodhivaṃsa*, the 'Chronicle of the Tree of Enlightenment', written in Pāli by that erudite author Upatissa Mahā Thera.

Judging from the style of language it can be said that *Dharmapradīpikā* was written either toward the end of 12th century A. C., or beginning of 13th century. As our author himself says in his other work, *Amāvatura*, 'the Perennial Spring', *Dharmapradīpikā* is a work dealing with the doctrine (*dhamma*) of the Buddha while *Amāvatura* speaks of the life of the Buddha.

Gurulugomi explains with skill and taste 205 Pāli quotations, or rather terms, from the *Mahā-bodhivaṃsa*. Some of the explanations are terse, but many others are written at length. These elucidations are not written in unvarying tone, but have change and variety. While making clear the dhamma terms he introduces charming and informative stories from the Buddhist Canon, and adorns

his work with copious, suitable quotations, both verse and prose, from the Pāli and Sanskrit. Though it is easy to trace the origin of the Pāli quotations, scholars have found it difficult to trace some of the Sanskrit verses to their original sources. Some are from the works of Āryaśūra, Śāntideva, Harṣa and the logician Dharmakīrti.

Gurulugomi is renowned as one of the rare masters of Sinhala classical diction and style. His translations have the verve and freshness of something vitalisingly original. His elucidations are smooth, natural and convincing. His description, even of the most unlikely things, have vigour, and can hold the reader's attention. Though he is not known to have written any work of poetry, his *Amāvatura* is a prose-poem of deep feeling, lucid and dignified.

Dharmapradīpikā testifies to the range and quality of the author's knowledge of Pāli and Sanskrit wisdom, his dexterity of choice, and his grasp of the subtleties of the Buddha's teaching. Though it bears the title of a scholium to a book of religious history, it is also intended to be a handbook of instruction on practical points of doctrine.

It may be stated that this is a free translation to which a few quotations from other sources also have been added.

The Buddhist Publication Society merits a word of praise for making this translation available for the large number of their readers, at home and abroad.

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Vajirārāma,
Colombo 5,
Ceylon.
November 1961.

THE VISION OF SUFFERING

Vibrant with compassion for sorrowing humanity, the Wise Being working for perfection, thought: "Without a perceptible starting-point is the wandering on through birth and death (*saṃsāra*); fearful are the states of misery: hard to get at is human life, and in the other remaining kinds of existence good cannot be wrought out well. My forebears accumulated much wealth but flitted hence taking not a copper with them: nor did they ever return to enjoy their treasure. Alas! they have been destroyed; they have missed the luck of getting the best out of a good rebirth." In this manner great beings in search of enlightenment view existence, and making a gift of their possessions to the world depart for the homeless state of lone endeavour in self-mastery.

What is wandering on (*saṃsāra*)? Penetrating into the centuries and the millenniums with his unclouded knowledge, the Master knows the non-perceivable as such, he knows the limits of knowledge. Through the assured understanding of clear insight into the limits of the knowable, he has declared that a first beginning and a last end of beings faring on in the interminable sea of birth and death cannot be known, cannot be perceived. Wandering on (*saṃsāra*) is just the succession of the mental and bodily aggregates (*khandhānaṃ paṭipāṭi*) of birth-bound beings whirled between the imperceptibilities of the beginning and the end.

In this wandering on, this journeying in incalculable time, the suffering borne by beings is colossal. How can one reckon all one's sorrows life after life, through partings from the beloved, through union with the unloved, through death of dear ones, and through the loss of one's own health, and wealth, limbs and life?

In this sweeping on of life's stream, hard it is, says the Master, to find another who has not been one's own mother, father, brother, sister, son or daughter. Ay, everyman might well have been bound to everywoman, and everywoman to everyman, in this long trail of woe!

Where in the whole wide earth could be found a spot unpolluted of the dead? Somewhen in beings' endless flux some one might well have lain dead anywhere on the earth's face. To the Brahmin Upasālhaka, who was searching for virgin ground, for ground where no corpse had been burnt, the Master said:

'Just on this spot have been burnt the very
Corpses of Upasālhakas as many
As fourteen thousand; there isn't any
Place on earth that's not a cemetery.'

Every brand of suffering does one undergo through rebirth in the divers planes of becoming. And there is nothing in the world but suffering to one who sees life aright; for everything including the highest and most intense form of pleasant sensuous experience, is impermanent, fleeting, passing away. Therefore did the Foremost of mankind's truth-speakers declare: ALL THAT IS EXPERIENCED IS SUFFERING. (*Yaṃkiṃci vedayitaṃ sabbaṃtaṃ dukkhasmiṃti vadāmi*).

And in view of this absoulte pain-laden nature of sentient existence the Master urges on his disciples the need for the complete renunciation of it, thus: "Beginningless is the wandering on through the round of rebirth; not to be known is the start of beings enmeshed by ignorance, gulled by craving, running on, speeding on through interminable births and deaths; and in this way, for long have ye felt

sorrow bitter and sharp, and made the gravevards bigger and bigger. Because of that should ye turn away from all karma formations (*saṃkhāra*), cut them off, and become free of them."

Rare is Human Birth

During secular stretches of wayfaring in life, very, very rarely does one get human birth: "It is as if a man should cast into the wide ocean a yoke with a single hole in it, and that yoke should be carried hithter and thither by the wind's impetuosity — now westward, now eastward, now northward and now southward. And say that a turtle blind of one eye comes to the surface once in a century. 'What think, ye, O monks, will that purblind turtle shoot its head through that yoke-hole?'"

"If Lord, after the passage of a long period of time it succeeded, then would it be a marvel."

