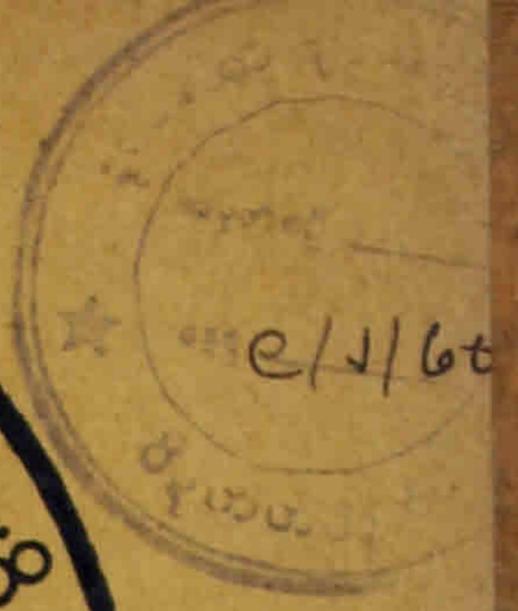


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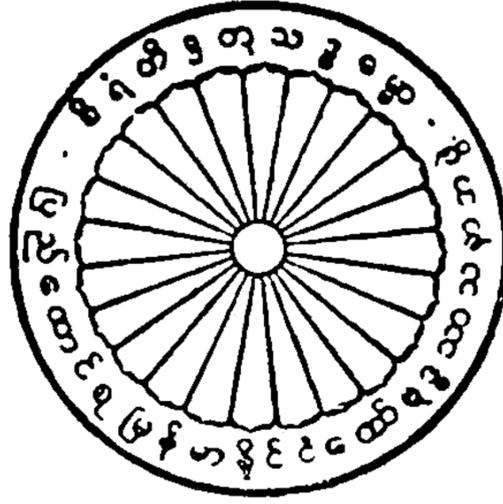
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THE LIGHT OF THE DHAMMA

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THE EDITOR,
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Union Buddha Sāsana Council,
Kabā Aye P.O.,
Rangoon, Union of Burma.

EDITORIAL

KAMMASSAKATĀ SAMMĀDIṬṬHI

(Right View of the fact that all beings have *kammas* only as their own property.)

The real history of men's development consists in the history of their beliefs. History, whether it be of the arts, or of the sciences, or of society, or of religion always implicates an account of men's beliefs and their growth. Men's activities are largely a reflection of their beliefs, and consequently, all superstitious customs and practices are the result of irrational state of mind issuing logically from wrong beliefs. It is therefore natural that right view should form the first equipment for the quest of truth. In all ages and races men have become uneasily aware of their primary ignorance of the real nature of the world they live in. Unknown forces having surrounded them, they always feared the apparently malevolent operation of these forces and wooed the benevolent, personifying them as gods, demons, or angels, and seeking to propitiate, appeal to, or master them for their own benefits.

The Dhammapada says:—

“When threatened by fear men go to a refuge, to hills, forests, dwellings of ascetics and tree-shrines.”

“This refuge is not secure indeed; nor is it the supreme refuge; nor having come to this refuge one is freed from suffering.”

“He who seeks refuge in the Buddha (Enlightened One), in the Dhamma (Law), in the Saṅgha (Order), and with the right understanding, sees the Four Noble Truths,”

“The suffering, the cause of suffering, the cessation of suffering and the Noble Eightfold Path which leads to the cessation of suffering.”*

Again, in His First Sermon at Sarnath** the Omniscient Buddha declared: “These two extremes, Bhikkhus, are not to be practised by one who had gone forth from the world. What are the two?—That con-

joined with passion and luxury, low, vulgar, common, ignoble and useless, and that conjoined with self-torture, painful, ignoble and unprofitable.

“There is a Middle Way, O Bhikkhus, avoiding these two extremes, discovered by the Tathāgata—a path which opens the eyes and bestows understanding, which leads to peace of mind, to the higher wisdom, to full enlightenment, to Nibbāna.

“And what, Bhikkhus, is the Middle Path which gives Vision, which gives Knowledge, which causes Calm, Enlightenment and Nibbāna?

“Verily, it is the Noble Eightfold Path, that is to say: Right View, Right Thinking, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, Right Concentration.

“This, Bhikkhus, is the Middle Path which gives Vision, which gives knowledge, which causes Calm, Enlightenment and Nibbāna.”

Right View is the first constituent of the Noble Eightfold Path and is able to overcome wrong views which veil men's mental eyes and prevent them from seeing things as they really are (*yathā bhūta*); but it should be noted that no one is able to traverse the Noble Path unless one is fully equipped with all the eight constituents of the Path.

During the lifetime of the Buddha, there prevailed sixty-two kinds of wrong views, eighteen being about the beginning of things, and forty-four being about the future.

Of these, mention may be made of three kinds of Wrong Views, namely, (1) *Pubbekata-hetu-diṭṭhi*, (2) *Issaranimmāna-hetu-diṭṭhi*, and (3) *Ahetu-apaccaya-diṭṭhi*. In his “Sammā-diṭṭhi Dīpanī”*** (The Manual of Right Views), the Venerable Ledi Sayadaw explained these three wrong views as follows:—

* Dhammapada, verses 188, 189, 190, 191.

** Vinaya Piṭaka, Mahāvagga, 8. Pañcavaggiyakathā, Page 14, 6th Syn. Edn.

*** For the English translation please see The Light of the Dhamma, Volume V-No. 1.

I. "All bodily and mentally agreeable sensations, all bodily and mentally disagreeable sensations and all indifferent sensations enjoyed by beings in the present existence are caused and conditioned only by the volitional actions done by them in their past existences." This view is known as *Pubbekata-hetu-ditthi*.

Those who hold the *Pubbekata-hetu* view maintain as follows:- 'Conditioned solely by the volitional actions done by them in their past existences, people enjoy such things as agreeableness, disagreeableness, satisfactoriness and unsatisfactoriness of life. All these things are not created by any one, nor are they caused by acts done diligently by people in the present existence.'

As this view disclaims the effects of the acts done by the people in the present existence, it is unreasonable and grossly mistaken. Hence it is called a wrong view.

Those who maintain this view hold that all pleasures and sufferings experienced by beings in the present life are conditioned and caused only by the volitional actions done by them in their past existences. They reject all present causes, such as energy and wisdom. As this *Pubbekata-hetu* view rejects all present causes, it is known as *Ekapakkhahina-vāda* (the view which is defective in one aspect, i.e., present *kamma*).

In the *Aṅguttara Nikāya*, *Tika-nipāta*,* we have the Omniscient Buddha's words: "Monks, indeed, in the minds of those who confidently and solely rely on the volitional actions done by them in their past existences and hold this view, there cannot arise such mental factors as *chanda* (desire) and *vāyama* (effort), so as to differentiate what actions should be done and what actions should be refrained from.

"Monks, indeed, in the minds of those who cannot truly and firmly differentiate between what actions should be done and what actions should be avoided, and live without the application of mindfulness and self-restraint, there cannot arise righteous beliefs that are conducive to the cessation of defilements."

II. 'All bodily and mentally agreeable sensations, all bodily and mentally disagreeable sensations and all indifferent sensations

enjoyed by beings in the present existence are created by a Supreme Brahmā or God.' This is known as *Issaranimmāna-hetu-ditthi*.

Those who hold this view maintain that all pleasures and sufferings in the present life are created by a Brahmā or God. They reject all past and present *kammās* of beings. So this view is known as *Ubhaya-pakkhahina-vāda* (the view which is defective in both aspects, i.e., with reference to both past and present *kammās* of beings).

This *Issaranimmāna* view exists in the world on account of those *samaṇas* and *brāhmaṇas* who held the *Ekaccasassata-vāda*, (the view that some are permanent) held by those Brahmās who having fallen from the Brahma Planes are reborn in the planes of men and Devas, and are able to remember their last existence. This *Issaranimmāna-vāda* has been clearly expounded in the *Brahmajāla Sutta*.** Before the arising of the Omniscient Buddha, this wrong view was maintained by many *brāhmaṇas*. When the Buddha arose, He fully refuted all wrong views, and this wrong view of *Issaranimmāna-vāda* had no chance to thrive in India. Those who believe in the creation of a Supreme Being or God are called *Issaranimmāna-vādī*.'

III. 'All bodily and mentally agreeable sensations, all bodily and mentally disagreeable sensations and all indifferent sensations enjoyed by beings in the present life come into existence of their own accord and are not caused by any *kamma—janaka-kamma* (Generative *kamma*) or *upatthambhaka-kamma* (Sustaining *kamma*). This is known as *Ahetu-apaccaya-ditthi* (View of the 'Uncausedness and Unconditionality' of existence).

Those who hold the *Ahetu-apaccaya* view maintain that all pleasures and sufferings experienced by beings in this life come into existence of their own accord, and reject all causes whatsoever. As this view rejects all causes of existence, it is known as *Sabbahīna-vāda* (the view which is defective in all aspects, i.e., with reference to all kinds of causes whatsoever.)

Those who hold this *Ahetu-apaccaya* view maintain as follows:—"Everything in the

* *Aṅguttara Nikāya*, *Tika-nipāta*, 2. *Dutiya Paṇṇāsaka*, (7) 2. *Māhi-vagga*, 1. *Titthāyana Sutta*, p. 174, 6th Synd. Edn.

Please see *The Light of the Dhamma*, Vol. III-No. 4, p. 36.

** Please see *The Light of the Dhamma*, Vol. III—No. 2, and the *Brahmajāla Sutta* published by the Union Buddha Sāsana Council.

world such as the corruptness or purity of beings comes into existence of itself and is neither conditioned nor caused by any *kamma*. The various physical and psychical phenomena of existence conventionally termed Ego, Personality, Man, Woman, Animal, etc., are a mere play of blind chance, and not the outcome of causes and conditions. They come into existence of their own accord without being created by a Creator, nor caused and conditioned by generative and sustaining *kammas*. Such things as “riches”, “poverty”, “complacency”, “destruction”, “wickedness”, “cleverness”, etc., come into existence of their own accord and not due to any cause or condition whatsoever.’

Of these three wrong views, the Supreme Buddha desiring to refute the *Issaranimmāna-vāda* and *Ahetu-apaccaya-vāda* declared: “*Kammasakā māṇava sattā, kammadāyadā, kammayonī, kammabhandhū, kammappaṭis-saraṇā kammam satte vibhajjati yadidaṃ hīna paṇīta bhāvāya.*”

(All beings have *kammas* only as their own property.

All beings are the heirs of their own *kammas*.
Kamma alone is their origin.
Kamma alone is the relative of all beings.
Kamma alone is the real Refuge of beings.

Whatever wholesome and unwholesome actions are done by beings, bodily, verbally and mentally, such *kamma* distinguishes them from one another as high and low, good and bad, and they become the heirs of their own *kammas*).

Now, in order to better understand the word “*Kammasakā*” we should first try and understand what *kamma* is. What is *kamma* then? In the *Paṭiccasamuppāda* (Dependent Origination), the Buddha declared: “*Bhava paccayā jāti*” (On account of volitional action, rebirth arises.) *Kamma* is the law of moral causation, and Rebirth is its consequence. *Kamma* and Rebirth are inter-related fundamental doctrines in Buddhism.

What is the cause of the inequality that exists among mankind? How do we account for this inequality in this ill-balanced world? Why should one be born with

fine mental, moral and physical qualities, and another in absolute poverty and misery? Why should one be born as a millionaire and another a pauper? Why should one be a mental prodigy and another an idiot? Why should one be with saintly characteristics and another with criminal tendencies? Why should some be linguists, artists, mathematicians and musicians from their childhood? Why should others be stone blind, deaf and deformed? Why should some be blessed and others cursed from their birth?

Taking the other way round, some are more gifted than others; some are stronger in body, mind and character. Their personal circumstances are unequal—some are single while others have large families to care for; some may be stricken by accident or ill-health. Men are also unequal in their tastes and temperament—some ask much more of life than others; some have wider interests or are more energetic and adventurous. In fact, the more civilization progresses and the more that is known about men, the more apparent do their inherent inequalities become.

What then is the cause of this inequality amongst men? Modern scientists including geneticists attribute this inequality to chemico-physical causes, heredity, environment and so forth. With regard to the more complicated and subtle mental, intellectual, and moral differences we require *Paññā* (Wisdom). The Buddha explained that this inequality is due not only to heredity, environment, “nature or nurture”, but also to *kamma*, the result of our past and present volitional actions. We ourselves are responsible for our own happiness and misery; we create our own heavens and hells and are the architects of our destiny.

What is kamma?

Kamma (action) is that by which men execute deeds, good or evil, meritorious or the opposite. What is it? It is volition (*cetanā*), moral or immoral. We are told in the Pāli texts: “By action, Bhikkhus, I mean volition. It is through having willed that a man does something in the form of deed, speech or thought.”**

Here volition (or conation) is the act of willing (voluntary, or conative action). In carrying something, good or bad, meritorious

* Please see The Light of the Dhamma, Vol. III—Nos. 3 and 4.

** Aṅguttara Nikāya, Chakka-nipāta, Mahāvagga, Nibbedhika Sutta, p. 359, 6th Syn. Edn.

or the opposite, into effect, it deliberates and decides upon the steps to be taken, as the leader of all mental functions involved in so doing. It provides the impetus towards the desired object.

During the lifetime of the Buddha, Subha, son of Brāhmaṇa Todeyya approached the Buddha and asked Him about this intricate problem of inequality as follows:

“What is the cause, what is the reason, O Lord, that we find amongst mankind (1) the short-lived (*appāyukā*) and the long-lived (*dīghāyukā*), (2) the healthy (*appābādhā*) and the diseased (*bavhābādhā*), (3) the ugly (*dubbaṇṇā*) and the beautiful (*vaṇṇavanto*), (4) having a small retinue (*appesakkhā*), and having a large retinue (*mahesakkhā*), (5) the poor (*appabhogā*) and the rich (*mahābhogā*), (6) the low-born (*nīcakulīnā*) and the high-born (*uccākulīnā*), (7) the ignorant (*duppaññā*) and the wise (*paññāvanto*)?” *

The Buddha gave the following brief and profound reply: “All beings have *kammas* only as their own property.

All beings are the heirs of their own *kammas*. *Kamma* alone is their origin. *Kamma* alone is the relative of all beings. *Kamma* alone is the real Refuge of beings. Whatever wholesome and unwholesome actions are done by beings, bodily, verbally and mentally, such *kamma* distinguishes them from one another as high and low, good and bad, and they become the heirs of their own *kammas*.”

This Right View is called *Kammassakatā Sammādiṭṭhi*.

Kamma does not necessarily mean past action ; it embraces both past and present volitional actions.

There exist three Great Spheres:

- (1) *Kammasādhaniya-ṭhāna*
(Sphere in which *Kamma* operates),
- (2) *Vīriyasādhaniya-ṭhāna*
(Sphere in which Energy operates), and
- (3) *Paññāsādhaniya-ṭhānā*
(Sphere in which Wisdom operates).

Of these the Sphere in which *kamma* operates is subdivided into two parts, namely, (i) Sphere in which Past *kammas* operate, and (ii) Sphere in which Present *kammas* operate.

The following resultant being caused and conditioned by *kammas* done by beings in their past existences are called *atīta-kamma-sādhaniya-ṭhāna* (Sphere in which Past *kammas* operate):—

- (1) Rebirth in the Happy Course of Existence or in the Woeful Course of Existence through the medium of the four kinds of Rebirths—Spontaneously-manifesting beings, Moisture-born beings, beings born from eggs, and beings born from a womb.
- (2) Rebirth in a noble family or in an ignoble family even in the Happy Course of Existence.
- (3) Presence or absence of any of the sense organs, such as eyes, ears, etc.
- (4) Endowment with Wisdom, or lack of Wisdom at the moment of conception.
- (5) Deformity or non-deformity.

The actions performed by beings in the present life cannot cause such effects. The beings reborn in the Happy Course of Existence by virtue of their past wholesome *kammas* cannot transform their bodies into those of the Woeful Course of Existence by dint of their present actions, such as Wisdom and Energy without the dissolution of their bodies of the Happy Course of Existence. The same principle holds good for the beings reborn in the Woeful Course of Existence. No man, Deva, Brahmā or God, by means of Present *kammas*, such as Wisdom and Energy, is able to restore the eye-sight of a being who is born blind on account of his past unwholesome *kammas*.

Spheres in which Present kammas operate:—

All bodily, verbal and mental actions performed by beings in the present life for their happiness or misery are called *paccuppanna-kammas*.

Broadly speaking, there exist such activities as cultivation, cattle-breeding, sheep-farming, trade and commerce. There also exist branches of study, such as various types of arts, crafts, etc. These actions, crafts, arts and knowledges are called *paccuppanna-kammas* (Present *kammas*). Apart from these actions, there also exist countless number of evil actions, stupidity and

* Majjhima Nikāya, Cūlakammavibhaṅga Sutta, Uparipaṇṇāsa, page 243, 6th Syn. Edn.

negligence which cause the destruction of life and property; injury to health; defamation and libel; injury to morality; and hindrance to progress of knowledge. All these actions are Present *kammas*. So there really exist various kinds of actions, some of which are profitable and others disadvantageous in the present life.

Sphere in which Energy and Wisdom operate:

Vīriya (Energy) and Paññā (Wisdom) function to help the accomplishment of the two Present *kammas*. The greater the Energy and Wisdom, the greater will be the *kamma*. Energy and Wisdom of medium strength will be able to cause only Medium *kamma*. Energy and Wisdom of feeble strength will be able to cause only Minor *kamma*.

In the case of beings who are wandering in the round of rebirths, Past and Present

kammas are the primary causes conditioning happiness and suffering. Other factors, such as time, locality, etc. are secondary. The Buddha, therefore, expounded Past and Present *kammas* and declared: "Only actions done by beings are their own property that always accompanies them, wherever they may wander in many a becoming or *kappa* (world-cycle). Beings are the heirs of their own *kammas*."

Past and Present *kammas*, which cause pleasurable sensations enjoyed by beings cannot be performed without Energy and Wisdom. They exist only for the coming into existence of, or for the accomplishment of those volitional actions. This statement is true. Because, if there are no actions to be energised, where will Energy function? And if there are no knowable things, what will Knowledge know then? It should therefore be noted that where the Buddha expounded Energy and Wisdom, His exposition also included the two *kammas* caused by Energy and Wisdom.

APPENDIX

BUDDHA'S EXPLANATION OF INEQUALITY AMONGST MEN

(1) If a person kills living beings, is cruel, bloody-handed, intent on injuring and killing, is not kind to living beings, he will be reborn in the Four Lower Regions in the Woeful Course of Existence. Even if he is reborn in the world of men, his life will be short.

But if he gives up the killing of living beings, abstains from killing living beings, lays aside the stick, lays aside the sword, lives with moral shame and dread (to do evil deeds), sympathizes with all and wishes their welfare, he will on account of that good *kamma* be born in the heavenly abodes—in the Happy Course of Existence. Even if he is reborn in the world of men, his life will be long.

(2) If a person is in the habit of harming beings with his hand, or with a stone or with a stick or with a sword, he will on account of that bad *kamma* be reborn in the Four Lower Regions—in the Woeful Course of Existence. Even if he is reborn in the world of men, he will contract many diseases.

But if he abstains from the above acts, he will be reborn in the heavenly abodes.....
.....will be healthy.

(3) If a person is wrathful, easily irritated, takes offence, and gets angry at trifling things and evinces anger, hatred and resentment therefore he will on account of that bad *kamma* will be reborn in the Four Lower Regionswill be ugly.

But, if he abstains from the above acts, he will be reborn in heavenly abodes
.....will be good-looking.

(4) If a person is jealous-minded; and is displeased, grumbling and envious when others get offerings or are respected and honoured, he will on account of that bad *kamma* be reborn in the Four Lower Regionswill have a small retinue.

But if he abstains from the above acts, he will be reborn in the heavenly abodes.....
.....have a great retinue.

(5) If a person through stinginess is not a giver to *samaṇa* or *brāhmaṇa* of drink, food, clothing, vehicle, garlands, scents, unguents, bed, lodging and light, he will on account of that bad *kamma* be reborn in the Four Lower Regions.....
.....he will be poor.

But, if he acts to the contrary, on account of his good *kamma* he will be reborn in the heavenly abodeshe will be wealthy.

(6) If a person is rude and conceited and does not greet one who should be greeted, does not stand up for one who should be respected, does not give a seat to one who should be given a seat, does not make room for one for whom room should be made, does not respect, revere, reverence and honour one who should be respected, revered, revered and honoured, he will on account of that bad *kamma* be reborn in the Four Lower Regionshe will be of a low family.

But, if he acts to the contrary, on account of his good *kamma* he will be reborn in the

(From the Uparipañña, Vibhaṅga Vagga. Cūlakammavibhaṅga Sutta, Chaṭṭha Saṅgāyana Edition p. 243.)

heavenly abodeswill be of a high family.

