

The
**ESSENCE
OF
BUDDHA
DHARMA**

H. de S. Kularatne

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BUDDHA-DHAMMA



BY
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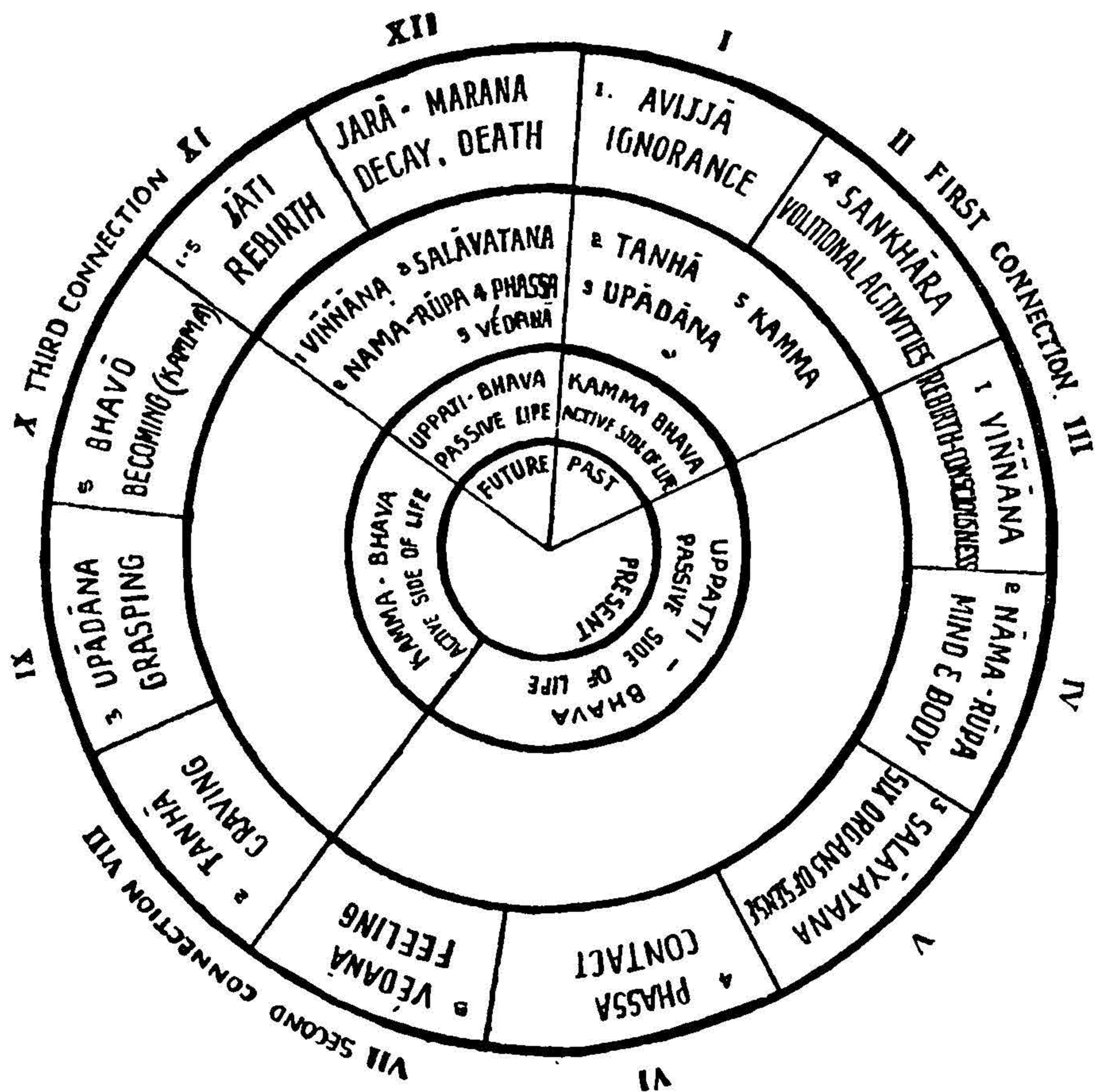
In grateful and loving memory
of my grandfather, who taught me
to love and revere the Buddha.

I am thankful to Mr. A. J. Ranasinghe,
an Inspector of Art of the Education
Department, Ceylon, for the beautiful
cover design, given free ;

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THE WHEEL OF LIFE



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Foreword and Summary

I HOPE THIS BOOK WILL BENEFIT THE ENGLISH educated men and women, most of whom have not had the opportunity of studying the Tripitaka (the Buddhist Bible) either in the original Pali or in the form of translations. The Tripitaka consists of the Sutta, Vinaya and the Abhidhamma Pitakas. Pitaka literally means a basket. The Sutta Pitaka contains some of the Discourses of the Buddha addressed at various times and various places to the Sangha (Bhikkus or Monks) or the learned Brahamins, Kings, ministers and to many religious mendicants or ordinary laymen. These sermons are of general applicability. The Vinaya Pitaka deals mainly with the rules and regulations laid down for the good conduct of the monks, but the laymen too may read this Pitaka with profit. The Abhidhamma Pitaka is Buddhist Metaphysics. Psychology is a comparatively modern science and the knowledge about the mind so far gained by scientists is very small indeed compared with the perfect system of Buddhist psychology to be found in the Abhidhamma Pitaka. This teaching explains scientifically the Truths proclaimed by the Buddha. The Sutta Pitaka has five main Nikāyas and the last Nikāya, Khuddaka, has fifteen books. The Vinaya has five volumes and the Abhidhamma seven volumes.

IN ADDITION TO THESE THERE ARE COMMENTARIES on almost all these volumes by the early Elders of the

Sasana. You may be able to imagine the immensity of this literature by the fact that either the first Nikàya—Deegha—of the Sutta Pitaka or Patthànapakarana, the 7th book of the Abhidhamma will by themselves alone be of the size of the Old & New Testaments, if translated into English. Patthànapakarana deals with causal relations and Relativity and I think the subject matter dealt with is more abstruse than Einstein's Theory of Relativity.

NOW, THE READER WILL NATURALLY ASK HIMSELF this question—“*In these circumstances, how can I find the time to study and understand Buddhism?*” The same difficulty arose in the mind of a certain Bhikkhu in the lifetime of the Buddha. This Bhikkhu became sad and disappointed finding it very hard to obey strictly all the minor and major injunctions laid down in the Vinaya for the Monks and contemplated giving up the robes and reverting to the householder's life. When his associates heard of this, they took this Bhikkhu to the Buddha, to whom he admitted his difficulty and his intention. The Buddha said:- “*If you cannot follow all the rules, can you follow one rule which I will lay down for you?*” The Bhikkhu was very happy at this suggestion and replied that he would gladly and willingly observe one rule. Then said the Buddha. “*Keep Your Mind Pure, let no evil thought enter your mind at any time during day or night.*” The Bhikkhu agreed, perhaps not realising how difficult was his undertaking. Yet, by earnest effort, in due course, he was able to keep his mind pure and consequently pure in word, deed and thought.

I WOULD ANSWER THE READER'S ABOVE QUESTION this way. The Buddha said:- “*One thing only, Oh, Monks,*

do I teach—Sorrow (Dukkha) and the cessation of Sorrow (Dukka Niródha) or (Nibbána)." Our Scriptures say "*Just as the Ocean has one taste, the taste of salt, the Dhamma has one taste, the taste of emancipation from sorrow.*" Therefore it follows that the essence of the Buddha - Dhamma is Sorrow and the Cessation of Sorrow and that all teachings of the Buddha have that main object in view. Then the only prudent course for the layman, who is busy trying to balance his domestic budget and to keep his wife and child from want and poverty, is to learn this essential and central doctrine of the Buddha and to follow it as best as possible in his daily life.

EVERYONE WILL ADMIT THAT SICKNESS, OLD AGE, death, association with the unpleasant, separation from loved ones, to be born blind, deaf or dumb, to be crippled, to be an idiot or a lunatic etc. are sorrowful and painful. Every one wishes to avoid sorrow and pain and to be happy. We then try to be happy by foolishly imagining that the enjoyment of the pleasures of the senses will give us this happiness. Buddhism does not ask us not to enjoy the innocent pleasures of the senses, but it warns us against attachment to them and against excessive indulgence of them, which would undoubtedly lead us to further sorrow. For, how can it be otherwise if as the Buddha says, everything in this world is Anicca—impermanent and transient. This idea of incessant change and movement, sometimes described in the Buddhist books in the language of 2500 years ago as a continual burning or a continual flowing of everything animate and inanimate, has only now been grasped fully by the intelligentsia and scientists of the

world after the discovery of atoms. In fact, matter has been reduced in reality only to moving forces. The enjoyment of sensual pleasures was compared in one of the discourses to the scratching of itch, which gives temporary relief but no satisfaction.

PROBABLY ALL THE RELIGIONS OF THE WORLD, except Buddhism, postulate an omnipotent and omniscient Creator God as the foundation on which their ethics and philosophy are based. These religions, too, have to explain sorrow and pain. Buddhism resorts to the doctrines of Karma and Rebirth for the explanation, but the other religions have to state that these unhappy conditions are due to the inscrutable will of God. It may be due to this sense of unfairness, which will be felt by ordinary mortals, that the Bible blesses the poor and the sorrow laden and promises them compensation in Heaven. The fortunate rich people on the other hand will find it more difficult to enter Heaven than for a camel to go through the Needle's Eye. These other religions promise an eternal life of happiness in Heaven. This is what is called *Sassata-Vada* or Eternalism according to the Dhamma.

THEN THERE ARE THOSE WHO DENY LIFE AFTER death. These are the Marxists and materialists, who believe that the material body and the thought processes arising in the body are annihilated at death and that there will be no result of good and bad actions after death. This is what Buddha called the *Ucchéda-ditthi* or Annihilation-belief.

TO THE MARXIST THE PROBLEM OF SUFFERING becomes simply an economic one. Those who are interested should read and enjoy that excellent book by Francis Story called "Buddhism Answers the Marxist Challenge."

IN THE BRAHMAJĀLA SUTTA, THE VERY FIRST discourse in the Dígha Nikàya, the Buddha condemned the Eternity-Belief and the Annihilation-Belief as two among sixty other false beliefs of His time in India. He knew that the theory of Mahá Brahma—the creator—created many difficulties in solving this problem. Who created the Creator and why did this all merciful Creator create a miserable world of Sorrow? This theory leads to dissension and endless disputation and disagreements. On the other hand He knew that the Law of Karma was true, that what you sow you will reap either in this world or in one of the following rebirths. According to Dr. Evans Wentz's "Christian Doctrine of Rebirth" early Christians believed in rebirth as do the Buddhists, Hindus, Jains &c. The Christians and Muslims believe in at least one re-birth, a re-birth in Heaven. That is to say everybody, except the Marxists, believes in a happy or unhappy life after death according to your character on earth. Researches of the Psychical Research Society and the authentic and verified evidence of young children who have remembered their past-births and the case of certain extremely precocious children whose extraordinary knowledge was explained by their previous life of high attainment in that particular branch of knowledge and other considerations like its reasonableness make most people believe in re-birth. To the Buddha and his Arahats and the

Hindu Sages, who had developed supernormal mental powers, one of which was Pubbé Nivàsānusmruti Jñāna knowledge of previous life—rebirth was not a theory, but a fact of exact knowledge. In this book I have briefly dealt with Karma and Re-birth. To understand the Buddhist doctrine of re-birth, I would recommend Milinda-panna, Visuddhimagga, “The Four Essential Doctrines of Buddhism” by Dr. C. L. A. de Silva and the Introductory Essay to the “Compendium of Buddhist Philosophy” (Abhi dhammattha Sangaha) by Shwe Zam Aung, B. A., Pali Text Society Edition. The Buddhist doctrine of re-birth is essentially different from the Christian point of view where man is considered to be resurrected from the dead in a spiritual body or from the Hindu idea of transmigration of a soul. The idea of a permanent entity in man called Soul is contrary to the Anatta doctrine of Buddhism. When the Buddha was asked “*Is it the same person or another that is re-born?*” He answered “*Naca só Naca Annò-not the same nor another*”. This reply is in perfect accord with His doctrine of Anicca (impermanence and incessant change). A man’s body or thoughts are not the same for any two consecutive moments. A boy of seven years changes completely when he becomes a young man of twenty one. He is therefore neither the same person nor another. The same process of becoming goes on in life and death.

IT MAY PERHAPS BE HELPFUL IF I STATE HOW I TRY to grasp this doctrine. It is an accepted fact that there are in the universe sound waves and light waves and many other waves that travel at tremendous speed. Scientists now deal with super-sonic waves which have

a greater frequency than light waves. It is said in the Scriptures that thought is Asarìran and Dùrangaman i. e. thought is a force that travels far without any limit. It is more powerful and faster than light waves or any other such waves or forces. When a person dies, his last dying thought, which is a force, leaves his body and travels all round not only this universe but all universes. This dying thought-force, which is of different degrees of purity or impurity as the case may be, reproduces itself in an environment suitable to its character just as a sound wave reproduces its original sound in a radio attuned to receive it.

NOW, HOW DID THE BUDDHA TACKLE THIS PROBLEM of pain and Sorrow? He enunciated Four Ariyan Truths, which were formulated on the plan of a scientific medical diagnosis viz:-

- (1) Malady
- (2) its cause
- (3) its cessation
- (4) the curative regime.

In fact, the Buddha is sometimes aptly described in the scriptures as the great Healer, the world's Physician or Surgeon. The disease is Dukkha, a word usually translated as Sorrow, suffering, ill, but it literally means "*contemptible emptiness*." It is the opposite of Sukha — happiness. The phrase "*Sabbé Sankhárá dukkhá*", all compounded things are sorrowful, brings into one's mind the Biblical expression "*Vanity, Vanity, all is Vanity*." The Diagnosis is that Dukkha is due to Avijjâ and Tanhá or consequently to any of

the 12 links in the chain of existence set out in the Paticca Samuppàda doctrine or the law of Dependent Origination, where the Buddha explains the rotation of this wheel of life, Sansàra Cakka—in a causal formula. Avijjā is ignorance of the true facts of existence, ignorance that the characteristics of all life are Anicca Dukka and Anatta, ignorance of the fact that the law of Cause and Effect will operate in the moral plane. Tanha or Lobha is selfish desire or greed for unlawful sensual pleasures or desire for eternal life or desire for annihilation. The cure is by the removal of the cause Dukkha. The prescription is that the Noble Eightfold Path must be trodden and actually followed. So that the patient may not go astray full directions are given by the Doctor. The Buddha prescribes a radical cure discovered by Himself after long æons of experiment. His is not a mere faith cure or a simple external lotion. He does not say that one's guilt can be washed away with the blood of animals or even of Saints or Gods. Man's impurities cannot be cleansed with water, holy or unholy, no, not even by bathing in the holiest of rivers. Other great Teachers have left their own prescriptions for the benefit of mankind. The Buddha says that they are good as far as they go and undoubtedly bring about temporary cures. A good Hindu who practises the Dhyānas will assuredly be born in the realms of bliss even in Rupa and Arupa Brahma Worlds. A good Christian, who keeps the Commandments and follows even to some extent the injunction of Jesus Christ to sell all that he has and to give them to the poor, will certainly be born in one of the seven Kāmā-Vacara Heavens and enjoy the fruit of their good Kamma. Here I feel compelled to point

out that while the Buddhist Scriptures treat the Christians with such fairness and justice, Jesus Christ according to at least some of his disciples condemns even the best Buddhist to eternal damnation. In Buddhism there is no such thing as eternal damnation.

THE NOBLE EIGHTFOLD PATH IS (1) SAMMA DITTHI—right understanding or right views (2) Sammà Sankappò—right aspiration or right mindedness or right thought (3) Sammà Vācà—right speech (4) Sammà Kammantò—right action (5) Sammà Ājīvo—right means of livelihood (6) Sammà Vāyāmò—right endeavour or right energy (7) Sammā Sati—right recollectedness or right mindfulness and (8) Sammā Samādhi—right concentration or mental balance. These eight may be grouped under the headings of Sīla, Samādhi and Pañña, the three main divisions of the Buddha Dhamma. Sila (virtuous conduct) is taught in most religions, Samādhi or concentration of mind by the practice of Bhāvana (Meditation on a Kammatthana or Nimitta or object) taught in Buddhism, Hinduism and Jainism, but Pañña (Wisdom) to be attained by Vipassanā Bhāvana or Meditation on Anicca Dukkha and Anatta is taught only in Buddhism. This Noble Eightfold Path is the only Path (Ekāyanó Maggó) to perfect and everlasting Happiness and is found only in the Buddha-Dhamma.

AS I SAID BEFORE, THE AIM IS TO GET RID OF Sorrow forever. Every one wishes to be happy. To the extent one gets rid of Avijjā and Tanhā one will be happy and when Avijjā and Tanhā are completely eradicated so that they will never rise in your mind, you attain Nibbana which is Paramam Sukham, the highest happiness.

Try this in your daily life strenuously and you will see the Truth for yourself for the Dhamma is Ehipassiko—'Come and see'.

THE MOST IMPORTANT CHAPTERS IN THIS BOOK ARE THE first, second and third. The other chapters are some essays written by me (except the chapter on "*Creation and Existence*" which is by my son Dr. Kularatne) to give the reader an idea of certain other aspects of the Dhamma and to create an interest in further study. This is the year of **BUDDHA JAYANTHI** when the whole Buddhist World will be celebrating during the Wesak (May) Full Moon day 1956, The 2500th Year after the Pari Nibbana (the passing away) of the Buddha.

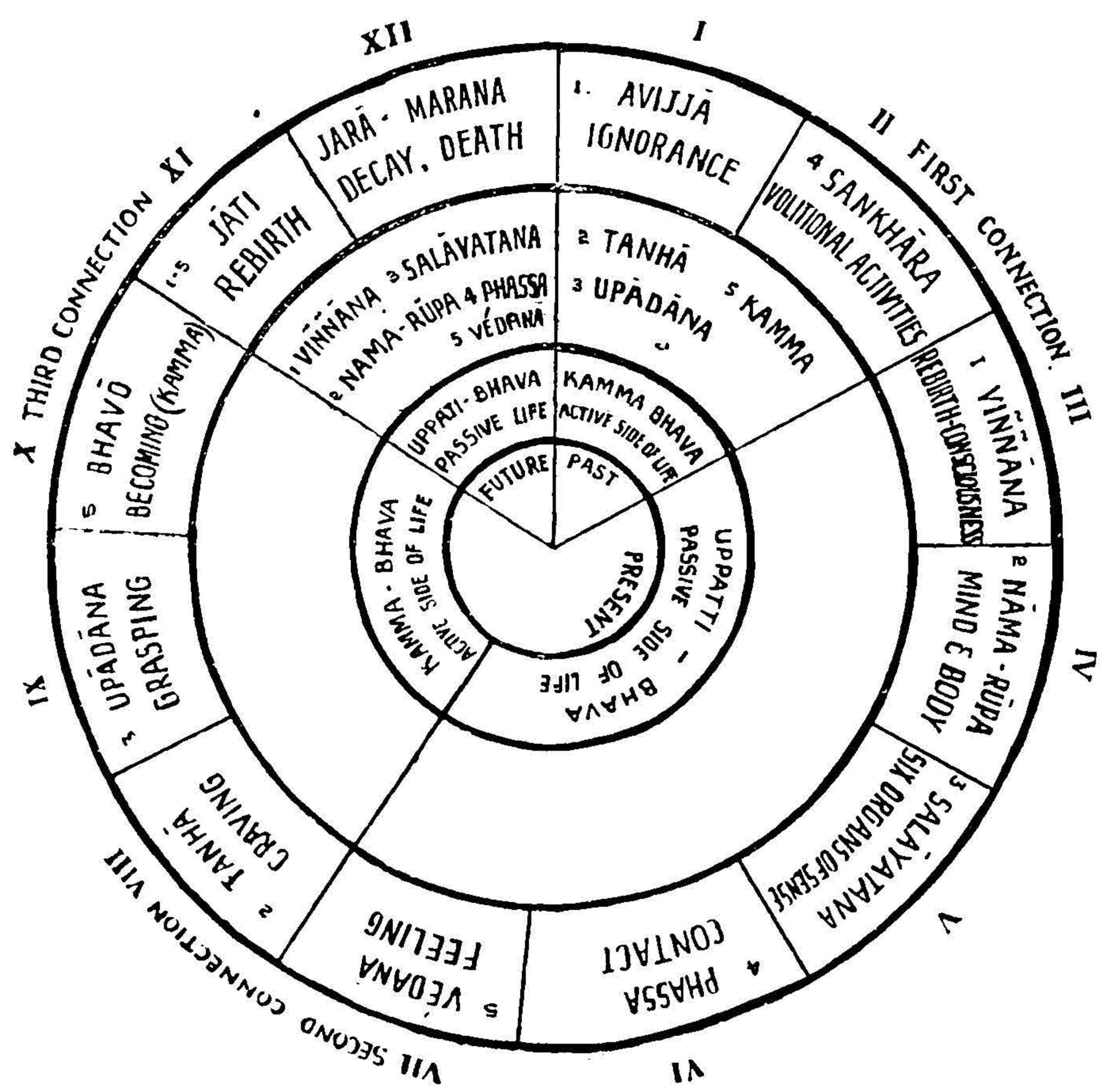
This is my humble contribution to the celebrations and this book will be given free to deserving applicants.

May all beings live in peace and happiness !

H. de S. K.

Poson : } **2499** B. E.
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THE WHEEL OF LIFE



NAMŌ TASSA BHAGAVATŌ ARAHATŌ SAMMĀ SAMBUDDHIASSA

CHAPTER I

Paticca Samuppāda

Or

Dependent Origination

WHAT IS COMMONLY KNOWN AS THE 'WHEEL OF life' is depicted in the diagram facing this chapter. It sets out in summary form this Buddhist doctrine of Paticca Samuppāda or Dependent Origination, which solves in a novel way the problem of suffering. This interesting and fascinating teaching shows that suffering is not due to the mere play of blind chance or to the fiat of an Almighty Creator.

THIS IMPORTANT DOCTRINE IS REFERRED TO IN several discourses in the Three Pitakas. In the Mahāvagga Pāli of *Vinaya Pitaka*, there is an account of how the Buddha meditated on this teaching in detail. In the first Sutta of *Nidana Vagga* of *Samyutta Nikāya* in the *Sutta Pitaka*, He preached on this subject to the assembled Bhikkus. He did likewise in explicit terms in *Mahā Tanhā Sankhaya Sutta* in *Majjima Nikāya*. Once He expounded this teaching for the special benefit of Ananda, who imagined it was easy to understand it. There is a chapter called Paticca Samuppāda Vibhanga in the Vibhangappakarana of Abhidhamma Pitaka. It is hardly necessary to collect all the references in the Pitakas, although it is possible to do so.

THE WORD "PATICCA" MEANS "BECAUSE OF" OR dependant upon and "*Samuppáda*" origination or simultaneous arising or "*coming to be*". This Paticca Samuppáda is the "*cause and effect*" philosophy of the Buddhas. I am sure every one has heard of the *Law of Causation* in the domain of physical science. To every occurrence in Nature, the scientists are able to assign a cause or ought to be. If one throws a stone at an angle why does it inevitably describe a parabola and not go on for ever in a straight line? You of course know that it is mainly due to gravitation. It is not necessary to multiply instances or to dilate at length on this aspect of the law of causation. It will suffice for our purpose merely to state that the law of cause and effect is a universally accepted doctrine of scientists and philosophers. The present task is to try to explain how this same law of causation applies in the domain of religion in the all important consideration of the evolution of "*beings*" or rather "*becomings*". To give you an idea of the complex and complicated nature of this noble teaching, which is found in Buddhism and Buddhism alone, I will quote to you the words of Buddhagòsa, one of the greatest commentators the world has seen, who says:-

*Vattu kámó ahan ajja
Paccayákara vannanam
Patitthane nádhigaccámi
Abbhó gáthó va sīgaran*

which means that "as there is no support to one who has fallen into the ocean, I who am fallen into the sea of Paticca Samuppada doctrine, of which I wish to write a commentary, have no support".

THE IDEA SOUGHT TO BE CONVEYED BY THIS STANZA is that it is only those wise men who become Ara-hats that are able fully to comprehend this law and that others not so fortunate could not easily understand it. This is, ofcourse, perfectly true, but there is no need to be alarmed. We can all stand on the shore or even go knee deep in the water.

PATICCA SAMUPPĀDA DOCTRINE IS A DETAILED EXPOSITION of Samudaya Sacca or the Noble Truth of the cause of "Suffering" (Dukkha) and of Niròdha Sacca or the Noble Truth of the cessation of "suffering", the realisation of the Absolute Knowledge of these Truths being what is called Enlightenment or the attainment of Nibbāna. But it must distinctly be remembered that this is a vastly different thing from the mere intellectual grasp of the Truths. The actual realization is possible only to those who strenuously and vigorously and vigilantly follow the *Majjhima Patipadā* the Middle Path, the Noble Eightfold Path. It is this intellectual acceptance and the determination to follow the Path that makes one a "*Sammā Dhitti*" a right-viewed one, a Buddhist. To exemplify the difference between the two, various metaphors and similes have been used in the Buddhist Scriptures, the most well known one being that of a cowherd and the owner of the cows.