"Quicker, O monks, will be the passing through of the head of that turtle through that yoke-hole, than the getting back to the human state of a man fallen into an existence of misery (*apāya*)."

Fully hard it is to accumulate merit when experiencing great suffering in states of misery: as an animal trembling with fear of death, at the time of seizure, by net, fish-snare and the like: as a draught-animal prodded by pointed goad and so forth: as a ghost tearful of face, subject to insatiable hunger and unquenchable thirst, with a mere skin-and-bone body and exclaiming ever and anon, "Alas, what woe!"

Thus owing to extreme suffering in the states of misery, and owing to intense delight and self-indulgence in the happy

worlds of the shining ones, one does not accomplish well-doing in both those sorts of becoming, those being unfit for such accomplishment.

But in the human state, through the conjunction of a fair measure of pleasant living, and the fellowship of the good, the door to merit is open. If one suffers as a human, there is every chance of that very suffering becoming a supportive condition for growth in insight, for the gaining of confidence in the truth.

In the fashioning of the sword of wisdom which destroys ignorance and the passions, suffering and pleasant living are like the water and the fire to which the smith resorts in forging a weapon and bringing it to efficiency and the right firmness. Human birth with its tolerableness becomes a suitable ground for producing skill. Yet if beings bear human form and have the nature of denizens, of states of misery, that is, of those tormented in hell, in the ghost plane or in the animal plane, then such beings do not accumulate skill. Three are the kinds of unfortunate beings in human guise and they may be known thus: The first by their readiness to kill and to commit all kinds of violence; the second by their lack of energy and consequent depression and misery; the third by their extreme sensuality, lack of independence of character, and by their transgression of the limits of decency.

Then, to which kind of human is it possible to get skill? Only to that kind which has established itself firm in human righteousness. And what is that righteousness? The state of being endowed with shame and fear to do evil; the settled relianee on the fact of moral causation, that is, that good action produces good consequences, and evil, bane; the knowing of what is, and what is not, conducive to one's own weal; compassion toward other beings; plenitude of

the heart's upsurge to realize the good and the true according to actuality; the shunning of the action-course of un-skill (*akusala*); the practice of the action-course of skill (*kusala*).

One established in this manner enters the place of merit; for him the way to the acquisition of worth is open he grows in good. He becomes pure.

II

ON LIBERALITY AND VIRTUE

Liberality is the first among the ten perfections (*pārami*),[1] the four beneficient actions (*sangaha vatthu*)[2], and the three great kinds of merit (*puñña kiriya*)[3] it is a quality that all Bodhisattas possess in abundance, and a treasure of the Buddhas.

Givers are of three kinds: those who give away the coarse, and keep for themselves what is fine, those who

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1. ***Pārami*** are ten essential qualities of extremely high standard, initiated by compassion, and ever tinged with understanding, free from craving, pride and false views, — that qualify an aspirant for Buddhahood. They are: *dāna* - charitable giving, *sila* - virtue or purity of conduct, ***nekkhamma*** - renunciation, *paññā* - wisdom, ***viriya*** - unflinching energy, ***khanti*** - forbearance ***sacca*** - truthfulness, ***aditthāna*** - resolution, ***mettā*** - lovingkindness, ***upekkhā*** - equanimity.

2. ***dāna*** - generosity, ***piya vacana*** - pleasant speech, ***atthacariyhā*** - selfless service, ***samānattathā*** - equality.

3. ***dāna*** - liberality, ***sila*** - morality, ***bhāvanā*** - meditation.

share what they have, be it coarse or fine, with others ; those who give away what is fine and keep for themselves what is coarse. The first kind are those who give as to a servant, the second as to a friend, and the third who give as a master in a lordly way.

Wealthy folk who stint in giving are like rainclouds that do not empty themselves on the thirsty earth. Like clouds that burst over some particular area, in some folk-tract are they who give of their abundance to some particular person, sect or denomination. And those who give to all without distinction of caste, creed, colour, race or any other restricting consideration, are like those clouds which pour down their fertilizing contents on all parts of a country and nourish all vegetal life.

A giver should be happy and satisfied at every stage of giving. Pleased and contented should his heart be while going to make a gift, while actually making the gift and after. Only in such circumstances does the full benefit or giving accrue to the giver. Fivefold is the advantage of such giving: one becomes dear to many, wins the company of the good, one's fame spreads, one fulfils a duty of the household-life, and lastly one fares well after death.

Timely giving is of five kinds : the giving to guests, to those on the point of making a journey, to the sick, to the famine-stricken, and to the virtuous.

Gifts are properly given when they are handed over with respect, with dignity, not casually, and when they are given with belief in the effect of the gift, i. e. its moral efficacy.

Liberality should be practised not only with regard to human beings. Our dumb and forlorn fellows of the animal kingdom too must experience our liberality. All who are capable of benefiting by our gifts should be made partakers of our liberality.

Virtue

The giving of material gifts and alms, however, blesses only a few. But he who cultivates virtue blesses all sentient beings. He makes to all beings the gift of fearlessness by his stainless conduct.

Therefore, the Master taught thus: " Here, O monks, a disciple of the Pure Ones giving up killing is restrained as regards killing . . . giving up theft is restrained as regards theft . . . giving up sexual wrong is restrained as regards sexual wrong . . . giving up untrue speech is restrained as regards untrue speech . . . giving up drink is restrained as regards drink, and thereby blesses all sentient beings with the gift of security, non-hate, and harmlessness."

That kind of conduct which brings happiness and ease of mind, which never gives room for remorse and repentance to come up, which leads to a good destiny and is the basis of the good life here and now is called virtue.