(7) If a person does not approach a *samaṇa* or *brāhmaṇa* and ask: 'Revered sir, what is *kusala*? What is *akusala*? What is blameable? What is not blameable? What should be practised? What should be abstained from? What being performed by me will for long be for my disadvantage and misery? What being performed by me will, for long be for my welfare and happiness?', he will on account of that bad *kamma*, be reborn in the Four Lower Regions.....will be deficient in wisdom.

But, if he acts otherwise, he will on account of his good *kamma*, be reborn in the heavenly abodes.....will have great wisdom.

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BUDDHIST VIEW OF HEALTH AND LONG LIFE

By

Myanaung U Tin

In the Dhammapada the Buddha teaches us:

“Ārogyaparamā lābhā;
santuṭṭhī paramam dhanam;
vissāsaparamā ñāti;
nibbānam paramam sukham.”

—Verse 204.

(Health is the highest gain; contentment is the greatest wealth; kinsmen are the best in whom to trust; Nibbāna is the chiefest bliss.)*

It is obvious that health is the highest gain, but what is most obvious is the easiest to overlook. Just as a person does not completely realise the worth of money while his purse is fat, so a person fails to understand fully the blessing of health while he is enjoying it. In both cases the value or utility is appreciated to the utmost only after its loss or diminution.

Once at Sāvatti, King Pasenadi of Kosala, after dining off a large quantity of curried rice, came to see the Buddha. The Exalted One, discerning the king's state of repletion and stertorous breathing, uttered this verse:

“To sons of men who ever mindful live,
Measure observing in the food they take,
All minished becomes the power of sense,
Softly old age steals on, their days prolonged.”**

Thereupon, the king made a rule to eat not more than one *nālaka****. And on later occasion it came to pass that the king, his body in good condition, stroked his healthy limbs and fervently exclaimed: “Ah! surely for my salvation both in this life and hereafter hath the Exalted One shown compassion unto me.” Then, the Buddha uttered the verse 204 referred to at the beginning.

In the Theragāthā, the Buddha spoke this verse**** to Dāsaka in order to stir up agitation:

“Who waxes slothful and in diet gross,
Given to sleep and rolling as he lies,
Like a great hog with provender replete—
This dolt comes back again, again to birth.”

Hearing this, Dāsaka grew agitated and, developing Insight, not long after, realized Arahantship.

The Exalted One enjoins upon His disciples to beware of the dangers of heavy meal or gross feeding. Indigestion is the root-cause of many diseases, and disease is suffering. Overfeeding produces sloth and heedlessness. “Associate not with heedlessness, nor be addicted to the sense pleasures; for, a heedful one, practising meditation, attains immense happiness”, exhorts the Buddha.*****

Food, clothing and shelter are the three primary essentials of human life, and of them, food is the perpetual source of worry and trouble to human beings not only because it is needed to sustain life, but also because it must be so prepared as to satisfy all palates. Gourmets and chefs are in great demand. Cookery books adorn the kitchen shelves. Hotels and restaurants are very popular. Among the cuisines of the world, Chinese and French appear to be favourites. More for the appeasement of his fastidious taste than for the satisfaction of his hunger or appetite, the modern man has abandoned his plain living with simple diet for high living with sumptuous food. In the merry-go-round of life, he gets enmeshed in sensuous delights, delights relating to eye, nose, mouth, body and mind sense-doors.

* Dhammapada by Ven. Nārada Thera

** Commentary on Verse 204 —See the Buddhist Legends, translated by E. W. Burlingame, of the stories contained in the Dhammapada Commentary —Vols. 28, 29, 30, of the Harvard Oriental Series, Dhammapada Atthakathā, Part II, Page 315, 6th Syn. Edn.

*** A small measure of capacity.

**** Psalms of the Brethren, Verse No. 17, XVII, P. T. S

Kṛṣṭiki-Nikāya, Thera-Gāthā, Ekaki-nipata, Dutiya-vagga, 17, Dāsaka Thera Gāthā, P. 223, 6th Syn. Edn.

***** Dhammapada, verse 27.

Please see the ‘Light of the Dhamma’, VOL. VI—No. 4.

Dr. Frederic Spiegelberg writes of such a heedless life in his book "Living Religions of the World"*: "Man forgets (the basic reality) to such an extent that he runs around like a squirrel chasing its own tail..... When we turn over the brightly colored pages of *Life* or *The Saturday Evening Post* we see everybody in the advertisements riding in cars; cooing over washing machines; exulting in sanforized shirts. Everybody is happy; everybody smiles; and everyone is fifteen to thirty years old, healthy, ruddy-cheeked, having a swell time, and preserved from grief by Monuments of Eternity and air foam mattresses. Occasionally an old-timer, leaning on a stick, stands aside to watch the crowd, but only occasionally. The end of it all is carefully and decorously hidden. It is comfortable and snug. But it is not secure. A sound look is to convince us that the happy life so advertised is sheer, unadulterated boredom."

Running after sensuous delights—places for entertainment galore—a person in this so-called civilized society leads indeed a fast life, which damages health, physical as well as mental.

The Buddha observes:

(There is agreeable feeling, rooted in greed, at the moment of the enjoyment of sensuous delight; this momentary enjoyment, however, becomes the cause of unending misery).**

Poet Wordsworth mused in "Resolution and Independence":

"Of joy as we have mounted in delight
In our dejection do we sink as low."

A few years ago I asked an old American Senator to tell me the secret of his health and long life. His reply was: "I am unmarried. I don't smoke. I don't drink. I lead a simple life." I was very much impressed by it. But a young Congressman butted in with a quip: "Is life worth living then?" The old man smiled, perhaps, meaning to say, "You'll know the answer sooner or later."

In the Buddhist sense, *āhāra* (nutriment) is not confined only to material food. The

four kinds of nutriment *** are (1) material food (*kabalīkāra-āhāra*), (2) sensorial or mental impression (*phassa*), (3) mental volition (*mano-sañcetanā-āhāra*), and (4) consciousness (*viññāṇāhāra*).

(1) Material food feeds the eight-fold corporeality, having nutriment essence as its eighth factor (*i.e.* solid, liquid, heat, motion, colour, odour, taste, and nutriment essence).

(2) Sensorial or mental impression is a condition for the three kinds of feeling (*i.e.* agreeable, disagreeable, and indifferent).

(3) Mental volition (*kamma*) feeds rebirth.

(4) Consciousness feeds mind and corporeality in the moment of conception.

It may be pointed out that *āhāra* is one of the twenty-four relations (*paccaya*) in the Buddhist Philosophy of Relations—*Paṭṭhāna* (*Abhidhamma*). Material food is termed *kabalīkāra āhāra* or *rūpa āhāra*, and the remaining three kinds of nutriment are called *arūpino āhāra* or *nāma āhāra*.

The so-called individual existence is in reality nothing but a mere process of mental and physical phenomena—*nāmarūpa*. There are four kinds of origination of corporeal phenomena, namely: through *kamma*, *citta* (consciousness), *utu* (temperature), and *āhāra* (nutriment). The dependent nature of mind and corporeality is stated in the *Dīgha Nikāya* 23: ****

"Sound is not a thing that dwells inside the conch-shell and comes out from time to time, but due to both, the conch-shell and the man that blows it, sound comes to arise. Just so, due to the presence of vitality, heat and consciousness, thus body may execute the acts of going, standing, sitting and lying down, and the five sense-organs and the mind may perform their various functions."

A detailed exposition of these four kinds of originations is given in the *Visuddhi-magga* (*The Path of Purification*).***** For our purpose it will be enough to say that these four are determinants of health and life.

* Prentice-Hall Inc., Englewood Cliffs, New Jersey, U. S. A. (1956)—page 12.

** *Saṅgutta-nikāya*, *Nidāna-vagga* *Saṅgutta*, 2-*Upādhāna Sutta*, p. 311, 6th Syn. Edn.

*** *Visuddhimagga*, page 336, 6th Syn. Edn.

**** *Dīgha-Nikāya*, *Mahā-vagga*, 10. *Pāyāsi Sutta*, page 269, 6th Synod Edition.

***** See *Visuddhimagga* translated by Bhikkhu Ñāṇamoli, page 372.

Please see *Visuddhimagga*, page 336, 6th Syn. Edn.

Kamma means action. It denotes wholesome and unwholesome volitions and their concomitant mental factors, causing rebirth and shaping the destiny of beings.

“Volition (*cetanā*), O monks, is what I call action, for through volition one is performing the action by body, speech or mind.....There is *kamma*, O, monks, that ripens in hell, *kamma* that ripens in the animal world, *kamma* that ripens in the world of men, *kamma* that ripens in the heavenly world. Three-fold, however, is the fruit of *kamma*: ripening in life time, ripening at next birth, ripening in successive births.*

“Killing, stealing, improper sexual intercourse, lying, slandering, rude speech, foolish babble, practised, carried on, and frequently cultivated, leads to rebirth in hell, or amongst the animals or amongst the ghosts.” **

“He who kills and is cruel goes either to hell, or, if reborn as man, will be short-lived. He who torments others will be afflicted with disease. The angry one will be born ugly, the envious one will be without influence, the stingy one will be poor, the conceited one will be of low descent, the indolent one will be without knowledge. In the contrary case, man will be born in heaven; or reborn as man, he will be long-lived, possessed of beauty, influence, noble descent and knowledge.” ***

Wholesome *kamma* produces good results and unwholesome *kamma* bad results. Past *kamma* conditions our life and health but it must not be forgotten that present *kamma* plays an equally important role. The Buddha stresses that one who relies solely on the past *kamma* has a Wrong View, *pubbekatahetu-dit̐hi*,**** and will be lacking in wholesome volitions and effort.

Corporeal phenomena also originate through consciousness or mind. It is, therefore, necessary to adopt a right attitude in all possible situations. In Pāli, such an attitude is defined as *yoniso manasikāra*, which means wise consideration. A person who can cultivate a mental attitude like this

will not be violently shaken by the weal or woe of life.

Yoniso manasikāra is the foundation for gaining the seven factors of enlightenment (*bhojjhaṅga*),***** namely: Attentiveness, Investigation of the Law (Dhamma), Energy, Rapture, Tranquillity, Concentration, and Equanimity. It may be recalled that the Buddha gave a short discourse on *Bhojjhaṅga* to His disciples Moggallāna and Kassapa when the latter were suffering from illness, and they regained their health forthwith as a result of wise consideration. When the Buddha Himself was ailing, Cunda obediently recited the same discourse, and the Buddha's ailment passed off at once. Hence, the recitation of *Bhojjhaṅga Sutta* in time of sickness in these days.*****

It may be added that *yoniso manasikāra* is the foundation for *sammādit̐hi* (Right Understanding), etc., for overcoming the five Hindrances (*Nīvaraṇa*) and for all the remaining wholesome things. “Not even one thing do I know, through which in such a degree the factors of enlightenment come to rise, and once arisen come to full development, as wise consideration.”, exclaimed the Buddha.*****

In *utu* (temperature) too corporeality has its origination. Of the four elements—solid, liquid, heat and motion,—heat (*tejo*) is the driving force just as volition is the impelling power behind any action, be it by body, speech or mind. Heat gives rise to temperature. It has been stated above in connection with the dependent nature of mind and body that because of the presence of vitality, heat and consciousness, five sense-organs and mind perform their various functions. Heat is one of the three prime essentials. It must, however, be of right degree. The normal temperature of a human being is believed to be 98.4 F. degrees. Hence, the necessity of maintaining that temperature.

Human devices for regulating the outside temperature range, on the one hand, from wood fuel fire to central heater to produce warmth, and, on the other, from fan to air-conditioner to produce coolness. For the

* Aṅguttara Nikāya, Chakka-nipāta, Mahāvagga, Nibbedhika Sutta, p. 359, 6th Syn. Edn. Please see the Light of the Dhamma, Vol. IV-No. 1.

** Aṅguttara Nikāya, Aṭṭhaka Nipāta, Dāna-vagga, Duccarita-Vipāka Sutta, page 77, 6th Syn. Edn.

*** Aṅguttara Nikāya, Aṭṭhaka Nipāta, Paṭhamapaṇṇāsaka, Upasathavagga, Saṃkhattūposatha Sutta, p. 79, 6th Syn. Edn.

**** Please see The Light of the Dhamma, Vol. V-No. 1.

***** Please see The Light of the Dhamma, Vol. VI-No. 1.

***** Samyutta Nikāya, Bhojjhaṅga Samyutta, page 73, 6th Syn. Edn.

***** Aṅguttara Nikāya, Eka-nipāta, 8 Kalyāṇamitta-vagga. p. 12, 6th Syn. Edn.

regulation of body temperature human beings run the whole gamut from herbs to anti-biotics. Clothing and shelter, two of the three primary needs, are concerned with the matter of protection against the effects of temperature because it plays a vital part in the origination and dissolution of things, both animate and inanimate.

Now comes the last factor—nutriment. That nutriment, in the Buddhist sense, is not confined only to material food has been stated earlier. As to material food, the Buddha gives a definite counsel that one should take such food as will agree with him and, even so, it should not be taken overmuch. Dietiticians and physicians exist in all ages and countries. But one must be able to know best what food one should take. In the words of Francis Bacon, a man's own observation, what he finds good of and what he finds hurt of, is the best physic to preserve health. If one were not a child, in reality or in mental development, he should be able to find out from his personal experience which kind of food agrees with him and which does not, from the health viewpoint. For instance, some persons are allergic to eggs, some to meat and others to nuts, and so forth. Whether one's system can or cannot easily digest a particular kind of food can also be verified from experience. Again, there is the question of diet one is accustomed or unaccustomed to. The change of climate must also be taken into consideration. The essence of material food gives sustenance to corporeality. That life-giving essence is called *ojā* in Pāli and Vitamin in the West. *Jīvita* (Pāli) and *Vita* (Latin) mean life. Vitamin tablets are widely used nowadays as accessory food factors or preventives of ailments.

All the above-mentioned points, nay more, are implied as much in the Buddha's precepts as in His own example.

The Buddha's advice for the promotion of longevity of life comprises five points.*

- (1) Do such things as are suitable to one;
- (2) Know the right measure in which suitable things should be done;
- (3) Eat digestible food;
- (4) Observe five moral precepts;
- (5) Keep good friends.

In the alternative,

- (1) Do such things as are suitable to one;
- (2) Know the right measure in which such suitable things should be done;
- (3) Eat digestible food;
- (4) Keep regular hours for eating, walking and sleeping ;
- (5) Lead a chaste life.

The Buddha practised daily what He preached to others. When it is said that the Buddha is perfect in Knowledge (*vijjā*) and Conduct (*carāṇa*), Conduct is of fifteen kinds, namely: (1) Morality, (2) Guarding the Sense-doors, (3) Moderation in eating, (4) Wakefulness, (5) Faith, (6) Mindfulness, (7) Moral Shame, (8) Moral Dread, (9) Great Learning, (10) Energy, (11) Wisdom, (12-15) Four Jhānas.

A sound mind in a sound body, says an adage. When a sound body functions well the mind associated with it also becomes sound. The body-mind compound in a healthy condition is certainly conducive to the promotion of mundane and supra-mundane welfare. Health is not the end: it is a means to an end.

In the "Living Religions of the World" (Page 239) Dr. Frederic Spiegelberg comments: "This sermon (Dhamma-cakkapavuttana Sutta**) every Buddhist, and *perhaps, every educated person in the world* (italics are ours), should know by heart. In that sermon the Exalted One teaches us: 'A life given to pleasures, devoted to pleasures and lust is degrading, sensual, vulgar, ignoble, and profitless.' Life given to pleasures is one extreme, the other being 'Life given to mortifications, which is painful, ignoble and profitless'. By avoiding these two extremes, the Tathāgata has gained the knowledge of the middle path which leads to Insight, which leads to Wisdom, which conduces to Calm, to Knowledge, to Supreme Enlightenment.' This middle path is the Eightfold Noble Path. The Buddha's final exhortation in His last sermon, Mahā-parinibbāna Sutta,** is "*Appamādena sampādettha*".—Work out your own salvation with earnestness. In this endeavour health is clearly a prime requisite. Health is the highest gain and, if properly taken advantage of, leads to happiness in this world, as also to the chiefest bliss of Nibbāna.

* Aṅguttara Nikāya, Pañcaṅguttara, Gīlāna-vagga, Dutiya-anāyussā Sutta, page 128, 6th Syn. Edn.

** Vinaya Piṭaka, Mahāvagga, 6. Pañcavaggiyakathā, page 14, 6th Syn. Edn.

*** Dīgha Nikāya, Mahā-vagga, Mahā-parinibbāna Sutta, p. 61, 6th Syn. Edn.

BODHIPAKKHIYA DĪPANĪ

THE MANUAL OF THE FACTORS LEADING TO ENLIGHTENMENT

By

Mahāthera Ledi Sayadaw, Aggamahāpaṇḍita, D. Litt.

(Translated from the Burmese by U Sein Nyo Tun, late of the Indian Civil Service.)

Namo tassa bhagavato arahato sammāsambuddhassa.

(Veneration to the Exalted One, the Worshipful, the Omniscient.)

PART ONE

TRANSLATOR'S PREFACE

The Venerable Ledi Sayadaw's works are well known in Burma. They are widely known because they are clear expositions of the Buddha-Dhamma couched in language easily intelligible to an ordinary educated Burman. Yet, the Venerable Sayadaw's works are not meant for an absolute beginner in Buddhist studies. There are many technical Buddhist words which require a certain amount of previous foundation in Buddhist tradition and practice.

The Venerable Sayadaw's exposition contains many technical Pāli words which are used by him as if they were ordinary Burmese words. Many of these words have been incorporated into the Burmese language either in their original Pāli form or with slight variations to accord with Burmese euphony. These are words which Burmans have made no attempt to translate, but have preferred to absorb them into the normal usage of the Burmese language. I have, similarly, made no attempt to translate many of them into English in the present translation. I have used these words in their original Pāli form, though in all such cases an attempt has been made to append short explanatory footnotes in order to facilitate continuity in reading.

Though the translation is not *verbatim*, yet a careful attempt has been made to render as nearly a *verbatim* translation as is possible in the circumstances, having regard to differences in the construction of sentences between English and Burmese, to differences in the manner of presentation, and to the Venerable Sayadaw's penchant for sometimes using extremely long sentences.

Many of the sub-headings and sub-titles are not in the original text, but have been introduced by the translator in order to assist the English reader.

The Venerable Sayadaw was a prolific writer. His works number over a hundred. Each of these works was written at the specific request of one or more of his innumerable disciples, either as an answer to certain questions put to him, or as in the present case, to expound certain important points or aspects of the Buddha-Dhamma.

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INTRODUCTION

In compliance with the request of the Pyinmana Myo-ok Maung Po Mya and Trader Maung Hla, during the month of Nayon, 1266 Burmese Era (June 1904 C.E.), I shall state concisely the meaning and intent of the thirty-seven *bodhipakkhiya-dhammas* (Factors leading to Enlightenment).

Four Classes of Individuals :

It is stated in the Puggala Paññatti* (the Book of Classification of Individuals) and the Aṅguttara Nikāya** that, of the beings who encounter the *sāsanās* (Teachings) of the Buddhas, four classes can be distinguished, viz:

1. *Ugghāṭitaññū*,
2. *Vipañcitaññū*,
3. *Neyya*, and
4. *Padaparama*.

Of these four classes of beings, an *Ugghāṭitaññū* is an individual who encounters

* Abhidhamma Piṭaka, Puggala Paññatti, 6th Syn. Edn.

** Suttanta Piṭaka, Aṅguttara Nikāya, Catukka-nipāta, page 452, Sixth Syn. Edn.

a Buddha in person, and who is capable of attaining the Paths and the Fruits through the mere hearing of a short concise discourse.

A *Vipañcitaññū* is an individual who has not the capability of attaining the Paths and the Fruits through the mere hearing of a short discourse, but who yet is capable of attaining the Paths and the Fruits when the short discourse is expounded to him at some length.

A *Neyya* is an individual who has not the capability of attaining the Paths and the Fruits through the hearing of a short discourse, or when it is expounded to him at some length, but is one for whom it is necessary to study and take careful note of the sermon and the exposition, and then to practise the provisions contained therein for days, months, and years, in order that he may attain the Paths and the Fruits.

This *Neyya* class of individuals can again be sub-divided into many other classes according to the period of practice which each individual finds necessary before he can attain the Paths and the Fruits, and which further is dependent on the *pāramīs* (Perfections) which each of them has previously acquired, and the *kilesas* (defilements) which each has surmounted. These classes of individuals include, on the one hand, those for whom the necessary period of practice is seven days, and on the other, those for whom the necessary period of practice may extend to thirty or sixty years.

Further classes also arise as for example in the case of individuals whose necessary period of practice is seven days; the stage of an Arahant may be attained if effort is made in the first or second period of life,* while no more than the lower stages of the Paths and the Fruits can be attained if effort be made only in the third period of life.

Then, again, putting forth effort for seven days means exerting as much as is in one's power to do so. If the effort is not of the highest order, the period of necessary effort becomes lengthened according to the laxity of the effort, and seven days may become seven years or longer.