I THINK I AM JUSTIFIED IN SAYING THAT THIS PATICCA Samuppada doctrine is one half of Buddhism because it comprises two out of the four Ariyan Truths, which are formulated on the plan of a medical diagnosis, viz:-

- | | |
|---------------|--------------------------|
| (1) Malady | (3) its cessation |
| (2) its cause | (4) the curative regime. |

In fact the Buddha is sometimes aptly described in the scriptures as the the Great Healer, the World's Physician or Surgeon. The disease is Dukkha, a word usually translated as sorrow, suffering, ill but literally meaning "*contemptible emptiness*". It is the opposite of Sukka—happiness. The phrase "*Sabbé Sankhàrà Dukkha*"—brings into one's mind the Biblical expression "*vanity, vanity, all is vanity*". The diagnosis is that Dukkha is due to Avijjà and Tanhá or consequently to any one of the twelve links in the chain of Existence set out in the Paticca Samup-páda doctrine, which I shall explain briefly later on, in rough outline avoiding details. I shall congratulate myself if I can make you see even very dimly the rotation of this wheel of life—Sansára Cakka. The cure is by the removal of the cause of Dukkha. The prescription is that the Noble Eightfold Path must be trodden and actually followed. So that the patient may not go astray, full directions are given by the Doctor. The Buddha prescribes a radical cure discovered by Himself after long æons of experiment. His is not a mere faith cure or a simple external lotion. He does not say that one's guilt can be washed away with the blood of animals or even of saints or gods. Man's impurities cannot be cleansed with water — holy or unholy, no, not even by bathing in the holiest of rivers. Other great teachers have left their own prescriptions for the benefit of mankind. The Buddha says that they are good as far as they go and undoubtedly bring about temporary cures. A good Hindu who practises the Dhyanas will assuredly be born in the realms of bliss even in

Rùpa and Arùpa Brahma worlds. A good Christian, who keeps the commandments and follows even to some extent the injunction of Jesus Christ to sell all that he has and to give them to the poor, will certainly be born in one of the seven Kamàvacara Heavens and enjoy the fruit of their good Kamma. Here I feel compelled to point out that while the Buddhist Scriptures treat the Christians with such fairness and justice, Jesus Christ, according to some of his disciples, condemns even the best Buddhist to Eternal Damnation.

EVEN IF ONE CANNOT UNDERSTAND AND FULLY comprehend in all detail this glorious doctrine of the cause of suffering and endless rebirth, I would ask you to accept it with all confidence, because this diagnosis must be correct as the prescription founded on it has been acted upon and has been found to effect a radical and permanent cure in every case. When you read the joyous songs or Udànas to which The Elders have given utterance, on their becoming Arahats, and indeed when you hear the happy and confident song of the Lord Buddha himself, you can have no manner of doubt as to the correctness of the causal sequence preached by the Buddha.

THESE SPONTANEOUS UTTERANCES REMIND ME, IN A way, of the emotional shout of "*Eurica!*" "*Eurica!*", of the Greek scientist (Archimedes). I can do no better than quote to you in full the famous Udana or song of Triumph of the Master.

Anéka jàti Sansáran, Sandhà Vissan Anibbisam.
 Gahakáran Gawésantó Dukkà Jàthi Punappunan
 Gahakárika ditthòsi, Punagéhan Nakàhasi
 Sabbáte Phásukà bhaggá, Gahakútan Visan Khitan
 Visankhàragatan Cittan tanhànan Khaya majjhagáti.

THIS HAS BEEN ABLY RENDERED BY MR. F. L. Woodward in his metrical translation of Dhammapada as follows:-

*"Through many a round of birth and death I ran
 Nor found the builder that I sought — Life's Stream
 To birth and death and birth with sorrow filled.
 Now, house-builder, thou'rt seen, no more shalt build;
 Broken are all thy rafters, split thy beam
 All that made up this mortal self is gone
 Mind hath slain craving. I have crossed the stream".*

THE BUDDHIST SCRIPTURES RECORD THAT THE Blessed One spent the first second and third watches of the night followed by the attainment of Enlightenment at the foot of the Bodhi Tree at Uruwela near the River Neranjera contemplating this wheel of life's sufferings. The causal formula runs as follows:—

- (1) Avijjá Paccayá, Sankhárá
- (2) Sankhára Paccayá Vinnànan,
- (3) Vinnàna Paccayá Náma Rùpan
- (4) Nàma Rúpa Paccayà Salàyatanan,
- (5) Salàyatana Paccayà Phassó,
- (6) Phassa Paccayà Védanà,
- (7) Védaná Paccayá Tanhá,
- (8) Tanhá Paccayà Upádánan,

- (9) Upàdàna Paccayà Bhavò,
- (10) Bhava Paccayá Jàti,
- (11) Jàti Paccayà, Jará Marana, Sóka Paridéwa,
Dukkha Dómanassa Upàyàsa.

THIS MEANS THAT ON ACCOUNT OF OR BECAUSE OF or conditioned by Ignorance, Nescience or non-seeing, accumulation of merit and demerit (volitional activities) takes place. Because of accumulation of merit and demerit, Re-birth consciousness; because of Re-birth consciousness, Mind and Body; because of Mind and Body, the senses; because of senses, contact; because of contact, sensation; because of sensation, craving or desire; because of craving, clinging or grasping; because of clinging or grasping states of existence or becoming of a future being; because of "becoming", birth; because of birth, decay, death, sorrow, lamentation, pain, disgust and passionate discontent and despair. Thus does the complete body of sorrow come to be.

THIS CAUSAL CHAIN MUST BE UNDERSTOOD IN SOME such way as this:- Because of milk, curd, because of curd butter, because of butter, ghee. What I wish to impress upon you as a preliminary to a correct understanding of this abstruse teaching is that Avijja, Sankhara, Vinnana &c. are not things that produce Sankhara, Vinnana, Nama Rupa &c. respectively and that these twelve causes and effects do not exist independent of a sentient being. It is equally true that Sankhàrá never existed alone, independent of and without Avijja and that Nàma Rùpa for instance never existed by themselves, independent of or without Sankhàrá or Vinnana. You will understand this more clearly as I proceed.

NO ONE CAN CORRECTLY GRASP THE MEANING OF a scientific theory or a mathematical proposition or a philosophic dictum unless and until he knows the sense in which the terms are used by the particular propounder of the same. Similarly you cannot comprehend this causal doctrine until you know what the Buddha and His disciples meant by these 12 terms. I know just a little of Hinduism and I find these very terms Avijjā, Sankhāra etc. are found there but with a totally different meaning attached to them. In fact the Hindu definitions have undergone a process of evolution at the hands of the different schools of Hindu thought.

NOW WHAT DO WE BUDDHISTS MEAN BY AVIJJĀ? How is it defined in the scriptures? It is the Ignorance, nescience or the non-understanding of the Four Noble Truths of Dukka, cause of Dukka, cessation of Dukka, and the Noble Eightfold Path which leads to cessation of Dukka, it is our incapacity to see Past births or Future births or both past and future births, it is the non-comprehension of this very law of causation. In other words it is the veil that prevents us from seeing things as they really are. What is Nibbana? In short it is the extinction of Lōbha or Greed, Dōsa or hatred and Mōha which is synonymous with Avijjā. To show you what a complete and harmonious system of emancipation Buddhism is, I will here draw your attention to the fact that Avijjā is the last of the ten Sanyojanas or Fetters, the breaking of which in succession makes one Sōwān, Sakradāgāmi, Anāgāmi and Arahāt.

THE WORD "SANKHĀRA" MEANS ACCUMULATION OR collection. It is the accumulation of merit and demerit.

This word has been translated also as "*volitional activities*". These "*activities*" are of three kinds namely:-

- (1) Punñābhi Sankhāra,
- (2) Apunnābhi Sankhāra and
- (3) Anan jābhi Sankhara.

Punnabhi Sankhara are the eight meritorious activities which give rise to birth in the Kāmāvacara Lokas (Sōmanassa Sahagathan Nāna Sampauttan &c.). The five meritorious activities, Vitakka, Vicāra, Pīti, Sukha, Ekaggatā which give rise to birth in the Rupāvacara Brahma worlds. Apunnabhi Sankharas are the twelve demeritorious "*activities*" — Sōmanassa Sahagathan ditthigata Sampauttan & c. e.g. killing, stealing & c. Eight of these "*activities*" are due to greed, two to hatred and two to delusion. Ānan jābhi Sankhara are the Four meditations:-

- (1) Akāsānancāyatana
- (2) Vinnānancāyatana
- (3) Ākincānancāyatana
- (4) Nēvasannanāsannayatana

Which give rise to birth in the Four Arupa Brahma worlds.

PERHAPS YOU WILL UNDERSTAND SANKHĀRA BETTER if I say that a person does right or wrong, that is, acquires merit or demerit by word, deed and thought. In Pali words—Vacī Sankhāra, Kāya Sankhāra and Citta Sankhāra. It is important to note the connection all this has with Samma Vāca (right speech), Samma Kammanto (right action) Samma Ājivo (right occupation), Samma Sati (right mindfulness) and Samma Samādhi (right concentration and tranquility) of the Noble Eightfold Path, that one has to tread to reach Nibbāna.

NOW I SHALL PASS ON TO THE OTHER DEFINITIONS BUT before I do so, I must crave indulgence to ask you to disabuse your minds of the ideas put into your heads by non-Buddhist lecturers on "Buddhist Psychology" that Sankhàra and Vinnàna in this causal chain have the same meaning as in the Five Khandas—Rúpa, Védana, Sanna, Sankhára and Vinnàna. Sankaraskandha means reasoning powers, discrimination and Vinnanakhandha means consciousness but not re-birth consciousness as in this causal formula.

THE THIRD LINK OR CAUSE IS VINÑĀNA OR RE-BIRTH consciousness. It may also be translated as re-linking consciousness (Patisandhi-Vinnana). This is a connecting link of the Past and the Present. To show how this new birth takes place. I can do no better than quote the words of the erudite Scholar, Dr. Casius A. Perera, now a Buddhist Monk, Venerable Kasyapa, on this subject. "The Ignorance-born Tendencies or Activities clinging to a symbol (nimitta) of past action (kamma) or future 'experience (gati) are re-born here, but as an echo comes from nowhere though it certainly is the effect of a sound, so this "*New Consciousness*" does not "*come*" from last existence, though it is based on causes that obtained there. One of four types of activity (kamma) which happened to be strongest i.e. weighty kamma (garuka), death-proximate kamma (āsanna), habitual kamma (bahula), or cumulative kamma (katatta) operates as "*Re-productive*" kamma (janaka). The dying man "*sees*" a symbol of the operative kamma, which enters by one of the gates of consciousness i.e. eye, ear, nose, taste organs, body and mind—and vividly objectifies some past activity (which may be meritorious or demeritorious. This "*vision*" stimu-

lates a train of thought (citta-vithi) of seventeen “*thought moments*” (cittakkhana). Fourteen thought moments, after the entry of this kamma, death (cuti) occurs. The next, thought moment is the re-birth or conception (Patisandhi) and two thought moments of flux (bhavanga) based on the death vision, follow. And a train of thought of seventeen thought moments begins in one “*life*” and is completed in “*another*”. The readers ought to be able to understand the significance of this passage.

IN THIS CONNECTION IT WILL HELP THE READERS if I quote two passages from the scholarly book—The Four Essential Doctrines of Buddhism by Dr. C. L. A. de Silva :—

(1) “*In the process of dying consciousness or in the process of thought at the time of near death, apperception proceeds feebly and only five moments may be looked for, as the material quality of heart-base, on which depends the consciousness and mental properties, is in a very feeble state after those of the eye, ear & so on were exhausted. Therefore, in the case of death coming when objects are actually presented in the avenues of consciousness, the rebirth consciousness and also a few succeeding moments of the life-continuum are then in a state to obtain actual presentation. And so it comes that on occasion of re-birth in Kāmaloka, there is obtained by way of the six doors either a sign of Kamma or a sign of destiny, as an object either present or past. But the kamma itself is obtained only as an object of past experience and it is laid hold of by the door of mind.*”

But all the foregoing is concerned with objects of a minor character that is of sense experience.

In re-birth in Rūpa Loka only a sign of Kamma in the shape of a concept (atthapaṇatti) becomes an object.

So, too, in re-birth in Arupaloka, the only form of object presented is a sign of Kamma, which is either a sublime cognition itself or a concept according to the classes of re-birth consciousness.

In the case of re-birth among unconscious Beings, only the vital nomad is reborn. Hence they are called the materially reborn. Beings reborn in Arupaloka are called mentally reborn and all others are materially and mentally reborn".

(2) Rebirth, according to the explanation in Vibhavini Tika "Bhavato bhavassa patisandhanan patisandhi" is the relinking of one existence with another without an interval, that is to say, the relinking of pre-decease consciousness in the past existence with the re-birth consciousness of the present existence and the relinking of pre-decease consciousness in the present existence with the re-birth consciousness of the future existence".

As this question of rebirth is of vital importance and of universal interest, I think it is but right that I should place before you some more of the Buddhist doctrine on this point and on the processes of thought.

I CAN DO NO BETTER THAN QUOTE TO YOU AT length from the Introductory Essay to the Compendium of Buddhist Philosophy (Abhidhammatta-Sangaha) by Shwe Zan Aung, B. A., Pali Text Society edition of 1910:-

“TO EVERY SEPARATE STATE OF CONSCIOUSNESS (*cittuppada*) which takes part in a process of thought as a functional state, either in the subjective form of the stream of being, which we have described as free from process (*vithi-mutta*), or in the objective form of a conscious act of mind or thought, which we shall describe as process-consciousness (*vithi-citta*). There are three phases—genesis (*uppāda*), development (*thiti*) and dissolution (*bhanga*). Each of these phases occupies an infinitesimal division of time—an instant (*thana*) so that to every separate state of consciousness there are three instants, in which successively it becomes, exists and disappears. These three instants—nascent, static and cessant (or arrested)—together form one mental (*cittakhana*), the period occupied by any single state of consciousness or any separate act of mind or thought. And it pleases commentators to say that there are more than one billion of such thought-moments in the time that would be occupied by the shortest flash of lightning.

THE LIFE-TERM OF THE QUALITIES OF BODY (*rupa*) has been deduced from the longest time required for complete consciousness of an object. We shall see that seventeen thought moments are held to be requisite for a complete process of consciousness. Thus Buddhists have come to speak of matter as lasting for seventeen thought-moments. These, they say, constitute

the normal duration of a material phenomenon—normal, because six out of the twenty-eight qualities of body (enumerated in Part VI of the Manual)—viz. the two communicating qualities of body, or media of communication (*vinnatti-rupa's*) and the four characteristic marks of matter (*lakkhana-rupa's*) are of less than seventeen thought moments' duration. These may be styled "short-lived" qualities!

SOME AUTHORITIES (e. g. THE MULA-TIKA) dispute the existence of a static phase of thought and regard it as merely hypothetical. They hold that, *in becoming*, a thing simply grows and decays, with no static stage.

WE HAVE SO FAR CLEARED OUR WAY FOR THE description of different thought-forms. These will not be clearly understood unless I add some such preliminary survey of the Buddhist view of life and of the salient character of Buddhist psychology.

THE TERM PATISANDHI (RE-BIRTH OR CONCEPTION) is applied to the resultant consciousness, as determined by the past efficient action (*Janakakamma*) of that which is being conceived as an individual. From and after the moment of conception the current of being is said to be renewed in the form of a series of fifteen or sixteen sub-conscious moments or (*bhavanga's*). These have for their object either the past efficient action itself or a symbol of that past action (*kamma-nimitta*) or a sign of the tendencies (*gati-nimitta*) that are determined by the force of that past action. The explanation of these

three technical terms is better postponed till we come to the consideration of the philosophy of death. Suffice it for the present to state the Buddhist hypothesis of decease and re-birth—namely that, whatever object was presented to the mind at the stage of apperception immediately before death in the previous existence, there is invariably presented, or re-presented, to the new consciousness all the sub-conscious moments and the re-decease (*cuti*) of the existence immediately following.

NEXT, THE NEW SPHERE OF EXISTENCE, AS AN object enters the field of presentation and produces perturbation in the stream of being, causing this, as it were, to vibrate (as a lamp flickers before it goes out) for two moments. The first of these moments is termed 'vibrating' (*Bhavanga-calana*) but the second is termed 'arrest' (*bhavan-guppaccheda*), because at the end of the latter the stream is 'cut off' by the faculty of reflection, or mind-door cognition—i.e. mind power (*manodvaravajjana*). And this faculty is capable of reflecting on the new existence. The 'arrest' is thus, as has been already observed, the threshold of consciousness, by which thought is divided from mere being.

THIS REFLECTING IN TURN IS FOLLOWED BY A series of seven apperceptives, accompanied by a strong desire to live the new life (*bhava-nikanti-lobha-javanani*).

CONSCIOUSNESS THEREAFTER LOSES ITSELF IN living (*bhavanga*); sinks, as it were, into the stream of being, until its current is interrupted by some new thought obstacles or sensations.

SUPPOSE NOW THAT A VISIBLE OBJECT (*ruparammana*) is presented. It first enters the stream of being at the nascent instant of a 'life-moment', which is termed 'past' (*atita - bhavanga*). This is so called because it completes its three phases and passes away before any marked perturbation is produced in the calm flow of the stream. Then the object begins to assert its influence by impeding the stream, with the result that the latter begins to vibrate, as a spinning top when its velocity is failing. In other words, the vibration is due to the initial impact between the object and the organs of visual sentience (*cakkhupasada - rupa*), the sentient surface springing into activity at the nascent instant of the moment of the object's entry into the stream. This vibration lasts for two moments, as in the preceding case, after which the stream ceases to flow as such, because it is now arrested by the so-called '*Five-door-turning-towards*' of cognition on occasion of sense, in which attention is more active than its concomitant mental properties. At this stage the subject merely turns for one thought-moment to something that arouses its attention after having produced a disturbance in the stream of being, but knows no more about it.

FOLLOWING UPON IT, THE SPECIFIC SENSE OF SIGHT, or visual sensation (*cakkhu-vinnana*) comes into play, when the subject sees a certain object, as to the nature of which it does not as yet know anything. At this stage, then, the subject is merely aware of the fact that a certain object is seen.

THIS SENSE-OPERATION IS FOLLOWED BY A MOMENT of reception of the object so seen—*i.e.* of the whole scene presented to the eye, when the receptive faculty passively receives, as it were, the sense impression caused by the external stimulus. Two modes of recipient reaction are distinguished—reception of an agreeable, or of a disagreeable object.

NEXT COMES THE INVESTIGATING FACULTY, OR A momentary examination of the object so received. Three modes in it are distinguished, according as the object is very agreeable, moderately agreeable, or disagreeable.

AFTER THIS COMES THAT STAGE OF REPRESENTATIVE cognition termed '*fixing*' or, as we might say, determining. This is the arranging of the investigated material in such a manner as to constitute it into a definite object. This is done by differentiation and limitation, by discrimination and definition. A mango-fruit for instance, to be discerned as such and as nothing else, must have certain definitive and constitutive features and attributes of its own. By this faculty these are separated from the surroundings for final apperception in the next stage. Up to this stage the subject is not yet intelligently aware of the nature and character of the object.

NOW INTERVENES THE APPERCEPTIVE STAGE, OR full cognition, wherein the object, determined or integrated by the foregoing activity, is apperceived, or properly cognized, as, e. g. in the '*first automatic type of thought*' analyzed above. This is held to occupy ordinarily seven thought-moments. It is a Buddhist rule of thought that an apperception occurs for either seven moments,

or none at all, except in the cases of death, stupefaction, creation of phenomena, and other special cases, when a less number of moments than seven obtains.

AT THIS STAGE OF APPERCEPTION THE SUBJECT interprets the sensory impression and fully appreciates the objective significance of his experience.

AFTER THIS PSYCHOLOGICALLY IMPORTANT STAGE there follows a registering, or identifying, for two moments, of the object thus apperceived, eleven modes of the process being distinguished according to the nature of the object etc. The Buddhist theory is that this identification operates for two moments, or not at all.

CONSCIOUSNESS THEN LOSES ITSELF ONCE MORE in the stream of being or to adopt western phraseology, an objective thought sinks below the threshold of subjective consciousness.

THE SIMILE OF THE MANGO TREE MAY HERE serve to illustrate the above process. A man, lost in the deepest sleep, is lying at the foot of a mango tree with his head covered. A wind now stirs the branches and a fruit falls beside the sleeping man. He is in consequence aroused from dreamless slumbers. He removes his headcovering in order to ascertain what has awakened him. He sees the newly fallen fruit, picks it up, and examines it. Apprehending it to be a fruit with certain constitutive attributes observed in the previous stage of investigation he eats it, and then, replacing his head-covering once more resigns himself to sleep.

THE DREAMLESS SLEEP CORRESPONDS TO THE UN-perturbed current of the stream of being (*bhavanga*). The striking of the wind against the tree is like the 'past' life-moments, during which the object enters the stream and passes down with it, without perturbing it. The swaying of the branches in that wind represents the vibration of the stream of being. The falling of the fruit corresponds to the arrest or interruption of being, the moment at which the stream is 'cut off' by thought, the waking of the man to the awakening of attention in the act of cognition on occasion of sense, the removal of the headcovering to the sense reaction of sight. The picking up of the fruit is comparable to the operation of receiving, inspection of it recall the examining function. The simple apprehension of the fruit as such with certain constitutive attributes of its own, corresponds to the discriminative or determining stage, the eating of the fruit resembles the act of apperception. Finally, the swallowing of the last morsels that are left in the mouth corresponds to the operation of retention, after which the mind subsides into mere vital process even as the man once more falls asleep.

THE ABOVE IS THE NORMAL PROCESS OF A VERY vivid (*atimahanta*) object. The object is so called because it completes its normal life-term of seventeen moments, from the moment of its entry into the stream till the uninterrupted flow is resumed".

I HAVE NOW PLACED BEFORE YOU SUCCINTLY THE Buddhist point of view regarding Rebirth. It is essentially different from the Christian point of view, where

man is considered to be resurrected from the dead in a spiritual body or from the Hindu idea of transmigration of a Soul. For an interesting discussion on this subject between the Arahāt **Nāgasena** and King **Milinda**, it would be profitable to read the *Milindappaṇṇa*. Each one must try to understand this problem in his own way.

IT MAY PERHAPS BE HELPFUL IF I STATE HOW I try to grasp this doctrine. It is an accepted fact that there are in the universe sound-waves and light-waves and many other waves which travel at tremendous speeds. Scientists now deal with super-sonic waves which have greater frequency than light waves. It is said in the Scriptures that thought is—*Asarīraṇ* and *Dūrangamaṇ* *i.e.* thought is a force that travels far without any limit. It is more powerful and faster than light waves or any other such wave. When a person dies, his last dying thought, which is a force, leaves his body and travels all round, not only this-universe but all universes. This dying thought force, which is of different degrees of purity or impurity as the case may be, reproduces itself in an environment suitable to its character, just as a sound wave reproduces its original sound in a radio attuned to receive it.

YOU MAY NOT AGREE WITH MY METHOD AS SET out above in brief outline. *If so, reject it and exercise your own reasoning faculties. That is the advice given by the Buddha Himself to the Kalamas.*

NOW THIS NEW BIRTH MIGHT TAKE PLACE IN one of the four hells (*apāyas*), in one of the seven sense-planes, in one of the five Form planes or in one of the

Formless planes. If this re-linking consciousness is reset in one of the sense planes—Kamavacara Lokas—then there is born a being with:—

MIND AND BODY—NĀMA RŪPA—WHICH IS THE fourth link or cause. Nāma is said to be the 35 caitasikas born in conjunction with the 19 rebirth-consciousnesses, Rupa is of four kinds:- (1) Kammaja (2) Cittaja (3) Ittuja (4) Āhāraja.

IN THE ARUPA BRAHMA WORLD, ONLY THE MIND is reset and in the Asannatala only the Body.

THE DIVISIONS OF MENTAL AND PHYSICAL EXISTENCE into the various categories set out in Buddhist Metaphysics or Abhidamma will be rather tedious reading to those who are not Psychologists or Buddhist-scholars. I therefore, content myself with giving a simple explanation.

THE WORD NAMA IN THIS SYSTEM OF DEPENDENT Origination implies the three aggregates of Sensation (*Vēdanā*) perception (*Sannā*) and volitional activities (*Sankhāra*) dependent on Consciousness (*Vinnāna*) and Rupa is the material body and comprises all sense-organs and sense-objects.

IN OTHER WORDS NAMA-RUPA IS ANOTHER EXPRESSION for Pancakkhanda (the five aggregates), which is commonly called a “being”. But there is in the ultimate sense no “being” but a becoming. When the five fingers are closed and held tightly together we call it a fist and when

they are stretched out they are only known by the names of the five separate fingers.

IN SANKHARA PACCAYA VINNANA (BECAUSE OF Volitional Activities — rebirth consciousness) Sankhara is in the previous existence and Vinnana is in the present existence, whereas in Vinnana Paccaya Nama-Rupa both the cause and effect are in one existence.

THE QUESTION AROSE IN MY MIND HOW VINNANA (or consciousness) can really come about without Nama-Rupa. I was greatly troubled in mind till I found the solution in one of the able addresses of the Revd. Migettuwatte Gunananda of world fame to whom the Sinhalese Buddhists owe a tremendous debt of gratitude and whose memory will never fade away so long as a single Buddhist is left in Lanka.

HE SAYS THAT VINNANA DOES NOT COME INTO existence before Nama-Rupa but simultaneously with them and cites the following passage:-

*Vipāka Vinñāna Sahajīti Anna Mañña Nissāya
Sampadutta Vipāka Ahāra Indriya Atthi Avigata
Paccayebi Navadha Paccaya Hoti;*

THE PURPORT OF WHICH IS THAT THE PRODUCTIVE Vinnana is produced from nine different sources of co-eval birth, mental, causal, associating, joined to each other, productive, objective, existing in perception and separated. You will now see how difficult it is to comprehend this abstruse doctrine in detail.

A Sinhalese poet, the famous Sri Rahula, writes :

නමි රු දෙක හි	රා
කැන අත් පුහුල් බැහැ	රා
පැවත දෙක නොහැ	රා
සියලු කටයුතු වේස නිතො	රා

Nam rù deka hará
Natha ath pungul bahará
Pavatha deka nohará
Siyalu katayutu vèya nithtorá

THE NEXT IN ORDER IS SALAYATANA—SIX SENSE organs and Sense-objects. There are twelve Salayatanas in the objective powers of eye, ear, nose, tongue, and mind and the objects or *Arammanas* corresponding to the exercise of the functions of the said six senses *viz:-* physical objects, sound, smell, taste, touch and cognizing objects (ideas and concepts)—Salayatana is the natural sequel of Nama Rupa. They are inherent potentialities. The *Patisandhi Rupa* which is almost invisible at first, gradually grows because of heat, nourishment etc. developing the organs of sense, just as a mango seed with the help of heat, moisture, soil, etc. will grow to be a big tree with branches. *In the Rupavacara Lokas there are only three “senses” i.e. mind, sight and hearing and in the Arupavacara Lokas there is only one i.e. mind.*

CLEARLY BECAUSE OF SENSES AND SENSE OBJECTS, *Phassó* or contact, comes to be. It is evident that contact is capable of the same six sub-divisions as the senses. To see, it is not sufficient to have the eye. There must

be the *Cakkupasāda* which is said to be of the size of the head of a louse, there must be also a physical object, a light wave, a contact of the wave with the visibility of the eye, and awareness of the contact in the mind — *Manò Vinnana*. All these processes take place in the briefest time imaginable, or rather unimaginable. Every one knows that a person walking along, thinking of something else, will not see the things he passes by. This same process holds good as regards other senses. Isn't it really a pity that western scientists did not begin the study of Buddhism earlier. They would have learnt about sound waves and light waves etc. centuries earlier.