Killing

One abstains from killing other beings because one knows how dear life is to oneself and so infers that it must be the same for others. All happiness of men in this world depends on their lives. So to deprive them of that which contains all good for them is cruel and heartless in the extreme. Is it, therefore, a wonder that those who destroy others' lives bring on themselves the hate and illwill of those they slay ?

Further, it is said in the books that those who kill will be struck by deadly weapons often in this life, and come to a terrible end generally. After this life the kamma of their ruthless deeds will for long push them to states of woe. Should such destroyers of life be born in prosperous families with beauty and strength and other happy bodily attributes, still their kamma will dog them to an early grave. Therefore it is said :

> Tho' born to treasure, grain and pleasure all,
> Tho' dowered with the love-god's grace of cast,
> Who take away the lives of others fall
> To early death unwilling ; sure's such blast.

Neither in the sky, nor in mid-ocean, nor in a cleft in the mountains is that place to be found on earth, abiding wherein one may escape from (the consequences of) one's ill-deed.

But those who refrain from the slaughter of beings, who are as it were protectors of all living sentient things, who give all other beings, the gift of security are like mighty trees that shelter and shade man, bird and beast, with their myriad foliage.

Even though their lives be in grave peril, and death with all its terrors confronts them, they stand firm in their determination to save from harm all other forms that pulse with sentience.

In Aryasura's Jātakamālā, the Garland of Birth Stories, we read that once when the Bodhisattva was hard pressed by enemies in hot pursuit, rather than get bevond reach of his pursuers by crushing an eagle's nest full of

eaglets, he turned back and went towards his enemies in order to save the small unfledged birds, saying to his charioteer:

> "So turn back the car; better for me to die
> Struck down by dreadful titan-clubs that loom,
> Than live in blame, ashamed, as sure I must,
> If I those timid fledglings send to doom."

And he who thus abstains from slaughter of all kinds becomes himself fearless, calm and serene, pleasant of presence, beloved of all beings human, divine, and ghostly. Such a one truly approximates to the sage in character, for "Ever doth the sage guard the things that breathe," *niccaṃ muni rakkhati pāṇine.*

Theft

Things which belong to another, things of which another is the master, are never wrongly taken by him who walks according to the Dhamma. To take things wrongly from others, violently or by compulsion or by deceit, is against all standards of decency and gentlemanly conduct. Says an olden book: '*paradravyaharaṇaṃ ātmadravyasya vināśahetuḥ,*' the wrongful taking of others' substance becomes the cause of one's own loss of goods. And again: '*Na cauryātparaṃ mṛtyuvyāśaḥ.*' worse deathtrap there is none than robbery. For who robs and spoils others becomes subject to the king's punishment and the people's indignation, to endless suffering and tribulation. Therefore should one avoid this evil action of wrongly taking others' property as one would avoid poison, fire, and fearful, deadly snakes. Who keeps the rule of abstaining from theft gains much in inner and outer well-being. He lives a happy life and fares well after death.

Free from the gyve, the lash, the stick, the knife,
Free from the wrath of king, men's ire and blame,
Free from the loss of wealth, of limb, and life,
Full free from theft, the good gain, bliss and fame.

Misconduct

He who abstains from sexual wrong is blessed with a heart that is ever at peace and serene, and a body possessed of strength and energy at all times. He is moving on towards higher ways of life, and nobler states of thought.

Who chastely lives wins beauty, strength,
And good men's praise and boon of health;
His mind is clear and fit to tread
The Path to Truth; and he is wed
To noble thought, to kindly deed,
And speech that's pure; he sows the seed
Of virtues rare; makes all to sprout,
And blossom. Then rich fruit brings out.

But sad is the fate of him who goes wrong sexually. He soils his own mind-flux and others'. Therefore it is written by the poet:

'The matrix sure of every bane,
The bringer to states of dreadful pain,
Free love is. Dākini's the name
Of wife not thine. Thlnk not on such dame.'

False Speech

Who abstains from false speech wins the trust and confidence of many, and is honoured by those who know him. It is an abstention pre-eminently practised by the Bodhisattvas, the beings who are in search of perfect enlightenment. Of them it is said that they never utter

untruth, in any circumstances whatsoever. The speaker of truth is free from fear and trembling in the midst of assemblies. He is ever courageous and firm, and unshakable even when confronted with the greatest hostility. He is strong with the strength of a mighty host in full panoply, because his heart is crystal-clear, pure and speckless. He is always pleasant and gentle, courteous and helpful, restrained and patient, a speaker who delights and calms others with the effortless eloquence of truth. Such a one may truly say of himself:

> Pure is my heart for all that's true I think,
> Clear, my mind; there no dark lies slink.
> Clean my speech, rid of things that soil,
> A smooth soft kindly flow of limpid oil.

The liar is everywhere discredited. Who is shameless enough to speak untruth, he has no virtue in his heart. There is no wrong that a deliberate liar cannot perpetrate. So say the books.

If one who has taken on life of the homeless monk utters untruth, then by that very utterance one makes one's monkhood empty. "Empty, O Rahula, is the life of that monk who shamelessly utters untruth," says the Master urging on his beloved son the importance of true speech in the holy life.

Further, it is said that the liar comes to get a bad destiny hereafter. He becomes dull, stupid, hideous of presence, repellent to others, and passes on to states of becoming where he loses the power of speech.

Intoxicants

One abstains from intoxicants in order to keep the mind free from confusion. Drink and drugs are destructive of right thinking, that is, thinking based on non-hate, non-violence, and renunciation. He who takes intoxicants becomes angry, cruel, infatuated. Therefore, the follower of the Buddha, knowing well the disadvantages of wrong thinking which follows intoxication, does not taint his mind with the poison of drink which burns out the germinal power of the seeds of good in his mind. Speaking of the evils of drink, Āryas'ūra in his Jātakamāla says:

> 'O lord of men, how canst thou e'er partake
> Of that drink by which good qualities fully break,
> Which stuns all worth, doth violence to good name,
> Blurs mind's vision and drives out all shame.'