If the effort during this life is not sufficiently intense as to enable one to attain the Paths

and the Fruits, then release from worldly ills cannot be obtained during the present Buddha *Sāsanā*, while release during future Buddha *Sāsanās* can be obtained only if the individual encounters them. No release can be obtained if no Buddha *Sāsanā* is encountered. It is only in the case of individuals who have secured *niyata vyākaraṇa* (sure prediction made by a Buddha), is an encounter with a Buddha *Sāsanā* and release from worldly ills, certain. An individual who has not attained *niyata vyākaraṇa* cannot be certain either of encountering a Buddha *Sāsanā* or achieving release from worldly ills, even though he has accumulated sufficient *pāramīs* to make both these achievements possible.

These are considerations in respect of those individuals who possess the capabilities of attaining the Paths and the Fruits by putting forth effort for seven days, but who have not obtained *niyata vyākaraṇa*.

Similar considerations apply to the cases of those individuals who have the potentiality of attaining the Paths and the Fruits by putting forth effort for fifteen days, or for longer periods.

A *Padaparama* is an individual who, though he encounters a Buddha *Sāsanā*, and though he puts forth the utmost possible effort in both the study and practice of the Dhamma, cannot attain the Paths and the Fruits within this lifetime. All that he can do is to accumulate habits and potentials. **

Such a person cannot obtain release from worldly ills during this lifetime. If he dies while practising *samatha* (Calm) or *vipassanā* (Insight), and attains rebirth either as a human being or a *deva* in his next existence, he can attain release from worldly ills in that existence within the present Buddha *Sāsanā*.

Thus did the Buddha say with respect to four classes of individuals.

THREE TYPES OF INDIVIDUALS :

In the same Piṭakas referred to above, the Buddha gave another classification of beings, dividing them into three classes according as they resembled three kinds of sick persons. The three kinds of sick persons are:

* Three periods of life are usually distinguished, viz., youth, middle-age, and old age.

Please see page 721, *Visuddhimagga* by Nāṇamoli.

** *Vāsanā*: habits and potentials.

- (1) A person who is certain of regaining health in due time even though he does not take any medicine or treatment.
- (2) A person who is certain of failing to make a recovery, and dying from the illness, no matter to what extent he may take medicines or treatment.
- (3) A person who will recover if he takes the right medicine and treatment, but who will fail to recover and die if he fails to take the right medicine and treatment. These are the three kinds of sick persons.

Persons who obtained *niyata vyākaraṇa* (sure prediction made by a Buddha) from previous Buddhas, and who as such are certain of obtaining release from worldly ills in this life, resemble the first class of sick persons.

A *Padaparama* class of individual resembles the second class of sick person. Just as this second class of sick person has no chance of recovery from his illness, a *Padaparama* class of individual has no chance of obtaining release from worldly ills during this life. In future lives, however, he can obtain release either within the present Buddha *Sāsanā*, or within future Buddha *Sāsanās*. The story of the youth *Chattamāṇava*,* of the frog who became a *deva*,** and of the ascetic *Saccaka*,*** are illustrations of persons who obtained release from worldly ills in their next following existences within the present Buddha *Sāsanā*.

A *Neyya* class of individual resembles the third class of sick person. Just as a person of this third class is related to the two ways of either recovering or dying from the sickness, so is a *Neyya* individual related to the two eventualities of either obtaining release from worldly ills during the present life, or failing to obtain such release.

If such a *Neyya* individual, knowing what is good for him according to his age, discards

what should be discarded, searches for the right teacher, and obtains the right guidance from him and puts forth sufficient effort, he can obtain release from worldly ills in this very life. If, however, he becomes addicted to wrong views and wrong ways of conduct, if he finds himself unable to discard sensual pleasures, if although able to discard sensual pleasures he does not obtain the guidance of a good teacher, if although obtaining the guidance of a good teacher, he is unable to evoke sufficient effort, if although inclined to put forth effort he is unable to do so through old age, if although young he is liable to sickness, he cannot obtain release from worldly ills in this present life. King *Ajātasattu*,**** the millionaire *Mahādhana*'s son,***** *Bhikkhu Sudinna*,***** are cases of persons who could have release from worldly ills in this present existence.

King *Ajātasattu* failed to obtain release because he had committed patricide. It is stated that he will drift in future *samsāra* (round of rebirths) for two *asaṅkheyyas* (unit followed by 140 ciphers) world-cycles, after which he will become a *paccekabuddha* (Solitary Buddha).

The millionaire *Mahādhana*'s son indulged himself so excessively in sensual pleasures during his youth that he was unable to attain tranquillity of mind when he grew older. Far from obtaining release from worldly ills, he did not even get the opportunity of associating with the *Ti-Ratanas*.***** Seeing his plight at that stage, the Buddha said to *Ānandā*: “*Ānandā*, if this millionaire's son had become a *bhikkhu* in my *sāsanā* during his youth or first period of his life, he would have become an Arahant and would have attained *Parinibbāna****** in this present life. If, otherwise, he had become a *bhikkhu* during the second period of his life, he would have become an *Anāgāmi*,***** and on death would have been reborn in the *Suddhāvāsa*

* *Vimāna Vatthu*, p. 76, 6th Syn. Edn.

** *Vimāna Vatthu*, p. 73, 6th Syn. Edn.

*** *Suttanta Piṭaka*, *Mūla-panṇāsa*, pp. 288-299, 6th Syn. Edn.

**** *Sāmaññaphala Sutta* published by the Union Buddha Sasana Council. Please see the *Light of the Dhamma*, Vol. V-No 1.

***** *Dhammapada Commentary*, Book 11, Story 9. See also *Khuddaka-Nikāya*, *Peta Vatthu*, page 216, 6th Syn. Edn.

***** *Vinaya Piṭaka*, *Pārājika*, p. 13. 6th Syn. Edn.

***** *Ti-Ratanas*—: The Three Jewels, viz., the Buddha, the Dhamma, the Saṅgha.

***** Full *Nibbāna*. The death of an Arahant is known as attaining *parinibbāna*.

***** A Non-Returner to the *Kāma-lokas*.

brahma loka, * whence he would attain *parinibbāna*. In the next alternative, if he had become a *bhikkhu* in my *sāsanā* at the beginning of the third period of life, he would have become either a Sakadāgāmi ** or a Sotāpanna, *** and would have attained permanent release from rebirth in the *apāya lokas*.” **** Thus said the Buddha to the Venerable Ānandā. Thus, although, he (the millionaire Mahādhana’s son) possessed *pāramī* ripe enough to make his present existence his last existence, not being a person who had secured *niyata vyākaraṇa*, he failed to obtain release from worldly ills in his present life because of the upheavals caused by the defilements within him, and this is despite the fact that he had the opportunity of encountering the Buddha Sāsanā. If further, his period of existence in the *apāya lokas* is prolonged because of evil acts done in this existence, he would not be able to rise again and emerge out of those *apāya lokas* in time for the *sāsanā* of the future Metteyya Buddha. And, after that, the large number of world-cycles that follow are world-cycles where no Buddhas appear, ***** there being no world-cycles within the vicinity of the present world where Buddhas are due to appear. Alas! far indeed is this millionaire’s son from release from worldly ills even though he possessed *pāramī* ripe enough to make his present existence his last existence.

The general opinion current at the present day is that, if the *pāramīs* are complete, one cannot miss encountering a Buddha Sāsanā even if one does not wish to do so, and that one’s release from worldly ills is ensured even though one may not desire such release. These people fail to pay attention to the existence of *niyata* (one who has obtained a sure prediction made by a Buddha) and *aniyata* (one who has not obtained a sure prediction made by a Buddha). Considering the two texts from the Piṭakas mentioned

above, and the story of the millionaire Mahādhana’s son, it should be remembered that *aniyata neyya* individuals can attain release from worldly ills in this life only if they put forth sufficient effort, even if they possess *pāramī* sufficient to enable them to obtain such release. If industry and effort are lacking, the Paths and the Fruits cannot be attained within the present Buddha Sāsanā.

Apart from these classes of persons, there are also an infinite number of other beings who, like the ascetics Ālāra and Uddaka, ***** possess sufficient *pāramī* for release from worldly ills, but who do not get the opportunity, because they happen to be in one or the other of the eight inopportune places (*aṭṭhakkhaṇas*) ***** where it is not possible to attain the Paths and the Fruits thereof.

(Here ends the part showing the division of beings into four and three classes according to Puggala Paññatti of the Abhidhamma Piṭaka and the Aṅguttara Nikāya of the Suttanta Piṭaka.)

Necessary Conditions of Practice for Neyya and Padaparama :

Of the four classes of individuals mentioned, the *Ugghāṭitaññū* and the *Vipañcitaññū* classes can attain the Sotāpatti-magga (Path of a Stream-winner) and the other higher stages of wisdom—like Visākhā and Anāthapiṇḍika *****—through the mere hearing of a discourse. It is not necessary for such individuals to practise the Dhamma according to the stages of *sīla-visuddhi* practice, such as (Purification of Virtue), *cittavisuddhi* (Purification of Consciousness) and so on. Be it remembered that this is also the case when *devas* and *brahmās* attain release from worldly ills.

Hence, it should be noted that the courses of practice, such as *sīla-visuddhi* and *citta-visuddhi*, laid down in the Pāli Canon, are only for the *Neyya* and *Padaparama* classes

* The ‘Pure Abodes’, are a group of 5 heavens belonging to the Form-Sphere, where only the Never-Returners are being reborn, and in which they attain Arāhantship and Nibbāna.

** The ‘Once-Returner.’

*** The ‘Stream-Winner.’

**** Apāya lokas : The four Lower Regions. They are : the animal world, the ghost-world, the demon-world and hell.

***** Suñña-kappas : “Zero” world-cycles.

***** Suttanta Piṭaka, Mūlapaṇṇāsa, Pāsārāsī Sutta, p. 220, 6th Syn. Edition,

***** Dīgha Nikāya Pāthika-vagga, Dasuttara Sutta, page 248, 6th Syn. Edn.; Aṅguttara Nikāya III Aṭṭhaka-nipāta, Akkhaṇa Sutta, page 60, 6th Syn. Edn. i. *paccantaro*—a border district where the Buddha Sāsanā does not flourish; (ii) *Arūpino*—the four Brahma planes of the Formless-sphere; (iii) *Vitalingo*—persons with congenital defects such as idiocy, etc.; (iv) *Asaññasatta*—a brahma plane of the Form-Sphere of non-consciousness; (v) *Micchādiṭṭhi*—birth among people holding wrong views; (vi) *Peta*—the Peta world; (vii) *Tiracchāna*—the animal world; and (viii) *Niraya*—hell.

***** Dhammapada Commentary, stories relating to verses 1 and 18.

of individuals before their attainment of the Sotāpatti-magga. These courses of practice are also for the first three classes of individuals prior to the achievement of the higher stages of the Paths and the Fruits. In the period after the attainment of Arahantship also, these courses of practice are used for the purpose of *diṭṭha-dhamma-sukha-vihāra** (dwelling at ease in this present existence), since Arahants have already gone through them.

After the passing of the first thousand years (of the present Buddha Sāsana), which constituted the times of the *Paṭisaṃbhidhā-patta* Arahant (Arahant possessing Analytical Knowledge), the period of the present Buddha Sāsana comprises the times of the *Neyya* and *Padaparama* classes of individuals alone. At the present day, only these two classes of individuals remain.

OF THESE TWO CLASSES OF INDIVIDUALS :

Neyya-puggala :

Of these two classes of individuals, an individual of the *Neyya* class can become a *Sotāpanna* in this present life, if he faithfully practises the *bodhipakkhiya-dhammā* comprising *satipaṭṭhāna* (four Applications of Mindfulness), *sammappadhāna* (Right Exertion), etc. If he is lax in his practice, he can become a *Sotāpanna* only in his next existence after being reborn in the *deva* planes. If he dies while still aloof from these (*bodhipakkhiya*) Dhammas, such as *satipaṭṭhāna*, etc., he will become a total loss so far as the present Buddha Sāsana is concerned, but he can still attain release from worldly ills if he encounters the Sāsana of the next Buddha.

* In an Arahant there arises the knowledge of his freedom, and he realises : " Rebirth is no more; I have lived the pure life; I have done what ought to be done; I have nothing more to do for the realisation of Arahantship." Thus he lives at ease in this existence.

** The Five Precepts. They are basic and constitute the minimum which every man or woman must observe. They are : abstention from killing, stealing, improper sexual intercourse, telling lies, and intoxicants.

*** The three constituents of the Morality-group of the Eightfold Path, when considered in detail, become *Ājivaṭṭhamaka sīla* (Morality ending with the practice of Right Livelihood) in the following way :

1. I will abstain from taking life. 2. I will abstain from stealing. 3. I will abstain from indulging in improper sexual intercourse and taking intoxicant drugs. 4. I will abstain from telling lies. 5. I will abstain from setting one person against another. 6. I will abstain from using rude and rough words. 7. I will abstain from frivolous talk. 8. I will abstain from improper livelihood.

**** The Eight Precepts are : Abstention from (1) killing, (2) stealing, (3) unchastity, (4) lying, (5) intoxicants, (6) eating after midday, (7) dancing, singing, music and shows, garlands, scent, cosmetics and adornment etc., (8) luxurious and high beds.

***** The Ten Precepts. This is the polished form of *Atthasīla*. No. 7 of the Eight Precepts is split into two parts, and No. 10 is 'abstinence from accepting gold and silver.'

***** Bhikkhu Sīla : The four kinds of *Pārisuddhi-sīla* are :—

- (1) Restraint with regard to the 227 Vinaya Rules.
- (2) Restraint of the senses.
- (3) Restraint with regard to one's livelihood.
- (4) Morality with regard to the 4 requisites.

Padaparama-puggala extant :

An individual of the *Padaparama* class can attain release within the present Buddha Sāsana after rebirth in the *deva* planes in his next existence, if he can faithfully practise these (*bodhipakkhiya*) Dhammas in his present existence.

The Age of Ariyas (Noble Ones) still :

The five thousand years of the present Buddha Sāsana constitute, all of them, the Age of Ariyas. This Age of Ariyas will continue to exist so long as the Tipiṭakas remain in the world. The *Padaparama* class of individuals have to utilise the opportunity afforded by the encountering of the present Buddha Sāsana to accumulate as much of the nuclei or seeds of *Pāramī* as they can within this lifetime. They have to accumulate the seeds of *sīla* (Morality). They have to accumulate the seeds of *samādhi* (Concentration). They have to accumulate the seeds of *paññā* (Wisdom).

Sīla:

Of these three kinds of accumulations, *sīla* (Morality), *samādhi* (Concentration), *Paññā* (Wisdom), the seeds of *sīla* mean : *Pañca Sīla*,** *Ājivaṭṭhamaka Sīla*,*** *Aṭṭhaṅga Uposatha Sīla*,**** *Dasāṅga Sīla*,***** in respect of ordinary laymen and women, and the *Bhikkhu Sīla****** in respect of the bhikkhus.

Samādhi:

The seeds of *samādhi* mean the efforts to achieve *parikamma-samādhi* (Preparatory Concentration) through one or other of the forty objects of meditation, such as the ten *kaṣiṇas* (meditation devices), or, if further

efforts can be evoked, the efforts to achieve *upacāra-samādhi* (Access Concentration), or, if still further efforts can be evoked, the efforts to achieve *appanā-samādhi* (Attainment Concentration).

Paññā:

The seeds of *paññā* mean the cultivation of the ability to analyse the characteristics and qualities of *rūpa* (Material Phenomena), *nāma* (Mental Phenomena), *khandhā* (Constituent groups of existence), *āyatana* (Bases), *dhātu* (Elements), *sacca* (Truths), and the *paṭiccasamuppādu* (Dependent Origination), and the cultivation of insight into the three characteristics of existence (*lakkhaṇa*), namely, *anicca* (Impermanence,) *dukkha* (Suffering), *anatta* (Impersonality).

Of the three kinds of seeds of *magga-ñāna* and *phala-ñāna*,* *sīla* and *samādhi* are like ornaments that permanently adorn the world, and exist even in the *suñña* world-cycles, that is, world-cycles where no Buddha arise. The seeds of *sīla* and *samādhi* can be obtained at will at any time. But the seeds of *paññā*, which are related to *rūpa*, *nāma*, *khandhā*, *āyatana*, *dhātu*, *sacca*, and *paṭiccasamuppāda* can be obtained only when one encounters a Buddha Sāsana. Outside of a Buddha Sāsana, one does not get the opportunity of even hearing the mere mention of words associated with *paññā*, though an infinite number of 'suñña' world-cycles may have passed away. Hence, those persons of the present day who are fortunate enough to be born into this world while a Buddha Sāsana flourishes, if they intend to accumulate the seeds of *magga-ñāna* and *phala-ñāna* for the purpose of securing release from worldly ills in a future existence within a future Buddha Sāsana, should pay special attention to the knowledge of the *paramattha*** (ultimate realities), which is extremely difficult for one to come across, more than they attempt the accumulation of the seeds of *sīla* and *samādhi*. In the least, they should attempt to obtain an insight into how the Four Great Primaries (*mahābhūta*)—*pathavī*, *āpo*, *tejo* and *vāyo*—con-

stituted one's body. If they acquire a good insight into the four great elements, they obtain a sound collection of the seeds of *paññā* which are most difficult of acquisition, and this is so even though they may not acquire any knowledge of the other portions of the Abhidhamma. It can then be said that the difficult attainment of rebirth within a Buddha Sāsana has been made worthwhile.

VIJĀ (KNOWLEDGE). AND CARAṆA (CONDUCT):

Sīla and *samādhi* constitute *Carana*, while *paññā* constitutes *Vijjā*. Thus are *vijjā-carana* (Knowledge and Conduct) constituted. *Vijjā* resembles the eyes of a human being, while *carana* resembles the limbs. *Vijjā* is like eyes in birds, while *carana* is like wings. A person who is endowed with Morality and Concentration, but lacks Wisdom, is like one who possesses complete and whole limbs but is blind of both eyes. A person who is endowed with *vijjā* (Knowledge), but lacks *carana* (Conduct), is like one who has good eyesight but is defective in his limbs. A person who is endowed with both *vijjā* and *carana* is like a normally whole person possessing both good eyesight and healthy limbs. A person who lacks both *vijjā* and *carana* is like one defective in eyes and limbs, and is not one worthy of being called a living being.

CONSEQUENCES OF HAVING CARAṆA ONLY:

Amongst the persons living within the present Buddha Sāsana, there are some who are fully endowed with Morality and Concentration, but do not possess the seeds of *vijjā* (Knowledge), such as Insight into the nature of Material Qualities, Mental Qualities and Constituent Groups of Existence. Because they are strong in *carana*, they are likely to encounter the next Buddha Sāsana, but because they lack the seeds of *vijjā*, they cannot attain Enlightenment, even though they hear the discourse of the next Buddha in person. They are like Lāḷudāyī Thera,** Upananda Thera,****

* *Magga-ñāna*: Knowledge of the Holy Paths.
Phala-ñāna: Knowledge of the Fruits thereof.
Paramattha: Truth in the ultimate sense; absolute truth.

** The Abhidhammattha Saṅgaha lists four *paramattha dhammas*, namely, *Citta* (Consciousness), *Cetasika* (Mental factors), *Rūpa* (Material qualities) and *Nibbāna*.

Pathavī (Element of Extension,) *Āpo* (Element of Liquidity or Cohesion,) *Tejo* (Element of Kinetic Energy,) and *Vāyo* (Element of Motion or Support)

*** Dhammapadamāttakathā, verse, 64, (The Story of the Wise Fool).

**** Dhammapadamāttakathā, Story relating to Verse 153 "The Greedy Monk."

Chabbaggiya bhikkhus*, and the King of Kosala**, during the lifetime of the Omniscient Buddha. Because they were endowed with the previously accumulated *carāṇa*, such as almsgiving and Morality, they had the opportunity to associate with the Supreme Buddha, but since they lacked previously accumulated *vijjā*, the discourses of the Buddha which they often heard throughout their lives, as it were, fell on deaf ears.

OF HAVING VIJĀ ONLY:

There are others who are endowed with *vijjā*, such as Insight into the Material and Mental Qualities and the Constituent Groups of Existence, but who lack *carāṇa*, such as *dāna*, *nicca sīla* (Permanent Morality) and *uposatha sīla* (Precepts observed on Fasting days). Should these persons get the opportunity of meeting and hearing the discourses of the next Buddha, they can attain Enlightenment because they possess *vijjā*, but since they lack *carāṇa*, it would be extremely difficult for them to get the opportunity of meeting the next Buddha. This is so, because there is an *antara-kappa* (intervening world-cycle) between the present Buddha Sāsanā and the next.

In case these beings wander within the Sensuous Sphere during this period, it means a succession of an infinite number of existences and rebirths, and an opportunity to meet the next Buddha can be secured only if all these rebirths are confined to the Happy Course of Existence. If, in the interim, a rebirth occurs in one of the Four Lower Regions, the opportunity to meet the next Buddha would be irretrievably lost, for one rebirth in one of the Four Lower Worlds is often followed by an infinite number of rebirths in one or other of them.