CONTACT GIVES RISE TO VEDANA—SENSATION. One can experience happy or unhappy feelings through any of the five sense doors and also the mind. There are pleasant sights as well as ghastly sights, there are musical sounds as well as jarring sounds etc. Pleasant and unpleasant thoughts and recollections come to the mind. The 44th Sutta of the Majjima Nikaya has the following passage :—

My lady [Dhammadinna]: “How many sensations are there? ”

Visakha : “ There are three sensations, the pleasant sensation, the unpleasant sensation and the indifferent sensation, which is neither joyous nor joyless.”

ON SENSATION DEPENDS — **TANHA** CRAVING OR desire. What this means has been well illustrated by Sir I dwin Arnold's beautiful lines in the “*Light of Asia*”:—

*“Trishna, that thirst which makes the living drink
Deeper and deeper and deeper of the false
salt waves*

*Whereon they float-pleasures, ambition, wealth
Praise, fame or domination, conquest, love
Rich meats and robes and fair abodes and pride
Of ancient lives and lust of days and strife
To live and sins that flow from strife, some sweet
Some bitter. Thus life's thirst quenches itself
With draughts which double thirst”.*

TANHA OR THE MENTAL PROPERTY OF GREED CAN be first subdivided into six categories viz :— Desire for forms, sounds, odours, tastes, things tangible and ideas. These six have to be multiplied by the three Tanhas called—*Kāma Tanhā*, *Bhava Tanhā*, *Vibhava Tanhā*, that is to say, desire for sensual pleasure, desire for the enjoyment of pleasure in a permanent existence and desire coupled with a heretical belief in the annihilation of existence or that there is no rebirth anywhere in Heaven or Hell or any other realm. That makes 18 desires which have to be doubled because there are the six sense organs corresponding to the six sense objects which I first named. Sinhalese commentaries call this *Adhyātmika* and *Bāhira*, subjective and objective or internal and external. Thus 36 desires in the past, 36 in the present and 36 in the future, make 108 desires in all.

THE NEXT LINK IS UPADANA OR CLINGING OR attachment or grasping. This is simply excessive craving or *Adhika Tanhá*. This is also tenacity of craving. Your desire to get a bag of gold is *Thanhá* and your hugging it is *Upàdana*.

Clinging is of four kinds:—

- (1) Clinging to sensual pleasure (*Kama*).
- (2) Clinging to heresy or empty views (*Ditthi*)
- (3) Clinging to fanatical conduct or ceremonialism (*Silabbata*)
- (4) Clinging to the “soul” idea or assertion of an Ego (*Atta-Vàda*).

KAMA-UPADANA IS ABANDONED BY TREADING THE Path of Arhatship, the other three by the Path of Conversion.

OWING TO THIS CLINGING THERE IS GREATER ADDING to the burden of merits and that is called *Bhava* or “becoming”. This “Bhava” is two fold—“Karma existence and originating existence” says Chap. XVII of the *Visuddhi Magga* i.e. Kamma-Bhava and Uppatti Bhava. It is sufficient for the purposes of this chapter if you will only remember that “Sankhara” was the Kamma of a previous existence and hence given as constituting the dependence for conception into this one, whereas “Bhava” is the present Kamma given as constituting the condition or dependence for conception into a future existence.

THE NEXT LINK CONSEQUENTLY IS JATI (BIRTH). Birth is the arising or coming to be of the five Khandas — *Rúpa*, *Vedana*, *Sannà*, *Sankhàra*, *Vinnàna* i.e. form, sensation, perception, volition and consciousness.

WELL MIGHT ONE ASK “*How do we know that Kamma is the dependence of birth?*” The answer given in the *Visuddhi Magga* is as follows:—

Because differences in respect of meanness, greatness etc. are apparent, even when the external dependence remains the same. For even when the external dependence, such as the seed, blood, food etc. of father and mother are the same, differences of meanness, greatness etc. in the progeny are observable and that even in the case of twins, and these differences are due to a cause, but these differences can have no other cause than Kamma, from the non-existence of any other instrumentality for the purpose in the sequence of beings who show these differences. Thus they have only Karma—existence as their cause. Karma is indeed the cause for the difference in beings as regards meanness, greatness etc. Therefore has the Blessed One said “*Kamma allots beings to meanness or greatness*”. Therefore is it to be understood that Kamma is the dependence of birth.

THE LAST LINK IN THE CHAIN IS *Jara, Marana, Sòka, Paridèva, Dukkha, Dómanassa, Upáyasa* i.e. old age, death, sorrow, lamentation, misery, grief and despair. “*Change and decay in all around we see*” and where there is decay, death must follow. To the intellectual man, to the thinker, there is no such thing as real happiness in this Sansàra. There may be less sorrow at times, “*Our sincerest laughter with some pain is fraught*”. If everything is *anicca* impermanent, transient, how can there be happiness? This is indeed a larger generalisation

than that which says "*A man is born to trouble as the sparks fly upward*". *Uppāda*, *Tithi*, *Bhanga*, the nascent, static and cessant are the three stages of all compounded things and these correspond to birth, decay and death. The woes and sorrows of this world are matters of such common knowledge that I shall not attempt to draw a picture of them showing the different varieties.

NOW I HAVE EXPLAINED VERY COMCISELY THE 12 different divisions of this **Wheel of Sorrow** and I am sure the readers will agree with me that a more scientific, more consistent, more successful or more rational explanation of the great fact of the existence of ill has not been given by anyone else up to date.

NIRODHA SACCA OR THE THIRD NOBLE TRUTH of the cessation of suffering is a logical sequence of the second. It undoubtedly follows that *Avijja Niròdhó*, *Sankhàra Niródhó*, *Vinnana Niródhò* etc. i.e. on the cessation of Ignorance ceases volitional activities & c. to the end of the 12 links. In short to cease from suffering one must remove the cause of suffering.

I DON'T KNOW WHETHER YOU ARE AWARE OF the fact that a picture of this **Wheel of Life** or **Samsāra Cakka** has been found among the frescoes of the impressive caves of **Ajanta** in Central India. Dr. Waddell discovered in Tibet almost an exact reproduction of the ancient picture. Professor T. W. Rhys Davids says in his book "*Buddhism, its history and Literature*" as follows:—

IT IS THE PICTURE OF AVIJJĀ WHICH STANDS hard by the first spoke in the Wheel of Life. The symbol in the Ajanta fresco is a blind camel led by a driver. In the Tibetan picture it is simply a blind man feeling his way with a stick, Sankhàra is represented in the Ajanta fresco by a potter working at his wheel surrounded by pots, in the Tibetan picture by the wheel and the pots without the potter, Vinnàna is represented respectively by an ape and an ape climbing a tree."

PROF. RHYS DAVIDS THINKS THAT THERE CAN BE no question that the stage typified is the first rise of consciousness. I am, however, inclined to think that this is a pictorial representation of the Buddhist metaphor of an ape jumping from tree to tree, as illustrating re-birth Vinnana, in this context, it must be remembered is re-birth consciousness. Nama-Rupa or mind and body are represented in the fresco by two figures, the meaning of which Prof. Rhys Davids says he cannot make out. In the Tibetan picture, it is a boat crossing a stream. Here, too, I would venture to suggest the meaning of the two figures in the Ajanta Fresco. To show that *Mind and Body must go together* and that they are powerless by themselves, the great **Buddhaghosa** compares the mind to a man blind from birth and the Body to a cripple. If those two wanted to go on a journey, don't you think it will work very satisfactorily if the cripple were to sit on the shoulders of the man blind from birth and direct him? I think it is obvious that those two figures refer to this metaphor.

SALAYATANA OR THE SIX SENSES ARE REPRESENTED in the fresco as the mask of a face with eye, ears, nose and mouth and with blank eye sockets in the forehead to represent the inner vision or mind. The Tibetan picture is a house with six windows. Phassa or Contact is unfortunately missing in the fresco but is represented in the Tibetan picture by a man seated with an arrow entering the eye.

VEDANA OR SENSATION EFFACED IN THE FRESCO, is represented in the other picture by a man drinking.

UPADANA IS REPRESENTED IN THE TIBETAN PICTURE by a man plucking flowers.

BHAVO, EFFACED IN THE FRESCO, IS REPRESENTED in the Tibetan picture by a pregnant woman.

JATI, BIRTH IS REPRESENTED BY THE BIRTH OF A child.

PROF. RHYS DAVIDS DOES NOT SAY HOW DECAY and death are represented, but I suppose there must have been an old man and a dead man in the picture.

PERHAPS THESE TWELVE LINKS OR CAUSES WILL be understood better from the metaphor usually employed in the Sinhalese books on the subject:-

- (1) Avijjá is compared to a man born blind

- (2) Sankhàra is his tripping or stumbling against an obstacle as he walks along blindly
- (3) Vinnana is his falling down
- (4) Nàma-Rùpa is a boil or abscess that is formed at the place of contact
- (5) Saláyatana are six boils formed on the original boil covering it
- (6) Phassa is the rubbing or scratching of these boils
- (7) Védanà is the pleasant or unpleasant sensation caused thereby
- (8) Tanhà is the desire to take treatment,
- (9) Upadana is like taking the wrong medicine, longing for and clinging to the treatment or more and more scratching
- (10) Bhava is like an effective application of an ointment.
- (11) Jāti is changed appearance in the boil or boils
- (12) Jará, Marana etc. is the maturing of the boil and consequent suffering and the bursting thereof.

NOW LET US STUDY THIS CAKKA OR CIRCLE FROM some other points of view. It has five main factors—the factor of ignorance coming from the past and ending with sensation and the factor of craving continuing into the future and ending with old age and death.

IT HAS THREE PERIODS—THE PAST CONTAINING the first and second cause—the present the next eight and future last two.

IT HAS ALSO THREE CONNECTIONS, THE FIRST between Sankhára and Vinnana, the second between Vedana and Tanha and the third between Bhava and Jati.

IT HAS FOUR GROUPS—ONE PAST CAUSAL, ONE present resultant, one present causal and one future resultant.

IT HAS TWELVE LINKS WHICH WE HAVE CONSIDERED in some detail. It has also twenty conditions:- Five causes are there in the past and five fruitions now at hand. Five causes are there now at hand, and five fruitions yet to come.

LET US NOW PROCEED TO CONSIDER THE mathematical significance of this **Wheel of Life**. Being a circle it has no beginning and no end. It is also obvious that if you break off any one of the 12 parts of the circle there will be no more circle.

THE EXPRESSION A-B-C-D-E MEANS THAT THEY are all equal to one another. Similarly it follows that sorrow's cause may be said to be anyone of the 12 links. When I say $(a+b)(a-b)=a^2-b^2$ you know that I have omitted the intermediate step of multiplication *i.e.* a^2-ab plus $ab-b^2$. Nevertheless the equation is true. In the same way I can say either *Tanhaya Jáyatí Sókó* or *Játipi Dukkha Jàrapi Dukkha &c.* Now you will understand why the Buddha selected any one or more of these causes as the subject of his discourses to suit the varying intelligence and temperament of the audience, the goal in every case being the cessation of sorrow.

LET ME GIVE YOU ANOTHER ILLUSTRATION. SUPPOSE four men went into a thick jungle in search of creepers. The first man found out the root of a creeper and uprooted it and rolled it up till the end was reached. The second man found the end of a creeper and later found the root. The third man cut the creeper in the middle and rolling it up found the root and the fourth man also cut in the middle, but came to the end of the creeper. The net result was that all of them collected creepers and were able to make use of them according to their individual wants.

THERE IS ANOTHER VERY IMPORTANT LESSON TO be learnt from the rotation of this wheel. Consider yourself to be a person holding on to this revolving wheel, say at the point marked Upádāna. What will happen to you, if you will let go your hold? You will undoubtedly be thrown at a tangent completely outside the path of this wheel. Similarly the Blessed One says that if you will not cling to the pleasures of this world and if you will give up your fondness for wordly existence, you will reach the *Lokuttara* (beyond the world) state of Nibbāna.

IF I CLOSE THIS ESSAY AT THIS POINT, SOMEONE or other of the readers is bound to put me the following questions :—

- (a) How can Ignorance be the cause of meritorious actions?
- (b) Is Ignorance the only cause of meritorious and demeritorious actions?
- (c) Is Avijjā, the first cause?

I SHALL THEREFORE TRY TO ANSWER THEM VERY briefly. The answer to the first question is that even meritorious actions are done with the object of enjoying cosmic happiness, which is a delusion. "*Sell all that thou hast and lay up for thyself treasures in Heaven where neither rust nor moth doth corrupt*" are Biblical sayings. But the Buddhist must give up greed or Lobha. Giving to get more cannot achieve this end.

I MAY ALSO ANSWER THIS QUESTION METAPHORICALLY by saying that Avijjà, the blind man, sometimes walks on the correct path though more often in the wrong path. Does not a worm produce silk thread and a lotus take its root in mud?

THE ANSWER TO THE SECOND QUESTION IS THAT Avijjà is not the only cause of Sankhàra *e. g.* desire for wealth or sensual pleasures may be their cause. But *Ignorance is the Chief cause*, the obvious cause and the universally applicable cause of all the different kinds of "Volitional Activities".

THE ANSWER TO THE THIRD QUESTION IS THAT the expression First cause is a contradiction in terms and that Avijjà also has a cause Āsava Samudaya *i. e.* "*On the arising of the 'Depravities' depends the arising of Ignorance*". This is the translation by H. C. Warren in his "*Buddhism in Translation*" but I prefer the word '*Flux*' or '*Bias*' as a rendering of '*Āsava*'. Avijjà can be regarded as the primary cause when it is made the starting point of a discourse concerning the round of re-birth.

ON THIS POINT I CAN DO NO BETTER THAN QUOTE to you in full the words of Doctor Cassius A. Perera now Ven'ble Kassyapa Thero:—

“A being that is subject to decay, death, sorrow, lamentation, pain, grief and despair, •‘*does*’ all in his power to escape them and gain somehow what he calls ‘*happiness*’. This ‘*Flux*’ of ‘*doing*’ is what is called ‘*Asavas*’ (a and su to flow) which flow from lowest hell to highest heaven. These Asavas or Fluxes fortify, bolster up and ‘*build*’ Ignorance. There are four Asavas. They are craving for Sense pleasures (Kámásava), craving for Existence (Bhavàsava) Erratic views (Ditthàsava) such as the running after the phantom ideas of ‘*self*’ which has to be protected at no matter what cost or injury to “not self” and so come placating rites (Sìlabbata) and ceremonies (parámása) and the creation of imaginary deities and all the blind faith and paraphernalia of the animistic religions. When this particular ‘*Flux*’ enters narrow channels then indeed spring narrow mindedness, jealousy, bigotry and persecution. All this is due to the fourth Asava, the ‘*Flux*’ of stultification—Avijjasava that blindly prefers the accustomed darkness to light and novelty”.

“He that will not reason is a bigot,
He that cannot is a fool,
He that dares not is a slave”.

BUT ALL ARE BOUND BY AVIJJĀSAVA AND REASON is the only counter-acting power.

THE BUDDHA HAS SAID THAT LOKA VISAYA, SATTA Visaya, Kamma Visaya and Buddha Visaya are acintayun—infinite and incomprehensible by ordinary mortals. These are subjects which tend not to edification and emancipation. For fuller details read the 63rd. and 72nd. *Suttas* of the *Majjhima Nikaya* i. e. the discourses with Venerable Malunkyaputta and the wandering ascetic Vacca.

IN CONCLUSION LET ME SAY A FEW WORDS MORE to sum up. Nibbana is the extinction of the three roots of Evil—*Lobha* (greed) *Dosa* (Ill Will) and *Moha* (Delusion or Ignorance) which are the three main causes of suffering, as you have already seen. One has to extinguish these fires by the practice of their opposite virtues viz:- *Dana* (Liberality) *Sila* (virtuous conduct including Maitriya or Universal Love) and *Bhavana* (Meditation). The three chief characteristics to be noted in this wheel of life are that every conditioned thing is sorrow (*Dukkha*) and every conditioned thing is impermanent (*anicca*) and everything conditioned & unconditioned is “soul-less” (*Anatta*). Therefore a Buddhist should meditate on *Anicca*, *Dukkha* and *Anatta*. This meditation is called *Vipassana Bhavana*, because it helps you to see things as they really are and to attain Enlightenment, Arhatship. Note that *Vipassana* conveys the opposite idea of *Avijja*.

LET ME HOPE THAT YOU WILL NOW SEE HOW APT is the summing up of the substance of the Buddha's teaching by the *Arahat Assaji* in reply to the question of *Upatissa* :—

“Yè Dhammá hē tuppabhavá
Tèsan Hètun Tathágatò Aha
Tèsancayò Niròdhó
Evan Vàdi Mahá Samanó”.

THIS IS TRANSLATED VERY ACCURATELY BY BHIKKU Silacara in his “*A Young People’s Life of the Buddha*” as follows:—

*“How all things here through cause have come
He hath made known, the Awakened One
And How again they pass away
That, too, the great Recluse doth say”.*

MAY THE TIME YOU HAVE SPENT, IN THE STUDY of the Dhamma and the merit thereby gained help in the attainment of Nibbàna, the paramam Sukham, the Highest and Perfect Happiness!

CHAPTER II

From Sorrow to Perfect Happiness in terms of Upanissaya Paccaya

WHEN UPATISSA WHO LATER BECAME THE VENERABLE *Sariputta* the Chief Disciple of Buddha, asked the Venerable *Assaji* what the Doctrine of the Enlightened One was, he summarised it in this stanza:—

“Yé Dhammá hé tuppabhava, tè sam hêtum
Tathàgató Ahá
Tèsam càyé Niròdhò, even vadi Mahà Samanó”.

“WHATSOEVER THINGS PROCEED FROM A CAUSE, THE Tathàgatá has declared the cause thereof. He has explained their cessation also. This is the Doctrine of the Supreme Sage”. The Buddha Dhamma is also called *Hetuphala Dhamma* or the teaching of the *Law of Cause and Effect*. The Buddhist Doctrine has justly and rightly earned this name because the Buddha described and explained the first and second Noble Truths of Sorrow and the cause of Sorrow in terms of a Causal Formula, well known to every student of Buddhism as the *Paticca Samuppada* or the Law of Dependent Origination. It has twelve links beginning with *Avijja Paccaya, Sankhara* (because of Ignorance, Volitional Activities) and ending with *Jati paccaya Jara maranam Soka parideva &c.* (because

of birth Decay, Death, Sorrow Lamentation etc.). Explanations and expositions and commentaries on this subject are numerous and are fairly well known and the *Sutta Pitaka* and the *Abhidhamma Pitaka* have many references and passages dealing with the subject, but it is still not generally known that the Buddha⁹ expounded the third and fourth Noble Truths of the Cessation of Sorrow and the Path to the Cessation of Sorrow also in a causal formula to be found in the third Sutta in *Dasabala Vagga* of *Nidana Vagga* in Samyutta Nikaya or Sangiya. This new formula is as follows:—

“Dhukkúpanisà Saddhà, Saddhùpanisá Pàmojjam, Pàmojjùpanisa Pìti, Pìtùpanisà Passaddhi, Passaddhùpanisa Sukham, Sukhùpanisá Samádhi, Samádhùpanisà Yatà`bhúta Jnanadassanam, Yata-bhúta ñanadassanùpanisa Nibbida, Nibbidùpanisa Viràgo, Viragùpanisa Vimutti, Vimuttùpanisà Khaye-ñanam”.

This is the full text in the Pali editions in Ceylon, but I am informed that the Burmese edition has a further link viz:— Khaye nananupanisa Asavakkhayam:—

IT WILL BE NOTICED THAT IN THE PATICCA Samuppada formula—*Hetu Paccaya* or root condition is used whereas in this Formula *Upanissaya Paccaya* or decisive-support condition is used. In the *Patthana Pakarana*, the last book of the *Abhidhamma Pitaka*, 24 of these modes of Relations or conditions are enumerated and they are more comprehensive, profound and subtle than anything found anywhere in any philosophy on the subject. These two *Hetu Paccaya* and *Upanissaya*

Paccaya are two of those 24 Relations. Upanissaya is translated as "*Sufficing condition*" both by Dr. C. L. A. de Silva in his "*The four Essential Doctrines of Buddhism*" and by Shwe Zan Aung B. A. in his "*Compendium of Buddhist Philosophy*" P. T. S. edition.

AS STATED BY THE VEN'BLE NYANATILOKA MAHA Thero in his guide through the Abhidhammapitaka, Patthana Pakarana, "deals with the conditionality and dependent nature of all the manifold corporeal and mental phenomena of existence which in their combination are known by the conventional names of '*I*', '*person*', '*world*' etc., but which in the ultimate sense are only just these passing phenomena, nothing more". This gigantic and most important book of the Abhidhamma Pitaka has not yet been translated into English or any European language, but it has been ably translated into Sinhalese by the Ven'ble *Rerukane Chandawimala Maha Sthavira* of Ceylon. I do not know whether it has been translated into any other Asiatic language.

FOR THE PURPOSES OF THIS ESSAY, IT IS NOT necessary to deal with all these 24 paccaya or conditions, which it must be noted are not necessarily exclusive of one another. As regards Upanissaya Paccaya, the commentary says, *inter alia*, that, just as strong Ayasa (depression) is called Upayasa (despair), so a strong Nissaya (support) is called Upanissaya (decisive support). Upanissaya designates a powerful means or inducement. Hence the Decisive support condition is to be considered as a phenomenon aiding as a powerful inducement.

IT IS NOT POSSIBLE IN THE COURSE OF A SHORT essay to expound this Upanissaya formula even in a fairly comprehensive way. In the circumstances, perhaps the most advisable step will be to set out in brief the essence of the explanations as given in the Pali Commentary, which as far as I am aware, has not yet been translated into any language.

(a) **Dukkūpanisā Saddhā**. When a person is convinced or realises that life is sorrow (*dukkha*) evanescent and impermanent, he seeks a remedy. He goes to various physicians, the religious teachers, in search of a cure. He finds no satisfactory cure till he goes to the Buddha and his Doctrine. He tries it and finds it satisfactory and then Saddha—rational faith or confidence—is born.

(b) **Saddhūpanisā Pāmojjam**. As a result of this confidence in the Buddha and His Dhamma, this person renounces the pleasures of sense and either as a layman or as Bhikku he practises meditation which produces *Pamojjam*—satisfaction or mild joy.

(c) **Pāmojjūpanisā Pīti**. When his meditation is continued this mild joy becomes a great joy—a rapture. In the first *Jhana*, *Piti* is born along with *Vitarka*, *Vicara*, *Sukha* and *ekaggata*.

(d) **Pītūpanisā Passaddhi**. In Association with rapture, serenity comes to be.

(e) **Passāddhūpanisā Sukham**. Then arises Happiness

(f) **Sukhupanisā Samādhi**. Then arises concentration, which may also be termed *Ekaggata*.

To understand (c), (d), (e) & (f) one must understand and practice Jhana—a state of supernormal consciousness or mental absorption.

AS BUDDHIST LITERATURE ON THIS SUBJECT IS not easily available to many English speaking Buddhists, I take this opportunity of quoting fully what is stated in the Buddhist Dictionary on this subject by the Venerable Nynatiloka, Maha Nayaka Thero.

JHANA—TRANCE (MENTAL ABSORPTION) IN ITS widest sense, is any even momentary or weak absorption of mind due to its being directed to one single mental or physical object. In the special sense it denotes the 4 trances of the Fine-material sphere (*rupa-jjhana* or *rupavacara-jjhana* which are conditioned through the full or Attainment or Ecstatic concentration and through the complete absence of the 5 fold sense activity and the 5 mental Hindrances (*ñivarana*). Often also the 4 Immaterial spheres (*arupayatana*) are called the Trances of the Immaterial sphere (*arupa-jjhana* or *arupa-vacara-jjhana*). The stereotype text often met with in the Suttas runs as follows:-

(1) “Detached from sensual objects, O’ Monks, detached from unwholesome states of mind, the monk enters into the first trance, which is accompanied by Thought Conception (*vitakka*) and discursive Thinking (*vicara*) is born of Detachment (Concentration : *samadhi*) and filled with Rapture (*piti*) and Joy (*Sukha*).

(2) “After the subsiding of thought-conception and discursive thinking and by gaining inner tranquility and oneness of mind he enters into a state free from thought-conception and discursive thinking, the second trance, which is born of Concentration (*samadhi*) and filled with Rapture (*piti*) and Joy (*sukha*).

(3) After the fading away of rapture he dwells in equanimity attentive clearly conscious and he experiences in his person that feeling of which the Noble Ones say, “*Happy lives the man of equanimity and attentive mind*”. Thus he enters the 3rd trance.

(4) After having given up pleasure and pain and through the disappearance of previous joy and grief, he enters into a state beyond pleasure and pain into the 4th trance, which is purified by Equanimity (*upekkhā*) and attentiveness.

(5) Through the total overcoming of the corporeality-perceptions, however, and through the vanishing of the reflex: perceptions and the non-attention to the multiformity-perception at the idea—“*Unbounded is space*” he reaches the Sphere of unbounded space (*akasanancayatana*) and abides therein.

“BY CORPOREALITY: PERCEPTION (*RUPA-SANNA*) are meant the trances of the fire-material sphere as well as those objects themselves (Vis. X. I).