Such is the treasure of virtue which men wishing for happiness should increase and protect. It is the right expedient for winning all good things here and hereafter.

All inner wealth has virtue for source. Like a rich mine which yields countless jewels virtue gives endless delight to the good man.

Virtue is the ground from which one takes off to the high place of perfect holiness.

Virtue is the charmed weapon to slay the passions, and the coat of mail that wards off all the blows of Māra.

Virtue makes life pleasant, imbues it with power and vitalises and refreshes it.

Virtue is like the cool, cleansing, fertilizing rain.

The virtuous attain to the splendour of great renown, wealth and honour.

The man of virtue is always mindful and completely aware. At the moment of death he is free from all confused thinking and is calm and composed.

Because of these things that go along with virtue one fosters it, guards it, and protects it with the single-minded devotion of a mother protecting her only child, the apple of her eye.

III

RENUNCIATION

Now a man endowed with the treasure of virtue begotten of his confidence in the Blessed One, sees the disadvantages of sensul pleasures, remembers how the Teacher impressed on his disciples the need for giving up sensuality—the low, common, worldly thing—by comparing it to a bare bone, a piece of flesh that produces strife, a flaming torch, a pit of fiery coals, a dream, borrowed goods. a fruit-tree laid low when one is on it eating the fruits, and turns away from the world's way. That man is like a mighty elephant speeding out of a burning wood. Stirred by the world's ill, he hastens out of the confined life of the house to the life of homelessness free and open as the spreading sky, with just one aim in view : Perfection.

Then away from all disturbing worldly infuences the giver up of home lives the lonely life of the recluse according to the enfranchising precepts of restraint (*pātimokkasaṃvara sīla*).

He observes the precepts meticulously, seeing danger even in the smallest fault.

Seeing a form, hearing a sound, perceiving an odour, tasting a flavour, feeling some tangible thing, or cognising an idea, he is not moved either towards or away from any object of consciousness. He maintains perfect equipoise putting afar all likes and dislikes. He subdues his heart. This control, this guarding of the doors of sense (*Indriyaguttadvāra*), he practises with zest.

He is moderate in eating (*bhojane mattaññu*). He takes his food right carefully, reflecting all the while he eats according to the Dhamma. He knows that he does not eat for sport, self-indulgence, improvement of the body or for making it appear comely but merely for keeping the body unharmed for living out the holy life.

He is devoted to wakefulness (*Jāgariyaṃ anuyutto*). Night and day he cleans his mind of all dross that may gather there.

Such a man is satisfied covering his body with a patchwork ascetic robe and stilling his hunger with what he gets into his bowl begging from house to house. He is compared to a bird. Like the wings of a bird are his bowl and robes and he goes whithersoever he lists, unhindered by the weight of many belongings, and without thought of leaving behind anything.

In all his conduct he is mindful and completely aware (*satisampajaññña*). There is nothing done by him which is bereft of consciousness of purpose (*sātthakasampajaññña*), of advantage (*sappāyasampajaññña*) of fitness (*gocarasampajaññña*) of acuality seen steadily in the clear light of transiency, suffering and soullessness (*asammohasampajaññña*). Doing all things, rightly and well, he grows in holiness Of that recluse it is said:

Who is freéd in mind of all that is vain ;
Not fickle ; wise, with senses under rein ;
He verily shines in his robe of rags,
Like lion in its cave midst the mountain crags.

This searcher of the highest weal practises the burning out of the passions, the true tapas. He thinks: Others may harm, but I will become harmless; others may slay living beings, but I will become a non-slayer; others may wrongly take things, but I will not; others may live unchaste, but I will live pure; others may utter falsehood, 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; others may mentally lay hold of things awry, but I will lay mental hold of things fully aright. Energetic, steeped in lowliness of heart, unswerving as regards truth and rectitude, peaceful, honest, contented, generous and truthful in all things will I be. I will cherish mindfulness and wise penetration that is fully aware of the truth at all times, and will not be moved by the evanescent or grasp at it. Thus, he never acts slavishly like the unthinking herd.

Progressing in this way, shedding all dust by the intensity of practice that becomes keener and keener, he develops the Path of Mental Absorption (*jhānamagga*) by casting out the hindrances.

Seated in cloister cell, at the foot of a tree, under the open sky, or in some other suitable place, he fixes his mind on a subject of meditation (*kammaṭṭhāna*) and by struggle and unceasing effort washes out the impurities of his mind-flux and gradually reaches the first, the second, the

third and the fourth absorption, and enjoys the benefit of his high attainment. Lastly with the power of concentration he has won, he turns his mind to the understanding of actuality in the highest sense, and when he knows that, clears himself of all defilements by the roots.

With that final cleaning out he reaches the state where dawns for him the Light of Nibbāna, the calm beyond words, the unshakability beyond all thought, the freedom that is beyond all deeds, the sure and secure ground, the splendour that is imperishable, the happiness of stillness, of relief and perfect peace immeasurably deep and pure which can be overturned by nothing and by none, the highest truth.

That is the very crown of the homeless life; its greatest fruit. That is the thing for the sake of which young men of good family leave home for the homeless life. By that fruit all birth, old age and death are brought to an end, the pure life of holiness is lived out, all that must be done is done, and the world holds nothing more for one.