Those persons whose acts of *dāna* (Almsgiving) in this life are few, who are ill-guarded in their bodily acts, unrestrained in their speech, and unclean in their thoughts, and who thus are deficient in *carāṇa* (Conduct), possess a strong tendency to be reborn in the Four Lower Worlds when they die. If through some good fortune they manage to be reborn in the Happy Course of Existence, wherever they may be reborn, they are, because of their previous lack of *carāṇa* such as *dāna*, likely to be deficient in riches, and likely to meet with hardships, trials, and tribulations in their

means of livelihood, and thus encounter tendencies to rebirth in the *apāya lokas*. Because of their lack of the *carāṇa* of *nicca sīla* and *uposatha sīla*, they are likely to meet with disputes, quarrels, anger and hatred in their dealings with other persons, in addition to being susceptible to diseases and ailments, and thus encounter tendencies towards rebirth in the *apāya lokas*. Thus will they encounter painful experiences in every existence, gathering undesirable tendencies, leading to the curtailment of their period of existence in the Happy Course of Existence and causing rebirth in the Four Lower Worlds. In this way, the chances of those who lack *carāṇa* meeting the next Buddha are very few indeed.

THE ESSENTIAL POINT:

In short, the essential fact is, only when one is endowed with the seeds of both *vijjā* and *carāṇa* can one obtain release from worldly ills in one's next existence. If one possesses the seeds of *vijjā* alone, and lacks the seeds of *carāṇa*, such as *dāna* and *sīla*, one will fail to secure the opportunity of meeting the next Buddha Sāsanā. If, on the other hand, one possesses the seeds of *carāṇa* but lacks the seeds of *vijjā*, one cannot attain release from worldly ills even though one encounters the next Buddha Sāsanā. Hence, those *Padaparama* individuals of today, be they men or women, who look forward to meeting the next Buddha Sāsanā, should attempt to accumulate within the present Buddha Sāsanā the seeds of *carāṇa* by the practice of *dāna*, *sīla* and *samatha bhāvanā* (Practice of Calm), and should also, in the least, with respect to *vijjā*, try to practise insight into the Four Great Primaries, and thus ensure meeting the next Buddha Sāsanā, and having met it, to attain release from worldly ills.

When it is said that *dāna* is *carāṇa*, it comes under the category of *saddhā* (Faith), which is one of the *saddhammas* or practical conduct of good people, which again come under the fifteen *carāṇa-dhammas*. The fifteen *carāṇa-dhammas* are:

1. *Sīla* (Morality);
2. *Indriya-saṁvara* (Guarding the Sense-doors);
3. *Bhojanemattaññutā* (Moderation in eating);
4. *Jāgariyanuyoga* (Wakefulness);

* Vinaya Piṭaka, Mahāvagga, p. 192, 6th Syn. Edn.

** Dhammapada Commentary, Story relating to Verse 60—Bāla-vagga.

5-11 *Saddhamma* (The seven attributes of good and virtuous men);

12-15 Four *Jhānas*—First *Jhāna*, Second *Jhāna*, Third *Jhāna*, and Fourth *Jhāna*.

These fifteen *dhammas* are the property of the highest *jhānalābhī* (Attainer of *Jhānas*). So far as *sukkhavipassaka* (practising Insight only) individuals are concerned, they should possess the eleven of *caraṇa dhammas* i.e. without the four *Jhānas*.

For those persons who look forward to meeting the next Buddha *Sāsanā*, *dāna*, *sīla uposatha*, and the seven *saddhammas* are the essentials.

Those persons who wish to attain the Paths and the Fruits thereof in this very life must fulfil the first eleven *caraṇa-dhammas*, i.e. *sīla*, *indriyaśamvara*, *bhojanemattaññutā*, *jāgariyanuyoga*, and the seven *saddhammas*. Herein, *sīla* means *Ājīvaṭṭhamaka nicca sīla* (Permanent practice of Morality ending with right livelihood), *Indriyaśamvara* means guarding the six Sense-doors—eyes, ears, nose, tongue, body and mind. *Bhojanemattaññutā* means taking just sufficient food to preserve the balance of the corporeality group in the body and being satisfied therewith. *Jāgariyanuyoga* means not sleeping during the day, and sleeping only during one period (of the three periods) of the night, practising *bhāvanā* (Mental Concentration) during the other two periods.

Saddhamma means:

1. *Saddhā* (Faith),
2. *Sati* (Mindfulness),
3. *Hiri* (Moral Shame),
4. *Ottappa* (Moral Dread),
5. *Bahusacca* (Great learning),
6. *Vīriya* (Energy; diligence),
7. *Paññā* (Wisdom).

For those who wish to become *Sotāpannas* during this life, there is no special necessity to practise *dāna* (Almsgiving). But let those who find it unable to evoke sufficient effort towards acquiring the ability to obtain release from worldly ills during the present Buddha *Sāsanā* make special attempts to practise *dānā* (Almsgiving) and *uposatha* (Precepts observed on Fasting Days).

Order of Practice and Those Who Await the Next Buddha:

Since the work in the case of those who depend on and await the next Buddha consists

of no more than acquiring accumulation of *pāramī*, it is not strictly necessary for them to adhere to the order of the stages of practice laid down in the Pāli Texts, viz., *sīla*, *samādhi* and *paññā*. They should not thus defer the practice of *samādhi* before the completion of the practice of *sīla*, or defer the practice of *paññā* before the completion of the practice of *samādhi*. In accordance with the order of the seven *visuddhis* (Purifications), such as (1) *Sīla-visuddhi* (Purification of Virtue), (2) *Citta-visuddhi* (Purification of Consciousness), (3) *Diṭṭhi-visuddhi* (Purification of View), (4) *Kaṅkhāvitaraṇa-visuddhi* (Purification by Overcoming Doubt), (5) *Maggāmaggañānadassana-visuddhi* (Purification by Knowledge and Vision of What is and What is Not Path), (6) *Paṭipadāñānadassana-visuddhi* (Purification by Knowledge and Vision of the Way), and (7) *Ñānadassana-visuddhi* (Purification by Knowledge and Vision), they should not postpone the practice of any course for a *visuddhi* until the completion of the respective previous course. Since they are persons engaged in the accumulation of as much of the seeds of *pāramī* as they can, they should contrive to accumulate the largest amount of *sīla*, *samādhi*, and *paññā*, that lies in their power.

Unnecessary to Adhere to the Prescribed Order of Practice:

When it is stated in the Pāli Texts that *citta-visuddhi* should be practised only after the completion of the practice of *sīla-visuddhi*, that *diṭṭhi-visuddhi* should be practised only after the completion of the practice of *citta-visuddhi*, that *kaṅkhāvitaraṇa-visuddhi* should be practised only after the completion of the practice of *diṭṭhi-visuddhi*, that the work of *anicca*, *dukkha*, and *anatta bhāvanā* (Contemplation of Impermanence, Suffering and Impersonality) should be undertaken only after the completion of the practice of *kaṅkhāvitaraṇa-visuddhi*, the order of practice prescribed is meant for those who attempt the speedy realisation of the Paths and the Fruits thereof in this very life. Since those who find it unable to call forth such effort, and are engaged only in the accumulation of the seeds of *pāramī*, are persons occupied in grasping whatever they can, it should not be said in their case that the work of *samatha manasikāra citta-visuddhi* (the practice of Purification of Consciousness consisting of advertence of mind to tranquillity) should not be undertaken before the fulfilment of *sīla-visuddhi*.

Even in the case of hunters and fishermen, it should not be said that they should not practise *samatha vipassanā* (Calm and Insight) *manasikāra* (advertence of mind towards Calm and Insight) unless they discard their avocations. One who says so causes *dhamma antarāya* (Danger to the Dhamma). Hunters and fishermen should, on the other hand, be encouraged to contemplate the noble qualities of the Buddha, the Dhamma, and the Saṅgha. They should be induced to contemplate, as much as is in their power, the characteristic of loathsomeness in one's body. They should be urged to contemplate the liability of oneself and all creatures to death. I have come across the case of a leading fisherman who, as a result of such encouragement, could repeat fluently from memory the Pāli Text and 'nissaya' (word for word translation) of the Abhidhammattha Saṅgaha, and the Paccaya Niddesa of the Paṭṭhāna (Book of Relations), while still following the profession of a fisherman. These accomplishments constitute very good foundations for the acquisition of *vijjā* (Knowledge).

At the present time, whenever I meet my *dāyakā upāsakās* (lay disciples who contribute to a Bhikkhu's upkeep), I tell them, in the true tradition of a Bhikkhu, that even though they are hunters and fishermen by profession, they should be ever mindful of the noble qualities of Three Jewels and three characteristics of existence. To be mindful of the noble qualities of the *Ti-Ratanas* (Triple Gem) constitutes the seed of *carana*. To be mindful of the three characteristics of existence constitute the seed of *vijjā*. Even hunters and fishermen should be encouraged to practise those advertence of mind. They should not be told that it is improper for hunters and fishermen to practise advertence of mind towards *samatha* (Calm) and *vipassanā* (Insight). On the other hand, they should be helped towards better understanding, should they be in difficulties. They should be urged and encouraged to keep on trying. They are in that stage when even the work of accumulating *pāramīs* and tendencies is to be extolled.

Loss of Opportunity to Attain the Seed³ of Vijjā Through Ignorance of the Value of the Present Times:

Some teachers, who are aware only of the existence of direct and unequivocal statements in the Pāli Texts regarding the order of practice of the seven *visuddhis* (Purifications), but who take no account of the value of the present times, say that in the practices of *samatha* and *vipassanā* (Calm and Insight) no results can be achieved unless *sīla-visuddhi* (Purification of Virtue) is first fulfilled, whatever be the intensity of the effort. Some of the uninformed ordinary folk are beguiled by such statements. Thus has the *dhamman-tarāya* (Danger to the Dhamma) occurred.

These persons, because they do not know the nature of the present times, will lose the opportunity to attain the seeds of *vijjā* which are attainable only when a Buddha Sāsana is encountered. In truth, they have not yet attained release from worldly ills and are still drifting in *samsāra* (round of rebirths) because, though they have occasionally encountered Buddha Sāsana in their past inconceivably long *samsāra* where Buddha Sāsana more numerous than the grains of sands on the banks of the Ganges have appeared, they did not acquire the foundation of the seeds of *vijjā*.

When seeds are spoken of, there are seeds ripe or mature enough to sprout into healthy and strong seedlings, and there are many degrees of ripeness or maturity.

There are also seeds that are unripe or immature. People who do not know the meanings of the passages they recite or who do not know the right methods of practice even though they know the meaning, and who thus by custom or tradition read, recite, and count their beads while performing the work of contemplating the noble qualities of the Buddha, and *anicca*, *dukkha* and *anatta*, possess seeds that are unripe and immature. These unripe seeds may be ripened and matured by the continuation of such work in the existences that follow, if opportunity for such continued work occurs.

(To be continued.)



**PAṬICCASAMUPPĀDA VIBHAṄGA——(SUTTANTABHĀJANĪYA)
“ANALYTICAL EXPOSITION OF THE DEPENDENT ORIGINATION—
(ANALYSIS AS IN SUTTAS)”**

—Abhidhamma Piṭaka, Vibhaṅga, 6th Synod Edition, pages 142-145.

(Translated by the Editors of the ‘Light of the Dhamma’.)

1. Through *Avijjā* (Ignorance) *Saṅkhārā* (Kammaformations) arise;
2. Through *Saṅkhāra* (Kammaformations) *Viññāṇam* (Consciousness) arises;
3. Through *Viññāṇam* (Consciousness) *Nāmarūpaṃ* (Mental and Physical Phenomena) arise;
4. Through *Nāmarūpaṃ* (Mental and Physical Phenomena) *Salāyatanaṃ* (the 6 Bases) arise;
5. Through *Salāyatanaṃ* (the 6 Bases) *Phasso* (Contact) arises;
6. Through *Phasso* (Contact) *Vedanā* (Sensation) arises;
7. Through *Vedanā* (Sensation) *Tañhā* (Craving) arises;
8. Through *Tañhā* (Craving) *Upādānaṃ* (Clinging) arises;
9. Through *Upādānaṃ* (Clinging) *Bhavo* (Volitional action and further existence) arise;
10. Through *Bhavo* (Volitional action and further existence) *Jāti* (Rebirth) arises;
11. Through *Jāti* (Rebirth) there arise *Jarā Maraṇa Soka Parideva Dukkha Domanassa Upāyāsa* (Old Age, Death, Sorrow, Lamentation, Pain, Grief and Despair).

Thus arises the unalloyed mass of Suffering.

I. *Avijjā paccayā saṅkhārā* (Through Ignorance, Kammaformations) arise:

Avijjā (Ignorance):

What is meant by *Avijjā*?

Avijjā means

- (1) not knowing the Noble Truth of Suffering,
- (2) not knowing the Noble Truth of the Origin of Suffering,
- (3) not knowing the Noble Truth of the Extinction of Suffering, and
- (4) not knowing the Noble Truth of the Path leading to the Extinction of Suffering.

What is meant by “*Avijjā paccayā saṅkhārā*” (Through Ignorance, Kammaformations arise)?

There are six kinds of *saṅkhāras*. They are:—

1. *Puññābhisāṅkhāra* (formations of merit),
2. *Apuññābhisāṅkhāra* (formations of demerit),
3. *Āneñjābhisāṅkhāra* (formations of the imperturbable),
4. *Kāyasaṅkhāra* (the bodily formations),
5. *Vacīsaṅkhāra* (the verbal formations), and
6. *Cittasaṅkhāra* (the mental formations).

1. What are *Puññābhisāṅkhāra*?

The following are *Puññābhisāṅkhāra*:

Wholesome volitions in the Sensuous Sphere (*Kāmāvacara*) and the Form Sphere (*Rūpāvacara*) culminating in *dāna* (almsgiving), *sīla* (morality) and *bhāvanā* (practice of mental concentration) are *Puññābhisāṅkhāra*.

2. What are *Āpuññābhisāṅkhāra*?

Unwholesome volitions are *Apuññābhisāṅkhāra*.

3. What are *Āneñjābhisāṅkhāra*?

Wholesome volitions in practising mental concentration in the Formless Sphere (*Arūpāvacara*) are *Āneñjābhisāṅkhāra*.

4. What are *Kāyasaṅkhāra*, *Vacīsaṅkhāra* and *Cittasaṅkhāra*?

Volitions connected with physical action are *Kāyasaṅkhāra*.

Volitions connected with speech (such as thought-conception and discursive thinking) are *Vacīsaṅkhāra*.

Volitions that arise only in the mind (and not connected with the bodily and verbal functions) are *Citta-saṅkhāra*.

II. Saṅkhāra paccayā viññāṇaṃ (Through Kammaformations Consciousness arises):

The following Consciousness arise through Kammaformations:—

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

III. Viññāṇa paccayā nāmarūpaṃ (Through Consciousness Mental and Physical Phenomena arise):

There are Mental Phenomena as well as Physical Phenomena.

The following are the Mental Phenomena:

1. *Vedanakkhandha* (Sensation-group),
2. *Saññakkhandha* (Perception-group),
3. *Saṅkhārakkhandha* (Kammaformations-group), and
4. *Viññāṇakkhandha* (Consciousness-group).

The following are the Physical Phenomena:

- (i) The Four Great Primaries (*Mahābhūta*) —Element of Extension, Element of Liquidity or Cohesion, Element of Kinetic Energy and Element of Support or Motion.
- (ii) The twenty-four *Upādāya rūpāni* (Forms which are derived from and dependent on the Four Great Primaries), namely, (1) eye basis, (2) ear basis, (3) nose basis, (4) tongue basis, (5) body basis, (6) heart basis, (7) male sex, (8) female sex, (9) vital force, (10) nutrition, (11) visible form, (12) sound, (13) odour, (14) savour, (15) element of space, (16) intimation through body, (17) intimation through speech, (18) lightness, (19) pliancy, (20) adaptability, (21) growth of Corporeality, (22) continuance, (23) decay and (24) impermanence.

IV. Nāmarūpa paccayā saḷāyatanaṃ (Through Mental and Physical Phenomena the six Bases arise):

There are six kinds of Bases. They are:—

1. *Cakkhāyatanaṃ* (Eye-base),
2. *Sotāyatanaṃ* (Ear-base),
3. *Ghānāyatanaṃ* (Nose-base),
4. *Jivhāyatanaṃ* (Tongue-base),
5. *Kāyāyatanaṃ* (Body-base), and
6. *Manāyatanaṃ* (Mind-base).

V. Saḷāyatana paccayā phasso (Through the six Bases Contact arises):

There are six kinds of Contact. They are:—

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

VI. Phassa paccayā vedanā (Through Contact Sensation arises):

There are six kinds of Sensations. They are:—

1. *Cakkhu-samphassaiā-vedanā* (Sensation caused by Eye-contact),
2. *Sota-samphassajā-vedanā* (Sensation caused by Ear-contact),
3. *Ghāna-samphassajā-vedanā* (Sensation caused by Nose-contact),
4. *Jivhā-samphassajā-vedanā* (Sensation caused by Tongue-contact),
5. *Kāya-samphassajā-vedanā* (Sensation caused by Body-contact), and
6. *Mano-samphassajā-vedanā* (Sensation caused by Mind-contact).

VII. Vedanā paccayā taṇhā (Through Sensation Craving arises):

There are six kinds of Craving. They are:—

1. *Rūpa-taṇhā* (Craving for visible objects),
2. *Sadda-taṇhā* (Craving for sounds),
3. *Gandha-taṇhā* (Craving for smells),
4. *Rasa-taṇhā* (Craving for tastes),
5. *Phoṭṭhabba-taṇhā* (Craving for physical contact), and
6. *Dhamma-taṇhā* (Craving for mental objects).

VIII. *Taṇhā paccayā upādānaṃ* (Through Craving Clinging arises):

There are four kinds of Clinging. They are:—

1. *Kāmapādānaṃ* (Clinging to Sensual Pleasure),
2. *Diṭṭhupādānaṃ* (Clinging to Wrong Views),
3. *Sīlabbatupādānaṃ* (Clinging to Rites and Rituals), and
4. *Attavādupādānaṃ* (Clinging to Personality-belief).

IX. *Upādāna paccayā bhavo* (Through Clinging “Volitional action and further existence” arise):

There are two kinds of *bhavas*, namely,

1. *Kamma-bhava* (*Kamma*—volitional action which leads to future existence), and
2. *Upapatti-bhava* (Existence “i.e. life after death”).

Kamma-bhava consists of (1) *Puññābhisaṅkhāra*, (2) *Apuññābhisaṅkhāra*, and (3) *Āneñjābhisaṅkhāra*, mentioned above.

Upapatti-bhava comprises:

1. *Kāma-bhava* (Existence in the Sphere of Sensual Pleasure),
2. *Rūpa-bhava* (Existence in the Form-Sphere),
3. *Arūpa-bhava* (Existence in the Formless-Sphere),
4. *Saññā-bhava* (Existence in the Sphere of Consciousness),
5. *Asaññā-bhava* (Existence in the Sphere of Non-Consciousness),
6. *Neva-saññā-nā-saññā-bhava* (Existence in the Sphere of Neither-Perception-nor-Non-Perception),
7. *Ekavokāra-bhava* (Existence where there is only one constituent group of existence),
8. *Catuvokāra-bhava* (Existence where there are four constituent groups of existence), and

9. *Pañcavokāra-bhava* (Existence where there are five constituent groups of existence). *

X. *Bhava paccayā jāti* (“Through Volitional action and further existence”, Rebirth arises):

Jāti of beings belonging to this or that order of beings means:

- (1) *Jāti* (the first appearance of one or more *khandhas* or constituent groups of existence);
- (2) *Sañjāti* (their first appearance simultaneously with all the sense organs);
- (3) *Okkanti* (entering the womb or shell of an egg at the time of conception);
- (4) *Abhinibbatti* (arising straightaway as a full grown individual as in the case of *devas* and *Brahmās*);
- (5) *Khandhānaṃ pātubhāvo* (arising of *khandhas* or constituent groups of existence) and
- (6) *Āyatanānaṃ paṭilābho* (attainment or appearance of sense organs). **

XI. *Jāti paccayā jarā maraṇaṃ* (Through Rebirth there arise Old Age, Death, Sorrow, Lamentation, Pain, Grief and Despair):

Jarā means the decay of beings in this or that order of beings (*jarā*), their getting aged (*jiraṇatā*), becoming toothless (*khandiccam*), grey-haired (*pāliccam*), wrinkled (*valittacatā*), general decrease in the vigour of life (*āyuno-samhāni*). decrepitude of their sense-bases (*indriyānaṃ-paripāko*).

Maraṇaṃ (Death) means (1) *Cuti* (passing away), (2) *Cavanatā* (the state of passing away), (3) *Bhedo* (breaking-up), (4) *Antaradhānaṃ* (disappearance of the groups of existence), (5) *Maccumaraṇaṃ* (death), (6) *Kālakiriyā* “life being put an end to (by *Kāla*, i.e. Death)”. (7) *Khandhānaṃ bhedo* (dissolution of the groups of existence), (8) *Kalavarassanikkhepo* (discarding of the body), and (9) *Jīvitindriyassa upacchedo**** (the cessation of life or vital energy).