“BY REFLEX-PERCEPTIONS (*patigha-sanna*) ARE meant those perceptions that have arisen due to the

sense-organs (eye etc.) and the sense-objects (visible objects etc). They are a name for the perception of visible objects etc. as it is said (*Jhana-Vidhi*).

WHAT ARE THESE REFLEX-PERCEPTIONS? THEY are the perceptions of visible objects, sounds etc. Surely, they do no longer exist even to one who has entered the first trance etc. for at such a time the Five-sense consciousness is no longer functioning. Nevertheless, this is to be understood as having been said in praise of this immaterial trance, in order to incite the striving for it (Vis. X. I).

“MULTIFORMITY--PERCEPTION (*Nanatta:sanna*) ARE called the perceptions that arise in multiform fields or the multiform perceptions” (ib). Hereby according to *Vibh. X. I* are meant the multiform perceptions outside the trances.

(6) Through the total overcoming of the sphere of unbounded space and at the idea—“*Unbounded is consciousness*” he reaches the sphere of Unbounded Consciousness (*Vinnanancayatana*) and abides therein.

(7) Through the total overcoming of the sphere of unbounded consciousness and at the idea, “*Nothing is there*” he reaches the Sphere of Nothingness (*Akincannayatana*) and abides therein.

(8) Through the total overcoming of the sphere of nothingness he reaches the Sphere of Neither-Perception. Nor-Non-perception (*nevasanna, nasannayatana*) and abides therein.

“**T**HUS THE 1st TRANCE IS FREE FROM 5 THINGS and 5 things are present. Whenever namely, the monk enters the 1st trance, there have vanished (the 5 hindrances) Lust, Ill-will, Torpor and Languor, Restlessness and Mental Worry, Doubts and there are[•] present Thought Conception (*vitakka*) Discursive thinking (*vicaras. vitakka-vicara*) Rapture (*piti.*) Joy (*sukha*) and Concentration (*samadhi*). In the 2nd trance there are present “Rapture Joy and Concentration, in the 3rd trance Joy and Concentration, in the 4th trance Equanimity (*upekkha*) and Concentration.

THE 4th IMMATERIAL SPHERE (ARUPAYATANA). properly speaking belong still to the 4th trance as they possess the 2 Jhana-constituents of the 4th trance i. e. Equanimity and Concentration.

THE 4TH TRANCE OF THE FINE-MATERIAL SPHERE forms the base or starting point (*padaka-jjhana*) for the attaining of the Highest Spiritual Powers (*Abhinna*).

(g) **Samadhūpanissa Yathābhūta Ñāna dassa-na.** This stage of concentration leads on to “*Seeing things as they reality are*”. In very many discourses in the Nikayas the Buddha emphasises the importance of this step. If the yogavacara (the patient who is undergoing the treatment) thinks he is now perfectly happy and has been cured, he still remains in Samsara. He must at this stage realise that even this happiness which he has found in *Jhana* is *Anicca*, *Dukkha* and *Anatta* i. e. transient, sorrow stained and

unsubstantial. Meditation on these lines is called *Vidassana* or *vipassana Bhavana*, which alone leads to *Nibbana*. Most Buddhists are familiar with the Stanzas: *Sabbe Sankara Aniccati, Yada pannaya passati, Ata nibbindati Dukkhe, esa maggo visuddhiya, SabbeSankhara Dukkhati &c. Sabbe Dhamma Anattati &c.*

Here are some quotations from the Pali Dictionary:-

“**SAMATA VIPASSANA** TRANQUILLITY AND INSIGHT, are indential with concentration (*samadhi*) and Wisdom (*panna*,) and form the 2 branches of mental development (*bhavana*).

“**WHAT NOW IS THE POWER OF TRANQUILLITY?** It is the Onepointedness and Undistractedness of mind through freedom from desires ... through freedom from ill-will... through the perception of light... through undistractedness... through In and out breathing while contemplating the abandonment’.

THE POWER OF TRANQUILLITY CONSISTS IN THE no more being perturbed in the 1st. trance by the 5 hindrances (*nivaranā*) in the 2nd. trance by thought conception and discursive thinking.....in the sphere of neither perception nor-nonperception by the perception of the sphere of nothingness (*anupubba-nirodha*) that it is no more agitated and irritated through restlessness, defilements or the groups of existence.”

WHAT NOW IS THE POWER OF INSIGHT? IT IS THE contemplation of Impermanency (*aniccanupassana*) of misery

(*dukkha*) impersonality (*anatta*) aversion (*nibbida*) detachment (*viraga*) extinction (*nirodha*) abandonment (*patinissaya*) with regard to corporeality feeling, perception, mental formations and consciousness. That in contemplating the impermanency one is no more agitated by the idea of grasping.....no more by ignorance and the therewith associated defilements and no more by the groups of existence—this is called the power of insight (Pts. p. 97f).

IN ORDER TO DEVELOP TRANQUILLITY AND INSIGHT joined in pairs (*samatha-vipassana: yuga-naddha*) one at first enters into the 1st. trance. Then, after rising from it, one regards its contents (feeling, perception etc.) as impermanent, miserable etc. and thus one develops Insight. Thereupon one enters into the 2nd. trance and after rising from it, one again considers the phenomena contained therein as impermanent etc. In this way one passes, in due order from one trance to the next until at last, during a moment of Insight, the intuitive knowledge of the path (of Stream-Entrance etc.) flashes forth. As it is said (a. IX. 36):—

THERE, O' MONKS THE MONK ENTERS INTO THE 1st trance..... But what there is of corporeality (mental image, s. *nimitta kasina*) of feeling, perception, mental formations of consciousness: all these phenomena he regards as impermanent, miserable as a sickness, an ulcer, a thorn, an evil, an ailment, an enemy and an oppressor, as empty and unsubstantial. And he turns his mind away from these phenomena and turns it towards the Deathlessness (*Nibbana*). This is peace, this the Highest,

namely the stand still of all *Karma - formations*, the abandoning of all substrata of existence, aversion, detachment, extinction, *Nibbana*. In such state, he either attains the extinction of all biases: or on account of his mental desire and delight after overcoming the 5 lower fetters (*S. samyojana*, 1-5) he reappears in a higher sphere and without ever returning from that world, he there reaches *Nibbana*".

(h) *Yatabhūta nāna dassanūpanisā nibbida*— When one sees "*things as they really are*" in terms of the above three characteristics, he is repelled and disgusted with life.

(i) *Nibbidūpanisā Virāgo* — This repulsion naturally leads to passionlessness.

(j) *Viragūpanisā Vimutti*— The passionlessness is the forerunner of emancipation.

(k) *Vimuttūpanisā Khaye nānam*. — Emancipation paves the way to the knowledge of the Extinction of the *Asavas*.

(l) *Khaye Nānūpanisā Āsavakkhaya* — This knowledge naturally results in the destruction of the Intoxicants or Fluxes or Cankers, that is to say, in the Attainment of *Nibbana*, which is *paramam sukham*—the Highest Happiness. The four *Asavas* are *Kamasava*, sensuous bias, *Bhavasava*, bias for existence, *Dhittasava*, bias of views & *Avijjasava* bias of Ignorance. Mrs. Rhys Davids in her introduction to *Sanyutta Nikaya* remarks that this is the only place in the *Tripitaka* "where this causal chain of joy and happi-

ness is harnessed to the Scheme." By scheme is here meant the *Paticca Samuppada* Doctrine. That may be so, but I came across the following passage at page 15 of "*The Path of Purity*" or *Visuddhimagga* Part I P. T. S. translation by Pe Maung Tin; viz. "As has been said (*Vinaya V. 164*) Discipline is for the purpose of restraint which is for the purpose of absence of remorse, which is for the purpose of gladness, which is for the purpose of rapture, which is for the purpose of repose, which is for the purpose of bliss, which is for the purpose of concentration, which is for the purpose of knowing and seeing the truth, which is for the purpose of disgust, which is for the purpose of dispassion, which is for the purpose of emancipation, which is for the purpose of knowing and seeing emancipation, which is for the purpose of birthless *Parinibbana*".

.. .

This passage from the *Vinaya* is almost identical with the *Upanissaya Paccaya* briefly described above.

HAPPINESS CAN BE CLASSIFIED AS *Vedayita Sukham*, that is the happiness and pleasure experienced in the gratification of the Senses and as *Upasama Sukham* which is the Peace and Happiness that come from the thorough annihilation of misery and sorrow. *Nibbana* is an *Upasama Sukha* and it is described as *Paramam Sukham*. Highest Happiness.

I WOULD EARNESTLY APPEAL TO BUDDHIST SCHOLARS and learned monks to enlighten the Euddhist public more on this important Doctrine by expounding it by their writings and discourses.

*May All Beings Attain the Paramam Sukham
of Nitbana!!*

CHAPTER 3

The Path to Buddhist 'Sainthood' - Arahat

or

The Noble Eightfold Path

THE FOURTH NOBLE TRUTH IS *Dukkha Niróda Gámini Patipadá Ariya Sacca*, which means the Noble Truth of the method which leads to the Absolute Cessation of suffering or ill. The method is the Noble Eightfold Path:—

- | | |
|--------------------------|--------------------------|
| 1. <i>Sammá Ditthi</i> | 5. <i>Sammá Ājivó</i> |
| 2. <i>Sammá Sankappo</i> | 6. <i>Sammá Vàyámó</i> |
| 3. <i>Sammà Vācā</i> | 7. <i>Sammà Sati</i> |
| 4. <i>Sammà Kammantó</i> | 8. <i>Sammá Samádhi,</i> |

that is to say 1. right understanding, right views
2. right aspiration or right mindedness or right thought
3. right speech 4. right action 5. right means
of livelihood 6. right endeavour or right energy
7. right recollectedness or right mindfulness and
8. right concentration or mental balance. This is the
Middle Path or the **Magga Sacca** which is the collective
name for the above eight transcendental Dhammas
and which leads one to the other shore of the
Ocean of Sansara, to the Beyond the World State.

IT IS NOT EASY FOR ANYONE, WHO HAS NOT ACT-
ually travelled say from Galle to London, to realise what
the journey involves, though he may have read and heard
a great deal about the route. It is infinitely more difficult
to comprehend this Path which leads us beyond this world
of sorrow and strife to the peace of *Nibbana*. It looks
almost absurd for me, an ordinary man of the world,
to try to explain it to you. But, first, as it is necessary
for us to know the route from Galle to London lest
we should take the wrong steamer and never reach our
destination, so is it necessary for us to study very ear-
nestly and with all our power this Holy Path that we
may not navigate aimlessly in the Ocean of Sansara and
never reach the desired Harbour. Fortunately for us,
Our Lord and Master in his great compassion for suffer-
ing humanity has described this Holy Path in various
ways so that even the average man may have some
conception of it. The Lord Buddha tells us that He trod
this Path and found the everlasting peace and happiness
of *Nibbana* and that we too can do likewise. He com-
forts us with the assurance that every step we take in
this long journey will make the Path clearer to our
vision.

LET US THEREFORE IN ALL HUMILITY AND REVE-
rence try to understand this Noble Path in some measure
and begin to tread it now.

BUT WHY SHOULD WE TREAD THIS PARTICULAR
Path in preference to the other paths pointed out by the
other great teachers of the world, like Jesus Christ and
the Prophet Mohamed? It is because we Buddhists believe

that this is the only Path to Sainthood, the only Path to Salvation or rather emancipation. The different paths are not convergent nor are they even parallel, for even parallel lines, they say, meet at infinity. Strange to say, a writer in the Buddhist Annual of Ceylon (1924) says in the course of his essay on the Path of Sainthood that "the fundamental basis of Buddhism negates any such idea of uniqueness, yet modern Buddhists are very often not a whit behind the rest in the proud proclamation of their unique possession of the way to Sainthood." How is this? But if the Buddhist Path is not unique we might as well be Christians or Muslims or Zoroastrians or anything else. Well, what did Our Lord himself say? If you read Dialogues, page 166 of the P. T. Society edition or page 348 of the "**Points of Controversy**" (P. T. S.) you will come across this remarkable passage:— "In whatsoever Doctrine and Discipline, Subbadda, the Aryan Eight-fold Path is not found, neither in it is there found a saintly man, of the first or of the second or of the third or of the fourth degree, and in whatsoever doctrine and discipline, Subbadda, the Aryan eight-fold Path is found, in it is such a saintly man found. Now in this Doctrine and Discipline, Subbadda, is found the Aryan Eight-fold Path and in it too, are found men of Saintliness of all four degrees. Void are the systems of other teachers, void of Saintly men (Samano)". The Lord Buddha is a modern Buddhist! Mr. C. Jinarajadasa, President of the Theosophical Society says in his introduction to the Noble Eight-fold Path by Bhikku Silacara that the teaching of the Lord Buddha stands unique in the world because He alone of the great teachers laid supreme emphasis on the capability

of each man to work out his own salvation independent of Gods and priests and rituals.

IN PASSING I MAY MENTION THAT THIS ESSAY' ALSO states that "The Path to Sainthood must not be confounded with the Noble Eight-fold Path, though of course, the latter also is, in a very definite sense a preparation for Saint-hood. The Path to Saint-hood means that Path of four stages—Sotapanna, Sakadàgàmi, Anágàmi and Arahata..." If this is not confusion worse confounded, I don't know what it is. Does the Path to Kandy become the path to Timbucktoo simply because you have to pass four rest-houses on the way? I shall refer to this subject later on and hope to remove any wrong impressions that may have been made by reading this essay.

THERE IS CERTAINLY NOTHING UNIQUE IN THIS Path if you give a merely superficial or literal meaning to the eight component parts; such as Sammadhitti, right understanding of what is right and wrong; Samma San-kappo, merely meritorious good thoughts, Samma Vaca, mere speaking of the truth, Samma Kammanto, mere good actions like giving alms, Samma Ajivo, mere good living avoiding harmful occupations, Samma Vayamo, attempting to do good, Samma Sati, fixing your mind on some meritorious action, and Samma Samadhi, some meditation which will cause rebirth in a Brahma world. But we must on no account give these literal meanings to these terms in reference to the Holy Path. We must surely assign to them the interpretation given to them by the Master himself and His saintly disciples. Every great

religion teaches us to do good and to avoid evil, though of course, owing to the different points of view the great teachers disagree on certain details. "Eat, drink and be merry for tomorrow thou diest". "Rise, Peter, kill and eat" are sayings found in the Bible, though repugnant to the Buddhist ideals. Yet the moral teachings of the great religions are to a large extent similar. The important thing to remember is this—that all this doing of good in word, deed and thought is merely *Punnabhi Sankhara*. "*Avijjā Paccayā Sankhāra* said the Lord in His *Paticca Samupphāda* doctrine. Even this accumulation of merit is one of the twelve links of the chain which binds you to the circle of recurrent rebirths—*Sansara*. Christ had a partial glimpse of the Truth when he told the rich young man to give up all that he had, but unfortunately his vision was obscured when he said "Lay up for yourself treasures in Heaven". Does the man, who lends money on interest, give up his desire for hoarding up wealth? Herein lies the uniqueness of the Buddha's teaching in that you give in order to get rid of this desire for possession.

THIS IS ONLY AN ILLUSTRATION. THIS MIDDLE Path is the method by which you reach the stage when your actions produce neither meritorious nor demeritorious karmas and it makes it possible for you to break the chains which bind you to *Sansara*—endless births in the different planes of existence—*Kāma, Rūpa and Arūpa*. Let us first consider why the Noble Eight-fold Path is called *Ariyó attangikò Maggó* in Pali. The word Ariyo may connote freedom from the impurities that are rooted out at the four successive stages of the Path or the

Path may have been so called because it leads to the Aryan or noble state, or has been trod by the Aryans, *i. e.* the *Buddhas*, *Pacceka Buddhas* and the *Arhats*. The Path is *Attangiko* because it has eight component parts or is the collective name for the eight. It is called *Magga* because, it is the path which leads to Nibbana or because it has to be sought for by those who have Nibbana as their goal. It may also mean the utter destruction, without the slightest possibility of ever reviving, of all the *Kilésas* or failings of the normal man.

IT MUST BE BORNE IN MIND THAT THE EIGHT PARTS or Angas are the Path itself. There is not a separate Path apart from these Angas.

THIS SAME PATH IS OFTEN REFERRED TO AS THE *Majjima Patipada* or the Middle Path because it avoids the extremes of *Kāma Sukalli kānu Yóga* — excessive indulgence in the pleasures of the senses — and *Atta Kila Matānu Yóga* — mortification of the body.

IT IS ALSO THE COLLECTIVE NAME FOR *Sóvan Magga*, *Sakadāgāmi Magga*, *Anāgāmi Magga* and *Arahat Magga*. As apparently there are some who deny it, I quote an authoritative text for it:— “*Svāy añ Cattāròpi Lokuttarè Maggè Ekatò Katvá Kathito Attangiko Maggo*”. To the traveller on this Path the first faint glimpse of Nibbana is vouchsafed at the first stage of *Sòvan* and clearer becomes the view as he reaches the other three stages just as the horizon enlarges to the man who climbs a mountain.

THE WORD SAMMĀ OCCURS IN ALL THE EIGHT Angas. It is usually translated as right, but it is almost the same as the Latin word *Summus* and the more correct translation is therefore "*Superlatively right*" or perfect or excellent.

IN THE HIGHEST SENSE *Sammā Ditthi* IS THE *Pāñnachétasika* which destroys the *Avijjānusaya* and which arises in the four *Magga-cittas* beginning with *Sovan*.

HERE I MUST NECESSARILY DIGRESS A LITTLE TO make myself understood. This Path is *Lòkuttara*, (hyper-cosmic) and leads you beyond Sansara. You cannot strictly speaking be said to be well started on the Path till you reach the stage of *Sovan* when you enter the stream which carries you surely and safely to the sea of eternal peace. Now you may very appropriately ask "*How can we who are merely Lòkika, that is, ordinary men of the world, tread this Lòkuttara Path?*" The answer is that, fortunately for us, there is such a thing as the *Pūrvabhāga Pratipadāmagga*, which is a preparation, a preliminary practice by us to reach that first Lokuttara stage. Although I find that no comparisons or similies hold good, yet you may regard this preparatory path as eight small water courses flowing to form, by their conjunction, the stream of *Sovan*. The man who has attained *Sovan* is called *Sotapatti i. e.* one who has entered the stream.

THE POINT I WANT TO EMPHASISE IS THAT THERE is hope for us all, no one need despair. Buddhism is

not pessimism. Its goal is not annihilation or extinction or nothingness. Our Lord before He attained enlightenment was in distress when he saw old age, sickness and death and the endless repetition of the process. But with the attainment of Buddhahood, He sang the famous *Udana*, *Aneka Jati Sansaran* etc.—a pæan of joy because He had reached the stage of peace and happiness where there is no sorrow, no change. Does it not gladden our hearts to know that every kind word we speak, every act of charity, every little meditation on impermanence such as we invariably make at funerals, will make one or more of those water courses of life flow a little towards the stream of the happy *Sovan*? The more we try, the greater the effort we put forward, the faster will those eight water courses run. The day we make those eight meet and flow together is a day of gladness, for it is the day of the assurance of our emancipation and the beginning of real happiness.

“O’ Bhikkus, as the Ocean slopes gradually, inclines gradually, has gradual hollows, without abrupt precipices, so in this Norm and discipline, is there gradual training, gradual achievement, gradual practice but no sudden discernment or gnosis”. (Vinaya Texts III 303)

*“Little by little, one by one, as pass
The moments, gradually let the wise
Like smith the blemisher of silver, blow
The sparks away that mar his purity”.*

NOW THAT I HAVE ATTEMPTED TO REMOVE YOUR fears and apprehensions, I shall give a few more explanations of *Samma Dhitti* in the nature of definitions.

“TATTHA KĀTAMA SĀMMA DHITTI”? ASKS THE Master who Himself gives the Answer—Dukkhe gnānam; Dukkha Samudayè gnānam; Dukkha Nirodhé gnānam, Dukka Nirodha Gàminí patipadàya gnānam, Ayan Vuccati Bhikkavè Sammādhitti (Sacca Vibhanga, Text). In short it means that Samma Dhitti is the knowledge (realisation) of the Four Truths.

IN OTHER WORDS RIGHT UNDERSTANDING MAY BE explained as Bhikku Silacara has done, to be the simple understanding that without any exception, everything that has arisen has done so in dependence upon some immediately pre-existing condition, and that with the abrogation, the removal of this condition, the thing arising in dependence upon it is also abrogated, removed and ceases to be. Bhikku Ananda Metteyya takes it to be the realisation of the truth of the Three Signata or characteristics of Life, the understanding of the impermanence of all enselved life is fundamentally involved in suffering and devoid of any eternal self reality. I have dealt with Samma Dhitti more fully in the next chapter.

Samma Sankappo is similarly in the highest sense the Vitakka Cetasika arising in the Magga Citta, thereby destroying also the false Aspirations.

RIGHT ASPIRATION IS OF THREE KINDS—*Nekkhamma*, *aviyāpāda* and *Avihinsā Sankappo*, having their respective origins in the three foundations of meritorious actions *i. e.* *Alóbbha*, *Adósa* and *Amóha*. Samma Sankappo can therefore be expressed as Bhikku Silacara has done as follows:—

“Renunciation of anything for self joined to a universal good-will and helpfulness towards others,

working in the realm of causes, the Domain of thought".

Bhikku Ananda Mettayya says that Right Aspiration is defined as being the aspiration for the relief of the suffering of life at large, the aspiration after purity & peace.

SAMMĀ VACĀ OR RIGHT SPEECH MEANS IN THE Lokuttara sense the Virathi Cetasika which arises in the Magga Citta and which completely destroys all possibility of the future origination of the four vocal impurities. But in the Lokika or cosmic sense it simply means the refraining from lying from carrying tales or slander from using impolite and harsh or abusive language and from useless talk unproductive of any good.

SAMMĀ KAMMANTO OR RIGHT ACTION IS IN THE Lokuttara sense the virati cetasika which arises in the Magga Citta and which completely destroys the three bodily impurities. It means to you and me who are in the preliminary path in the words of the Master Himself—abstinence from killing, stealing and unlawful sexual indulgence and from the partaking of intoxicants.

SAMMĀ ĀJIVŌ OR RIGHT LIVELIHOOD IS THE virati cetasika which arises in the Maga Citta and which removes, once and for all, the possibility of ever gaining a Livelihood by deceit or trickery or any other unlawful means. With reference to the Lokika Magga, the Lord's advice is that **man should earn his living only in such ways as do not involve injury or**

death to any living being, without distinction made between human and non-human being. To be more specific, no Buddhist should earn his living as a soldier, by the manufacture or sale of lethal weapons or anything connected therewith, by the profession of a butcher or fisherman or kindred occupation, or by the capture and imprisonment of any bird or beast or by trafficking in human beings, male or female or by the manufacture or sale of intoxicating liquor or any business connected therewith.

SAMMĀ VĀYĀMO OR RIGHT ENDEAVOUR IS THE virati cetasika which arises in the Magga Citta and which utterly destroys all indolence and laziness. It means to us the direction of all the inmost powers of our being towards the great and difficult task of gaining true self mastery. "Buddhist Right Endeavour," says Bhikku Silacara, "is Endeavour to master and control the mind by turning it in desired, to the exclusion of undesired, directions by considering and reflecting upon the painful, sorrow-bringing consequences of allowing it to follow undesired directions, by investigating the causes that have led it to take undesired directions and finally calling in the aid of the body by main force to compel the mind to take the direction in which it is desired that it should go". In the phraseology of the Pali Text, it is:—

- (1) the Endeavour to prevent unoriginated demerits or impurities from ever arising,
- (2) to suppress the impurities that have been born in the mind,

- (3) to bring about new merits and new purifications of the mind and,
- (4) to establish firmly the pure states that you have already achieved.

SAMMĀ SATI OR RIGHT RECOLLECTEDNESS IS IN the highest sense, *Sati Cetasika* which arises in the *Magga Citta*. Up to that stage of purity it is a practice which aims at obtaining a Correct Vision of things as they really are. From another point of view, says Bhikku Ananda Metteyya, Sati may be regarded as being the constant maintenance of the memory of our high Spiritual aim or as implying a continued watchfulness: Simple and Conscious observation of phenomena presented by the mind.

THERE ARE SEVERAL EXERCISES RECOMMENDED BY the Lord Himself in the practice of Right Recollection. One exercise is *Kāyānupassī* — Contemplation of the fact of the body, how the body is merely an aggregation compounded of the elements of earth, water, fire and air, contemplating its impurities &c. He must contemplate also the functions of the body, like breathing and then he will begin to think impersonally, *i.e.* he realises there is a breathing, a walking etc. and does not think “I breathe” or “I walk” as the ordinary man does. This is a practice which above all else, removes the idea of self, egoism and consequently *tanha* selfishness,

The other three Satipattanas are:—

- (1) *Védanānupassī* or close scrutiny of the sensation of the body,

- (2) *Cittānupassī* or the careful examination of the thoughts that arise in the mind and,
- (3) *Dhammānupassī* or the complete awareness of the states of the mind.

THIS IS SUCH AN IMPORTANT SUBJECT THAT OUR Lord said that if a person firmly established in virtue (Sila) practised *Sammā Sati* with determination and energy for only seven consecutive days without a break, he would be delivered from all bondage for ever.

THE IMPORTANT THING AIMED AT IS THE ELIMINATION of that grossest of errors — the notion of “I” and “Mine” by the application of the unerring remedy—*Anicca*, *Dukkha*, and *Anatta* to everything in the world, seen and unseen, nothing excepted. I would strongly advice my readers to study the *Satipatthāna Sutta*.

Sammā Samādhi OR RIGHT CONCENTRATION OR Tranquilisation or Right High attainment is in the highest sense, the *Ekaggatā Cetasika* which arises in the *Maggā Citta*.

“*Ēkalambanē suttha ādhānan Samādhi* IS THE fixing of the mind well on one particular point or the one-pointedness of the mind. An average man's mind is like a bubbling pot of water on a fire. It is not easy to quieten our minds, to concentrate on a particular subject without allowing extraneous thoughts to intrude and that is why it is necessary to practice some lesser *bhāvanā* or meditation in order that we may succeed in the *vidassanā bhavanā* or meditation on *Anicca*, *dukkha*, and *anatta*

which alone will fulfil our purpose—the deliverance of the mind.