IV

THE HEART OF THE HOLY LIFE

He who wishes to put out the fire of anger holds fast to restraint and control and never separates from the genial company of love. *Mettā*, that super-solvent among virtues which causes all disharmony and luridity of mind to disappear.

Love

Ever is the loving one—*Mettavādi*—one who draws in the claws of retaliation, and revenge in him. For him

all that irritates and makes for anger is as it were non-existent. He holds himself well in, under the greatest provocation.

"Seeing well, he seems to be one blind;
Hearing well, he seems not ware of sound;
Knowing.he seems a fool of some kind;
Powerful, he seems to weakness bound"

Effacing himself, expunging his propensities and tendencies to anger, he cools his heart with the water of love's unfailing spring and sprinkles all whom he contacts with the self-same soothing potency.

Intact is the strength of one who keeps his heart in obedience to reason and strays not to ways of ill-will aversion and hate. He hurts not himself; he hurts not others. He is a blessing to himself and to all else. He becomes beloved of all. His paths are made smooth. None envy him. Nobody is against him. Nobody grows jealous of him. He wings through life like a swan through the blue sky unhindered, an object of delight to all eyes.

Where such a loving one dwells, there all is at peace; for the loving one never interferes with others' rights, with others' freedom, with others' lives, in any way. He helps others in pleasant, kindly acts, endearing, encouraging, energizing and vitalizing all with his benign nature.

If in a woodland haunt such a loving one stays;

"The tigress seeing the lean young deer
Gives it suck as tho' it were its cub;
And serpents sun-struck for shelter steer
To the shade of pea-fowls' wings: mice do rub
Against the sides of deadly snakes for play
And through the fearful coils make their way,"

says the poet, and continues thus:

"In forest glade anywhere does one such stay
Who spreads forth love grown great night and day
And by his thought all hatred does allay
In brute breast, homage to him I pay."

Through love does the Blessed One tame all beings. It is with love that he overcame the hosts of Mara in the terrace of enlightenment. All violence and ferocity can be overcome with love, it is the magic wand to quell the waves in men's unruly hearts.

Other kinds of spiritual emanciapation are not equal to the sixteenth part of the emancipation of the heart through love. Through love one adds to the fund of human happiness, one makes the world brighter, nobler and purer and prepares it for the good life better than in any other way. There is no ill-luck worse than hatred, it is said, and no safety from others' hostility greater than the heart of love, the heart in which hate is dead.

Therefore, says the lovable Śāntideva:

"How may I slay my foes as welkin vast!
Aye, if hate in my heart is slain my foes don't last."

And again showing a way to overcome the thought of hate he in his own inimitable way says:

"Overlooking the missiles that hurt if I rate
At him who hurled them moved by force of hate,
Right better would it be to hate hate which wove
The thought which him to act of hurling drove."

If one has developed love truly great, rid of the desire to hold and to possess, that strong clean love which is untarnished with lust of any kind, that love which does not expect material advantage and profit from the act of loving, that love which is firm but not grasping, unshakable but not tied down, gentle and settled, hard and penetrating as diamond but unhurting, helpful but not interfering, cool, invigorating, giving more than taking, not proud but dignified, not sloppy yet soft, the love which leads one to the heights of clean achievement, then, in such a one can there be no ill-will at all. So our books say that if one should say that he has developed mental emancipation through love, and has still hate in his heart he should be told: Not so! Speak not thus . . . . . Do not misrepresent the Blessed One . . . . . Surely he would not say this was so!

The power of love as illustrated by the life of the Buddha can be seen in many a story told of him. Among the best is that of Roja, the Mallian, who in order to escape a fine imposed on persons of his clan who did not visit the Buddha, undertook a visit to the place where the Buddha was living once, and then was drawn to the Master as a cow to its calf even before he saw him. That was an instance of the psychic power of love (*Mettā-iddhi*). The taming of the drunken elephant Nālāgiri, of the demon Ālavaka, the saving of Patācārā, Kisāgotami and many another, of helping the greatly worried and dejected Culla Panthaka, Nakulapitā and so forth are all examples of our Teacher's love.

Love is an active force. Every act of the loving one, is done with the stainless mind to help, to succour, to cheer, to make the paths of others easier, smoother, and more adapted to the conquest of sorrow, the winning of highest bliss.

The way to develop love is through thinking out the evils of hate, and the advantages of non-hate; through thinking out according to actuality (*kamma*) that really there is none to hate, that hate is a foolish way of feeling which breeds more and more of darkness that obstructs right understanding. Hate restricts; love releases. Hatred strangles; love enfranchises. Hatred brings remorse; love brings peace. Hatred agitates; love quietens, stills, calms, Hatred divides; love unites. Hatred hardens; love softens. Hatred hinders; love helps. And thus through a correct study and appreciation of the effects of hatred and the benefits of love, should one develop love.

Patience

A Perfect One is a patient one. Patience is of the essence of all holy living. Without this quality one cannot persevere in good, one cannot maintain oneself in harmlessness, in non-anger, in kindliness; one cannot help others; one cannot become fit for full enlightenment.

Therefore, does the Bodhisattva cultivate this virtue of patience at all times, in all circumstances, whatever befalls.

In the past birth stories of the Master we read that he bore up with unsullied heart dreadful punishment inflicted on him and with his dying breath blessed his torturer (*khantivādi-jātaka*, 313). So deep set was this quality in him that even when re-born as an animal he displayed tremendous endurance and forbearance when put to severe pain.

The patient one becomes dear to all, beloved of all; he becomes freed of many faults. At death he is well-composed.

Patience and forbearance, says the Master, comprise the aim of a recluse.

"Bearing up is the best ascetic way,
Forbearing, the ceasing best, Buddhas say."