* See Appendix on *Bhava* (existence)

** *Khandhānaṃ pātubhāvo* and *Āyatanānaṃ paṭilābho* are called birth in the philosophical sense. As birth in the ultimate analysis is the arising of the constituent groups of existence and the appearance of sense organs—and not the arising or appearance of an individual.
(*Sammoha Vinodanī Aṭṭhakathā*).

*** Death in the ultimate analysis is mere dissolution and discarding of the groups of existence and cessation of life or vital energy. It is not the passing away of any individual.

What is Soka (Sorrow) ?

Soka (sorrow), *socanā* (sorrowfulness), *socitattam* (the state of being sorry), *anto soko* (inward sorrow), *anto parisoko* (inward woe), *cetaso parijjhāyanā* (inward burning sorrow), *domanassa* (mental distress), *soka-salla* “the arrow (pang) of sorrow—which arises through (1) loss of relatives, (2) loss of property, (3) loss of health, (4) loss of virtue, (5) loss of right views, (6) any other loss (or ruin), or (7) any other suffering”; this is called Sorrow.

What is Parideva (Lamentation) ?

Ādevo (the mourning for the loss, e.g. of children, etc.), *Paridevo* (wailing and lamenting, mentioning their respective names and qualities), *Ādevanā* (state of such mourning), *Paridevanā* (state of such wailing and lamentation), *Ādevitattam* (state of being a mourner), *Paridevitattam* (state of being such a wailer or lamenter), *Vācāpalāpo* (talking vainly), *Vippalāpo* (talking incoherently), *Lālapo* (repeated grumbling), *Lālappitattam* (state of repeated grumbling), which arise through (1) loss of relatives, (2) loss of property, (3) loss of health, (4) loss of virtue, (5) loss of right views, (6) any other loss (or ruin), or (7) any other suffering; this is called Lamentation.

What is Dukkha (Pain) ?

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

What is Domanassa (Grief) ?

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

What is Upāyāsa (Despair) ?

Āyāso (mental suffering), *upāyāso* (intense mental suffering), *āyāsitattam* (the state of having mental suffering), *upāyāsitattam* (the state of having intense mental suffering) which arise through (1) loss of relatives, (2) loss of property, (3) loss of health, (4) loss of virtue, (5) loss of right views, (6) any other loss (or ruin), or (7) any other suffering; this is called Despair.

Thus the unalloyed mass of Suffering arises. Thus the unalloyed mass of Suffering unites, assembles, combines and becomes manifest.

APPENDIX ON BHAVAS (EXISTENCES)

Kāmabhava is existence in the four Lower Regions, or as a man, or as a *deva*.

Rūpabhava is existence as a Brahmā in the Form-Sphere.

Arūpabhava is existence as a Brahmā in the Formless-Sphere.

These three *Bhavas* are reclassified first with reference to consciousness and absence of consciousness and then with reference to the number of constituent groups of existence.

Saññābhava covers all existences except *Asaññābhava* i.e. existence as an *Asaññasatta* Brahmā in the Form-Sphere and *Neva-saññā-nāsaññā-bhava*, i.e. existence as a *Neva-saññā-nāsaññā* Brahmā in the Formless Sphere.

Ekavokāra-bhava is existence as an *Asaññasatta* Brahmā with only one Khandha (constituent group of existence), i.e. the Form group.

Catuvokāra-bhava is existence as a Brahmā in the Formless-Sphere with four groups of existence, i.e. (1) *Vedanakkhandha* (Sensation-group), (2) *Saññakkhandha* (Perception-group), (3) *Sanḅharakkhandha* (Kamma-formations-group), and *Viññāṇakkhandha* (Consciousness-group).

Pañcavokāra is existence with all the five constituent groups of existence and it covers all the remaining existences.

APPENDIX ON SAṅKHĀRAS

1. *Puññābhisaṅkhāra* in the Sensuous Sphere, such as *dāna* (almsgiving) and *sīla* (morality) will ordinarily lead to *Kāma-bhava*, i.e. to existence as man or *deva* in that Sphere and cause *Viññāṇa* (Consciousness) to arise there.
2. *Puññābhisaṅkhāra* in the Form-Sphere, such as *bhāvanā* (mental contemplation) will ordinarily lead to existence as a Brahmā in that Sphere and cause *Viññāṇa* (Consciousness) to arise there.
3. *Apuññābhisaṅkhāra*, such as murder and theft, will ordinarily lead to the lower form of *Kāma-bhava*, i.e. to existence in hell, animal world, *peta* world or *asurakāya* world and cause *Viññāṇa* (Consciousness) to arise there.

4. *Āneñjābhisaṅkhāra*, such as practice of meditation on infinity of space, will ordinarily lead to existence as a Brahmā in the Formless Sphere and cause *Viññāna* (Consciousness) to arise therein.

APPENDIX ON BHAVACAKKA (THE VICIOUS CIRCLE OF EXISTENCE)

Soka, etc. are not only bound up with *Avijjā*, but also arise through *Āsava* (Fluxions).

For instance:—

1. Sorrow for separation from cherished objects arise through *Kāmāsava* (Fluxion of Sensual Pleasure);

2. Sorrow of one who regards the body as “I” or ‘Mine’ for its change for the worse arises through *Diṭṭhāsava* (Fluxion of Wrong View); and
3. Sorrow of one who notices signs of his approaching death arises through *Bhavāsava* (Fluxion of Attachment to existence).

As *Soka*, etc. arise through *Āsava*, where there are *Soka*, etc. there also is *Āsava*; and *Avijjā* arises through *Āsava* (*Āsava samudayā avijjā samudayo*).

So the vicious circle of existence (*Bhava-cakka*) is complete and the process of *Sañkhāra* arising through *Avijjā*, etc. continues *ad infinitum i.e.* till the attainment of Nibbāna.



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THE IMPORTANCE OF PURITY IN THE BUDDHA-DHAMMA

By AMARASIRI WEERARATNE

We all realise that cleanliness is essential for good health. It is common knowledge that dirt and filth breed disease. Therefore we wear clean clothes and eat pure food, that is, food free from germs and bacteria. We also realise the value of what is called environmental sanitation. Hence we take care to live in an atmosphere that is free from bad odours coming from filthy drains and so forth.

Thus we see that for purposes of avoiding disease and the consequent suffering, it is necessary to seek cleanliness. This is with regard to external cleanliness. Yet do we pay sufficient attention to cleanliness of the mind and mental health? Do we take sufficient care and precautions to avoid the impurities that soil the mind and cause suffering and pain that follows a diseased mind?

The purification of the mind is the fundamental object of the Buddha's teachings. Hence it is said "Sacittapariyodapanam, etaṃ buddhāna sāsanaṃ." *

(To purify the mind is the teaching of the Buddhas). When the celebrated commentator Buddhaghosa arrived at Mahā Vihāra, Ānuradhapura, in the 5th century A.C., and undertook to translate the Sinhala Commentaries into Pāli, the Elders at the Mahā Vihāra requested him to compile a treatise on the Buddha-Dhamma, so that he may prove his fitness for the task. Thereupon the Venerable Buddhaghosa compiled the well-known treatise called the "Visuddhi Magga" (the Path of Purity), which has since become a standard work on the Buddha-Dhamma. This title alone emphasizes the nature of the Buddha-Dhamma, viz. that it is a systematic course of purifying the mind.

Any one who is familiar with even the elementary teachings of the Buddha realises that on account of the arising of greed, ill-will and ignorance the mind of man gets soiled and becomes impure. According to the Buddha-Dhamma purity as well as impurity is the result of one's own volitional activities.

It is not the work of a Creator-God, nor has the Saviour anything to do with it. Man is not besmirched with the original sin of his ancestors. These beliefs constitute mere mythical superstition. As Vishnusharman the Sanskrit author remarks in his Hito-padesha, with the advance of years all faculties of man such as hearing, sight, etc., deteriorate. But there is one thing which does not deteriorate but grows with cumulative force, and that is *Taṇhā*—the thirst for the ratification of sensual desires.

Thus the thoughtful seeker after Truth finds himself a man fallen into a cess-pool of passions and defilements (*kilesas*). Hence he aspires to purify himself from the dirt and to cleanse himself. The Bodhisatta when he was the Ascetic Sumedhā put this position succinctly thus:—

Just as a man fallen amongst filth
beholding a brimming lake,
If he seek not that lake, the fault is not
in the lake,
So there exists the Lake of Nibbāna,
that washes the stains of sin.
If a man seek not that Lake, the fault
is not in the Lake of Nibbāna.

(Buddhavaṃsa 24)

In order to counteract the three chief evil mental states that defile the mind the Master advocates the cultivation of three mental states that are their very antithesis, viz. *dāna* (almsgiving), *sīla* (morality) and *bhāvanā* (mental contemplation). It is a gradual process extending for a long time in proportion to the state of defilement of one's mind.

It is by thought, word and deed that we defile ourselves. Mental defilements consist of covetousness, ill-will, and erroneous views. Verbal defilements comprise lying, harsh language that hurts others' feelings, backbiting, and vain talk. Deeds which defile the mind are killing living beings, stealing, and sexual misconduct. Meticulously avoiding these the earnest Buddhist must cultivate generosity in place of covetousness, good-

* Dhammapada, verse 183.

will in place of ill-will and correct views in place of erroneous views. Avoiding lying he practises truthfulness, instead of harsh talk he cultivates gentleness in language, instead of back-biting he uses language to promote amity, and instead of profitless talk he cultivates talk that is in conformity with the Dhamma and the Vinaya. Avoiding killing, stealing and sexual impurity he abstains from these vices and puts good-will, generosity and chastity into practice.

Avoiding false views he endeavours to understand the Four Noble Truths, namely, the universality of suffering, its cause, cessation and the way leading to cessation. In this way he avoids defilements and cultivates clean traits of mind by careful selection. In this alone lies the salvation of mankind from sin, error, and consequent suffering. In the choice of food we avoid the unwholesome and select valuable items rich in vitamins. Similarly in the entertaining of thoughts too we have to be selective and cultivate the habits of entertaining wholesome thoughts, because ultimately it is these that go to form our character—whether it be noble or ignoble.

Hence it is important to be grounded in Right Views (*Sammā-diṭṭhi*) and to entertain Right Thoughts (*Sammā-saṅkappa*). By this method one enters the Noble Eightfold Path which is the one and only path for the purification of beings and which leads them to the cessation of suffering. It ultimately leads to *Paññā* (Wisdom)—Wisdom derived from Vipassanā Meditation—and by which one realises that all things are impermanent, sorrow-frought, and without any abiding entity or substance. It is this wisdom which purifies. Hence the saying of the Master, "*Paññāya parisujjati*" (Purified by means of Wisdom).

The Buddha's teachings comprise a Middle Way avoiding all extremes and absurdities. It is the rational and clear enunciation of the Noble Eightfold Path, consisting of Virtue (*Sīla*), Concentration (*Samādhi*) and Wisdom (*Paññā*). There are no divine mysteries nor blind faith here. The Buddha teaches liberation without a vicarious Saviour, and this liberation can be attained in this life itself through purification of the mind, by the exercise of our own faculties.

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SUTTANTA PIṬAKA-DĪGHA NIKĀYA, SĪLAKKHANDHA VAGGA, AMBATṬHA SUTTA

—Pages 82-102, 6th Synod Edition.

(Translated by the Editors of “The Light of the Dhamma”.)

Buddha’s visit to Brāhmaṇa Pokkharasāti’s Territory :

Thus I have heard. On one occasion while the Exalted One was touring through the kingdom of Kosala with a great company of brethren—with about five hundred brethren,—He arrived at a Brāhmaṇa village in Kosala named Icchānaṅgala; and He stayed in the Icchānaṅgala Wood nearby.

At that time the Brāhmaṇa Pokkharasāti ruled over Okkaṭṭha, a royal domain which was densely populated, abounded in cattle, with plenty supply of grass, firewood, water and corn, and which was granted to him by King Pasenadī of Kosala as a royal legacy (*Rājadāyaṃ*) and as a gift in the highest form (*Brāhmadeyyaṃ*).*

The Brāhmaṇa Pokkharasāti heard thus: ‘Friends ! It is said that the Samaṇa Gotama of the Sākya clan, who went forth from a Sākya family into a homeless life, while touring through the kingdom of Kosala with a great company of brethren—with about five hundred brethren,—has now arrived at the village of Icchānaṅgala and is staying at the Icchānaṅgala Wood nearby. And this is the good news that has been widely spread as to the Samaṇa Gotama: “That Enlightened One is accomplished and worthy of offerings, Supremely Enlightened, Possessed of Clear Wisdom and Conduct, Happily Attained, Knower of Worlds, the Incomparable Leader of men to be tamed, the Teacher of Devas and men, the Enlightened One, the Exalted One. He, by His Omniscience, knows face to face this universe, including the worlds of Devas, the Brahmās and the Māras, and the world of men with its *samaṇas* and *brāhmaṇas*, its kings and men, and knowing it, proclaims the Dhamma to men—which is good at the beginning, good in the middle and good at the end, and which has the

fulness of meaning in spirit and letter. He shows the course of noble practice (*Brahma-cariya*), in all its fulness and in all its purity.” To pay one’s veneration to such an Arahant is well and good.’

Ambatṭha being sent by Pokkharasāti to find out if Gotama really was a Buddha :

Now at that time there was a youth named Ambatṭha, a disciple of Pokkharasāti the Brāhmaṇa. He was able to recite the Vedic verses, and also carried the Vedas by heart. He had mastered the Three Vedas** with *Nighaṇḍu*, *Ketubhānaṃ* and *Akkharappabheda*, and mastered the five Vedas with *Itihāsa* as the fifth,** and could explain the Vedas word by word.

He was also well conversant with *lokāyata* (sophistry), and the reading of the bodily marks of great men. In regard to his master’s explanations of the Three Vedas himself, his master had admitted “You know what I know”, and he had professed “I know what you know”.

Then the Brāhmaṇa Pokkharasāti said to Ambatṭha the youth: ‘Dear Ambatṭha, it is said that the Samaṇa Gotama, of the Sākya clan, who went forth from a Sākya family into a homeless life, while touring through the kingdom of Kosala with a great company of brethren—with about five hundred brethren,—has now arrived at the village of Icchānaṅgala and is staying at the Icchānaṅgala Wood nearby. And this is the good news that has been widely spread as to the Samaṇa Gotama: “That Enlightened One is accomplished and worthy of offerings, Supremely Enlightened, Possessed of Clear Wisdom and Conduct, Happily Attained, Knower of Worlds, the Incomparable Leader of men to be tamed, the Teacher of Devas and men, the Enlightened One, the Exalted One. He, by His Omniscience, knows face to face this

* *i.e.* as an irrecoverable gift—(Commentary).

** *i.e.* Iruveda, Yajurveda and Sāmaveda—(Commentary.)

*** *i.e.* the said Three Vedas plus Ātappana Veda and Itihāsa —Ibid.

universe, including the worlds of Devas, the Brahmās and the Māras, and the world of men with its *samaṇas* and *brahmaṇas*, its kings and men; and knowing it, proclaims the Dhamma to men—which is good at the beginning, good in the middle and good at the end, and which has the fulness of meaning in spirit and letter. He shows the course of noble practice (*Brahmacariya*), in all its fulness and in all its purity.” To pay one’s veneration to such an Arahant is well and good.’

‘Come, dear Ambaṭṭha. Go to the Samaṇa Gotama and verify for our information whether the repute is based on facts or not—whether He is such or not.’

‘But how, Sir, shall I verify whether the repute is based on facts or not—whether He is such or not?’

‘Dear Ambaṭṭha, in our Vedas mention has been made of the thirty-two bodily marks of a great man—bodily marks, for the possessor of which, there are two alternatives only, and nothing else. If he leads a household life he will be a Universal Monarch, a righteous monarch, a ruler to the four ends (of the world), a conqueror, a ruler of a peaceful state, a possessor of the seven precious things. And these are the seven precious things that he has—the Wheel, the Elephant, the Horse, the Ruby, the Woman, the Banker, and the Eldest son as the seventh. Besides, he has more than a thousand brave and heroic sons of good physique, able to defeat the armies of the foe. And he peacefully reigns over this earth from ocean to ocean, ruling it in righteousness without the necessity of using a stick or a weapon. But if he goes forth from the household life into the homeless life, he will become one worthy of offerings,—a Supremely Enlightened Buddha who knows all the Dhammas by Himself and removes the veil (of mental and moral defilements) in the universe.

‘Indeed, Ambaṭṭha, I taught you the Vedic verses and you have learnt them.’

‘Very well, Sir,’ replied Ambaṭṭha; and rising from his seat and paying his respects to Pokkharasāti, he mounted a chariot, and proceeded, with a retinue of young Brāhmaṇas to the Icchānaṅgala Wood. He then travelled in the chariot as far as the road was passable for vehicles, and after getting down, went on foot to the monastery.

Ambaṭṭha’s Interview with Gotama Buddha:

Now at that time a great number of Bhikkhus were walking up and down in the open air meditatively. Ambaṭṭha approached them and said: ‘Sirs, where will the Venerable Gotama be staying now? We have come to this place to pay our veneration to Him.’

Then those Bhikkhus considered thus: ‘This young Brāhmaṇa Ambaṭṭha is of prominent family, and a pupil of the prominent Brāhmaṇa Pokkharasāti. It will not be a burden to the Exalted One to hold conversation with such a one.’

They said to Ambaṭṭha; ‘There, Ambaṭṭha, is His *vihāra* (monastery), the door of which is shut. Go there quietly, enter the porch gently, give a cough and tap the door, when the Exalted One will open the door for you.’

When Ambaṭṭha the youth quietly approached the monastery, gently entered the porch, gave a cough and tapped the door, the Exalted One opened the door, and Ambaṭṭha went in. The other young Brāhmaṇas also entered into the monastery, and having exchanged greetings and compliments of felicitation with the Exalted One, sat at one side.

Ambaṭṭha’s Rudeness:

As for the youth Ambaṭṭha, he greeted the Exalted One by passing some derogatory remarks walking while the Exalted One was seated and by passing some derogatory remarks standing while the Exalted One was seated.

Then the Exalted One said to the youth Ambaṭṭha: ‘Ambaṭṭha, is that the way you would speak to aged teachers, and teachers of your teachers well advanced in years, as you do now, walking about or standing up, while I am sitting?’

Ambaṭṭha’s First Reproach:

‘No indeed, Gotama. It is befitting to speak walking to a Brāhmaṇa who is walking, and to speak sitting to a Brāhmaṇa who is seated, and to speak lying to a Brāhmaṇa who lies down. But, indeed, Gotama, with shavelings, bogus *samaṇas* of low caste,* black coloured, born of the Brahmā’s heels, I would talk to them as I do to you.’

‘Ambaṭṭha, you came here on business. You should concentrate your mind on the

* *Ibbhā*, i.e. *Gahapatikā* according to the Commentary.

business on which you have come. Friends, this Ambaṭṭha thinks that he has been well trained although he is not. What other reason than lack of good training can there be (for this rudeness)?'

When the Exalted One said he did not have good training, Ambaṭṭha was very angry and displeased. Then, having a desire to retaliate, reproach and accuse the Exalted One, and with the thought: "Gotama will be put by me in his proper place (with reference to rudeness, etc.)", taunting, deriding and accusing, Ambaṭṭha said: 'O Gotama, the Sākyas are wild, rude, light-hearted and talkative. Although they are of comparatively low caste, they do not revere Brāhmaṇas; they do not pay regard to Brāhmaṇas; they do not make offerings to Brāhmaṇas; they do not pay respects to Brāhmaṇas. It is not fit and proper for Sākyas who are mere *Ibbhās*, not to revere Brāhmaṇas, not to pay regard to them, nor esteem them, nor to give presents to them, nor to pay respects to them.'

Thus the youth Ambaṭṭha for the first time reproached the Sākyas with the word "*Ibbhā*."

'How have the Sākyas offended you, Ambaṭṭha?'

Ambaṭṭha's Second Reproach:

'O Gotama, on one occasion I had to go to Kapilavatthu on a certain business of Pokkharasāti's, and went into the Sākyas' Assembly Hall. At that moment, many Sākyas were seated on raised platforms in the hall, tickling one another with their fingers, laughing heartily, and laughing gently. In fact, it seems to me that they were laughing at me. No body in the hall offered me a seat. That, Gotama, is neither fit nor proper, that the Sākyas, who are *Ibbhās*, should neither revere Brāhmaṇas, nor pay regard to them, nor esteem them, nor give presents to them, nor pay respects to them.'

Thus did the youth Ambaṭṭha for the second time reproach the Sākyas with the word "*Ibbhā*"

Ambaṭṭha's Third Reproach:

'Ambaṭṭha, even a female skylark can make such noise as she pleases in her own nest. This Kapilavatthu is the Sākyas'. Ambaṭṭha,

you should not bear grudge on the Sākyas for such a trifling thing.'