THE DISTINCTION TO BE REMEMBERED IN THE *Lókuttara* and *Lókika* parts of this Path is this, that in the four *Lókuttara* stages of *Sóvān*, *Sakadágāmi* and *Anágāmi* and *Arahan* all the eight *angas* arise simultaneously in the four different *magga cīttas* having *nibbāna* as their *Ārammana* or objective, whereas in the *Lokika* or preliminary stage the different *Angas* arise individually or in various smaller combinations with respect to other *Arammanas* or objectives. An illustration of the latter will make the meaning clearer. Suppose a man sees a woman and thinks her beautiful and wishes to possess her somehow or other, be sure that man is in the wrong Path. But if he thinks, “*Oh, I ought not to do wrong to another being*” or “*This beauty is but skin deep and perishes soon*” then he is on the Path of Purity at that moment at least, having practised *Samma Sankappo* and *Samma Sati*. Of course the next moment he may leave the path and go astray. That is the nature of the world.

WHEN WE CONSIDER THE PATH IN ITS PRELIMINARY and preparatory stage, there is a certain element of consecutiveness in the 8 *Angas*.

IT IS RIGHT TO BEGIN WITH RIGHT UNDERSTANDING which every now and again shifts the veil of Darkness or *Avijja* and reveals the Path to the seeker after the Truth and the explanation I have already given is, I think, sufficient to show the relevancy of the sequence.

But I want to warn you against the common error made by some students of our Dhamma who think there is a sequence in time and that the eight parts are meant to be taken up and perfected consecutively.

BHIKKU ANANDA METTEYYA SAYS THAT WE MIGHT regard them not as successive stages on a road but as the different elements which together constitute the road, as in an actual road, one might talk of the road metal, the ditches for drainage, the pavements and so on.

BHIKKU SILACARA WARNS US NOT TO REGARD the *Angas* as so many rungs on a ladder, the first mentioned being the lowest and the eighth the highest of all.

“A MUCH TRUER IDEA OF THE PATH,” SAYS HE, “is to be gained by picturing it not as a path at all but as a rope — a rope composed of eight closely intertwined strands up which some climber essays to climb, pulling himself higher and higher, hand over hand. In the course of such a climb it will happen that at one moment the climber’s fingers will come into closer, more immediate and clinging contact with one particular strand than with any of the remaining seven that make up the rope. Yet all the while he is climbing, the climber is clinging to the whole rope, with the help of the whole rope making his upward way. Thus it is exactly with the man who is following the Noble Eight Fold Path.”

SIR EDWARD ARNOLD ALSO IN HIS “The Light of Asia” pictures the Path as a climb.

- (1) 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!
- (2) 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.
- (3) 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.
- (4) 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 BEST WAY TO CLASSIFY THE EIGHT PARTS OF the Path is under the three heads of *Sīla* or morality, *Samādhi* or Mind culture and *Pañña* or Wisdom. Right Speech, Action and Livelihood fall under the category of Morality. Right Endeavour, Right Recollectedness and Right Concentration fall under the head of Mind Culture. Right Understanding and Right Aspiration or mindedness must be grouped under the name of Wisdom.

THE FIRST ESSENTIAL IS *Sīla* OR VIRTUE. THE man who does not keep the Precepts is nowhere near the Path. The good man, the man who has kept the commandments as a Christian will say, may reach *Nibbana*

either by taking the left side of the road and practising *Samata Bhavana* which includes the meditations on the ten *Kasinas* and the Four *Dhyanas* or by taking the right side of the road by practising the *Vidassana Bhavana* or meditations on *Anicca*, *Dukkha* and *Anatta* which enable the pilgrim to see Things as they really are.

Visuddhi Magga or the Path of Purity begins with the Verse :—

The man discreet, on virtue planted firm,
In intellect and intuition trained,
The brother ardent and discriminant
'Tis he may from this tangle disembroil.

Kindred sayings 1. 46 has the following:—

Good will and Wisdom, mind by method trained
The highest conduct on good morals based:—
This maketh mortals pure, not rank or wealth.

NOW LET US CONSIDER THIS SAME CLASSIFICATION from another point of view. The *summum bonum* of Buddhism and the hope of every Buddhist is *Nibbana* or *Nirvana*, which is a *supra mundane* state unconditioned by time and space and which therefore cannot be expressed in positive terms. A great many writers of the past and a very few even of the present day have defined *nibbana* as total extinction or annihilation and have forthwith proceeded to heap a lot of abuse on Buddhism. This is the height of absurdity. When the Lord attained *nibbana* on the day of Enlightenment, he did not suddenly become extinct. On the other hand he was more alive than any other being in this world till the day of *pari-nibbana* 45 years afterwards. "If any teach *nirvana* is

to cease, say unto such they lie. If any teach *nirvana* is to live, say unto such they err" says Sir Edward Arnold. This mistaken notion which has done so much harm to the *sasana* in the west is probably due to the very common explanation of *nibbana* as the extinction of the fires of craving, ill will and nescience—*lobha*, *dosa* and *moha*. It is the cessation of sorrow—*Nirodha Sacca*, therefore a state of peace which passeth all understanding. I have digressed a little here. What I want to impress upon you is that in as much as this is the path which leads to *Nibbana*, the practice of the eight *angas* must bring about the cessation and complete extermination of the abovenamed three roots of all impurities. The Buddhist teaching is to conquer hatred by Love, to conquer greed by liberality, to conquer ignorance by knowledge. That this is the best method no one has yet been able to gainsay. It follows therefore that the practice of *sila samadhi* and *panna*, in other words the Noble Eightfold Path is the sure way to the Eternal Peace of *nibbana*.

THERE IS ANOTHER ASPECT OF THE NOBLE EIGHT-fold Path which must not be ignored. Buddha Dharma is *Hetupala dharma*.

Yè Dhammà hétuppabhavá
 Yèsan hètun Tathágathò Āha
 Yèsanca yó niródhó
 Ēvan Vádi Māha Samanò

"What Life's course and cause sustain
 These Tathagato made plain
 What delivers from life's woe
 That our Lord hath made us know".

[The Light of Asia]

THE GREAT PHYSICIAN SAW THE DISEASE OF suffering and found its cause to be Craving. He said the disease can be cured and gave the prescription to the patient. It is left to the patient to follow the instructions or be for ever ill. Scientists have established the existence of the law of causation in the physical realm and The Great Scientist has shown the application of this same law in the realm of religion. The Master has expounded the First and Second Noble truths in terms of this Law in the abstruse *Paticca Samuppada Doctrine*. This is the causal formula in terms of sorrow. The third and fourth Truths, too, our Lord and Master has expounded applying the Law of Causation, but this time in terms of happiness just as it ought to be.

EVERY BUDDHIST, EVERY STUDENT OF BUDDHISM knows something of Paticca Samuppada, the law of dependent origination and the twelve *Nidanas* or links beginning with *Avijja paccaya Sankhara* and ending with *Jàti paccaya Jará Marana, Dukkha &c.* These Nidanas are often referred to in the Buddhist Scriptures, but I do not think the attention of the Buddhist public was drawn to the additional twelve Nidanas or links till the translation by Mrs. Rhys Davids of *Samyutta Nikaya* (Vol. 2) was published. She states in her introduction to this volume—“Yet more refreshing is it to find that oasis on page 26, where a causal sequence of joy and happiness is, for this once only, harnessed to the scheme! How might it not have altered the whole force of Buddhism to the west if that sequence had been made the illustration of the causal law. And how true! Yet how it is hidden away in this book! How many students of Buddhism have even seen

it? The discovery of the statement was to the writer some twenty years ago (1902) like of a flash of sunshine in a dark room".

THE TWELVE ADDITIONAL LINKS ARE:— DHUKKA Upanisá Saddhà, Saddhà Upanisà Pámojjam, Pámojja Upanisá Píti, Píti Upanisà Passaddhi, Passaddhi Upanisá Sukham, Sukha Upanisá Samàdhi, Samàdhi Upanisá Yathá bhútà Jnánadassanam, Yathá bhùta Jnánadhassana Upanisa Nibbidà, Nibbidà Upanisá Viràgo, Viràgo Upanisa Vimutti, Vimutti Upanisá Khayé-jnánam, khayé jnána Upanisa Āsavakkhayam.

IN THE MODERN WORLD ONE READS OF THE PHILOSOPHY of Relativity. The Buddhist philosophy of Relativity as expounded in the Patthána Mahá pakarana in the Abhidhamma Pitaka, with its 24 modes of Relation, is far more comprehensive and profound. Of these 24 Modes one is Hetu Paccaya—Causal Relation. This is the Paccaya that applies to Paticca Samuppada. Another is upanisa-paccayà or Causal Association. It is this paccayà which comes into play in this complementary series of 12 additional links (Upanisa- In Association with Dukkha- Sorrow; Saddhà—Faith, Pámojjam—Satisfaction or joy; Píti—rapture; Passaddhi—serenity; Sukkam- happiness, Samàdhi concentration; Yathà bhuta jnána Dassana—Seeing things as they really are *i.e.* seeing and realising everything in terms of Anicca, Dukkha and Anatta *i.e.* Impermanence or Transcendency, sorrow and soullessness or Insubstantiality; Nibbida—repulsion; Viràga—passionlessness; Vimutti- Khayé jnanam—knowledge of the extinction of all impurities; Asavakkhyayam—destruction of the Intoxicants or Fluxes.

TO MAKE THE READER UNDERSTAND EVEN A little of this formula he must grasp even the first link. The Blessed One taught Four Truths of which the first is Dukkha—Sorrow. Different world Teachers have explained the cause of sorrow in various ways. Once a seeker after Truth realised this First Truth and that the Buddha the Great Physician had diagnosed correctly the cause of sorrow as Tanha—Craving—in the Second Truth, he develops Saddhà, Faith, in the Buddha. A more detailed exposition is given in the chapter on Causal Formula in terms of happiness or Upanissaya Paccaya.

NOW I MUST PROCEED TO FULFILL MY UNDERTAKING to you almost at the commencement of this essay to show that the Path of Four Stages is not a separate Path at all as is supposed by some writers but is another name for the Eightfold Path itself. I think the best authority is the Pali Scriptures themselves which leave no room for doubt as already quoted “Svayan cattàròpi Lòkuttarè Maggè Ekatò Katva Kathitò Atthangiko Maggo”. Also Vibhanga commentary has the following in speaking of the Path “Catubbidho Sotápatti Maggádi Vassêna &c.” You may perhaps understand it best by the simile of a man. The same individual is called an infant, boy, youth and an elder according to the different stages of growth. So is it with this Path. When in the first stage of progress, when for the first time, all the eight Angas arise simultaneously in one great kusala citta, with Nibbana as the àrammana or object or the pilgrim on the Path has reached the Sotapatti Magga or the stage of Sovan, he has entered the Stream, so to say, which carries him without a doubt to the other shore of

Nibbana. The fortunate being who has come to this stage will have no more than seven births in some happy place till he attains the great Peace. He completely destroys three out of the ten Fetters or Sanyojanas which bind "beings" to Sansara, the three being Sakkāya Dhitti, Vicikicchā and Sīlabbata parāmāsa.

"For him, e'en as insight doth come to pass,
Three things as bygones are renounced for aye:
Belief that in him dwells a soul and Doubt,
And faith in rule and rite—if aught remain.
Both from the four fold doom is he released
And ne'er the six fell deeds are his to do".

THE NEXT STAGE IS THE SAKADĀGĀMI MAGGA, SO called because the Ariyapuggala who has reached this stage of development is "Sakin Āgami" returned only once more to the Kāma plane before attaining Nibbāna.

THE FRUIT OF THE SECOND STAGE WAS GOT BY reducing Sensuous passions (Kāma rāga) and ill will (patigha) to a minimum. These two with the three Fetters broken at the Sotapatti Magga form the five Orambhāgiya Sanyojanas or lower Fetters.

ANĀGĀMI MAGGA IS THE THIRD STAGE OF THE "*Never-Returner*" where the possibility of any further birth in the Kāma plane is removed when those two Fetters of Lust and Hatred are completely rooted out or have become like a tree struck by lightening or have become like the stump of a Palm tree in the language of the scriptures.

ARAHAT MAGGA IS THE LAST OR THE FOURTH Stage when the possibility of re-birth even in the rupa or Arupa plane is cut off. At this supreme moment of Enlightenment, the remaining five Upper Fetters or Uddhambhāgiya Sanyojanas viz. *Rūpa Rāga*, *Arūpa rāga*, *Mana*, *Uddhacca* and *Avijja* i.e.

- (1) Love of birth in the rūpa Brahma world,
- (2) Love of birth in the Arūpa Brahma world,
- (3) Self-praise or conceit or pride,
- (4) Distraction, agitation, excitement and,
- (5) Ignorance or nescience, are completely and absolutely rooted out.

AT THE FIRST THREE STAGES, THE TRAVELLER on the Path sees Nibbana as a man walking in the Dark sees an object through the aid of a flash of lightening, but at the Fourth he sees Nibbana as a man sees an object at daylight. Such is the potency of the glorious glimpse of Nibbāna even in the short moment of the Sovan Stage, that there is no turning back hence forth till the goal is reached.

This is what Sir Edwin Arnold says of the Fetters:—

- (1) Lo' like fierce foes slain by some warrior,
Then sins along these stages lie in dust
The love of Self, False Faith and Doubt are three,
Two more Hatred and Lust.
- (2) 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.

- (3) As one who stands on yonder snowy horn
Having nought o'er him but the boundless blue,
So, these sins being slain, the man is come
Nirvana's verge unto.

THE IDEA OF THE WARRIOR WAS PROBABLY derived from the Buddhist Parable of the King who sent his General to destroy the ten Robber Chiefs with their hosts.

I THINK YOU MAY HAVE BY NOW SEEN WHAT A perfect religeo-philosophic system Buddhism is. We begin with Avijja and the end of Avijja is the end of sorrow.

I SHALL NOW CONCLUDE WITH A FEW VERSES FROM the Magga Vagga of the Dhammapada.

- (1) Maggàn atthangikó Settho
Saccànan Caturò padà
Virágo Setthò Dhammànan
Dipadànanca Cakkhumá

Best is the Eightfold Path: of truths the Four,
Dispassion is the best of states Sublime,
Best is he of human beings, who hath eyes to see.

N. B. The late Right Revd. Sri Dharmakirti Devamitta Maha Thero of Ceylon says in his Sinhalese translation that Virago stands for Nibbana and Cakkhuma for the Buddha Himself.

- (2) Eso'va maggo natthannó
Dassanassa Visuddhiyà

Ētambi tumhe patipajjatha
Mārassénan pamóhanan

This is the way, no other way can lead ye
To purify the mind and see the Truth.
Walk this way and free yourself from Mara's hosts of ills.

(3) Sabbé Sankhàra Aniccàti
Yadà Pannáya passati
Atha nibbindatí Dukkhe
Esa Maggó Visuddhiyá

"All things compounded are impermanent,
Whoso sees this with opened inner eye
Wearies soon of sorrow, 'Tis the Path of Purity.

(4) Sabbé Sankhàra Dukkhatí
Yadà Pannáya passati
Atha Nibbindatí Dukkhé
Esa Maggò Visuddhiyá

All things compounded are of sorrow made
Whoso sees this with opened inner eye
Wearies soon of sorrow. 'Tis the Path of Purity.

(5) Sabbè Dhammá Anattàti
Yadà Pannáya passati
Atha Nibbindati Dukkhe
Esa Maggo Visuddhiya

"All states compounded are without a self
Whoso sees this with opened inner eye
Wearies soon of sorrow. 'Tis the Path of Purity."

DHAMMA IS TRANSLATED ABOVE AS ALL STATES compounded, but this is not correct. As regards *Anicca* and *Dukkha* the word used is "*Sankhara*" whereas for *Anatta* it is *Dhamma*, which means all compounded and un-compounded states, all formed things and unformed things. *Dhamma* includes *Nibbana*. Any oriental scholar of repute will give this same explanation.

IT IS BECAUSE SOME STUDENTS OF BUDDHISM HAVE failed to realise this distinction drawn by the Master Himself that they try to impose their logic upon us and say that in as much as *Sansara* is, *Anicca*, *Dukkha* and *Anatta*, *Nibbana* is *Nicea*, *Sukha* and *Atta*. This false logic has now been thoroughly exposed by learned writers.

*"By ourselves is evil done
By ourselves we pain endure,
By ourselves we cease from wrong
By ourselves become we pure
No one saves us but ourselves
No one can and no one may
We ourselves must walk the Path—
Buddhas only teach the Way."*

CHAPTER IV

Sammā Dittthi

or

Right Understanding

THE IDEA OR PRINCIPLE KNOWN AS SAMMA DITTHI contains perhaps the essence of the Buddha's suggestions to mankind as to how to begin to follow in His footsteps. It means right or best or highest or perfect vision or understanding.

IF I SHOULD GO BEFORE THE MASTER AND TELL HIM that I know the science of law and the laws of many lands and you were to tell him that you know some of the languages, modern and ancient, and the physical sciences, I feel certain He would say "Oh householders ! your knowledge of these sciences is good and praiseworthy, but omniscient though I am, I did not devote my time to inculcate this kind of knowledge, because it is not sufficient unto deliverance. One thing only do I teach—Sorrow and the ending of Sorrow. Learn that too, and you will then gain the real understanding."

SAMMĀ DITTHI IS OF TWO KINDS—*Lokika* AND *Lokuttara*. *Lokika Samma Dittthi* is that elementary measure of Right Seeing which enables ordinary mortals like ourselves to distinguish good from evil to understand

what course of conduct is conducive to progress and deliverance and what retards and hinders progress and ultimate perfection.

THE MAN WITH THIS MEASURE OF INITIAL KNOWLEDGE knows that killing and stealing, lust and lying and intoxicating drink are hindrances and obstacles upon the “Path to Sainthood.” He understands that all impurities and evils spring from three main roots—First, *Lobha* or selfish craving; second, *Dosa*—hatred or anger towards others; third, *Moha*, Ignorance or Delusion. It is because of this *Moha* or Delusion that self-aggrandizement and self-gratification at the expense of others become possible and hence this is really the main root of all the trouble.

SIMILARLY THE MAN WITH THIS LOKIKA SAMMA DITTHI understands that in avoiding the above mentioned hindrances and obstacles lies the possibility of “Salvation.” He perceives clearly that he must practise selflessness, compassion, kindness and love towards all beings, big and small.

“PUT IN ITS MOST SUCCINCT, ITS HIGHEST POSSIBLE form,” says Bhikkhu Silacara, “right understanding may be defined as the simple understanding that everything that has arisen, without any exception, has done so in dependence upon some immediately pre-existing condition and that with the abrogation, the removal, of this condition, the thing arising in dependence upon it is also abrogated, removed, ceases to be. Or as the Buddha Himself puts it, yet more briefly and succinctly, it is to see “that being, this is; that arising—this arises. That not being—this is not; that ceasing—this ceases.” This is the understanding that the law

of Causation applies not only to physical sciences but also to man and his various mental states.

AS TO WHAT SAMMA DITTHI IS, IT IS BEST TO quote the words of the Lord Buddha Himself as recorded in the Saccavibhanga. "*Tattha Katama Sammaditthi? Dukkha Gnanan, Dukka Samudaye Jnanan, Dukkha Nirodhe Jnanan, Dukkha Nirodha Gamini Patipadaya Jnanan, Ayan Vuccati, Bikkave, Samma Ditthi.*" Samma Ditthi is, therefore, in the highest sense the full and perfect understanding of the Four Noble Truths.

NO ORDINARY MORTAL EVER REACHED THIS complete understanding on the first occasion of hearing it. In fact, only the sage, who has attained the stage of Sovan and entered upon the Stream which surely and certainly flows to the Ocean of Nibbana, has the happy privilege of getting the first clear vision of the Truth, of Nibbana. The approach to fullness of right understanding is slow and gradual proceeding by slow degrees from a bare intellectual assent to the truth of its terms, to conviction of the whole man that the case veritably is as said. The goal must be reached by strenuous effort along the path which leads thither.

RIGHT UNDERSTANDING DOES NOT DESCEND UPON you from above. It must be acquired by association with the learned and wise, by listening to the Dhamma and by the study of the teachings of the Master. Even the two chief disciples of the Lord, Sariputta and Moggallana—understood the truth only after hearing the famous stanza of Assaji beginning "*Ye Dhamma hetupphabhawa.*" As a student in a Christian missionary school, I remember

being told that my conscience which pricked me when I did something wrong, was the still small voice of God speaking within me. The occasions when it pricked me were very varied and hard to classify. Had it not been for the love of the Buddha and the knowledge of his Dhamma which was inculcated in me by my beloved grandfather of happy memories, I might today be still listening to these arbitrary small voices. Let not any of my readers, nay mankind itself be led astray by these small voices which are heard in a different way by the cannibal and by you and me.

THE WHOLE OF BUDDHISM CAN BE CLASSIFIED under the heads of *Sila*, *Samadhi* and *Paññā*, and the noble Eightfold Path is no exception. *Samma Ditthi* falls into the category of Panna or Wisdom.

There are five kinds of *Samma Ditthi*, viz:-

- 1 *Kamma*,
- 2 *Dhyana*,
- 3 *Vipassana*,
- 4 *Magga*,
- 5 *Phala*.

THE FOLLOWERS OF THE LORD BUDDHA ARE called persons with *Samma Ditthi*, and the others are called *Micca Ditthis* or those who follow wrong views. If a person believes in the operation of the Law of *Kamma*, that what he sows he will reap, if a person sees that every good word, deed and thought leads to happiness inevitably as his shadow accompanies him and if he likewise understands that every evil word, deed and

thought leads to unhappiness as the cart wheel follows the feet of the bull or horse tied to it, he is to that extent a Buddhist whether he calls himself a Christian, Hindu, Muslim or anything else. Such a person does not believe in the forgiveness of sins and in a vicarious salvation. If he acts according to this light, he is already on the upward path.

SIMILARLY THE PERSON WHO PRACTISES DHYANAS or the method of mental concentration is on the way to happiness, though he may not even have heard the name of the Buddha. Contrast this just and reasonable doctrine with the doctrine of eternal hell fire that is awaiting all of us, who do not believe in the saving power of Jesus.

BUT IT HAS TO BE REMEMBERED THAT NO ONE but a Buddhist who has acquired Samma Ditthi can perceive the three characteristics of *Anicca*, *Dukkha* and *Anatta* in all things and see things in this true light. It is he only who can reach the *Magga* knowledge and realise the *Phala* of *Sotapanna*, *Sakadagami*, *Anagami* and *Arahan*, because it is only in the Buddha Dhamma that the goal of Nibbana and the four stages thereto are preached.

TO GET A PROPER UNDERSTANDING OF SAMMA Ditthi, it is necessary to consider even briefly its opposite—*Micca Ditthi* or false views. *Micca Ditthi* according to Buddhism is the worst of all hindrances to progress, worse even than the *pancanantariya Kammas*. Who is this confirmed wrong-believer? He is that rare individual who has no principles and thinks there is no result of

good or bad words, deeds or thoughts. In his opinion, it does him no harm to kill, to steal, to lie. Such poor misguided beings have indeed a long way to go before they get within sight of "Salvation;" because they cannot and will not reform their lives. The man who has definite ideas of what is right and wrong repents and turns over a new leaf after every mistake and makes even a feeble effort to walk along the correct Path, but the confirmed Micca Ditthi man goes from bad to worse.

RIGHT UNDERSTANDING IS OF VERY LITTLE VALUE unless it is accompanied and followed by Right Conduct. The two must go hand in hand. This idea has been well expressed by Bhikkhu Silacara as follows :—

“**A**ND IT (RIGHT UNDERSTANDING) ALSO IS TO BE realised through an approach made up of so many slow and gradual stages. At first glimpsing but faintly, comprehending only dimly what deeds are good and what evil, what deeds further and what delay his deliverance, a man begins, half-heartedly it may be and by no means at all times to endeavour to do only such deeds as are good and to shun those that are evil. The effort put forth is not very great so that the result achieved is not very great either, but such as it is, it is not without its due effect. The slight degree of success in Right Doing thus achieved reacts upon the slight degree of Right Understanding that lead to the effort made in that direction, in duly corresponding slight measure it strengthens and clarifies that understanding, makes what was little a tiny degree less little, makes the little to be somewhat more. And now with Right Understanding thus in some small

measure because clearer and stronger than it was before, the next effort of the man towards good and away from evil, is by so much a less half hearted and hence achievement a greater degree of success. This success again reacts upon the understanding so as to clarify and strengthen it yet more, and again the understanding thus endowed with fresh occasion of clarity and strength, makes possible a still higher degree of effort after right conduct. The whole procedure is like that of the cleansing of hands or feet. *'As hand washes hand and foot washes foot,'* says a Sutta, *'so Right Conduct is purified by Right Understanding and Right Understanding by Right Conduct'.* Thus on and on these twain conduct and understanding by the mutual strengthening influence of each upon the other gain depth and fullness in increasingly larger degrees, until at length the highest possible degree of both is reached, the supreme summit of Right Understanding attained, and the mind delivered "*with the deliverance that comes of Wisdom*" that which in its feeble, elementary beginning was the first step upon the Path, having become in its final perfection the last step, the winning to the goal.

THUS FROM LOWEST LEVELS DOES THE PATH lead on to the loftiest heights. Thus may each man, just where he is and as he is, begin to take those steps, which only maintained and persisted in will bring him at length to the degree of perfection which all the great and noble of the earth have attained. For they too once stood where we now stand in the climb up the mountain of perfection. But by patient, continuous endeavour they have attained. Even so we also may attain through the perfection of right understanding."