And further, it is said:

"Who bears with a heart that's from anger free
The gyve, the scourge, the rack, the stake, that one,
For whom his patience can an army be,
That one's a man who unto worth has won."

It is because folk are impatient of others that discord is rife in the world. Violence, spoliation, bloodshed, all these, source from hatred, the child of impatience. The patient one is ever forgiving, ever restrained, ever ready to overlook others' shortcomings, and to forget injuries done to him. He cannot cherish revenge. He knows:

"Time-honoured is this law which says: 'Never ended
Is hate by hatred here: but by non-hatred.'"

Therefore is it said:

"Just as the fragrant sandal-wood tree
Perfumes the axe which lays it low,
So the good man, willer of world's weal,
Angers not though struck by cruel blow."

V

THE BUDDHA

Four incalculable aeons ago, our Buddha, as an ascetic full of knowledge and compassion, meeting the Perfectly Enlightened One, Dīpankara, turned away from the Nirvāna that lay-within his grasp as though it were Saṃsāra. Thereupon entering the difficult track of suffering he completed the Perfections and was reborn in the Tusita realm. At the entreaty of the devās and brahmās of tens of thousands of world-systems he thereafter took human form at Kapilavatthu and in the maturity of manhood left home-life for the homeless state. Then setting great energy a foot, seated in the pose of meditation under the Tree of Enlightenment, conquering Death, he attained omniscience.

His Virtues

The Perfectly Enlightened One who is called omniscient is endowed with boundless virtues. Inconveivable, incomparable, incomprehensible is the Perfect One's beauty of form; so also the charm of his speech and the splendour of his wisdom. Therefore, he is beyond the measure of thought, the reach of words, the range of similitude, the grasp of knowledge. Though a Perfect One laud his peer's virtues a whole aeon long, still would those virtues be unexhausted. Though put into the vast ocean, the capsule of a mustard seed, a crock, a pot, can take in only so much water as each can hold. In the same way those who enter into the ocean of Buddha-virtue can know only so much as the ability of each one of them allows. They cannot know that virtue in all its fulness.

Some of the virtues of a Perfect One are common to worldings and to his pure disciples. Others are peculiar to

him. Grass is the common food of herbivorous animals but when it is eaten and digested by the *Gandhahatthi*, 'the fragrant elephant,' it produces a four-fold aroma. So also the grace of form and the mental qualities of absorption, supernormal powers and the like passing into the Buddha-flux become unique.

As the precious fat of lions does not keep in vessels not golden, so the ten powers, the four confidences and the like which are exceptional, abide not in a flux other than a Buddha's.

The beauty of form of an Omniscient One comprises the thirty-two marks of the superman and the eighty lesser characteristics that go along with them.

The charm of the speech of an Omniscient One is the instruction given with the voice endowed with the eight factors: clarity, intelligibility, agreeableness, worthiness of being listened to, smoothness of flow, the state of being confined to the intended audience, depth, resonance.

His Wisdom

And in the pointing out and the laying down of the disciplinary rules, the distinguishing of the mundane and the ultramundane planes, of relatedness, and the refutation of the views of alien sects, the Buddha's powers of speech spread strong as the lion's roar.

The splendour of the wisdom of an Omniscient One is that it penetrates to the very end of all that is worthy of being known in a thing. It resembles a red-hot iron which burns through to the bottom of a heap of dried leaves on which it is applied.

In the words of Venerable Sariputta, the Elder: Greatly wise, indeed, is the Blessed One, broadly wise, pleasantly wise, expeditiously wise, keenly wise, penetratively wise; he is wise in skilful analysis, a realizer of the fourfold analytical knowledge, an arriver at the four confidences, a possessor of the ten powers, a man-steer, a man-lion, a man-elephant, a man-steed, a human burden-bearer, infinitely wise, infinitely majestic, infinitely glorious, rich, opulent, a leader and a tamer of men willing to be tamed, who makes others think aright, who makes others see Truth, who makes others glad.

Indeed that Blessed One is the creator of the uncreated path, the producer of the unproduced path, the revealer of the unrevealed path, the perceiver of the path, the knower of the path, the expert on the path. Knowing, he knows; seeing he sees. He is as it were the eye incarnate; wisdom incarnate; the Dhamma incarnate; purity incarnate. He is the speaker, the best speaker; the giver of deep sense; the donor of the deathless; the lord of the Dhamma. And naught there is that the Tathāgata knows not, perceives not, realizes not, experiences not by his wisdom.

To the extent of things worth knowing stretches the wisdom of the Enlightened One. All things become objects to him when he adverts, when he wills, when he attends, when he thinks. Open to him are all beings' inclinations, tendencies, behaviour, and dispositions. He knows beings who are slight of passion and those heavy of passion; also known by him are those possessed of controlling faculties that are keen or soft, fine or coarse.

Blessed, worthy, fully-wake, endowed with wisdom and virtue, is the Tathāgata. Rich with the ten powers, the four confidences and innumerable such attributes is the Body of the Dhamma, which the Master realized.

Rid of greed hate, and ignorance, he is blessed; endowed with many lucky qualities, he is blessed; seeing deep into the nature of things through penetrative analysis, he is blessed; spewing forth all passion, all wayfaring in samsāra, he is blessed.

Worthy is the Blessed One because he is free from defilement, because he has destroyed the foes of the passions and broken the spokes of Samsara's Wheel of Becoming. Suited is he for the receiving of offerings because he does not do evil even in secret.