'Gotama, there are four castes—the ruling class, the Brāhmaṇas, the traders, and the working class. Of these four, the ruling class, the traders and the working class are, in fact, the attendants on the Brāhmaṇas. So, Gotama, that is neither fit nor proper, that the Sākyas, who are of comparatively low caste, should neither revere Brāhmaṇas, nor pay regard to them, nor esteem them, nor give presents to them, nor pay respects to them.'

Thus did the youth Ambaṭṭha reproach the Sākyas with the word "*Ibbhā*."

Origin of Kaṇhāyanas (Ambaṭṭha being one of them) and Origin of Sākyas (Gotama Buddha being one of them):

Then the Exalted One thought thus: 'This youth Ambaṭṭha intensely degrades the Sākyas as *Ibbhās*. Should I not ask him his lineage?'

After that, the Exalted One asked Ambaṭṭha: 'Ambaṭṭha, to what family do you belong?'

'I belong to Kaṇhāyana family.'

'Ambaṭṭha, if the name and lineage of your parents be recollected, the Sākyas are descendants of a master, and you are a descendant of his slave girl.'

'Ambaṭṭha, the Sākyas recognised King Okkāka as their foremost ancestor. What had happened in former days was this. "King Okkāka being desirous of giving the throne in succession to the son of his favourite queen, exiled his elder sons—Okkāmkha, Karakaṇḍa, Hatthinika, and Sinisūra—from the country. Those elder sons who were thus exiled from the country took up their residence in a teak grove near a lake on the slopes of the Himalayas. Fearing that the purity of their lineage would be polluted, they intermarried with their sisters.'

Then, King Okkāka asked the ministers at his court:

'Ministers, where do the children live now?'

'Your Majesty! The young princes are now living in a teak grove near a lake on the slopes of the Himalayas. Fearing that the

purity of their lineage may be polluted, they have intermarried with their sisters.’

‘Ambaṭṭha, King Okkāka then exclaimed: “Ministers, skilful (*sakyā*) are my sons! Very skilful are my sons! Ambaṭṭha, since that exclamation, Sākyas* have appeared, and he is their foremost ancestor.’

‘Ambaṭṭha, King Okkāka had a slave girl named Disā. She gave birth to a black child. As soon as he was born the newly born child said: “Wash me, mother. Bathe me, mother. Clean the dirt from my body. I shall be of use to you.”

‘Ambaṭṭha, just as nowadays when people see demons they call them *pisāca* (demons), in those days too when the people saw demons they called them as *kaṇha* (blackies). They said: “This youngster spoke as soon as he was born. A *kaṇha* was born. A demon was born.” Depending on this word “*kaṇha*” the descendants of this black child became known as, ‘*kanhāyana*’. That Kaṇha is the foremost ancestor of the *Kaṇha* lineage. Thus, Ambaṭṭha, if the name and lineage of your parents be remembered, the Sākyas are descendants of a master, and you are a descendant of his slave girl.’

When He had thus spoken, the young Brāhmaṇas said to the Exalted One: ‘Venerable Gotama, do not degrade Ambaṭṭha too severely with this reproach of being a descendant of a slave girl. Venerable Gotama, Ambaṭṭha belongs to a good caste and a good family; he is well-informed, good at speaking and learned. He is able to discuss this matter with Venerable Gotama.’

Then the Exalted One said to them: ‘If you consider that Ambaṭṭha does not belong to a good caste, or a good family, is not well-informed, is not good at speaking, is not learned and is not able to discuss the matter with Venerable Gotama, let Ambaṭṭha stop. You better discuss the matter with me. But, if you consider that Ambaṭṭha belongs to a good caste and a good family, is well-informed, is good at speaking, is learned, and is able to discuss this matter with the Venerable Gotama, you better stop, and let Ambaṭṭha discuss this matter with me.’

‘Venerable Gotama, Ambaṭṭha belongs to a good caste and a good family, is well-informed, is good at speaking, is learned and

is able to discuss this matter with the Venerable Gotama. We shall remain silent. Let Ambaṭṭha discuss the matter with the Venerable Gotama.’

Then the Exalted One said to the youth Ambaṭṭha: ‘Now, Ambaṭṭha, there arises a relevant question which you will have to answer although you may not want to do so. If you do not give a definite answer, or give an evasive answer, or remain silent, or go away without answering, your head will split into seven pieces here and now. Ambaṭṭha, how do you consider this? What have you heard when Brāhmaṇas, old and well advanced in years, teachers of teachers of yours, were talking, as to whence the Kaṇhāvanas first appeared and who is their foremost ancestor?’

When He had thus questioned, Ambaṭṭha remained silent. For the second time the Exalted One asked Ambaṭṭha thus: ‘Ambaṭṭha, how do you consider this? What have you heard when Brāhmaṇas old and well advanced in years, teachers of teachers of yours, were talking, as to whence the Kaṇhāvanas first appeared and who is their foremost ancestor?’

For the second time too Ambaṭṭha remained silent.

Then the Exalted One said to Ambaṭṭha; ‘Ambaṭṭha, better make a reply. This is not the time for you to remain silent, for the head of whoever does not make a reply when the Tathāgata had put a relevant question to him up to three times, will split into seven pieces on the spot.’

At that time the Vajirapāṇī Yakkha stood above Ambaṭṭha in the sky with a mighty sledge-hammer all fiery, dazzling, and aglow, with the intention, if he (Ambaṭṭha) did not answer, there and then to split his head into seven pieces. Only the Exalted One and Ambaṭṭha perceived the Vajirapāṇī Yakkha.

Then Ambaṭṭha who was terrified and startled, the hairs of whose body were standing on end, seeking safety, refuge and protection in the Exalted One alone, sat close to the Exalted One and said: ‘What was it the Exalted One said? Please say it again.’

‘What do you think Ambaṭṭha? What have you heard when Brāhmaṇas old and well

* Sākya means a skilled person.

** The *deva* who has *Vajira* (Thunder-head) weapon in his hand *i.e.* Sakka, king of *devas*

advanced in years, teachers of teachers of yours, were talking together, as to whence the Kaṇhāyanas first appeared and who is the foremost ancestor?’

‘I too, Venerable Gotama, have heard just as the Venerable Gotama has said. The Kaṇhāyanas are the descendents of that Kaṇha, and he is their foremost ancestor of the Kaṇhāyanas.’

And when he had thus spoken the Brāhmaṇa youths became rowdy and said tumultuously: “Comrades, they say, Ambaṭṭha the youth does not belong to a good caste; he is not a descendent of a good family, they say, he is a descendent of a slave girl of the Sākyans; and comrades, they say, the Sākyans are descendants of his master. We had wrongly thought that the Venerable Gotama who had spoken the truth should be censured.”

Then a thought arose in the Buddha’s mind: ‘These Brāhmaṇa youths are harassing Ambaṭṭha too hard as a descendent of a slave girl. Should I not save him?’

Then the Exalted One said to them: ‘O youths! Do not harass Ambaṭṭha too hard with the words “descendant of a slave girl.” That Kaṇha was an eminent *Isi* (hermit). He went to a suburb in the southern part of the Ganges, and after learning the supreme mantras there, he returned to King Okkāka and demanded his daughter Maddarūpī in marriage.’

King Okkāka saying “Comrades, this Kaṇha being the son of my slave girl, why should he come and ask for my daughter Maddarūpī in marriage?”, got enraged and being displeased, fitted an arrow to his bow. But neither could King Okkāka let the arrow fly, nor could he take it off the string again. O youths, then the ministers and courtiers approached the *Isi* Kaṇha and said: “Let the King be safe, Sir; let the king be safe.”

‘The King shall be safe. But should he shoot the arrow downwards, the earth in the whole of his realm would collapse.’

‘Let the king be safe, Sir, and the realm too.’

‘The king as well as his realm shall be safe. But should he shoot the arrow upwards, there would be no rain in his realm for seven years.’

‘Let the king be safe, Sir, and the realm too; and let it rain.’

‘The king as well as the realm shall be safe, and it shall rain. But let the king aim his

arrow at his eldest son. The prince shall suffer no harm and not a single hair of his body shall stand on its end.’

‘O youths, the ministers then addressed King Okkāka: “Let King Okkāka aim the arrow at his eldest son. The prince will suffer no harm and not a single hair of his body will stand on its end.”’

Then King Okkāka aimed the arrow at his eldest son and the prince suffered no harm and not a single hair of his body stood on its end. Then King Okkāka gave his daughter Maddarūpī in marriage to the *Isi* Kaṇha as he was afraid and agitated and the hairs of his body stood on end through fright of supreme punishment (*Brāhmadanḍena*). O youths, you should not harass Ambaṭṭha too hard with the words “descendant of a slave girl.” That Kaṇha was an eminent *Isi*.

Superiority of Khattiyas:

I. The Exalted One said to Ambaṭṭha: ‘Ambaṭṭha, what do you think of this. If, in this world, a young Khattiya marries a Brāhmaṇī maiden, and from their union a son is born, would the son thus born of the Brāhmaṇī maiden through the Khattiya youth get a seat and water among Brāhmaṇas?’

‘Yes, he would, Venerable Gotama.’

‘And would the Brāhmaṇas allow him to partake of meals offered for the benefit of the dead, or of meals given in ceremonies, or of offerings to gods, or of meals offered to guests?’

‘Yes, they would, Gotama.’

‘And would Brāhmaṇas teach him the mantras or not?’

‘They would, Venerable Gotama.’

‘And would he be eligible, or not, for their women?’

‘He would not be ineligible, Venerable Gotama.’

‘But, would the Khattiyas consecrate him as a Khattiya?’

‘Certainly not, Venerable Gotama, because he is not of royal descent on the mother’s side.’

II. ‘Then what do you think, Ambaṭṭha? If a Brāhmaṇa youth marries a Khattiya maiden, and from their union a son is born, would the son thus born of the Khattiya

maiden through the Brāhmaṇas youth get a seat and water among Brāhmaṇas?’

‘Yes, he would, Venerable Gotama.’

‘And would Brāhmaṇas allow him to partake of meals offered for the benefit of the dead, or of meals given in ceremonies, or of offerings to gods, or of meals offered to guests?’

‘Yes, they would, Venerable Gotama.’

‘And would Brāhmaṇas teach him the mantras or not?’

‘They would, Venerable Gotama.’

‘And would he be eligible, or not, for their women?’

‘He would not be ineligible, Venerable Gotama.’

‘But would Khattiyas consecrate him as a Khattiya?’

‘Certainly not, Venerable Gotama.

Because he is not of royal descent from the father’s side.’

‘Then, Ambaṭṭha, comparing woman with woman, and man with man, Khattiyas are superior and Brāhmaṇas inferior.’

III. ‘What do you think of this, Ambaṭṭha? Suppose, in this world, for one offence or another, Brāhmaṇas shave the head of a Brāhmaṇa, sprinkle ashes over his head and banish him from the realm or town. Would he get a seat or water among Brāhmaṇas?’

‘No, he would not, Venerable Gotama.’

‘And would Brāhmaṇas allow him to partake of meals offered for the benefit of the dead, or of meals given in ceremonies, or of offerings to gods, or of meals offered to guests?’

‘No, they would not, Venerable Gotama.’

‘And would Brāhmaṇas teach him the mantras or not?’

‘No, they would not, Venerable Gotama.’

‘And would he be eligible, or not for their women?’

‘He would be ineligible, Venerable Gotama.’

IV. ‘Ambaṭṭha, if for one offence or another, Khattiyas banish a Khattiya from the realm or town shaving his head and sprinkling ashes over his head, would he get a seat and water among Brāhmaṇas?’

‘Yes, he would, Venerable Gotama.’

‘And would Brāhmaṇas allow him to partake of meals offered for the benefit of the dead, or of meals given in ceremonies, or of offerings to gods, or of meals offered to guests?’

‘Yes, they would, Venerable Gotama.’

‘And would Brāhmaṇas teach him the mantras or not?’

‘Yes, they would, Venerable Gotama.’

‘And would he be eligible, or not, for their women?’

‘Yes, he would be eligible, Venerable Gotama.’

‘The Khattiya who has been banished from the realm or town by Khattiyas after shaving his head is degraded to the lowest position.

Thus Ambaṭṭha, a Khattiya is superior and Brāhmaṇas are inferior even when he has been degraded to the lowest position.’

Those who have Knowledge and Conduct are the most eminent:

‘Ambaṭṭha, the Brahmā Sanañkumāra also uttered the following verses:

“Among the people who are particular about lineage, Khattiyas are the most eminent. Among the *devas* and men one who is replete with *vijjā-carāṇa* (Knowledge and Conduct) is the most eminent.’

‘Now this verse, Ambaṭṭha, was well sung and not ill sung by Brahmā Sanañkumāra. It was well recited and not ill recited. It is beneficial and not unbeneficial. I endorse it; and Ambaṭṭha, I also say:

“Among the people who are particular about lineage, Khattiyas are the most eminent. Among the *devas* and men one who is replete with *vijjā-carāṇa* (Knowledge and Conduct) is the most eminent.”’

Vijjā (Knowledge) and Carāṇa (Conduct):

‘But what, Venerable Gotama, is *carāṇa* (Conduct), and *vijjā* (Knowledge)?’

‘To be replete with incomparable Knowledge and Conduct, one should not talk of birth or lineage, nor use the words of pride “Are you worthy of me?”, “Are you not worthy of me?” When there is giving a daughter in marriage or taking a daughter in marriage or both giving and taking a daughter in marriage there is talk of birth, lineage and proud talk—“Are you worthy of me?”; “Are you not worthy of me?”’

Ambaṭṭha, those who are addicted to talking about birth and lineage, to proud talk or to giving and asking daughters in marriage, are far from being replete with *vijjā-carāṇa* (Knowledge and Conduct). It is only by getting rid of such addiction that repletion with Knowledge and Conduct can be attained.

‘But what, Venerable Gotama is that *carāṇa* (Conduct) and what *vijjā* (Knowledge)?’

‘Ambaṭṭha, there arises in the world a Tathāgata who is a Perfect One, Supremely Enlightened, Possessed of Clear Wisdom and Conduct, Happily attained, Knower of worlds, the Incomparable leader of men to be tamed, the Teacher of gods and men, the Enlightened One, the Exalted One. He, by His Omniscience, knows face to face this universe, including the worlds of Devas, the Brahmās and the Māras, and the world of men with its *samaṇas* and *brāhmaṇas*, its kings and men; and knowing it, proclaims the Dhamma to men—the Dhamma which is good at the beginning, good in the middle and good at the end, and which has the fulness of meaning in spirit and letter. He shows the pure life of a *samaṇa*, in all its fulness and in all its purity.’

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

‘Restricted with bonds is the household life, and a source of passions. Unbounded like the sky is a *samaṇa*’s life. How difficult is it for a man who is a layman to live a chaste and pure life in all its fulness, in all its purity, in all its perfection. It would be better for me to cut my hair and beard, wear the yellow robes, and go out of the household life into the homeless state.’

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

‘When he has thus become a *samaṇa* he lives restrained by the *samaṇa*’s disciplinary code. He is possessed of good conduct, and has a suitable subject for constant meditation; and perceiving danger even in the least offences, he observes strictly the rules of training. He has to his credit good deeds in act and word and his livelihood is

absolutely pure. He is perfect in conduct, and guards his sense-doors. He attains Mindfulness and Clearness of Comprehension, and is altogether contented.’

CARĀṆA (CONDUCT)

CŪLA SĪLA

(The Minor Morality)

‘How, O Ambaṭṭha, is his conduct good?’

‘In this, O Ambaṭṭha, that the Bhikkhu having abstained from taking the life of any living being, refrains from the destruction of life. He has laid the stick and the weapon aside; he has moral shame and dread; shows kindness towards all beings; and is full of solicitude for the welfare of all sentient beings. This is that Bhikkhu’s morality.

‘Having abstained from the taking of what is not given, the Bhikkhu refrains from taking what is not given to him. He takes only what is given to him; appreciates the giving by others; and lives in honesty and purity of heart.’

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

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

‘Getting rid of slander, the Bhikkhu refrains from calumny. What he hears here he does not repeat elsewhere to raise a quarrel against the people here: what he hears elsewhere he does not repeat here to raise a quarrel against the people there. Thus he binds together those who are divided, encourages those who are friends, makes peace, loves peace, is impassioned for peace, a speaker of words leading to peace.’

‘Getting rid of rudeness of speech, the Bhikkhu refrains from using harsh language. He speaks only those words that are blameless, pleasant to the ear, lovely, reaching to the heart, polite, pleasing to the people and beloved of the people.’

‘Getting rid of frivolous talk, the Bhikkhu refrains from vain conversation. At

appropriate times he speaks, in accordance with the facts, words full of meaning, on the Doctrine, on the Vinaya. And at the right time he speaks words worthy to be noted in one's mind, fitly illustrated and divided according to relevancy of facts.'

'The Bhikkhu refrains from causing injury to seeds and plants.

'He takes only one meal a day, not eating at night, and refrains from taking food after midday.

'He refrains from dancing, singing, playing music and witnessing shows with dances, singing and music.

'He refrains from wearing, adorning or ornamenting himself with garlands, scents, and ointments.

'He refrains from the use of lofty and spacious resting places.

'He refrains from accepting gold and silver.

'He refrains from accepting uncooked grain.

'He refrains from accepting raw meat.

'He refrains from accepting women or young girls.

'He refrains from accepting slave-servants of either sex.

'He refrains from accepting sheep or goats.

'He refrains from accepting fowls and pigs.

'He refrains from accepting elephants, cattle, horses, and mares.

'He refrains from accepting agricultural, or waste lands.

'He refrains from acting as an ambassador or messenger.

'He refrains from buying and selling.

'He refrains from cheating with scales or coins or measures.

'He refrains from the cunning ways of bribery, cheating and fraud.

'He refrains from causing physical injury to anyone, murder, putting in bonds, highway robbery, dacoity and plunder. These are that Bhikkhu's morality.'

Here ends the Cūla Sila (the Minor Morality).

MAJJHIMA SĪLA

(The Medium Morality)

'Whereas some samaṇas and brāhmaṇas, while living on food provided by the philanthropic and generous, cause injury to

seedlings and growing plants whether propagated from roots or stems or joints or buddings or seeds, the Bhikkhu refrains from causing such injury to seedlings and growing plants.'

'Whereas some samaṇas and brāhmaṇas while living on food provided by the philanthropic and generous, use hoarded things—foods, drinks, clothing, conveyances, bedding, scents and any eatables, the Bhikkhu refrains from storing such things up.'

'Whereas some samaṇas and brāhmaṇas while living on food provided by the philanthropic and generous, visit shows; (which are these shows? They are:)

niccam (dances);

gītam (singing of songs);

vāditam (playing instrumental music);

pekkham (theatrical shows);

akkhānam (telling stories with a mingling of doggerel and rhymes);

pāṇissaram (music attended by clapping);

vetālam (playing music by means of cymbals);

kumbhathūṇam (playing drums);

sobhanakam (art exhibitions);

caṇḍāla-varṃsa-dhovanam (acrobatic feats on the top of a hoisted bamboo pole);

Combats of elephants, horses, buffaloes, bulls, goats, sheep, cocks, and quails;

Exercising self-defence with quarterstaff, boxing, wrestling;

Sham-fight, roll-calls, manœuvres, troop-inspection.

The Bhikkhu refrains from visiting the above-mentioned shows.'

'Whereas some samaṇas and brāhmaṇas while living on food provided by the philanthropic and generous, indulge in the following games and recreations:—

aṭṭha padam (Games on chess boards or boards with eight rows of squares);

dasa padam (Games on chess boards or boards with ten rows or squares);

ākāsam parihāra-patham (Such games played by imagining such boards in the air);

santikam̐ (Games somewhat akin to hopscotch; or drawing diagrams on the ground, in which one steps only where one is allowed to);

kñalikam̐ (Throwing dice);

ghaṭikam̐ (Hitting a short stick with a long one; games akin to tip-cat);

salākahattham̐ (A play where the hand is dipped in dye and used as a brush);

akkham̐ (Games with balls of all sizes);

paṅgacīram̐ (Blowing through toy pipes made of leaves or papers);

vaṅkakaṃ (Ploughing with miniature ploughs);

mokkhacikaṃ (Turning somersaults);

ciṅgulikaṃ (Playing with paper wind-mills);

pattāḷhakaṃ (Playing with toy measures);

rathakaṃ (Playing with toy chariots);

dhanukaṃ (Playing with toy bow);

akkharikaṃ (A game where one has to find out the missing letter or letters);

manesikaṃ (Guessing others' thoughts);

yathāvajjaṃ (Games involving mimicry of deformities).

The Bhikkhu refrains from such games and recreations. These are that monk's morality.'

'Whereas some samaṇas and brāhmaṇas, while living on food provided by the philanthropic and generous, use high and luxurious resting places such as:

An extra long chair or spacious couch;
Thrones with animal figures carved on the supports;

Carpets or coverlets with very long fleece;

Patchwork counterpanes of many colours;

White blankets;

Woollen coverlets richly embroidered;

Quilts stuffed with cotton wool;

Coverlets embroidered with figures of lions, tigers, etc;

Rugs with fur on both sides or with fur on one side;

Coverlets embroidered with gold threads, or silk coverlets;

Carpets woven with furs;

Elephant, horse, or chariot rugs;

Rugs of antelope skins sewn together;

Carpets with awnings overhead;

Sofas with red pillows for the head and feet.