CHAPTER V

Pāramis or Perfections

PĀRAMIS ARE CERTAIN VIRTUES LIKE DĀNA, ETC., which are the opposite of Tanha, etc. The word “*pārama*” appears to be the same as Latin “*primus*” and the Pāramas are the highest, the noblest, the best and the finest of all beings, viz: the Bōdhisattas. Therefore Pārami is the line of conduct of such supermen. “Parama” may also mean perfecting. Therefore the Pāramis are the perfections of such supermen. The word “Parama” connotes other meanings too—e.g :—

1. attracting others to one's self by the power of goodness.
2. cleansing the rust of impurities—*Kilèso*.
3. guidances to Nibbana.

Paramis are *Buddha-Kāraka Dhamma*—the things that go to produce a Buddha.

FOR ALL PRACTICAL PURPOSES AND IN THE USUAL parlance there are ten Paramis, *Dasapāramita* (familiar words to all Buddhists) which are best remembered by the following stanza :—

Dānan sīlanca nekkhamman
Panna viriyena pancaman
Khanti sacca maditthānan
Mettu pekkhāti mādasa.

viz :—

- (1) Dāna—giving of wealth, limb and life.
- (2) Seela—the practice of virtue or morality.
- (3) Nekkhamma—renunciation
- (4) Pannā—wisdom.
- (5) Viriyēna—endeavour.
- (6) Khanti— forbearance or long-suffering.
- (7) Sacca—truth.
- (8) Aditthāna—resolute determination.
- (9) Metta—unbounded love and compassion and
- (10) Upekkha—equanimity.

I shall explain these a little fuller later on.

BEFORE A MAN ACTUALLY COMMENCES A BIG undertaking, say putting up a palatial building, he first gets the idea into his head, mentally visualises the grand structure and considers the probable cost of it. When the thought has taken firm root in his mind, he begins to speak about the project with his friends and well-wishers. The stages of thought and speech precede the stage of action in any momentous undertaking. So in the case of all Buddhas, too, there is first the *Manópanidhāna*—the mental stage—and then the *Vāk Panidhāna*—the vocal stage, if I may be permitted the expression.

LET US CONSIDER THIS ASPECT OF THE PREPARATION for Buddha-hood a little more in detail. The scriptures say that some twenty *Asankya Kappas* ago in the *Asankya Kappa* called *Nanda* our Lord Gautama Buddha was born in this world of men and grew to be a strong and good man. Once he was ship-wrecked, but undaunted by

the catastrophe, he swam for miles with his mother on his back and it is said that the idea of becoming a saviour of mankind first entered his mind then. In a subsequent birth he became a king by the name of *Sattrūtāpa* at a place called *Sirimati*. Seeing the penalties to which his elephant was subjected because the elephant became uncontrollable as a result of getting into heat, the king realised the evils arising from a desire for pleasures of the flesh, and thought of becoming a Buddha.

WHEN THE LORD WAS BORN AS **Brahmakumara** at **Daliddiya** in **Dambadive**, he gave up the householder's life and lived the life of a recluse at a grove called **Narada**. There, coming across a tigress, who had become the mother of some young ones, and almost dead for want of food, he sacrificed his life for their sake and said to himself. "*I will one day become a Buddha.*" For a vivid and glorious account of this incident, one should read "*The Light of Asia*," etc. It is also recorded that the same thought occurred to him when he gave mustard oil to the **Buddha Purana Deepankara**, and when he, as king **Atideva**, met **Buddha Brahma Deva**. *Thus it took Seven Asankya Kappas from Nanda to Pundarika Asankya Kappa—to complete his Mano Pranidāna*

SOME THIRTEEN ASANKYA KAPPAS PRIOR TO THIS *Baddra Kappa*, Our Lord was born as king **Sagara** at *Dhānnawati* in *Madda Dēsa*, where, delighted with the glories of *Buddha Purāna Gautama*, He expressed in words His desire to become a Buddha Himself. Similarly he expressed in words the same desire whenever he saw the other Buddhas who came to this world in the course of

his long journey in Sansára. It is very interesting to read that in the *Séla Asankya Kappa*, that is four *Asankya Kappas* before the present one, the *Buddhas Tanhankara*, *Médhankara* and *Saranankara* respectively gave our embryonic Lord Gautama "*Aniyata Vivarana*" that is to say, told Him that he would some time be one like themselves in all probability. He thus sailed in the ocean of Sansára during nine *Asankya Kappas* from the *Sarwabadra* to *Sela Asankya Kappa* before He completed His *Vák Pranidána*.

THEN DURING THE TIME OF Buddha Deepankara, OUR Lord was born in a rich Brahman family and bore the name of *Sumeda*. I am sure all of you have read the story in full more than once. It is recorded in several Sinhalese publications and it is common knowledge among the Sinhalese Buddhists. I shall therefore refer only to the salient facts and that very briefly. *Sumedha Pundit* as he was called, gave up all his wealth to the needy and became a recluse. As a result of His holy life and religious practices, He became a *Yógee* with *Dhyána* powers. One day he noticed a large number of people preparing a road and when questioned by him, they told him that Buddha Deepankara had to pass along the road, on His way to the town called *Ramma*. *Sumédha Pundit* got a certain stretch of the road apportioned to himself and began making it ready by his own physical exertions. It so happened, whether accidentally or intentionally I am not sure, that a small bit of the road was not quite clean and ready when the Lord Deepankara arrived with 20,000 of His disciples. Thereupon *Sumédha* prostrated himself on that bit of the ground with his face down-

wards begging the Buddha and his Sangha to walk on him. It was then that our Lord Gautama received the *Niyata Vivarana* or the assurance that he would undoubtedly become a Buddha Himself *four Asankya Kappas* ~~thence~~. That was the commencement of the stage of action, the serious and actual perfecting of the ten Paramis I have named before. Our Lord received the same *Niyata Vivarana* from the other twenty three Buddhas that preceded Him. I hope you know the Pali verses which give their names.

ONE DAY THE VENERABLE SARIPUTTA QUESTIONED Buddha thus—“*Katinu kho bhante Buddha kàrakà Dhamma?*—Lord, how many virtues has the aspirant to Buddhahood to perfect? *Dasa khò Sàriputta Buddha-kàraka Dhamma*—They are ten, replied the Lord. The ten are, as mentioned before:—

- | | |
|-------------|-------------|
| 1 Dàna | 6 Khanti |
| 2 Seela | 7 Sacca |
| 3 Nekkhamma | 8 Aditthàna |
| 4 Panna | 9 Metta |
| 5 Viriya | 10 Upekkha. |

1. **DANA** IS THE GIVING OF ONE'S POSSESSIONS, blood and limbs and even life itself for the welfare of others. There is also *Dhamma dāna*, the noble gift of the Truth. *Dāna* can thus be classified as *Āmisa dāna*, *Abhaya dāna*, and *Dhamma dāna*. When the Bodhisatta gives, He gives all He has without any reservations. He gives what is useful to the donee and does not wait till he is asked. The gift is always made complete.

He never expects anything in return, not even gratitude from the donee. He never gives weapons of offence, poisonous drinks like alcohol or any other harmful thing.

EVEN WHEN ASKED, HE DOES NOT GIVE indiscriminately *e.g.* giving a heavy solid feed to a fever stricken patient. He will draw a distinction between the layman and the monk. In giving He will not do anything to the detriment of His parents, wife and children, servants, relations, friends. You may say, why He gave away even his wife and children in his last birth on earth as King Vessantara. Yes, it is quite true, but remember it was with their consent. He had distributed all his wealth and had nothing left when the decrepit old Jutaka made this tremendous request. Do you think it was easy for him to part from his beloved wife and children? You know what happened. There is no one on earth capable of receiving such a mighty gift from a Bodhisatta. He had sacrificed his life to save others, in very many births, but this gift was probably the consummation of *His Dāna Parami*. Every Buddha must perform the *Panca Mahā Dāna*. He is not niggardly. He does not give expecting future gain, help or fame, but only hopes to be a Buddha Supreme. He does not treat contemptuously or unkindly the beggar—even the beggar, who is unmannerly and abusive. He gives intelligently, fully appreciating the consequences of his action. He gives without giving trouble or making a fuss. He does not give with the object of cheating or causing a quarrel. He gives with a pleasant smile and a cheering word of comfort and does not say, “*Take this, and clear out of my*

sight." He does not give and repent. He gives comfort and help to those who are in any sort of danger or fear. He gives advice and helps others to lead a virtuous life, that he preaches the Dhamma. He gives nothing through fear or shame. He gives with his own hand and that at the suitable time. He gives cheerfully and voluntarily.

DĀNA CAN BE CLASSIFIED AGAIN AS RŪPA DĀNA *Gañha dāna*, *Rasa dāna*, *Pottabba Dāna* and *Dhamma dāna* in the sense of the six objects of senses or Arammanas.

THE BODHISATTA WHO PRACTISES THIS DANA Parami does so, moved by compassion for the others and in the hope of attaining Buddhahood. He ponders over the impermanence of life and thinks that wealth ought to be common property. I need hardly point out that the being who practises Dāna in this thorough way will have no Lōbha or Tanha or desire or attachment to worldly things left in him—and remember that the word *Nibbana* means *no bana or vana or tanha*.

2. SILA IS MORAL HABIT OR HABITUAL GOOD conduct. It is *Sabba Papassa akaranan*, *Kusalassa upasampada*, the not doing of all that is evil and the doing of all that is good. The Buddhist layman must at least abstain from:-

- a Killing,
- b Stealing,
- c Unlawful sexual intercourse,

- d* Lying,
- e* Intoxicating liquor.

He must try to perform the ten meritorious actions,

viz:-

1. Dāna,
2. Sila,
3. Bhāvana or meditation,
- 4 & 5 Patti Pattanumodana, or the transference of "merit" to others and the receiving of merit from others,
- 6 & 7 Veiya vacca pacāyana or looking after the needs of the sick and the holy men,
8. Désana or preaching of the Good Law,
9. Suti or the hearing of the Dhamma,
10. Ditthiju or correction of one's wrong views.

HE MUST AVOID THE TEN DEMERITORIOUS ACTIONS,

viz :—

- (1) Killing,
- (2) Stealing,
- (3) Unlawful sexual intercourse,
- (4) Lying,
- (5) Telling tales against each other,
- (6) Using of harsh and rough words,
- (7) Useless and meaningless talk,
- (8) Uncontrollable desire for others' wealth,
- (9) Wishing ill and ruin to others,
- (10) Wrong views.

A GOOD MAN IS ASHAMED TO DO WRONG AND IS afraid of the punishment that inevitably follows. A man

devoid of *hiri*—shame—and *ottappa*—fear, is a danger to society. It is *Sila* that makes a man civilised.

SILA IS DIVIDED INTO TWO CLASSES— 1. *Varitra Sila* and 2. *Caritra Sila*. The *Varitra Sila* is the practice of those ethical precepts which make a man good and which are primarily based on love and compassion towards all beings—the principle of *Ahimsa*. The whole of the *Suttra Pitaka* may be said to teach *Vāritra Sila*.

CARITRA SILA IS GOOD MANNERS. “MANNERS MAKETH man.” It may be said to be based on humility and service and a sense of the fitness of things. It is because one practises *Caritra Sila* that he stands up before his elders, honours those worthy of honour, pays little kindnesses to the sick and the deformed, and in short is polite and civil. I shall be wanting in a sense of proportion if I proceed to write at length on the subject of good manners. Suffice it to say that the *Vinaya Pitaka* teaches the *Caritra Sila*.

THE MAN OF SILA ENJOYS HEALTH, FAME AND happiness in his many births in *Sansāra* till the Goal is reached. The purification of the mind by a successful course of meditation as taught by the Buddha is possible only when there is a solid foundation of *Sila*. It is therefore not difficult to understand why the *Bodhisatta* has to perfect the *Sila Pārami*.

I WOULD ADVISE THOSE OF YOU WHO DESIRE A learned exposition of *Sila* (or what is usually understood as virtue) to read the first chapter of *Visuddhimagga*

or the path of purity, an English translation of which has been issued by the Pàli Text Society. To give you an idea of the excellence of the book, I shall give you a few quotations relevant to the subject:—

- (a) The man discreet, on virtue planted firm,
In intellect and intuition trained;
The brother ardent and discriminant;
'Tis he may from this tangle disembroil.
- (b) What is virtue? Volition is virtue; mental
Properties are virtue; restraint is virtue;
Non-transgression is virtue.
- (c) Be prudent, reverent; guard thy virtue well,
As pheasant guards her egg or yak his tail,
Or as a son beloved, or one's sole eye.

(3) **NEKKHAMMA** IS RENUNCIATION OF THE PLEASURES of the world and the longing to be rid of the eternal process of birth and death. The religious-minded man finds the householder's life a stumbling block to his progress. He compares the pleasures of the flesh to a drop of honey on the sharp edge of a sword, to a flash of lightning, to a bait attached to a fishing hook, to the gum used for catching wild monkeys, to a drink of salt water. Can a man satisfy his thirst by wetting his finger in water and licking it? The wise and holy man thus sees the advantages of a life of homelessness and becomes a *Pabbajja*. I believe the Bodhisatta gave up the householder's life almost every time he was born as a man and thus perfected the *Nekkhamma Pàrami*.

(4) **PAÑNA** OR WISDOM IS THE LIGHT THAT ILLUMINES the darkness of Avijja or Móha, Nescience. As

Avijja is the cause of all sorrow, cessation of sorrow is only possible through the development of panna. The Bòdhisatta who practises the Panna Pàrimi knows no laziness, gets all doubts removed by questioning those wiser than himself, associates with the wise and studies the different arts and sciences which help to develop the mind. True wisdom is the realisation of the Four Noble Truths, the comprehension of *Paticca Samuppāda*, the law of Dependent Origination, the law of causation and the other laws of nature, the understanding of the nature of the *Khandas*, *Dhātus* and *Ayatanas* and the seeing of things as they really are. To know that all things are impermanent (*anicca*), sorrow-laden (*dukkha*) and soul-less or devoid of any abiding immortal entity (*an-atta*) is to be truly wise. The practice of Panna is the purification of the mind. "*Sacitta Pariyódāpanam*" in the famous stanza. The Bòdhisatta has therefore to go through the most rigorous course of mental culture, e. g. some form of *Kasina Bhavana* or other which results in *Pancha Abhinna*, *Atta Samāpatti* or whatever is the best system the world knows of, whenever he is born on earth. He realises that there is no doer or any outsider guiding his actions. It is not to be wondered at that He, who is destined to be the Buddha, the Supremely Enlightened One, has to perfect this Párami.

(5) **VIRIYA** IS RIGHT ENDEAVOUR. IT IS THE DOING with all your might, with never a thought of turning back, whatever you have undertaken to do. The drowsy, sleepy, lazy, weak man cannot do even the simplest thing, much less achieve success of any sort. It is the strength of purpose and the indefatigable energy of the Bòdhisatta that made it possible for him to go through

long æons of time with the set purpose of attaining Buddhahood to save mankind.

(6) **KHANTI** IS FORBEARANCE. IT IS TO BE LONG-suffering. If anyone insults or assaults, or otherwise harms the Bodhisatta, not a thought of retaliation or revenge or anger will enter into his mind. Jesus Christ said if any one hits you on one cheek, offer him also the other. Well, the Buddha did not tell us to do anything which may appear to be justifiable provocation for a further assault. If a man steals the purse of the Bodhisatta, He will think the man has stolen trash. He won't give the thief a house and garden too, because that will be encouraging theft, though Jesus Christ said if a man steals your cloth, give him your coat also or something to that effect. Try to put the wrong doer in the path of Righteousness and if you cannot, extend to him your thoughts of love and compassion. Consider the following stanza in the Dhammapada.

*" 'For this man abused me: he beat me and conquered.
Conquered, and plundered' wrapped up in such thoughts:
Never appeased is the hatred of such men.
Never by hatred is hatred appeased
Nay! but by Kindness; that's the old time law."*

IF YOU READ KHANTIVADA JATAKA, YOU WILL FIND that once the Bodhisatta was asked by a wicked and foolish king of *Kasi* what his faith was. He replied that he believed in *Khanti*, whereupon the king got him severely lashed with a lash of thorns, and then cut off his hands and limbs. Even then the Bodhisatta never entertained

any thoughts of ill will or hatred or anger against the king ! This is an illustration of the *Khanti Parami*.

(7) **SACCA** IS TRUTH. THE BODHISATTA PRACTISES Sammá Vâcà—right or noble speech and never speaks a Musàvâda or a lie. He never cheats or harms anyone by word of mouth. He speaks ill of no one. His speech is ever pleasant and polite and never abusive and offensive. He does not speak meaningless or worthless words. In other words he avoids not only *Musâvâda* but also *Pisunâ vâcâ*, *Parusâ Vâcâ* and *Samyappralapa*. He who is destined to proclaim the Truth must necessarily perfect the *Satya Parami*.

(8) **ADHITTANA** IS RESOLUTE DETERMINATION. THE word conveys the combined meanings of hope, resolution, determination, wish and will. Every endeavour, every noble act and every act of self-sacrifice of the Bòdhisatta is accompanied by the Adhittâna of becoming a Buddha. Our wishes are not fulfilled unless we deserve them, so that it is not every one who can make the Adhittâna to become a Buddha with the remotest chance of success even after hundreds of Kalpas. The Bòdhisatta is moved by a strong irrepressible longing to purify himself and purify others, to save himself and save others as well. To be sure of success, the Adhittâna to become a supreme Buddha must be made by a being who has the following qualifications :—

Manussattan linga sampatti
Hètu Sattkara dananu
Pabbajja guna sampatti
Adhikâroca chondata

Attha dhamma Samôdhâna
Abhinîhâro samijjati.

That is to say:-

- (1) The being must be a human being.
- (2) The human being must be a male.
- (3) His past must justify such an expectation.
- (4) He must see a living Buddha.
- (5) He must be a Pabbajja, one who has left the householder's life to lead the higher life.
- (6) He must be one who has attained to the stages of Pancha Abinna and Ashta Samâpatti.
- (7) He must serve a Buddha and offer even his life.
- (8) He must be moved by a very strong desire and a determination to become a Buddha. This desire must be so strong that even if he were told that he must walk on burning coals a thousand miles to attain Buddhahood he would gladly undertake the task. It is the Adhittâna Parami of the Bodhisatta that helps him to perfect all the other Paramis.

(9) **METTA** IS UNBOUNDED LOVE. IT INCLUDES KARUNA and Muditâ, kindness, gentleness, pity, compassion and sympathy. It knows no limitations. It applies to all beings, foe and friend alike, to beast, man, god and Brahma, "Rise Peter, kill and eat," will be regarded by a Bodhisatta, much more by a Buddha, as a loathesome, and cruel command. A Bôdhisatta, *a fortiori* a Buddha will not hurt a fly, much less cast a net into the sea and catch a shoal of fish. The Bodhisat practises self-control and knows no anger, righteous or otherwise. A Buddha never

curses. He extended his love and sympathy even towards Devadatta, His arch-enemy who made several attempts to kill Him. Fill yourself with love towards all beings for that state of mind is best in all the world, said the Lord. The advantages of practising Metta—love, e.g. peace of mind, sound sleep, protection of the gods, security from harm, even by wild beasts and poisonous snakes, etc.—are given in the Metta Sutta. *It is Metta, the love and compassion for suffering humanity, that prompted the Bodhisat to perform Paramis and to undergo untold suffering in numberless births when He could have attained to Nibbana as Pandit Sumedha during the time of Buddha Dipankara.* It is because the Buddha is the Lord of compassion, that he spent forty-five years of incessant toil on earth proclaiming the truth for the benefit of humanity. Metta is the antidote for hatred and ill-will. Hatred ceases not by hatred, but by love, said our Lord. In this connection it must be remembered that before anyone can reach Nibbana he must get rid of Dósa or ill will and therefore the corresponding virtue Metta must be practised. It is because the Bodhisat perfected the Metta Pàrami that He as Buddha preached the Law of Ahimsa—non-hurting—as one of the most important guiding principles of life.

(10) **UPEKKHA** IS EQUANIMITY. IT IS NOT INDIFFERENCE. It is a state of mind where there is neither like nor dislike, neither love nor hatred, neither attachment nor non-attachment, neither excitement nor non-excitement, etc.

THIS IS THE TENTH AND THE LAST IN THE list of Paramis which I have briefly explained so far.

THE PARAMIS ARE OFTEN DESCRIBED AND MENTIONED in books as thirty in number, i. e. (1) there are the ten Páramis already described (2) ten Upa Páramis and (3) ten Paramatta Páramis.

SEVERAL EXPLANATIONS ARE OFFERED OF THESE terms. Some say that Páramis are the merit accumulated prior to the definite assurance—*Niyata Vivarana* already referred to. *Upa Paramis* are the merit accumulated subsequent to His being entitled to be called a Bodhisat, and *Paramatta Paramis* are the perfected virtues of the Buddha Himself.

SOME SAY THEY ARE RESPECTIVELY THE PRELIMINARY, the middle and the final stages of the completion of those virtues.

SOME OTHERS SAY THAT THE TERM PARAMIS IS used when referring to *Anu* or *Savaka Buddhas*, Upa Paramis to *Paccèka Buddhas* and Paramatta Paramis to *Samma Sambuddhas*. Some others say that Paramis are from *Mano Pranidiya* to *Vak Pranidiya*, Upa Paramis from *Vakpranidiya* to *Kaya Pranidiya* and Paramatta Paramis from *Kaya Pranidiya* onwards.

IT IS ALSO SAID THAT PARAMIS ARE THE MERIT acquired by sharing with those who actually earned the merit—i. e. by *Anumodana*. Upaparamis are those obtained by getting others to do meritorious actions and Paramatta Paramis are those obtained by one's own exertion. A further explanation is that Paramis are those virtues which are only productive of happiness in the different births, Upa Paramis are those which lead oneself alone to Nib-

bana and Paramatta Parámis are those which enable one to take others with oneself to Nibbana. But the most generally accepted explanation is that the terms are used to denote the same virtues with reference to the intensity or gravity of their acquisition, viz: (a) without any attachment or love for one's worldly possessions, (b) limbs and (c) life itself. For example *Dána Párami* is the giving of one's wealth and possessions of every kind. *Dana Upa Párami* is the giving of one's limbs or blood for the benefit of others. *Dàna Paramatta Parami* is the sacrifice of one's life for the sake of others. I shall only illustrate the *Sila Parami* and the rest can be understood in the same way.

IF A MAN WILL NOT TELL A LIE THOUGH HE may lose all his wealth he is perfecting the *Sila Parami*. If he will not tell a lie to save his own life, he is perfecting the *Sila Paramatta Parami*. I think it will be interesting to try some combinations and permutations with these Páramis. The following six heads will comprise all the ten, viz.:—

- | | |
|------------|------------|
| (1) Dána | (4) Viriya |
| (2) Sila | (5) Dhyàna |
| (3) Khanti | (6) Pañña |

Nekkhamma is included in the Sila of the Pabbajja; and Sacca is to be found in Sila and Panna and Adhittana in all the Páramis. Metta is understood by Dhyana and Upekkha by Dhyàna and Panna and Adhittana in all the Paramis. Metta is understood by Dhyana and Upekkha by Dhyàna and Panna combined.

All the Paramis are sometimes explained in terms of:-

- (1) Satyādhittāna
- (2) Cāgādhittāna
- (3) Upasamādhittāna
- (4) Pannādhittāna

The explanation is too complicated to be dealt with in a popular book of this nature.

IT IS ALSO SAID THAT ALL THE PARAMIS ARE comprised in the terms Karunā and Panna.

THE VIRTUES OF DANA AND KHANTI WILL REMOVE the impurities of Lobha (greed) and Dosa (ill-will). Panna and Dhyāna will remove Kāma and Dosa. When Sila and Viriya combine meditation becomes possible; Dāna, Sila and Panna combined will make Amisa Dāna, Abhaya Dāna and Dhamma Dāna possible. I shall leave you to try the other similar combinations.

THERE IS A REASON FOR THIS PARTICULAR ORDER in the enumeration of the ten Paramis.

DANA IS MENTIONED FIRST BECAUSE IT IS THE least meritorious and the easiest Parami and leads one naturally to Sila and then Sila in its turn completes Dana. Similarly Sila leads on to Nekkhamma and Nekkhamma becomes complementary to Sila and so on with the rest.

THE JATAKA BOOK (THE BOOK OF BIRTH STORIES) the *Cariya Pitaka* and the commentaries on the Dhammapada contain hundreds of previous lives of our Lord amply illustrating how he was training himself for Buddhahood.

IT MUST NOT BE THOUGHT THAT THIS SUBJECT is only of historical or literary interest. All of us want to be free from suffering and the only permanent Happiness and Peace is Nibbána which may be attained as a Buddha Supreme or a Pacceka Buddha or an Arahát. To be a Buddha the ten Pàramis, must be completely fulfilled and perfected but to be an Arahát, Upa Parami and Paramatta Páramis are not essential in my opinion. Nibbána is the state of happiness free from Lobha, Dosa and Moha. Of course the Pàramis of a Buddha are of the highest order, for instance the Panna Parami culminates in the omniscience of the Buddha, whereas it is sufficient for the aspirant to arahatship if he can realise that all Sankhàras are Anicca, Dukkha and Anatta. Let us make the adhittana to-day itself to begin perfecting the paramis. May you and I and all beings realise the Four Noble Truths and attain to the Peace and Happiness of Nibbana!

CHAPTER VI

The Singularity of Buddhism

THE SINGULARITY OF BUDDHISM IS ESSENTIALLY this—that the Buddha was the *first* and *only* world Teacher to found a *Universal religion*, a religion which all can accept. He was the first one believed to have been born for the welfare of all mankind—*Manussa lóke hita sukkhatáya jàtó*.

FROM TIME IMMEMORIAL, MAN BORN ON THIS EARTH in what seems to him a fortuitous manner has tried to solve the mystery of life, the why, the wherefore, the whither and the wherefrom. He has tried to find some explanation for the inequalities and the injustice in this world. So he evolved certain theories which go by the name of Religion.