Realizer of the Truth without the aid of a teacher is the Enlightened One who has understood the Dhamma unheard of before. One who reached the very peak of the ten powers is he; one who has made others to attain to the Truth. Through omniscience, through seeing everything with the eye of knowledge, through radiating measureless worth, through being numbered among the eradicators of evil, through separation from all soil, through assured freedom from the triple fire of lust, ill-will, and ignorance, through treading the Sole Way to emancipation, through attainment of Uttermost Perfection, he is the Enlightened One.

The Ten Powers

The Master is the possessor of the ten powers, to wit: The knowledge of what is and what is not a particular cause; the knowledge of the effects of action in the three divisions of time, past, present, and future; the knowledge of the exact nature of wayfaring in the future to which every volition leads; the knowledge of the world comprising aggregates, elements and sense-bases; the knowledge of every being's dispositions; the knowledge of the hearts of others in regard to the controlling faculties of

confidence, mindfulness, energy, and so forth; the knowledge as regards the falling away from and development of the different kinds of absorption, emancipation, concentration, and attainment, and the emergence from them; the knowledge of past births; the knowledge of beings passing away and re-appearing life after life; the knowledge of the final extinction of the cankers.

The Four Confidences

The four confidences of the Master are: The calm, courage, and certainty consequent on the absolute impossibility for any recluse, brahmin, god, Mara, or Brahma to disprove that the Tathagata is supremely enlightened as regards those things mental about which he says that he is supremely enlightened (*Sammā sambuddho*); the calm, courage, and certainty consequent upon the absolute impossibility for any recluse, brahmin, god, Mara, or Brahma to disprove that the Tathagata has eradicated those cankers which he says he has destroyed utterly (*khīnāsavo*); the calm, courage, and certainty consequent on the absolute impossibility, for any recluse, brahmin, god, Mara, or Brahma to disprove what the Tathagata says are obstacles on the Path to Deliverance; the calm, courage, and certainty consequent on the impossibility for any recluse, brahmin, god, Mara, or Brahma to disprove what the Tathagata says are things leading out of the swamp of Samsara to the firm ground of Nirvana.

The Possessor of Vision

The Enlightened One is the possessor not only of the fleshly, the physical, organ of sight, but of the divine eye by which the death and rebirth of beings, their faring on according to kamma is seen, the eye of wisdom by which all things in the three divisions of time are sensed aright,

the enlightened eye by which the character and faculties of beings are understood and the all-seeing eye of omniscience.

Nothing at all in the world is unseen
By the Tathagata ; unknowable by him is naught ;
In all the wide world is there aught
Knowable ? sensed by him has all that been.

Amongst all the jewels of the world the Enlightened One is the most excellent. The brilliance and glow of all worldly gems fade before the effulgence of the Buddha-sun which dispels the darkness of men's abysmal ignorance. Therefore do gods and men hail him as the Teacher par excellence the illuminator of the clouded heart and the mist-veiled mind. Further is he called Teacher because he taught the way out of the world's ills, and pointed the path across the floods of passion to the haven of Uttermost Safety.

THE WHEEL

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3 Buddhism and Science. *K. N. Jayatilleke.*
4 The Greatest Adventure (A youth booklet). *David Maurice.*
5a/b The Buddha. A Short Study of His Life and Teaching. *Piyadassi Thera* (Double Number)
6 The Four Sublime States (Brahma-Vihāra). *Nyānaponika Thera.*
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12/13 The Case for Rebirth. *Francis Story.* (Double Number).
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16 Buddhism and Christianity. Buddhism and the Vital Problems of our Time. *Prof. H. von Glasenapp.*
17 Three Cardinal Discourses of the Buddha. (First Sermon, Characteristic of Not - self, Fire Sermon). Transl. by *Nanamoli Thera*
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29 The Light of Asia (Ch. VI-VIII). *Edwin Arnold.*
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17. (N. S. 9). Rabindranath Tagore and Buddhist Culture.

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BUDDHIST PUBLICATION SOCIETY

Report for the Year 1960

Publications.

The following titles were published during this year:

THE WHEEL

No. 15 a/b: Dependent Origination.
Piyadassi Thera.

17: Three Cardinal Discourses of the Buddha.
Transl. by Ñāṇamoli Thera.

18: Devotion in Buddhism. Essays by Nyānaponika Thera, Vanga Buddharakkhita Thera and Kassapa Thera.

19: The Foundations of Mindfulness. (Satipaṭṭhāna Sutta). Transl. by Nyanasatta Thera.

20: The Three Signata Prof. Dr. O. H. de A, Wijesekera.

21: The Removal of Distracting Thoughts. (Vitakkasanthāna Sutta). Transl. by Soma Thera.

22: Buddha the Healer. Essays and Texts.

23: The Ascetic Ideal. Ronald Fussell.

24/25: Live Now! Essays. Ananda Pereira.

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Kassapa Thera

3: Earnestness. Vappo Thera

4: Of Gods and Men. Francis Story.

5: The Lesser Discourse on the Elephant –
Footprint Smile. Soma Thera,

REPRINTS

"The Wheel" No. 1: The Seven Factors of Enlightenment
Piyadassi Thera.

2: Vedanta and Buddhism.
Prof. H. Von Glasenapp

6: The Four Sublime States
Nyanaponika Thera.

"Bodhi Leaves" No. 3: Two Buddhist Parables
Nyanasatta Thera.

SPECIAL PUBLICATIONS

The Golden Flower. Poems. Soma Thera.
(Memorial Publication.)