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

'Whereas some samaṇas and brāhmaṇas, while living on food provided by the philanthropic and generous, use means for adorning and beautifying themselves, such as:

Rubbing scented powder on one's body, massaging with oil and bathing with scents.

Massaging or patting the limbs so as to develop muscles.

The use of mirrors, eye-ointments, garlands, rouge, cosmetics, face powders, make-up, bracelets, top-knot, walking-sticks, tubes or pipes for holding anything, swords, umbrellas, embroidered slippers, turbans, diadems, whisks of the yak's tail and long-fringed white robes.

The Bhikkhu refrains from such means of adorning and beautifying the person.'

'Whereas some samaṇas or brāhmaṇas while living on food provided by the philanthropic and generous, are addicted to such low talks as these;

Talks about kings, robbers, and ministers of state;

armies, dangers and war;

eating and drinking, clothes and dwellings, garlands, perfumes;

relations, chariots, villages, markets, towns and districts;

women and heroes;

Street talks, talks by the well;

Talks about those departed in days gone by;

Tittle-tattle;

Talks about land and sea; and gain and loss.

The Bhikkhu refrains from such low talk.'

'Whereas some samaṇas and brāhmaṇas, while living on food provided by the philanthropic and generous, enter into wrangling conversations, such as:

'You don't understand this Dhamma and Vinaya, I do.'

‘How should you know about this Dhamma and Vinaya?’

‘You are practising wrong views. It is I who practise the right one.’

‘I am talking about relevant facts, whereas you are not.’

‘You speak last what ought to be spoken first, and first what ought to be spoken last.’

‘All that you have practised is upset.’

‘I have pointed out the fault in your views.’

‘I have reproved you.’

‘Set to work to rebut my statements.’

‘Do so yourself if you can.’

The Bhikkhu refrains from such wrangling conversations.’

‘Whereas some samaṇas and brāhmaṇas, while living on food provided by the philanthropic and generous, work as mediators and messengers, such as:

Acting as mediators and messengers of kings, ministers of state, royal families, brāhmaṇas, or youths, saying:

‘Go there, come here, take this with you, bring that from that place.’

The Bhikkhu refrains from such servile duties.’

‘Whereas some samaṇas and brāhmaṇas, while living on food provided by the philanthropic and generous, are tricksters, chanters of holy words for gain, interpreters of signs and omens, exorcists, and endeavour to obtain a lot of money from others after spending a little of their own.

The Bhikkhu refrains from such trickeries and deceptions.

Such is that Bhikkhu’s morality.’

Here ends the Majjhima Sīla
(The Medium Morality).

MAHĀ SĪLA (The Major Morality)

Whereas some samaṇas and brāhmaṇas, while living on food provided by the philanthropic and generous, earn their living by wrong means of livelihood, by low arts, such as:

Propheying long life, prosperity, etc.’ or the reverse, from marks on limbs, hands and feet of a person;

Divining by means of omens and signs;
Auguries drawn from thunderbolts;
Propheying by interpreting dreams;
Palmistry or Chiromancy;
Auguries from the marks gnawed by mice;

Fire-oblation;

Offering oblations from a ladle;

Making offerings to gods of husks, of broken rice, of rice, of ghee and of oil;

Offering oblations from the mouth;

Sacrifice of human blood to gods;

Fortune telling concerning the loss of properties and sickness;

Determining whether the site for a proposed house or garden is lucky or not;

Public administration;

Knowledge of appeasing charms;

Laying ghosts;

Knowledge of charms to be pronounced by one living in an earth-house;

Snake charming;

The poison craft;

The scorpion craft;

The art of curing rat-bites;

The bird craft;

The crow craft;

Foretelling the number of years that a man has to live;

Charms to ward off arrows;

Charms to understand the language of animals.

The Bhikkhu refrains from such low arts.’

‘Whereas some samaṇas and brāhmaṇas, while living on food provided by the philanthropic and generous, earn their living by wrong means of livelihood, by low arts, such as:

Knowledge of the signs of good and bad qualities and of the marks denoting the health or luck of their owners in:

Gems, apparel, staves, swords and spears, two-edged swords, arrows, bows, other weapons, women, men, boys, girls, slaves, slave-girls, elephants, horses, buffaloes, bulls, oxen, goats, sheep, fowls, quails, iguanas, bucks and deer.

The Bhikkhu refrains from such low arts.’

‘Whereas some samaṇas and brāhmaṇas, while living on food provided by the philanthropic and generous, earn their living

by wrong means of livelihood, by low arts, such as:

Predictions to the effect that—The chieftains will march out; the chieftains will march back: our chiefs will attack, and the enemy will retreat; the enemy will attack and ours will retreat; our chief will win the battle and the foreign chiefs will suffer defeat; the foreign chiefs will win the battle and ours will suffer defeat; thus this chief will succeed and that chief not.

The Bhikkhu refrains from such low arts.'

'Whereas some samaṇas and brāhmaṇas, while living on food provided by the philanthropic and generous, earn their living by wrong means of livelihood, by low arts, such as foretelling that there will be an eclipse of the moon, of the sun, of a constellation; that the sun or the moon will go on its usual course, there will be aberration of the sun or the moon, or that the constellations will go on their usual course, that there will be aberrations of the constellations; that there will be a fall of meteors, disā-dāha ("sky-glow"), an unusual redness of the horizon, that there will be an earthquake, that there will be a wild Devadundubhi (a supernatural rumble), that there will be rising and setting, clearness and dimness, of the sun or the moon of the constellations.

The Bhikkhu refrains from such low arts.'

'Whereas some samaṇas and brāhmaṇas, while living on food provided by the philanthropic and generous, earn their livelihood by such wrong means, by such low arts as:—foretelling an abundant rainfall, a deficient rainfall, a good harvest, a bad harvest or scarcity of food, tranquillity, disturbances, pestilence, a healthy season, counting on the fingers, by means of arithmetic; by means of formulae, prosody, lokāyatam (popular lore and custom.)

The Bhikkhu refrains from such low arts.'

'Whereas some samaṇas and brāhmaṇas, while living on food provided by the philanthropic and generous, earn their living by wrongful means of livelihood, by low arts, such as—effecting marriages in which the bride or bridegroom is brought home, or sent forth, effecting betrothals, or divorces, saving money, expending money, subhagakaraṇam (using charms to make people happy), dubbhagakaraṇam (using

charms to make people unhappy), giving medicine to preserve the fœtus in cases of abortive women, incantations to make the tongue stiff, to make the jaws of a person stiff, to make a man throw up his hands, to bring on deafness, making use of a mirror to obtaining answers to questions put to it, obtaining oracular answers through a girl possessed, from a god, the worship of the sun, of the Brahmā, bringing forth flames from one's mouth, invoking the goddess of Luck.

The Bhikkhu refrains from such low arts.'

'Whereas some samaṇas and brāhmaṇas, while living on food provided by the philanthropic and generous, earn their living by wrongful means, by low arts, such as—vowing gifts to a god if a certain benefit be obtained, observing such vows, practising ghost craft, practising arts and crafts while lodging in an earth-house, causing virility, causing femininity, preparing sites for buildings and consecrating them, causing a person to vomit, causing a person to take a bath, offering sacrificial fires, administering emetics, purgatives, expectorants and phlegmagogues, causing blood and other impurities to come out of the head and thus relieving it, preparing oil for people's ears, preparing oil to be used as eye-drops, administering drugs through the nose, preparing powerful eye-drops, preparing eye-drops that produce a cooling effect, curing cataracts, practising surgery, practising as a children's doctor, administering original drugs and medicines, and preparing new drugs and medicines.

The Bhikkhus refrains from such low arts.

Such is the morality of this Bhikkhu'.

Here ends the Major Morality.

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

GUARDING THE SENSES:

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

Whenever he hears a sound with the ear,.....

Whenever he smells an odour with the nose,.....

Whenever he tastes a flavour with the tongue,.....

Whenever he feels a contact with the body,.....

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

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

MINDFULNESS AND CLEARNESS OF COMPREHENSION:

‘How, O Ambaṭṭha, does the Bhikkhu possess Mindfulness and Clearness of Comprehension?’

‘O Ambaṭṭha, in this Sāsanā the Bhikkhu practises only clear comprehension in going and coming back. So also in looking forward, or in looking round; in bending his arm, or in stretching it again; in wearing his robes and carrying his bowl; in eating, drinking, chewing and savouring; in defecating and urinating; in walking, in standing; in sitting, in falling asleep, in waking, in speaking or in keeping quiet. ‘Thus, O Ambaṭṭha, the Bhikkhu becomes replete with mindfulness and Clearness of Comprehension.

‘How, O Ambaṭṭha, is the Bhikkhu contented?’

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

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

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

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

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

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

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

EXAMPLE OF FREEDOM FROM SENSUAL DESIRE :

‘Then just, O Ambaṭṭha, as when a man, after taking a loan should start a business, and his business should succeed, and he should not only be able to repay the loan there should be a surplus over to maintain his wife; then would he consider thus: “I had formerly to carry on my business by

taking a loan from others, but my business prospers and I have not only cleared up my debts, but also have a surplus over to maintain my wife." He would be glad at that, and would be joyous at that.'

EXAMPLE OF FREEDOM FROM ILL-WILL :

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

EXAMPLE OF FREEDOM FROM TORPOR AND LANGUOR :

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

EXAMPLE OF FREEDOM FROM RESTLESSNESS AND WORRY :

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

EXAMPLE OF FREEDOM FROM SCEPTICAL DOUBT :

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

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

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

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

THE FIRST JHĀNA

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

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

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

'In the same way, O Ambaṭṭha, the Bhikkhu causes his body to be soaked with Rapture and Joy born of Detachment; causes the whole body to be pervaded with Rapture and Joy; and filled with them. Rapture and Joy permeate his whole body

within and without, and not a single space whatsoever is left unpermeated.

This is that Bhikkhu's *carāṇa* (Conduct).'

THE SECOND JHĀNA

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

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

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

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

This is that Bhikkhu's *carāṇa* (Conduct).'

THE THIRD JHĀNA

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

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

'Just, O Ambaṭṭha, as when in a pond of blue, red, and white lotus, some blue or red or

white lotus flowers, produced in the water, growing in the water, nourished by the depths of the water, are so pervaded, drenched, permeated and suffused from their tips down to their roots with the cool moisture thereof, that there is no spot in the whole plant, whether of the blue lotus, or of the red, or of the white, not suffused therewith.

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

This is that Bhikkhus's *carāṇa* (Conduct).'

THE FOURTH JHĀNA

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

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

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

This is that Bhikkhu's *carāṇa* (Conduct).

O Ambaṭṭha, indeed, these four Jhānas are *carāṇa* (Conduct).'

VIJĀ (KNOWLEDGE)

1. INSIGHT-KNOWLEDGE

'Again, O Ambaṭṭha, with his mind thus tranquil, purified, cleansed, flawless, free from defilements, supple, ready to act, firm and imperturbable, he applies and bends his mind to insight-knowledge. The Bhikkhu thus understands: "This body of mine is made up of Four Great Root Elements,* it springs from father and mother, it thrives on

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

account of nutriment, it has the nature of impermanence, must be cleansed and massaged, is fragile and certain of destruction; and so also is this consciousness of mine which is connected with it, which depends on it.

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

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

‘This is that Bhikkhu’s *vijjā* (Knowledge).’

2. MENTAL CREATIVE POWERS

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

‘Just, O Ambaṭṭha, as if a man were to pull out a reed from its sheath. He would reflect: “This is the reed, this the sheath. The reed is one thing, the sheath another. It is from the sheath the reed has been drawn forth.’

‘Or, Ambaṭṭha, take this example. If a man were to take out a sword from its

scabbard. He would reflect: “This is the sword, this the scabbard. The sword is one thing, the scabbard another. It is from the scabbard that the sword has been drawn out.”

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

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

‘This is that Bhikkhu’s *vijjā* (Knowledge).’

3. SUPERNORMAL POWERS

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

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

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

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

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

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

‘This is that Bhikkhu’s *vijjā* (Knowledge).’

4. THE CELESTIAL EAR

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

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

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

‘Thus, O Ambaṭṭha, the Bhikkhu hears sounds, heavenly and human, far and near.

‘This is that Bhikkhu’s *vijjā* (Knowledge).’

5. KNOWLEDGE OF THE MINDS OF OTHERS

‘Again, O Ambaṭṭha, with his mind thus tranquil, purified, cleansed, flawless, free from defilements, supple, ready to act, firm, and imperturbable, he applies and bends his mind to the knowledge pertaining to penetration of others’ minds. He knows the minds of other beings, of other persons, by penetrating them with his own mind. He knows the lustful mind as lustful and the passionless one as passionless; knows the hostile mind as hostile and the friendly mind as friendly;

knows the dull mind as dull and the alert mind as alert; knows the contracted mind as contracted and the scattered mind as scattered; knows the developed mind as developed and the undeveloped mind as undeveloped; knows the inferior mind as inferior and the superior mind as superior; knows the concentrated mind as concentrated and the wavering mind as wavering; and knows the freed mind as freed and the unfree mind as unfree.

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

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

‘This is that Bhikkhu’s *vijjā* (Knowledge).’

6. KNOWLEDGE OF FORMER EXISTENCES

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

a name I had, and vanishing from there I again reappeared here." Thus he remembers, together with the marks and peculiarities, many a former existence.

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

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

' This is that Bhikkhu's *vijjā* (Knowledge).'

7. THE CELESTIAL EYE

' Again, O Ambaṭṭha, with his mind thus tranquil, purified, cleansed, flawless, free from defilements, supple, ready to act, firm, and imperturbable, he applies and bends his mind to the knowledge pertaining to vanishing and reappearing of beings. With his supernormal knowledge, surpassing that of men, he sees beings vanishing and reappearing, low and noble ones, beautiful and ugly ones, happy and unhappy ones, sees how beings are reappearing according to their deeds. "These beings, indeed, followed evil ways in bodily actions, words and thoughts, insulted the Noble Ones, held wrong views, and according to their wrong views they acted. At the dissolution of their

bodies after death, they have appeared in the lower worlds, in painful states of existence, in the world of perdition, in hell. Certain other beings have good actions, bodily, verbal and mental, did not insult the Noble Ones, held Right Views, and according to their Right Views they acted. At the dissolution of their bodies after death, they have appeared in a happy state of existence, in a heaven state.

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

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

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

' Thus with his supernormal knowledge, surpassing that of men, he sees beings

vanishing and reappearing, low and noble ones, beautiful and ugly ones, happy and unhappy ones, sees how beings are reappearing according to their deeds.

‘ This is that Bhikkhu’s *vijjā* (Knowledge).’

8. EXTINCTION OF THE ĀSAVAS*

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

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

pool of water these exist gravel bars and shells and shoals of fishes either moving about or lying still.’

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

‘ This is that Bhikkhu’s *vijjā* (Knowledge).

‘ O Ambaṭṭha, indeed, these eight are *vijjā* (Knowledge).’

‘ O Ambaṭṭha, this Bhikkhu is said to be perfect in *vijjā* (Knowledge), perfect in *carāṇa* (Conduct), perfect in Knowledge and Conduct. And there is no other perfection in Knowledge and Conduct higher and better than this.’**

(To be Continued)

* “Āsava” means “Mental impurity”. Please see the Light of the Dhamma, Vol. V-No. 1, p 42.

** *Carāṇa* (Conduct) is of fifteen kinds, namely:

(1) Morality, (2) Guarding the Sense-doors, (3) Moderation in eating, (4) Wakefulness, (5) Faith, (6) Mindfulness, (7) Moral Shame, (8) Moral Dread, (9) Great Learning, (10) Energy, (11) Wisdom, (12-15) Four Jhānas.

—Majjhima Paṇṇāsa, Sekha Sutta, p. 20, 6th Syn. Edn.

VIMUTTI RASA—The Taste of Liberation.

By U Ba Htu, B. J. S. (Retd.)

Every religion has its ultimate goal in view before its adherents, but the goal is not the same in all the religions. The outlook on life by the great religions varies and each has its own system of reaching the ultimate goal. Of the three Great International Religions of the World, perhaps, Buddhism alone speaks about the fore-taste of liberation and the bliss of the Ultimate Goal while living in the present life. It is a sublime subject of absorbing interest to all Buddhists.

At this stage a few words may be said about Gotama Buddha, who after the attainment of Enlightenment, enjoyed the bliss of Nibbāna and thus out of personal experience preached what Nibbāna is.

Gotama Buddha—The Immaculately Clean One:

After attaining the Supreme Enlightenment, the Buddha boldly proclaimed that He was the greatest amongst all men, devas and brahmās incomparable in glory and unexcelled in wisdom. A devout Buddhist who has studied and practised the Dhamma closely, is fully convinced that the claim is perfectly true. For, the Omniscient Buddha had shed all traces of moral difilements and thereby become immaculately clean in thoughts, words and actions. Having thus purified His mind He remained ever serene, composed, clear, and imbued with the highest form of love and compassion for all living creatures. In an enthusiastic praise in honour of the Buddha an Indian scholar of Buddhism writes as follows:—
“There was never an occasion when the Buddha flamed forth in anger, never an occasion when an unkind word escaped his lips.”* In short, throughout the canonical works of Buddhism, there is no record of a single act or word which mars the purity and sublimity of His mind. To the Omniscient Buddha no horizon bounds the vision of world-life. It extends to innumerable World-Kappas through immeasurable distances of time. He sees a chain of lives for each individual—

being, past, present, and future, all transitory and unsatisfying. He sees a restless and substanceless procession of mind and body alone, moving and surging on the turbulent waters of the ocean of Saṃsāra. This untiring procession of mind and body begins from the past infinity and will continue into the future infinity. The combination of mind and body, which in general parlance, is called a being is constantly subject to vicissitudes of birth, decay, disease, sorrow, and death. This is a lamentable picture of the worldlings travelling to and fro on the ocean of *Saṃsāra* as seen by the Omniscient Buddha. As against this sorrowful picture of life, He also sees and Himself enjoys the coolness, serenity, and bliss of Nibbāna, which in no way is associated with birth, decay, disease, sorrow, and death. Seeing these two incompatible states, there arose in the Omniscient Buddha a desire to extricate the drowning masses of beings from repeated births and deaths, and thereby preached the Noble Eightfold Path that unerringly leads the true follower to the immortal state and bliss of Nibbāna. Before dealing with the subject of *Nibbāna* it will be proper to note concisely what world conditions the human race is facing today, so that when the whole is read the reader will be able to form a clear idea of *Nibbāna* against the background of mundane existence.

The World of conflicts

It must be frankly admitted that ours is a World of conflicts today. Rivalry and competition have grown enormously among individuals, classes, races, and nations with the result that strife, struggle, and agitation are the order of the day. One sees that the human mind is greatly agitated. It no longer concerns itself with its business alone, but takes cognizance of its environments, other people, and the World; nay it looks to other planets in a spirit of enterprise and conquest. In short, this spirit of conquest has wholly seized the human mind. No doubt, this spirit of conquest is rewarded by spectacular successes in the fields of science and production. Elated

* Godama the Buddha by Dr. S. Radha Krishnam, Second Edition, p. 14.

and encouraged, man is not content with the present day achievements, but optimistically looks into the future and strives on to bring new horizons under his control. No wonder that new dimensional factors have come into the life of modern man. The scientific creativeness and consequent achievements are to be welcomed, but certain undesirable results flow from them. These outstanding achievements increase rivalry, jealousy, and fear amongst the nations. It is generally believed that man has greatly progressed nowadays. To a superficial mind it is correct, but to a deep thinking one, it is apparent that progress is in the wrong direction and not in the right direction of the greatest good of the greatest number. The result of successes in the wrong direction means more strife and suffering for the human race. One sees there is grinding poverty and hunger in the midst of plenty and the modern man struggles on fruitlessly where there can be amity and peace without struggle. Everywhere man has become aggressive and assertive; nay he has become far too intoxicated and excited by his own achievements. On the whole, man in the present day context of struggle and tension is not happy, contented, and peaceful. It cannot be denied that greed, hatred, and I'ness (egoism) are the prime causes of the present day conflicts. With the ever-growing atomic weapons, peoples of the world feel as if they are sitting on an active volcano. This is a shameful picture of the world today. However, the situation is not altogether without hope, for there are still sane and sober elements in the upper stratum of society who are all out to bring about a change of attitude to life and to unlock the infinite possibilities of the atom for peaceful purposes. It is also to be hoped that the day is not far off when the creativeness of man will not be dedicated to his death but consecrated to his life and well-being.