THERE ARE SEVERAL GREAT RELIGIONS—BUDDHISM, Christianity, Islam, Hinduism, Judaism, &c. All religions except Buddhism cannot be called universal religions, which all can accept. If a man cannot believe in the Immaculate conception of Christ, in Christ's bodily resurrection, in Salvation through Christ and other dogmas, he cannot be a Christian. A man must believe in the efficacy of sacrifice, a soul which transmigrates and gets merged in the great Soul or Maha Brahma & other dogmas to be a Hindu. It cannot be universal because the so-called "*Untouchables*" are outside it. Jehovah of the Jews, God the Father of the Christians, Allah of the

the Muslims and Māha Brāhma, the Creator, of the Hindus are not considered identical. Insistence on the belief of these various dogmas for the purpose of Salvation led to Holy Wars and persecutions and to the shedding of much blood, of which Buddhism is not guilty.

BUT WHAT DOES THE BUDDHA SAY? ONCE SOME people called *Kālāmas* visited the Buddha and said:—*“Lord, some religious teachers say this and others say that. We are puzzled. We don’t know what to believe. Please tell us what we must do in the circumstances.”* The Buddha replied:—*“Do not believe anything because it is believed by parents, teachers, learned men, men of high position or by the majority of people, or because it is alleged to be a divine inspiration or because it is said to be an oracle, or because one’s conscience says it is true or because it appears in books or because a certain individual emphatically says it is the Truth, but believe a thing if it agrees with one’s reason, investigation and practical knowledge and if it conduces to one’s happiness and to the happiness of others”*. Could anything be fairer than that? Can anyone doubt that this is true Freedom of thought?

THE LIFE OF THE BUDDHA ITSELF MAKES A Universal appeal. He was a man and never claimed to be a God. He was an exemplary son, an exemplary student, an exemplary husband and master. He tasted the best of the worldly life and enjoyed it to the full. Then He developed a sense of responsibility towards suffering humanity and deliberately discarded his wealth and took to a life of poverty, having never known what poverty and hunger were. It may fairly be said that he ran

through the whole gamut of human experience and that in itself should make an appeal to every kind of human being. By great effort and deep meditation He found Nibbana—the Paramam Sukkham, the Highest and everlasting Happiness—On the full moon day of Wesak (April-May). He then propounded the *Four Noble Truths*, which every thinking man can accept. I have not yet come across any valid criticism of these simple but profound Truths. The universality of this teaching depends on the fact that this *Middle Path*, the *Magga Sacca* is divided into three main groups. Sila (Morality) Samádhi (Mental Concentration) and Panna (Wisdom). *Sila is the a, b, c, of Buddhism*. Morality is taught in all religions, but the Buddhist morality is undoubtedly perfect. Take for instance the doctrine of Ahimsa—non-hurt. It was known even before Buddha was born, but in other religions, it had exceptions. Animal sacrifice or killing of animals for food was allowed, but he made this teaching Universal and disapproved all killing. **The Buddha would never bless an army going out to murder their fellow beings on any pretext whatsoever.** His consistency is demonstrated when He advises His followers not to manufacture weapons of destruction and not to adopt the life of a soldier for a livelihood (vide Sammà Ajivo).

LET US TAKE JUST TWO MORE ILLUSTRATIONS TO show the difference between Buddhist morality & Christian morality. Everybody admits Anger (dvesha, one of the three roots of ill) should be avoided, but Righteous anger is allowed to Christ, who threw the tables and chased the money changers at the Temple. Maitri, compassion, love of fellow beings is an acknowledged and

recognised virtue, but Christ cursed the Pharisees and Saducees and Scribes and Judas Iscariot. Contrast with this the *Maitri*, the love and compassion which Buddha extended to Devadatta, who several times attempted to kill Him and actually wounded Him slightly on one occasion. The Buddha preached Universal Love and He practised what He preached.

H^E HAS LAID DOWN CERTAIN RULES OF CONDUCT which He advises (not commands) us to follow for our own good & the good of our fellow beings. He says if we act contrary to those good rules, we will suffer, just as we shall get burned if we touch fire, but the burning shall not be in an everlasting Hell fire. The punishment will be according to the gravity of the offence. He says the Law of Karma, which is the Law of cause and effect, the Law, which enunciates that what we sow we shall reap, will operate whether we call ourselves Buddhists, Christians, Mohamedans or what not. The label does not signify anything. If you accept this Law as sound, you are a Sammá Dhitti—a man with Right Views, the name given in the Scriptures to Buddhists.

AM I NOT THEN RIGHT WHEN I SAID THAT BUDDHISM was a universal religion, which all could accept?

ONCE YOU HAVE PASSED THE INFANT CLASS OF Sila, you reach the Middle School of Samàdhi where you meditate on eternal verities, on the basic facts of existence viz. Anicca (impermanence) Dukkha (sorrow) and Anatta (non-self). The Buddha's second Noble Truth is Samudaya Sacca, the cause of sorrow which is selfishness

(Lobha). Then in this Middle School you practice Anatta, unselfishness in all your actions and you get a taste of Nibbana—the Real Happiness. The pleasures of the senses are evanescent and fraught with sorrow and never satisfying. Then in the Varsity stage you learn and practice Panná (wisdom) by following the Noble Eight Fold Path, which is found only in the Buddha Sasana and then attain the four stages of Holiness—*Sówàn*, *Sakadágámi*, *Anágámi* and *Arahat*, that is to say you reach Nibbana the Paramam Sukham, the everlasting and perfect Happiness. *Nibbana was attained in this life by the Buddha and his Arahats. So can all of us in this life or another life according to our fitness for it.*

BUDDHISM TELLS THE SCIENTIST THAT HIS SEARCH for truth and the scientific truths that he discovers are of the utmost importance. He must not however be led into the belief that what he discovers is all there is to discover. The means must not be allowed to obscure the end and he should so direct his work that his discoveries or inventions conduce to the true happiness and progress of humanity.

THERE IS A PLACE IN THE BUDDHIST SYSTEM FOR all kinds of people. *Buddhism has no dogmas.* The appeal is not that of the totalitarian system. It may more correctly be described as a sphere of influence. Can we afford to remain outside that sphere? Apart from living up to the principles of the various religions we profess, how many of us can say that we are living up to what we personally believe to be right? Can any of us say that we would not welcome a United world

and that we could get no assistance from the knowledge that we can fit into a universal scheme ?

EVERY ONE ACKNOWLEDGES THAT THE BUDDHA is a great man. I want most earnestly to appeal to you, whatever your beliefs may be, to allow yourself to come under the influence of the Buddha's teaching. *Accept what you can, and reject what you cannot accept.* It is my belief that all seekers after truth are Buddhists in embryo. Study the Teachings, put them to the test of reason and experience and see whether you will not come to the same conclusion. **Ēhi Passikō (Come and see) said the Buddha about his Dhamma.**

CHAPTER VII ·

Practical Anatta

DURING THE THRICE BLESSED FESTIVAL OF VESAK, the Buddhists naturally turn their thoughts more than ever before towards the Buddha and His Dhamma. They think of His exemplary life. He was a man like themselves, born of human parents. He claimed no divine paternity. He said that we could achieve by our own efforts with His guidance what He Himself achieved. He lived an exemplary life as a layman. He learned all Arts and Sciences then known. Even in physical prowess 'He excelled others as was shown on the occasion of His marriage. He was kind to his servants. He was kind to animals. We bring before our minds' eye the lovely stories of Channa and Kantaka and how He lovingly nursed the bird that was shot down by his cousin. He loved and obeyed His royal father and foster mother and respected His teachers. We think of His great love for suffering humanity when, as Sumedha Pandit, He made up His mind to go through Sansara and perfect Himself by countless births in order to become a Sammà Sambuddha for our sake.

THEN WE THINK DURING THIS HOLY SEASON MORE of His Dhamma—how He attained Enlightenment, how He preached the Middle Path and the Four Noble Truths, how the whole Dhamma can be classified into Sīla (moral purity), Samādhi (concentration) and Panna (wisdom) or into Aniccā (impermanence), Dukkha (sorrow) and Anatta (non-self). To crown our religious activities, the

good Buddhist then observes the *Attanga Sila* on the full moon day of Vesak. He goes to a quiet corner and repeats with or without counting beads "*Aniccan, Dukkhan, Anattan—Aniccan Dukkhan Anattan—*endlessly. We Buddhists have heard these words so often, and the words are so common, that we don't think about them. We take them for granted like sunshine or rain. But Buddhism is not a mere theory or philosophy. Learning the Dhamma alone will not do. The Middle Path has to be trod. By merely studying the route from Colombo to London, you will not reach London. The Buddha has said that there are three main characteristics or marks of existence—*thi lakkhana, viz., Annicà, Dukkha, Anatta*. These are facts and they must be verified. To see them with Wisdom (Panna) says the Dhammapada is the Path of Purity.

NOW WHAT DOES ANATTA MEAN? *An* IS THE same as the English prefix *un* and both mean "not" *Atta* simply means self, so that *Anatta* is not-self or un-self (though this is not a recognised English word). *Anatta* means that everything and everyone in the World is without any solid enduring core or permanent substance, call it soul or holy spirit or anything you like. It means that you and I and all things here have nothing inside us that is a constant, fixed, substantial thing, enduring on for ever the same. It means that we are through and through and altogether a continually changing appearance. Some philosophers and a few learned people accept this teaching of *Anatta*, but Christians, Hindus and Moslems (believers of the three other Great religions of the world) do not. *This is undoubtedly a difficult doctrine to understand, so difficult indeed that the Lord Buddha it is*

said after Enlightenment at first wondered whether people will understand it, if He preached it. Fortunately for us, He saw on reflection that there would be some who would understand it. His Arahans undoubtedly did. But let us not be discouraged. He said His Dhamma was "*Sāndittika, chipassiko, opanaiko, paccattan vedītabbo vinnuhi.*" Therefore let us put this teaching to the test in our lives. Take a tennis game of doubles as an example. One pair combines well and play for the team, but one partner in the other pair thinks of getting all the glory to himself, poaches and tries to play in a selfish or *atta-ish* way. I need not tell you which pair would win. Consider again a game of football. In one team, the members think of the fame and glory of the team and not of each one of them. No member acts in a selfish or *atta-ish* way. He does not try to score the goals all by himself to gain the glory for himself. He passes the ball to the one, who is in a better position to score the goal. He acts in an unselfish or "Anatta" way. In the other team each member acts for his own kudos and does not forget his own petty self. The members do not play in the "Anatta" way. The result of the match is not difficult to predict. Let us practise the same "Anatta" way in the game of life, in our family life, in our municipal life, in our national life and in the international life. Then there will be happiness for yourself and for others. Think for yourself and act for yourself in this Anatta way, taught by the Lord Buddha. Then gradually we will realise the truth of this teaching. *The goal of Buddhism is Nibbana, which is described as paramam sukham—perfect or highest happiness.* The happiness we get by indulging in the pleasures of the senses is Anicca

or impermanent which is one of the three basic facts of life. This kind of pleasure is compared in the scriptures to the drinking of salt water to allay one's thirst or to the scratching of an itch.

NOW LET US CONSIDER THIS ANATTA DOCTRINE with reference to the Four Noble Truths. The second Noble Truth is that Lobha or Selfish desire is the cause of sorrow (the First Noble Truth). The Third Noble Truth is that if we get rid of Lobha we attain Nibbána. So it is perfectly clear that we have to act in the Anatta or unselfish way to attain Nibbana. Have you and I put this to the test and have we had even a little taste of Nibbana? If not, let us do some unselfish act, out of compassion and of our own volition and free will and see whether we get any real happiness. If we derive any pure happiness then (and there is no doubt of it) that is a taste of Nibbana.

IT IS ONLY WHEN WE UNDERSTAND THIS ANATTA Doctrine that we can grasp mentally even the first link of *Paticca Samuppada*—*Avijjà Paccaya Sankhára*—through Ignorance we acquire merit and demerit. Ignorance being the cause of demerit we can understand, but not as the cause of merit also! Why? because we don't understand Anatta. One gives to get treasures in Heaven as the Bible says. That is like lending money on interest. There is the "Self" coming in and so we continue to exist in Sansara. May we all practise Anatta and attain Nibbana.

LET ME CONCLUDE THIS SHORT ARTICLE WITH THE words of the great Commentator—**Buddhaghosa Maha Thero**:—

*Dukkan eva hi na Koci dukkhi to
Karako na kiriya va vijjati
Atthi Nibbuti na nibbuto puma
Maggam Atthi gamako na vijjati.*

Suffering verily is—but none whatsoever who suffers.
Doer of Deed there is not, there is only the deed
that is done

There is deliverance truly, but never a person delivered.
Path there is, but of path goer nowhere is aught to
be found !

I WISH IT TO BE RECORDED IN GRATITUDE THAT
the main idea of this article was gained by me by reading
the writings of the late Reverend Bhikkhu Silacara of blessed memory.

CHAPTER VIII

Can Nibbana be Understood?

NIBBANA OR NIRVANA IS THE SUMMUM BONUM OF Buddhism and the hope of every Buddhist is to attain Nibbàna, which is a supramundane state unconditioned by time and space and which therefore cannot be expressed in positive terms. Here are two quotations about Nibbàna from the Tripitaka:—

1. “**EXTINCTION** OF GREED, EXTINCTION OF HATE, extinction of delusion; this is called Nibbána” (s xxx, viii, 1).

2. “**VERILY**, THERE IS AN UNBORN, UNORIGINATED, uncreated, unformed. If there were not this unborn, unoriginated, uncreated, unformed, escape from the world of the born, the originated, the created, the formed, would not be possible (ud. viii, 3).

A GREAT MANY WRITERS OF THE PAST AND A VERY few even of the present day have defined nibbana as total extinction or annihilation and have forthwith proceeded to heap a lot of abuse on Buddhism. This is the height of absurdity. When the Buddha attained Nibbàna on the day of His Enlightenment He did not suddenly become extinct. On the other hand, He was more alive than any other being in this world till the day of Parinibbàna 45 years afterwards. He Condemned Uchchèda Vāda, the materialistic view of life that man becomes

extinct or ceases to continue in any other form of existence after death and the Sàsawata vâda, the eternalist view, that there is life everlasting in Heaven or elsewhere and preached *Majjima Patipada* or the Middle Way. Thus Nibbana is neither of those extremes.

“If any teach Nirvana is to cease, Say
unto such, they lie
If any teach Nirvana is to live, Say
unto such, they err”

Says Sir Edwin Arnold in his “Light of Asia.”

THESE MISTAKEN NOTIONS WHICH HAVE DONE SO much harm to the Sasana in the West are probably due to the very common explanation of Nibbana as the extinction of the fires of Craving, Ill-will and Ignorance—Lobha, Dosa and Moha. It is the cessation of Sorrow—Nirodha Sacca, and therefore a state of Peace and happiness. The Buddha says, “*Nibbanam paramam Sukham*”—Nibbana is the highest happiness.

MANY BUDDHISTS SAY THAT NIBBANA HAS TO BE realised, but cannot be understood as it is a “*lokuttara*” or beyond the world state. It is true that Nibbana has to be realised but is an intellectual appreciation of this bliss of Nibbana impossible. Man cannot be expected to exert the great effort required to attain Nibbana unless he has some idea what this great and everlasting happiness is. The Christians hope to go to Heaven and conduct their life with that as their objective. The Christian Heaven is explained in positive terms. There is life everlasting, there is harp playing and singing hymns to the

glory of God. The Buddha says that where there is life there is death, whether it be on earth or heaven or a Brahma world. Some people say that this kind of constant music will bore them and they will feel unhappy. Others say that they are "allergic" to music as the famous Jiggs once remarked.

WELL, THEN, LET US CONSIDER THIS PROBLEM from its elementary principles. The first definition was that Nibbana is the extinction of the fires of craving, ill-will and ignorance—Lobha, Dosa and Moha. The Sutta-pitaka makes it abundantly clear that this cessation must be complete without the slightest possibility of its arising again, "*like a tree completely uprooted or a palm tree with the crown cut off.*"

I THINK THE BEST WAY TO TEST THIS HAPPINESS is to act in a positive manner by doing or saying or thinking without Lobha, Dosa and Moha. Innumerable examples can be given and thought of. Let us take one case only, to save printing space. Suppose a man sees a starving beggar in rags and taking pity on him, without the instigation of another and without expecting any reward in this life or hereafter, takes the poor man to his house, gives him a wash and a feed and some new clothes, will not that unselfish (alobha) act give the giver also happiness. It undoubtedly will, but with us ordinary mortals the natural selfishness in our nature will assert itself sooner or later. If one can multiply by infinity that one unselfish moment that gave pure pleasure and happiness, then one can imagine the happiness of Nibbana.

THE SECOND DEFINITION WAS THAT NIBBANA IS Niroda Sacca, the Truth of the cessation of Sorrow. The Buddha never taught that weeping and mourning was a blessing and it was just the opposite according to His teaching. He wanted all men to be happy now and here. Among those who live happily in this world, I am also one, said He. He recognised that there were the pleasures of the Senses—*Panca Kama Sampatti*—But those being impermanent (anicca) were necessarily unsatisfactory (Dukka). The happiness of Nibbana cannot be compared to this kind of pleasure, because it is a pleasure derived from cessation of sorrow. Let us take some simple example. Thirst is Sorrowful but when you take a drink of water that pain vanishes and you are happy and satisfied. Unfortunately that thirst recurs and you feel unhappy till it is quenched again. Similarly when the thirst for sensual pleasures, the thirst for existence and the thirst for non-existence are quenched for ever so that the thirst may never arise again, that must be the happiness of Nibbana. All this is rationalising and the Buddha has asked us to use our reason and not to accept anything on blind faith. It is possible to multiply instances but I have given the trend of my reasoning and each one can think for himself.

Let us then, having thus gained—Saddha, Confidence in the Buddha and His Dhamma, tread the Noble Eightfold Path as steadfastly as possible and realise Nibbana.

*May All Beings be Happy and
Attain Nibbana.*

CHAPTER IX

Washing Your Sins Away

AS PUBLIC ATTENTION HAS BEEN PROMINENTLY drawn to the large number of appalling deaths that occurred during the recent celebration of *Kumbha Mela*, which is a very popular ceremonial or festival of purification by bathing in the river Ganges, it may not be inappropriate if the Buddha's attitude on this question of washing away sins is brought to the notice specially of the Indian public and generally of the Buddhist public.

CERTAIN CHRISTIAN SECTS HOLD A SIMILAR VIEW when they baptize their followers by immersion in a river. Washing your sins away in the blood of Jesus is an analogous belief.

IN THE LIFETIME OF BUDDHA, TOO, THE HINDUS believed in washing away their sins by bathing in various "holy" rivers, the chief of which I suppose was Ganges. Just as there was a procession of naked ascetics at this Kumbha Mela, there were naked ascetics, both male and female, in Buddha's day also.

THE CHIEF OF THEM WAS *Nigantha Nāthaputta*. Many are the discourses found in the Sutta Pitaka, where the Buddha converted the followers of *Niganthanātaputta* and exposed the fallacy of the belief held by them. *Upali Sutta* in the first *Gaḥapati Vagga* of *Majjhima Nikaya* is most interesting and instructive reading.

ALL THESE RITES AND CEREMONIES ARE, FROM the Buddhist point of view, hindrances in the righteous progress towards *Mòksha*, the final deliverance from sorrow. To enter the stream that inevitably flows to the Ocean of Nibbana, that is the first stage of *Sowan* in the Noble Eightfold Path, one has to break three fetters (*Sanyojanas*) which bind him to *Samsara* or the round of Re-birth. They are:—

1. **Sakkyā Ditthi**, belief in a permanent Soul, in an unchanging "I".
2. **Vichikichcha** (doubt) in the Dharma regarding the teaching as to Karma or the three signata of life viz. *Anicca*, *Dukkha* and *Anatta*.
3. **Silabbata Paramasa** (belief in the efficacy of rites and ceremonies). Various forms of self-mortification and this practice of bathing in rivers not solely for external purification but chiefly for internal purification, undoubtedly come within the category of *Silabbata-paramasa*.

NOW, WITHOUT THE SLIGHTEST INTENTION OF hurting the religious beliefs of others, but out of pure love and kindness, I wish to refer to just a few passages from the Tripitaka on this subject:—

1. **Vatta Sutta**, THE SEVENTH DISCOURSE IN THE *Majjhima Nikaya* has the following passage—A Brahman, called *Sundarika Bhàradvaja*, asked the Buddha whether He goes to the river *Bahuka* to bathe.

Buddha—“*Brahmin, what is the use of the river Bahuka ? what does the river Bahuka do ?*

Brahmin—“*Bhagavat Gautama, people believe that the river Bahuka gives holiness. Many regard it as a ferry of merii, many wash away their sins in the river Bahuka.*”

Buddha —“*The man of impure deeds does not become pure by constantly bathing in the river Bahuka or in the ferry Adikka or in the ferry Gaya, or in the river Sundarika or in the river Saraswati or in the ferry Prayaga or in the river Bahumati. What can those rivers and ferries do ? They cannot make holy or pure the evildoer and cruel man. To the pure in mind, every day is an auspicious time to bathe. To the pure in mind every day is a pōya day. Brahmin, bathe in this Sasana, extend your love and compassion to all beings, speak the truth, don't kill, don't steal, have rational confidence in the Dhamma and don't be miserly. What is the use of going to Gaya ? Your well is as good as Gaya*”

2. The next passage I wish to draw your attention to is *Punna Theri Gatha* in the sixteenth *Nipata* of *Therigatha* or the Psalms of the Sisters. There are 16 stanzas of which I shall pick up just a few.

Brahmin—“If any person young or old were to commit any sin (*Papa Kamma*, evil deed) he gets rid of that sin by bathing.

Theri Punna — “Who gave you this foolish teaching ?

“If you are right, then the fish, tortoises, crocodiles, murderers, thieves and other evil-doers will all go to Heaven (*Sagga*). If bathing will wash away your demerits (*Papa Kamma*) then bathing will wash away your merits (*Punna Kamma*) also.”

3. I shall conclude by quoting Kassapa of Gaya (204th psalm from Psalms of the Brethren, P.T.S. edition P. 197).

“At morn, at noonday, at the eventide,
Thrice in the day I gat me at Gaya
Down in the water at Gaya's Spring feast,
For Sins that I have done in other births,
In days gone by, those here and now hereby
I wash away” — thus did I once believe.
I heard a voice that uttered winning words,
Whereof the burden wedded Norm and Good,
And on their meaning, true and genuine,
I pondered much and reasoned earnestly.
Now from all evil am I truly bathed,
Cleansed from error, pure, immaculate,
In purity heir of the Purified.
His child, even the Buddha's very son.
For I have plunged into the Eightfold Stream.
And every evil thing I've washed away.
The Threefold Wisdom have I found and won,
And all the Buddha bids us do is done”.

May all beings gain true wisdom and attain Nibbana.

CHAPTER X

“Whom Shall I Serve To-day”

IT WAS SAID OF THE BUDDHA NOT ONLY BY HIS followers but also by those of the other religious sects in India during His life time that He practised what He preached and preached what He practised.

HE TAUGHT THAT WHOEVER ATTENDS ON THE sick attends on Him. He set the example by Himself washing and cleaning and nursing with the help of *Ananda*, a very sick monk, who had been incapable of rising from his sick bed for several days. He taught that hunger is the greatest disease. Once when He was seated in the preaching Hall with the audience ready to listen to Him, a poor hungry man came rushing in and joined the audience being eager to listen to His Dhamma. He did not start the discourse till He got someone there to give the hungry man a meal.

OBSERVANCE OF CASTE WAS WELL ESTABLISHED in India and was almost an essential part of the religion of the Brahmins. He taught that a man does not become one of high caste or low caste by birth but by his own actions (*Kamma*). He made many enemies among the Brahmins, the accepted high caste people, by this teaching, but He acted according to His teaching. He admitted to His orders of Bhikkhu, Bhikkhuni, Upasaka, Upasika, men and women of all castes and some from the untouchable or scheduled castes. He proved the truth of His

teaching, when many so-called low caste people entered the stages of sainthood, viz., *Sovan*, *Sakadagami*, *Anagami*, or *Arhat*.

IT IS PLEASING TO NOTE THAT THERE IS NO CASTE system in Buddhist Burma, but what can we say of Lanka, the *Dhamma Deepa*? It is sad to relate that observance of caste still prevails among the Buddhists of Ceylon, perhaps following the inexplicable example of many *Bhikkhus* who are certainly not entitled to be called *Buddha Puttas* (sons of the Buddha). The Sangha is our guide and when all of them set the correct example I have no doubt that the lay Buddhists will follow suit. There are encouraging and refreshing signs that those erring *Bhikkhus* have now realised their mistake and are gradually beginning to act in the Buddha-way.

IT IS A GENERALLY ACCEPTED TRUISM THAT EXAMPLE is better than precept. Therefore, the example of the Buddha's noble life must be explained along with His teaching. Let us consider for a few minutes during this blessed period, when celebrations in connection with Buddha Jayanti have started all over the Buddhist world, at least one lesson from His life.

THE SUTTA PITAKA MAKES IT ABUNDANTLY CLEAR that the Great Compassionate One (The Buddha) was in the habit of rising before dawn and looking at the world with his Divine Eye to find out whom He could specially serve that day. It is not every one who can attain Nibbàna in this life, but there have been and there

still may be some, who have in their journey through Sansàra (round of rebirths) attained a sufficient standard of Perfection (Paramis) to enable them to enter one of the stages of Sainthood, when a *Kalyanamitta* like a Buddha or a saintly person opens his eye of wisdom.

IN CERTAIN PASSAGES IT IS STATED THAT THE Buddha would walk a hundred miles to save one such person. One might ask why did He walk all that way for this purpose? Could He not have gone through the air by His supernormal powers or could He not have got a carriage or fast moving conveyance from **Anathapindaka** or **King Bimbisara** or **King Kosala**? The obvious reason was that there was no hurry in such cases and He in His kindness wanted to proclaim the Dhamma to the multitudes on the way. He walked on foot from village to village throughout a large portion of India preaching the Dhamma to the masses, to the rich and the poor, to the high-born and low-born during the forty-five years of His life on earth after the attainment of Enlightenment. Most of the time, He lived on the poor alms He got on His begging round (Pindapatha). Most of the present day Sangha wait till they are invited by some Buddhists to preach a sermon. It is only in recent years that our Sangha have realised that they must obey the injunction of their Master to go forth and proclaim the excellent Law for the benefit of mankind. It is the duty of our Sangha to preach the Dhamma to the non-Buddhists and if this Dhamma-Dhuta work is undertaken in right earnest there is no doubt that there will be a large number of converts. As it is, some intelligent person accidentally comes across a book on Buddhism, becomes interested and

goes to a bhikkhu or some other learned Buddhist and then embraces Buddhism as his faith; but these are rare cases and much publicity is given. The Sangha must remember that the Buddha and his Arahats went about preaching the New Doctrine among unbelievers.