The Venerable Nanamoli Thera. Memorial Publication

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Our total output of the year was 116,000 booklets, against 81,000 in 1959. The specification of the total is as follows:

58,000	copies	"The Wheel"
43,000	,,	"Bodhi Leaves"
12,000	,,	"Damsak" (Sinhala)
3,000	,,	Special Publications

In response to suggestions from many of our readers in Ceylon, we started this year a series of booklets in Sinhala language, DAMSAK Hela Pot Pela, which had a friendly reception among our friends and was also used for Hospital Service. We have increased the size and improved the get – up of the BODHI LEAVES. It was encouraging to us that the literary standard and the instructive value of our publications was appreciated in many kind letters we received from abroad and Ceylon. We may mention here that the 25 issues of "The Wheel" published up to the end of 1960, comprise 764 pages which, on several aspects of the Buddhist teachings, offer more detailed and reliable information than many a single volume.

Distribution

The area of distribution covers Ceylon and 58 foreign countries. Two new countries, Nigeria and Uruguay, had been added to our list. The number of readers (including Buddhist Societies, etc., which receive large supplies) has increased to 1600 by 31st December 1960. We have been happy to add a few new readers in countries where Buddhist literature is not easily available, as in Poland, Czechoslovakia and Spain. Our mailing to India (individuals and societies) had increased considerably during the year, and regularly ample supplies of literature were sent for distribution during lecture tours. But in

India as well as in many other countries there is a much higher potential for beneficial distribution than can be covered by the financial and organistaional means at our disposal.

Finances

INCOME

The annual Associate Membership fee is Rs. 25/–. The total received on membership fees and contributions was Rs. 25,544.43 as against Rs. 9699/80 in 1959. The subsidy of the Department of Cultural Affairs was Rs. 7554.25. The income from sales increased to Rs. 5679.78 from 1722.27 in 1959.

Expenditure

Publication costs were Rs. 17,899.25 as against Rs. 8448.50 in 1959. The expenses on postage rose to Rs. 2,450 from Rs. 1,505/– in 1959. The expenditure on this item will be considerably higher in 1961 as postal rates have been greatly increased early this year. Stationery and other office requirements cost Rs. 2,009/25. Payments on part time clerical assistance and wages of the office boy totalled to Rs. 498/–.

Donations

It has been an encouragement to us that we continue to receive the generous financial support from our friends in Ceylon and in a few foreign countries. Though to our regret a not inconsiderable numbor of our supporters did not renew their subscriptions, new contributors have replaced them and enabled us to maintain and even increase our distribution.

Particularly helpful to us have been the generous monthly contributions by the A. B. Gomes Trust and

Mr. Nalin Moonesinghe, as well as the substantial donations received from Lady Evadne de Silva, Mr. W. V. Zinn, Dr. Nimalasuria, Mr. Peter Gruber, Pres., Oriental Studies Foundation (USA).

We are also thankful to the Department of Cultural Affairs for so kindly continuing its subsidy, enabling us to maintain and expand our activity.

Acknowledgements

AUTHORS

This year we have to record the passing away of two of our authors, the Venerables Soma Mahathera and Ñāṇamoli Thera, whose deaths occurred in an interval of ony three weeks. Both were profound scholars of the Dhamma and their death has caused a void in Buddhist and Pali studies. In commemoration of the two venerable monks we issued a booklet of the Ven. Soma Mahathera's verses, "The Golden Flower," and a memorial booklet on the Ven. Ñāṇamoli Thera.

A few months later, also the aged Venerable Vappo Mahathera of Germany passed away, and we honoured his memory by including an essay of his in our new series 'Bodhi Leaves' (N. S. 3: 'Earnestness').

We express our thanks to the following authors: the Venerables Piyadassi Thera, Nyanaponika Thera, Nyanasatta Thera, Kassapa Thera, and Vanga Buddharakkhita Thera; Messrs. Dr. C. B. Dharmasena, Dr. J. D. Dhirasekera, Ronald Fussell, Dr. Anton Kropatsch. Dr. Ananda Nimalasuria, Ananda Pereira. Francis Story, Prof. O. H. de A. Wijesekera.

VOLUNTARY HELPERS

We were fortunate, indeed, to have obtained, in May the full-time help freely and enthusiastically given by

Mr. L. F. Panangala, who moved from Colombo to Kandy for the sole purpose of assisting us. His assistance has been invaluable in meeting the heavy increase in the volume of our clerical work.

Mr. A. P. Goonetilleka, Accountant of the Kandy Municipal Council once again readily attended to the annual audit, Mr. W. H. Somaratne of the Bank of Ceylon continued to attend to the running audit and preparation of monthly statements. Mr. R. M. T. B. Ratnayake of the Kandy Kachcheri who has been a source of much help from the inception of the Society, Mr. R. Bandarawatte and Mr. Godwin Samararatne gave the Society regular clerical and general assistance.

Mr. D. P Basnayake organised a group of monthly subscribers in the Kandy Co-operative Office and Mr. P. Subasinghe with Mr. K. P. Gunaratne a group in the Kandy Municipality.

We are extremely grateful to all these and several other voluntary helpers for their valuable selfless support.

We express again our appreciation for the co-operation received from our Printers, Sita Book Depot and Printing Works, Kandy, the Union Printing Works, Kandy, Sithumina Printing Works, Kandy Printers Ltd., Y. M. B. A. Press, Colombo and the Ceylon Daily News Press, Colombo.

Executive

Mr. A. S. Karunaratne continued to function as Hony. Treasurer. Mr. R. Abeyasekera the Honarary Assistant Secretary and Treasurer devoted his full time with his usual enthusiasm and energy to assisting in all work connected with the Society.

"The gift Truth excels all other gifts". May the merit acquired by all those who so devotedly worked in this cause be shared by all beings. May this 'punna kamma' (meritorious act) help them on their Path to Deliverance.

Nyanaponika Mahathera
Honorary Secretary.

Forest Hermitage,
Kandy, 8th July, 1961.