AS WAS MENTIONED EARLIER THE EXAMPLE THAT is being considered is "service".

IT IS BECAUSE OF THE BUDDHA'S TEACHING AND example that His followers have always considered social service as highly important. This service was not limited to human beings but was extended to animals as well. Sinhalese Buddhist kings put up hospitals for man and beast. In Buddhist Ceylon it is considered a great privilege and a worthy act to look after your aged parents as well as poor and sick neighbours. People take a delight in giving alms. Observe the enthusiasm with which *Dānā Sālas* are opened to cater to the needy on festival days, when large numbers of people go on pilgrimage to sacred places for worship, etc. In former days this service was more or less individualistic. In the villages the rich considered it their bounden duty to look after the aged and the sick, but now there is organised social service by associations and by the State. The rich are heavily taxed for these purposes and there is a tendency to consider social service as being the duty of the State.

THIS "SERVICE" FALLS INTO TWO MAIN CATEGORIES. The first is when a person gives large sums of money in charity or puts up a hospital or a home for the aged or orphans and expects in return worldly honour and re-

cognition. Whatever the motive, a good action is praiseworthy and the philanthropist will reap his reward in this world and the next according to the law of *Kamma*.

BUT THE SECOND CATEGORY, WHERE THE SERVICE is done with no thought of self (service without self) is the nobler one, according to the Dhamma, as will be seen when one considers where service comes into the Buddha's Path leading to cessation of Sorrow and the attainment of Nibbana, the eternal peace and happiness.

ALL BUDDHISTS ALL OVER THE WORLD AND OF every sect and school accept that the essence is the Four Noble Truths—

1. Sorrow
2. Cause of Sorrow,
3. Cessation of Sorrow and
4. The Noble Eightfold Path

The cause of Sorrow is Tanha—Selfishness. If one gets rid of this “selfishness” completely, so that it will never arise in one's thoughts in any form whatsoever, then one has freed oneself from sorrow and has attained *Nibbana*, the *paramam sukham*, the highest and everlasting happiness in this life itself. What better exercise can one give one's mind than the practice of serving others so that one may free oneself from tanha. To attain even the first stage of Holiness (*Sowan*), there must be no traces of

1. Sakkaya-Dhitti (belief in an ego, or soul or a “my” — and “mine”)

2. Vicci Kicca, (Doubt)
3. Sílabbatà Paràmàsa, faith in the efficacy of rites and ceremonies.

That is why the Dhamma emphasises that service must be rendered without any thought of self, not even with the idea of "laying up treasures for yourself in Heaven."

TO THOSE WHO BELIEVE IN A GOD, WHO CREATES the deaf, the dumb, the blind, the cripple, the lunatic and other unhappy beings, the idea of service presents many problems that are difficult of solution. These problems will be obvious to an inquiring mind. As Buddhists do not believe in a Creator-God, no such difficulties of rational belief will arise.

MAY ALL FOLLOW THE EXAMPLE OF THE BUDDHA and serve all living beings through love, compassion and kindness and attain *Nibbana*!

CHAPTER XI

“Existence and Creation”

BY

Dr. D. G. de S. Kularatne

WHAT IS EXISTENCE? AND WAS THERE A CREATION? are two questions as old as the world that have pricked the conscience of every person who is desirous of learning the Truth. The answers to these questions are believed to be solved by well meaning but misguided religious teachers of the world. The solutions as explained by these different religious teachers are so wide and varied that honest thinkers consider it difficult to believe any of them. To these honest thinkers who wish to learn the real Truth and probe into the question of Existence and the possibility of a Creation, I humbly submit this short article of mine and any suggestions and constructive criticism from them would be most welcome.

LET US SEE HOW BUDDHISM HAS APPROACHED this question of Existence and the possibility of a Creation. According to Buddhism the “ignorant” who are dazed with the idea of the existence of an entity called soul and of its immortality are the persons who cannot think that Nibbana is a possibility and are thereby obliged to call it annihilation. Before I finish this essay I shall try to show that the *nihilistic theory* attributed to Buddhism is a baseless fabric.

IT IS A FACT WELL KNOWN TO MANY THAT Craving, as taught in Buddhism, is a hydra-headed monster that inflicts pain in several ways. What this unique theory teaches about the will to live generated by Craving is interesting and most instructive. The clinging to life and longing to enjoy sensuous pleasures produce the fear of death. People groping in the darkness of ignorance, thinking that the forces of nature and the other natural phenomena were mighty beings who had control over them, deified and adored them to avert evils, arrest dangers and secure long life in order to enjoy the pleasures of this world. Craving developed as men advanced and their demands increased, and then they craved for an eternal existence after death and wanted to secure it through the aid of their Gods. Dazed by the Will to Live and Enjoy, the uncultured then supposed that in the future existence in a place called heaven, they would for ever and ever be able to see beautiful and charming objects, to enjoy sweet fragrance, to hear melodious sounds, to partake of delicious food, to feel delightful contact, to live always in the company of those, who were near and dear to them and to cherish always agreeable and pleasant ideas without even a momentary unpleasantness. They could not have grasped the idea, that pleasure and pain are relative terms and that the one cannot be judged as such except in its relation to the other and that the independent existence of either was an impossibility. Nor did they conceive that all sensuous pleasures including those of mental cognition are caused by external objects of sense and that which is caused is neither stable nor perpetual. They did not know that every condition which is subject to change is not an absolutely perfect happiness as it is

a transition from good to better, or from bad to worse, and vice versa. They did not conceive that consciousness is nothing but an exalted feeling or is a feeling that is condensed and centralised, that consciousness is a recorder of changes to which sensation is subject and that introspective consciousness is subject to changes, when one directs intellectual activity regarding the past and the present. They did not understand that all material things are subject to change, a fact not realised as they were deluded by Craving. The notions entertained by the more advanced thinkers were that there is an Eternal Spirit World, and that beings who enter it are immortal and happy. These are to the Buddhist crude and baseless speculations. To them an existence without thought, emotion and volition, which make up consciousness is mere nothing. All these are subject to change with the rapidity of lightning and, being transitory, those beings in the Spirit World are neither perfectly happy nor are they eternal. Further even in the highest heaven of heavens an existence must be finite, conscious and individual. Being finite they are subject to delusion as well as limitation, being conscious they are subject to pleasure, pain and indifference and being individual, they are subject to pain caused by the effort and struggle made to maintain individuality. In short, those conditions that are caused, those conditions that are transitory and those conditions where there is individuality, are neither perfectly happy nor eternal. The propounders of theistic creeds being men of ordinary culture, deluded their unthinking adherents by endorsing the natural cravings of their followers and promising them eternal bliss in saying where pleasure and happiness, splendour and glory, virtue and beauty, light and music, dancing and singing exist

for ever. This airy nothing, generated in the idle brains of greedy speculations and easily swallowed by the masses, is antagonistic to reason and practical knowledge and to the Buddhist it is only an idle speculation capable of being indulged in by those who blindly believe, saying that these are mysteries that cannot be fathomed by human knowledge or reason. Therefore when it is said that the Buddhist *summum bonum* is Nibbana, where none of these conditions exist, theists whose minds are imbued with the sensuous pleasures of heaven and an individuality having an entity called "Soul" deprecate it as utter death and total annihilation, in such manner as the power of muscular movement, whose functions are thought, emotion and volition, which are inseparably bound with the brain and the nervous system, ceases at death, while those of materialistic views interpret the happiness of Nibbána as the mental tranquility enjoyed only in this life and in this world.

A BEGINNING OR A FIRST CAUSE IS UNKNOWN TO Buddhism and the words of the Buddha are "*Bhikkus! I perceive no beginning to Samsára*" (Anamataggóyan bhikkhavé sansáro pubbà hóti napaññáyati). Just as the modern theory called the "*Nebular Hypothesis*" which teaches that the sun, the planets and their satellites are the results of the condensation of a nebulous vapour, which took place some millions and millions of years ago, after having been diffused throughout the illimitable expanse of space for æons embracing millions of years, without inquiring into the cause of the nebulous vapour, takes it as its limit; likewise the Buddhist Theory of Causation, in order to establish a limitation, begins with Avijja or

Delusion. To assume that Avijja existed for a time and from it arose psychic forces and from these mental forces evolved thought and consciousness is a grave error. Just as there are water, casein, fatty acids, carbo-hydrates and salts in cow-milk, likewise, wherever Avijja exists, there then are the physical body, sensations, perceptions, aggregating mental forces and thought. In short, there is no Avijja without a sentient being and there is no *Pothujjana* (one who is under the influence of "thirst") without Avijja. The Paticca Samuppada is the theory that teaches the causation of re-birth by mental activity according to the nature of the ideas cherished. *Hence, Avijja is recognised as vital for the genesis of mental qualities, as the protoplasm is for the production of the physical body.*

MODERN SCIENCE DOES NOT ADMIT A FIRST CAUSE, but attributes everything existing in the universe to an infinite series of cause and effect. Everything that happens now is the result of something else that happened previously and so on *ad infinitum*. This rhythm of evolution and dissolution completing itself during short periods in small aggregates and in vast aggregates distributed through space completing itself in periods which are immeasurable by human thought, is, so far as we can see, universal and eternal, each alternating phase of the process predominating, now in this region of space and now in that, as local conditions determine. All these phenomena, from their great features even to their minutest details are necessary results of the persistence of force under its forms of matter, form and motion.

THE FIRST CAUSE IS A THING HATCHED IN THE speculative imagination of theistic meta-physicians. The

theistic theory of creation by external agency implies two things. They are, the creation of something out of nothing, or the production of the world out of pre-existing materials. Of these, the creation of something out of nothing is an inconceivable absurdity, as something cannot be produced out of nothing, and the formation of the world out of something implies the infinity of remote pre-existences, pointing out a maker or an architect, but not a creator. If created it involves the existence of a potentiality outside matter, which must either be caused or uncaused. If caused, it involves a prior cause, or if uncaused, it must either be finite or infinite, there then is the limitation which is inimical to the notion of a first cause. Therefore, the first cause must be infinite. Moreover, as first cause, it must either be dependent or independent. If dependent, it implies a more remote cause. Consequently, the first cause must be independent. The conclusion we arrive at is that the first cause is Infinite and Absolute. This is a perfect absurdity. As a cause can only exist in relation to its effect, it cannot be absolute. Being infinite, it is impossible for it to be first of all absolute and afterwards cause. The infinite cannot become the finite.

INTELLIGENCE ATTRIBUTED TO THE FIRST CAUSE implies a distinction and limitation which discard the notion of a first cause. Moreover, where there is intelligence — there must be consciousness, being the recorder of changes to which sensation is subject, it follows that the first cause is beset with the vicissitudes appurtenant to the senses, begetting pleasure, pain and indifference. If there be pleasure, pain and indifference, then it must be transitory and if transitory, it can neither be eternal nor uncaused.

JUST AS WITHOUT A CAUSE THERE CANNOT BE AN effect, likewise without an effect, there cannot be a cause. If the first cause be a deity (God) then the effect is the world. Therefore this deity and the world are contemporary, as what is termed cause, derives its appellation from an effect. If this deity had no beginning, then it implies that this world, like this deity had no beginning.

IN THE INORGANIC AND ORGANIC WORLD, CAUSE and effect are names given to changes to which matter is subject. The appearance brought about by certain changes of the condition of materiality, whether visible or not, is recognised as cause and what appears newly as effect. The effect in turn becomes the cause of something else, and so it continues *ad infinitum*. In the organic world, mental states generated by external objects of same become the cause of mental activities.

THE SO-CALLED FIRST CAUSE, SPOKEN OF BY SOME writers, is a product of an unhealthy understanding and a fiction of the brain. The advocates of the theory are forced by metaphysical deduction to attribute the two adjectives "Infinite" and "Absolute" to the first cause. It is really very easy for those, who do not take the trouble to think on the subject to believe this perfect absurdity. A cause must be in relation to its effect. Hence, a finite effect must have a finite cause. The infinite cannot be finite, nor does the multiplication of the finite produce the infinite. Therefore, to speak of an infinite cause is as meaningless as to speak of a crooked straight line. Further the absolute is that which is out of all relations, and an absolute cause is a non-relative cause. This also is as

absurd as a square triangle. The infinite is indefinite and to speak of the indefinite, is, to say the least, a glaring absurdity. Thus it will be seen that the so-called first cause is a metaphysical muddle of inconceivable absurdities and it is indeed a marvellous feat of the mind to be able to conceive that a great first cause existed during millions and millions of years in perfect idleness quite independent of an effect and, at last, suddenly produced this world only a few million years ago.

THE DOCTRINE OF THE TRANSMIGRATION OF SOULS, which forms one of the principal teachings of Brahmanism, is unknown to Buddhism. The Buddha emphatically denies the existence of an entity called "Soul" in sentient beings, and teaches that this "I am, I consciousness" is a product of the mental and the material and that at the death of a sentient being nothing goes out of this body to another place, but his mental forces cause the production of a new vitality-inheriting a character in a place agreeable to the tendencies of his thoughts. Buddhism by ignoring a first cause and soul-theory, teaches that both the mental and physical (material) constantly revolve in the circle of cause and effect without a beginning and without an end, without either peace or pause, until the attainment of *Nibbana*. In several discourses, the Buddha speaks of the existence of innumerable worlds and of places of happiness or misery, but does not attempt to solve their primary origin or to give a description of them. He takes as ultimate fact the existence of the worlds and beings living in them and teaches that these worlds as well as the beings living in them are subject to the laws of cause and effect and of mutation.

He teaches that the organic and the inorganic appear, disappear and re-appear according to the natural laws of each region. Consequently there is suffering everywhere. Therefore, each one should try to get out of this ocean of existence and activity. That is why, when asked about the world, the Buddha tersely said "I shall show you the world, its waxing and waning in this physical body, which is about a fathom in length". It is distinctly stated that the Buddha, when questioned concerning material worlds does not clear up matters, such as whether they are finite or infinite etc. as these do not tend to the cessation from suffering and misery or to the acquisition of Supreme Wisdom and Higher Knowledge that lead to Nirvana.

IN NIBBANA THE EXISTENCE OF AN ATTA (SOUL) either individual or supreme is denied. Moreover, Nibbana is un-caused (Asankhata), incomparable (Anidassana) and in-explicable (Avyākata). Nibbana is the liberation from the bindings of Tanha. In the Buddhist philosophy, Tanha plays a prominent part and is the root of all evil, activity and suffering. It is the liberation from this Tanha that Buddhism propounds and the results produced thereby must inevitably be a freedom from pain, sorrow and suffering. This is called genuine happiness or *Ekanta Sukha*, found only in Nibbana. To say that Buddhism is *Uccheda* (annihilationalism or materialism) is quite untrue for Buddhism does not recognise a permanent I or soul entity. The very idea is quite foreign to Buddhist philosophy. If Nibbana is annihilation, it cannot be visible to those who develop the knowledge of the Paths and several instances are given in the Pitakas of persons,

who have seen it. Nibbana can be seen by the knowledge of the paths. It is incomparable to anything else that exists. It is boundless and is resplendent with tranquility. These show that Nibbana is not annihilation.

THE UNIQUE AND MOST PROMINENT FEATURE OF Buddhism is that it is the only religion that those who believe modern sciences can profess, as it stands midway between theistic eternalism and materialistic annihilationalism, thus avoiding the extremes propounded in both and reconciling Religion with science. Buddhism ignores an evolver, a creator, a designer and a controller. It teaches that such a being as "the creator" the maker, the ruler, the all seeing supreme one "who is almighty and omnipresent", cannot exist, by stipulating that each existence must be individual, finite and conscious and if individual, there is a limitation that destroys the idea of omnipotence and further shows that he has to strive to maintain his individuality and thereby he becomes subject to the troubles and worries caused by Sankhara. If finite, he is neither omnipotent nor omnipresent. If conscious, he must be subject to the Laws of Karma owing to his mental activities that beget pleasure, pain and indifference, and also he can neither be perfectly happy or eternal, as his consciousness is the recorder of changes to which his sensation is subject. Whether he be composed of the mental and the material or of the mental only, he is subject to the Law of Mutation that operates on both. If he be a ruler or an active agent, he must be subject to sorrows and sufferings caused by Sankhara.

BUDDHISM DENIES THAT SALVATION FROM SUFFERING could be gained by the aid of a saviour or a deity.

It rejects the efficacies of rites, ceremonies, prayers, astronomy, astrology and palmistry. It stigmatizes heavenly bliss as an enticing mirage, by teaching that pleasure and happiness derived through the six senses are unstable and transient, as they are the results of causes and that beings in heaven are not perfectly happy as they are subject to the vicissitudes of sensation and they are not eternal as they are subject to change. It denies the existence of an entity called "Soul" and teaches that life in this or in any other world is not identically the same in two consecutive moments, as the mental and the material are both changing momentarily. Buddhism teaches that ideas and consciousness are not properties of matter, that life is not a result of chance produced by chemical, electric, magnetic and other combinations, but is a result of the Law of Causation (Paticca Samuppada). It teaches that the mentality and the material that compose sentient beings from an amoeba to an elephant or man—existed previously in other forms and therefore, the organic world does not represent new sentient beings. It teaches that vitality is energy and it is a fact known even to the students just beginning science that energy can neither be created nor destroyed. The Buddhist Theory of organic evolution is of such absorbing interest that simpler organisms known as the monera as well as the smallest and frailest living beings called the radiolaria can be classed as the products of the feeblest mental forces and even if anyone were to meet with success in producing the organic out of the inorganic, even then Buddhism can maintain that the results are not new beings but old ones, whose states of aggregation (Sankhara) are being reproduced, revolving in the wheel of Sansara of cause and effect.

THE BUDDHA TAUGHT THREE THINGS, THE TRANSITORY nature of all existence, the sorrow arising from this impermanence and the impossibility of grounding a permanent Ego on such a shifting basis. Finding that Desire, lust of life, or will to live, is the root of all evil, He said "Root it out by patient effort, fixing your attention on one ideal that of saintship, the condition of the Arahāt" by realising the state of Nirvana. This goal is to be reached only by earnest, strenuous endeavour, boundless compassion and the purest morality. It is the highest system of self-culture combined with an iron discipline. To the sorrows of others the heart must be as soft as butter and to one's own failings as hard as stone.

HE, WHO WOULD PREPARE FOR THE TREADING of this Path, must begin by keeping the simple precepts of morality, then, as he grows stronger, he must cease utterly to do evil, complete and establish good deeds and cleanse his thoughts. By acknowledging the Four Noble Truths and following the Noble Eightfold Path, the mind will gain its perfect balance and the goal is reached, for he has at last found that which he has sought, the ideal of Nirvana, the fading out of all Desire, all Hate and all Delusion.

THERE IS NO VIRTUE NOBLER THAN THE CULTIVATION of Universal Love, no happiness sweeter than Mental Tranquility, no truth clearer than the existence of Impermanence in every state of aggregation (Sankhara), no religion higher than moral and intellectual development and

no philosophy greater than that which teaches the production of immediate results visible to one's self and others. These and several other ideals form the essence of Buddhism. Hence, even a slight attempt to explain this Noble and venerable creed, which is the only religion or philosophy that combines the Ethical with the Physical Law, propounding natural evolution, natural development and natural dissolution of the organic and the inorganic will no doubt be welcomed by every lover of humanity.

CHAPTER XII

The Tree of Wisdom

IN THE CHAPTER ON THE NOBLE EIGHTFOLD PATH, it has already been pointed out that the three main divisions of the Buddha's teachings are:—

- (1) Sīla — morality
- (2) Samādhi — Meditation
- (3) Pañña — Wisdom.

VISUDDHI MAGGA, THE PATH OF PURITY, BY THE well known Commentator Buddhaghósa, gives a remarkable description of the "Tree of Wisdom" which is briefly explained in this short essay.

(a) Khanda (b) Āyatana (c) Dhatu (d) Indriya (e) Sacca (f) Paticca Samuppada and other Dhammas are the soil in which the Seed of Wisdom is planted.

(a) **KHANDHA** REFERS TO THE FIVE GROUPS OF ALL the physical and mental phenomena of existence viz.

- 1. The corporeality 2. The feeling 3. The perception
- 4. The mental-formation and 5. The Consciousness groups.

(b) **AYATANA** CONSIST OF THE FIVE PHYSICAL SENSE-organs and consciousness and the six objects corresponding to them. This has been dealt with in the chapter on Paticca Samuppada.

(c) **DHĀTŪ** IS THE TERM FOR THE FOUR PHYSICAL elements that constitute the absolutely necessary foundation for all corporeality viz:—

1. The solid element (Pathavi Dhātu) 2. Liquid element (Apō dhatu) 3. Heat element (Tejo dhātu) and 4. Motion element (Vāyo dhātu).

(d) **INDRIYA** (FACULTIES) IS A NAME FOR THE 22 partly physical and partly mental phenomena viz. the 6 bases (Ayatana), 3 Sex (bhāva), 5 feelings (vedana), 5 mental faculties (bala) and 3 Supermundane faculties.

(e) **SACCA**—THE FOUR NOBLE TRUTHS ALREADY EX-
plained in chapters 1 & 3.

(f) **PATICCA SAMUPPADA**—DEPENDENT ORIGINATION—VIDE Chapter 1.

CATU Parisuddhi Sila and **ATTHA** Samapatti are the roots of this Tree of Wisdom.

(a) **CATU** PARISUDDHI SILA ARE FOUR MORAL PURITIES viz:— (1) Restraint with regard to the Monk's Vinaya or disciplinary code (2) Restraint of the senses (3) Purity with regard to One's livelihood and 4. Morality with regard to the four requisites of the monks.

(b) **ATTHA SAMAPATTI** (8 ATTAINMENTS) IS THE NAME given to the 8 trances or supernormal powers obtained by means of Jhāna (meditation) referred to in chapter 2.

THE five **VISUDDHI'S** (Purities) VIZ. - 1. DITTHI 2. KANKHĀ Vitarana 3. Maggāmagga 4. Patipadā Jnāna dassana and 5. Jnāna dassana, that is:—

(1) The Purity of understanding. (2) The Purity of escape from all doubt. (3) The Purity of the Eye of Knowledge with regard to Path and Not-Path. (4) The Purity of the Eye of progressing Knowledge and, (5) The Purity of the Eye Knowledge are the strong trunk of this immortal Tree.

The 37 Bodhipakkhiya-Dhamma (Things pertaining or tending to Enlightenment) are the branches, twigs, stems and leaves of this Tree of Wisdom.

The 37 Bodhipakkhiya Dhamma are:—

- The 4 Applications of Attentiveness (Satipatthàna)
- The 4 Right Efforts (Padhàna)
- The 4 Roads to Power (Iddhi-Páda)
- The 5 Ethical Faculties (Indriya)
- The 5 Mental Powers (Bala)
- The 7 Elements of Enlightenment (Bojjanga)
- The 8 Fold Path (Magga)

VIMUTTI JNĀNA (Knowledge of Deliverence) is the Epigynous flower of the Tree of Knowledge.

Vimutti-phala or Nibbana is the immortal Fruit of the Tree of Knowledge.

IT IS NOT POSSIBLE TO EXPLAIN FULLY ALL THE technical terms used in this chapter without making this small book a big volume. Readers, who are not Pali Scholars, may with advantage refer to “**The Word of the BUDDHA**” and “**Buddhist Dictionary**” both by Mahathera Nyanatiloka.

CHAPTER XIII

The Buddha Smiles

There are several instances related in the Tripitaka where the Buddha has smiled. On those occasions, a bright white ray, as soft and pleasing as moonlight, emanates from his mouth and creates a halo round his head. By this token Ananda, who usually follows him, knows that the Buddha has smiled and questions Him. I wish to draw the readers' attention to one such incident, which is of topical interest these days, when due to the influence and exhortations of Dr. Ambedkar, once Law Minister of India, Mass conversions to Buddhism of so-called Schedule-class Hindus are taking place.

In the town of Rājagaha there lived a poor humble Chandala youth, employed to do the meanest work of the town and who had to cringe and bow down to everyone according to custom, owing to his low birth.

He became a Bhikku (a Buddhist Monk) and under Buddha's guidance attained Sainthood (became an Arhat). His piety and Saintliness was so great that even Brahma and Sakra, the King of the Gods worshipped him saying:-

*“Namó é purisá janna
Namó té purisuttama
Yassa te Asawā Khīnā
Dakki Naiyosi Narisa”.*

When the Buddha saw this great respect now paid to the former humble Harijan, He smiled and told His disciples that this monk was greater than even the Maha Brahma.

CORRIGENDA OF THE PALI REFERENCES

N. B. Diacritical marks are sometimes omitted. Where some words should be joined together, they are printed as separate words. Scholars of Pali will find no difficulty in reading them aright.

Page 2 (Pali Verse) Patitthane should be *Patitthan*
Nádhigaccami should be *Nádhigacchámi*
Abbho gatho should be *Ajjhogálho*

Page 9 line 5 Ananjàbhi should be *Ānenjábhi*

Page 22 Vinnána should be *Vinnānam*
Sahajati should be *Shajāta*
Sampadutta should be *Sampayutta*
paccayebi should be *paccayehi*
paccaya should be *paccayo*

Page 23 අත් පුගුල් (1) ath pungul in the accepted texts
should perhaps be අත් පුගුල් (2) *un pungul*

Page 46 line 4 Sankara should be *Sankhāra*

Page 46 line 5 Ata should be *atha*

Page 56 line 16 Sukalli should be *Sukhalli*

Page 96 bottom Sattkara should be *Satthāra*
dananu should be *Dassanam*
Chondata should be *Chandata*

Page 113 top. Dukkan should be *Dukkham*.

Page 144 First line of verse Namò è should be *Namo tè*