Interpretation of Nibbāna in the Past :

There has been a great deal of misunderstanding and mis-statements about Nibbāna. In the past, many writers in English had a vague notion of *Nibbāna*. Some thought that it was a state of blissful repose that preceded annihilation; while others conjectured that it was a hushed and emotionless silence. In fact, it is the opposite of *Saṅkhāras* and as such it is transcendental the bliss of which is realizable by intuition,

that is by sudden illuminations of consciousness. These illuminations of consciousness are accompanied at the first stage by the complete extinguishment of I'ness and sceptical doubt, and in the subsequent stages by a gradual extinguishment of the fires of greed and hate. Nibbāna is a sublime positive for which the thought of a worldling has no idea and for which language has no appropriate expression. Although it cannot be gauged by the usual measures of the corporeal world, yet it is the Real of all bliss enjoyable by the Ariya (Noble One) who had passed over the ocean of Saṁsāra while living in this life and ever in the hereafter.

Nibbāna—The Real of all Realities.

The Omniscient Buddha made his famous declaration about Nibbāna. There is an unborn, unoriginated, uncreated, unformed. Were there not this unborn, unoriginated, uncreated, unformed, there would be no escape from the World of the born, the originated, the created, the formed.

There are two categories of *Paramattha Dhammas*. (1) *Saṅkhata Paramattha*. (2) *Asaṅkhata Paramattha*. Mind and Matter are classed under the category of *Saṅkhata Paramattha*, while Nibbāna, the Real of all Realities takes the exalted title of *Asaṅkhata Paramattha*, the Highest Good. Although *Saṅkhata* and *Asaṅkhata Dhammas* appear under the general term *Paramattha*, a distinct demarcation line may be drawn between the two for they possess diametrically opposite qualities or characteristics of their own. *Saṅkhata Paramattha*, that is Mind including mental tendencies and Matter, is associated with birth, decay, disease, and death while *Asaṅkhata Paramattha*, that is *Nibbāna* is absolutely free from them. *Saṅkhata Paramatthā* is compound, conditioned phenomenal; while *Asaṅkhata Paramattha* is un compounded, unconditioned, and non-phenomenal. *Saṅkhata Paramattha* is associated with transitoriness and suffering, but *Asaṅkhata Paramattha* is associated with immortality and bliss.

It may be pointed out that all the thirty-one abodes of beings, that is four of suffering, one of human beings, six of gods, and twenty of Brahmās, come within the domain of *Saṅkhata Paramattha*. On the other hand, Nibbāna is singularly unique and is the only *Dhātu* (Element) known by the distinguished

term *Asañkhata Paramattha*. In the world of *Saṅkharas* (where conditions and compounds prevail) the dominating factors are greed, hate, jealousy and selfishness whereas in the realm of *Nibbāna*, peace, serenity and immortality only reign supreme. From the above comparison, it is amply clear that Buddhist *Nibbāna* is a positive Reality for which human language has no appropriate expression, but about which the enlightened mind of an *Ariya* (Holy One) has a clear notion.

Realization of *Nibbāna* :

A man burdened with mental impurities cannot visualize *Nibbāna* and so it is essential that he should be cleansed of them in the first place. The Buddha prescribes *Vipassanā* as the means to achieve this end. The purpose of *Vipassanā* is to see life as it really is, in other words, the flux of life.

In fact, arising and ceasing of billions of cells or atoms and mental factors compose the flux of life and when this is seen on one's own body, the devoted meditator is struck and amazed by the profound sense of its impermanence and instability. Yes, struck and amazed, because this is a penetrating discernment which he had never experienced in millions of lives in the past. As the meditator perseveres on, there soon comes a time when nothing in the Universe, either animate or inanimate, appears to be in the form of mass or stability. Everything moves on and changes. At his stage the ardent meditator is greatly touched by the profound sense of impermanence in himself and in all things around him. He now sees that the entire body, which he loves and values so much, is subject to relentless change—a change where billions and billions of cells all over the the body and mental factors arise at one moment and cease at the next without interruption. Soon after this high stage of intellection, in place of mass, form or colour, there appear to the mind's eye of the *Yogi* characteristics of hardness, cohesion, motion and heat and of the mind itself which are seen in a state of instability and change only.

The light is now about to dawn on him. Ah, if the whole Universe including himself is in the grip of this frightful instability and change, how could life be considered as anything but suffering; and how in this whirling, suffering life one could expect to find "*Atta*"—that "*Atta*" which is supposed

ever to remain constant? In this ever whirling, changing, suffering and substanceless world of mind and matter the ardent devotee is convinced that there is no place for "*Atta*" anywhere.

The *Ariyas* (The Noble Ones):

As the meditator reaches the upper stages of *Vipassanā* wisdom, *Gotrabhū Ñāṇa* whose mental object is *Nibbāna* itself comes at last. Now this is the first time the *Yogi* (devotee matured in meditation) has a glimpse of *Nibbāna*. The function of *Gotrabhū Ñāṇa* is to cut off the continuity of the state of worldling and initiate him into the select realm of *Ariyas* (Noble Ones). Continuous with *Gotrabhū Ñāṇa* arise *Magga* and *Phala Ñāṇas*. The function of *Magga Ñāṇa* is to eradicate the two major defilements, *i.e.*, wrong views and doubts. With them go other defilements that would normally send a being to one of the four abodes of suffering. What is still of more importance is, that all immoral acts, done in millions of lives in the past and in the present life, become void from the moment of realization. At this supreme moment of realization, the ecstasy of joy and lightness saturates the whole body. The chances of being born in the abodes of suffering are forever removed and thus the gates of suffering are closed so far as he is concerned. The *Yogi* now fully knows that he is simply incapable of infringing the five moral precepts and an unshakable conviction of the truth of the three *Ratanas* grows in him which can never be destroyed. He will not change his conviction and the right view of the *Dhamma* even at the cost of his life. Purged of the major impurities and having experienced the ecstasy of joy at the moment of enlightenment, the *Yogi* dispels all worries about death, for he knows that the journey onwards is to higher abodes of happiness and bliss. In short he has attained a status of an *Ariya* (*Sotāpanna*) which in spite of any length of time, does not deteriorate. As he attains the three higher stages of purification, his poise and calmness become more marked. Finally as he reaches *Arahantship*, his joy and peace know no bounds. This state of contentment, joy and peace can be gathered from the exultant utterances of the *Theras* and *Therīs* who had attained *Arahantship*.

Here are a few of them:

- (1) Purged are the *Āsavas* (Fluxions)
that drugg'd my heart.

Calm and content I know Nibbāna's
peace. *

(2) Expunged is all the fever of desire.
Cool am I now and calm—Nibbāna's
peace. **

(3) Keen with unfettered zeal, detached,
Calm and serene I taste Nibbāna's
peace. ***

Surely, these are the joyful and buoyant
utterances of Arahants who were living and
a non-Buddhist may, perhaps, like to know
what awaits them after death.

The four characteristics of Nibbāna are
very illuminating on the point. Nibbāna
has the characteristics of

(a) Being a state which is beyond unending
rebirths (*Nissaraṇa*).

(b) Freedom from *Kilesas* (*Paviveka*).

(c) The Beyond free from all becoming
and conditionality (*Asaṅkhata*)

(d) Immortality (*Amata*).

That is, Nibbāna possesses a unique
stability not associated with arising and
ceasing. From the above it is clear that
Buddhist Nibbāna is the Real of all Realities.
Wonderful, indeed, is the Buddha-Dhamma.

Peace to all !

* —Psalms of the Sisters, XXAIX, Vimalā.
Khuddaka Nikāya, Therī-gāthā, Pañcaka-nipāta,
2. Vimalā Therī-gāthā, p. 388, 6th Syn. Edn.

** —Psalms of the Sisters, XXVI, Abhaya's Mother.
Khuddaka Nikāya, Therī-gāthā, Duka-nipāta,
8. Abhayamātu Therī-gāthā, p. 382, 6th Syn. Edn.

*** —Psalms of the Sisters, XLI, Sundarī Nanda.
4. Sundarīnanda Therī-gāthā, p. 388, 6th Syn. Edn.

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DISCIPLINE FOR THE LAYMAN

By Soma Thera, *Vijirārāma*

The Buddha's message consists of the Doctrine (*Dhamma*) and the Discipline (*Vinaya*). The Discipline has to do with conduct, virtue, morals, the ethical side of the message; the Doctrine with the rest. In the threefold division of the Path to the Cessation of Ill, the Discipline comes under the aggregate of virtue (*Sīla*); the Doctrine belongs to the aggregates of concentration (*Samādhi*) and of wisdom (*Paññā*). The Discipline or moral practice concerns the activity of speech and behaviour; the Doctrine is connected with the activities of the intellect and of the understanding. As mental clarity and penetration leading to the Cessation (*Nibbāna*) depend on the practice of virtue, which eliminates the restlessness and anxiety due to immoral action and speech, and provides a necessary element for right thought and understanding, the Discipline is an essential factor for the attainment of the Cessation of Ill.

The salient feature of the Buddha's message is its freedom from exaggeration, immoderate thought, and extreme action, as declared by the Buddha himself in the Instruction of the Setting in Motion of the Law (*Dhammacakkappavattana Sutta*)* where he says that his teaching is the Middle Way, *Majjhima Paṭipadā*, balanced and serene, free from addiction to sensual enjoyment and to fatiguing the body, and from the extravagant, absurd notions of eternalism and annihilationism.. This freedom from extremes is the best test for distinguishing the genuine teaching of the Buddha from the spurious attributed to him. What is extreme, extravagant, irrational or exaggerated, wherever it may be found, cannot be the teaching of the Compassionate, Fully Enlightened One.

In the diffusion of the Dhamma in the world no coercive method or force of any kind was used, The Dhamma spread itself quietly, unhurriedly, gently, with dignity, and by clean means. The message of the Buddha, wherever it went, pacified the hearts of men with its cooling waters of

compassion and peace. The history of the propagation of the Dhamma is innocent of cruelty, persecution, and bloodshed. There is enough to warrant the statement that the first disciples of the Blessed One, who proclaimed his message, went from place to place bearing in their hearts the image of his gracious, kind, and noble personality, and mindful of these words of his to them; "Wander forth for the good of many, out of compassion for the world, for the profit, welfare, and happiness of divine and human beings. Make known the teaching, good in the beginning, good in the middle, and good in the end, endowed with meaning and proper verbal expression, and complete in everything. Proclaim the purified way of the excellent life." **

A follower of the Buddha cannot resort to violence to gain his ends. Not only is violence wrong in the Buddha's teaching but also anger, which is near to violence. For anyone who appreciates the moderate way of life, the life that is free from extremes, it is a sign of failure in right practice to fall into ill-will, anger, or indignation. Hate of every kind clouds the mind, hinders clear understanding, and deprives one of the power to reach sane decisions. Anger has an intoxicating quality. The man who is angry is in some respects like a drunken person. He is not sober. Seeing the danger and futility of anger for one in search of the truth the Buddha said: Bhikkhus, if outsiders speak ill of me, speak ill of the *Dhamma*, the teaching, or of the *Saṅgha*, the Community of Bhikkhus, there should not be in you on that account discontent, ill-will, or malice. Should you on that account be angry and offended you would (spiritually) be in danger. Bhikkhus if, when others speak ill of me, the Teaching, or the Community, you feel angry and offended, would you be able to see the difference between the good and the bad speech of others?—No, Venerable Sir—. Bhikkhus, when outsiders speak ill of me, the Teaching, or the Community of Bhikkhus, the false should be

* Vinaya Piṭaka, Mahāvagga. 5. Pañcavaggiyakathā, page 14,6th Syn. Edn.

** Vinaya Piṭaka, 8. Mārakathā, p. 27,6th Syn. Edn.

explained by you as false thus: This is a falsehood for this reason, this is an untruth for this reason. This is not in us, this does not exist in us. Bhikkhus, if outsiders speak in praise of me, the Teaching, or the Community of Bhikkhus, there should not be in you on that account joy, or pleasure, or elation. Should you on that account be joyful, pleased, and elated, you would thereby be (spiritually) in danger. When others speak in praise of me, the Teaching or the Community of Bhikkhus, the truth should be acknowledged by you as true thus: This is true for this reason, this is a fact for this reason. This is in us, this exists in us.*

The follower of the Buddha in upholding truth and rejecting untruth, according to his understanding, will not go beyond clearly stating what he believes to be true and not subscribing to and not supporting in any way what he has found to be untrue. He will not hate those who hold views different from his. He will always act free from resentment even under the most difficult circumstances. Adherence to the truth is a most important thing for the good life, and it will always keep the ways of reason free and clear and produce in a person the readiness to own his errors and to change a course of action that has been found to be wrong. This malleability of spirit, this humility, tractability, and freedom from pride, can be seen in all who have the open mind, which is most needed for the attainment of inner peace.

As the Buddha's teaching is one that inculcates the idea that every man is responsible for his deeds and for what he is, no one can blame another for his own unhappiness, misery, feeling of insecurity, or anxiety. Every man is the heir of his own deeds, his deeds are his possession, his relatives, and his refuge. Due to his own deeds a man continues in *Samsāra*. All good depends on nobility of character, and it may be justly said that the Buddha's teaching, which tells us to seek security and freedom in ourselves, in our own minds, purified by virtue, is the best of all conceptions of human liberty based on a realistic view of life.

The Buddha sees not only suffering but also the transcending of suffering. He teaches us to avoid what produces unhappiness and to do what produces happiness. He says that the evil-doer suffers here and hereafter and that the doer of good rejoices now and afterwards.** The transcending first of evil by mundane good and the transcending of both evil and good later through attainment of the ultramundane constitute the path to freedom proclaimed by the Buddha.

This path is a gradual one free from harsh and violent methods as it must be, since it is a teaching of moderate principles suited for practice by all intelligent beings. In the *Gaṇaka Moggallāna Sutta*,*** the Blessed One says that just as a horse-trainer having got a good thoroughbred first accustoms him to the bit and then trains him in what further training he must get step by step, so the Master leads the tamable human being who comes to him, by stages along the way of purity.

Unlike the paths of some other teachers, who believe that happiness has to be reached by suffering, the Blessed One's path is a turning away from what is unhappy to what is not. When according to the Buddha's instruction a person sees the world's ill he is not depressed by it because the Buddha also shows him the happiness possible of attainment here and now, and so he gains confidence in the Master's teaching. Such a person through such confidence gains joy, calm, gladness, concentration and the vision of things as they really are. Then turning away from the happiness connected with the temporary to that which is unconnected with mundane perception, he reaches dispassion, freedom, and the knowledge of the supreme bliss of the Cessation of Ill. After that he lives untouched by the world as the lotus, which, having risen above its native pond, stands untouched by the water in which it has grown.

The Buddhist Laymen's Code of Discipline contained in the *Siṅgālovāda Sutta***** is concerned chiefly with the cultivation of

* Please see the *Brahmajāla Sutta*, published by the Union Buddha Sāsana Council. Please see the *Light of the Dhamma*, Vol. III-No. 2.

** *Dhammapada*, Verse 18. Please see the *Light of the Dhamma*, Vol. V-No. 2, p. 53.

*** *Uparipañāsa*, 7. *Gaṇaka Moggallāna Sutta*, p. 52, 6th Syn. Edn.

**** *Suttanta Piṭaka*. *Pāthika-vagga*, *Siṅgālovāda Sutta*, page 146, 6th Syn. Edn.

virtues necessary for preparing the mind of the householder for the Cessation of Ill, *Nibbāna*. This Sutta teaches the layman the art of establishing himself in the fundamental qualities implied in the term Discipline as it is understood in the Buddha's message. These qualities cannot be developed by one who is without self-control, propriety of conduct, modesty, mildness, manners, and freedom from crooked behaviour, which form the basis of a noble character and which are closely connected with all teachings of virtue in the Buddha-Sāsanā. Instructions given by the Buddha for the welfare of laymen in particular are found in other Suttas too. Among these are the *Parābhava Sutta*,* *Mahāmaṅgala Sutta*,** *Dhammika Sutta*,*** and *Vyagghapajjha Sutta*,**** which set forth teachings related to the basic principles of Buddhist ethics for the layman explicit and implicit in the *Siṅgālovāda Sutta*.

The carrying out of the moral principles taught by the Buddha needs on the part of the practiser the friendly mind, and so the Buddha's Path of Virtue, which leads to Concentration and Wisdom, may be called the way of friendly feeling, *Mettāyana Magga*, since one who practises virtue (*Sīla*) bestows on all living beings freedom from fear, hatred, injury, and distress. As the feeling of amity impels the understanding Buddhist to be virtuous, kindness becomes the dominant note of the Buddhist way of life.

The practice of the *Siṅgālovāda Sutta*, the Laymen's Code of Discipline, will strengthen the solidarity of a community by maintaining the right relation between its members. According to the Code, parents have to guide their children, see to their education, and take care of them, and children have to honour their parents and keep up the good family traditions; teachers should train and instruct their pupils properly and be duly respected by the pupils in return for their kindness; a man should be courteous, and true to his wife, be unstinting in providing her needs, and be ready to hand her authority in the home in return for faithfulness and the proper performance of her household duties; friends should be generous, courteous, kindly, benevolent, helpful, and constant to one another; masters should assign to servants tasks according to

their strength, feed and pay them, look after them in their illness, share luxuries with them, and give them holidays; and servants should rise before and retire after the masters, be content, do their work well, and appreciate the virtues of their employers; laymen should minister to monks by deeds, words, and thoughts of loving-kindness, by welcoming them gladly and supplying their requisites, and the monks should restrain the laymen from evil, encourage them to do good, have a kindly heart towards them, and teach them well.

Such a teaching has the well-being of all members of a society as its end, and is the diligent practice of friendly action, which is the mark of the truly social being. It is obvious that those who practise the Buddhist Laymen's Code of Ethics will be happy fulfilling the duties that make for orderliness, peace, material prosperity and spiritual development.

The virtuous man who follows the way of the good householder will be gentle, possessed of intelligence, humble, docile, energetic, free from indolence, unshaken in adversity, modest of demeanour, wise, impartial to all, one who wants to have friends, bountiful, free from avarice, a leader, a guide, and an instructor. Such a man is clearly one who can be called a modern citizen. He is driven to action by the Law of Righteousness, which inspires right exertion for the overcoming of ill. It is not possible for one who sees the world with friendly eyes not to exert himself for the good of others. The lives of the Buddha and his Noble Disciples, and of his well-known lay followers like Dhammāsoka bear witness to this fact. It was from the time that Dhammāsoka began to tread the way of friendly feeling after turning away from the cruel way of the sword that the teaching of diligence (*appamāda*), which he had heard from the Arahant Sāmaṇera Nigrodha began to take effect in him through his progress in right exertion or endeavour, which is one of the principal things in the Dhamma, and is the characteristic of the diligent. The opposite of diligence is negligence, sloth, indolence, which leads to death and not to immortality, according to the first verse* of the portion of Dhamma

* Khuddaka-nikāya, Suttanipāta, Uraga-vagga, p. (295), 6th Syn. Edn.

** Khuddaka-nikāya, Suttanipāta, p. (318), 6th Syn. Edn.

*** Khuddaka-nikāya, Suttanipāta, Cūḷa-vagga p. (335), 6th Syn. Edn.

**** Anguttara-nikāya, Aṭṭhaka-nipāta, Gotamī-vagga, p. (107), 6th Syn. Edn.

which Asoka heard from the young saint. The verse runs thus: Diligence is the way to the deathlessness; negligence is the way to death. The diligent do not die. The negligent are as if were dead.

In one who is endeavouring to do good with heart endowed with friendly feeling the barriers of greed, hate, and delusion, which keep men from helping one another, disappear and the will to progress towards the lofty, the true, and the good, becomes fully active. The importance of the Buddha's teaching for the world's happiness and well-being lies largely in its power to awaken men to a sense of the reality of life and to make them energetic in the service of others. The house-holder's life when properly lived is one dedicated to the good of all living beings, and it is properly lived when a person is established in confidence in regard to truth, is pure of conduct, and is mindful of his own and others' welfare.

A community or society becomes great only when good men arise in it. And good men arise when they practise great virtues. But how can great virtues be practised when the great path trodden by the noblest of beings is forgotten, and men walk along paths that lead to hate and destruction? It is when there are persons with outstanding qualities of conduct and intellect that a community becomes free from the plague of fanaticism and the insecurity of extremist action as well as from the heartless exploitation, oppression, and suppression, of the weak by the strong. To protect a community from the possibility of being overwhelmed by these evils there is only one way. That is the harmless, non-violent, way praised by the wise, and proved to be good by centuries of experience of mankind. That way is where through the development of men of character, intellect, intuition, and vision, the foolishness, and pettiness that are perpetrated by the untamed are cancelled and obliterated, and the influence of the perpetrators nullified. That way is closed where intelligence is at a discount, dulness is enthroned, and the wise who are the living signposts to that way are neglected.

The danger of such a state of affairs lies in the increase of fear and anxiety in the world, which can only be dispelled by the stability of love and wisdom taught by all the great teachers of humanity, through the

practice of the golden rule, the starting point of the cultivation of the liberation of the heart through love taught by the Blessed One long before the rule was propagated in the West. This ancient teaching of regarding all equally, impartially and without distinction, is the essence of the four excellent dwellings, the Brahmavihāras, and the quicker they become generally active in a community the nearer will that community be to the abolishing of the grounds for discord in it, and for ensuring the safety of everyone composing the community. It is only with the widening of the mind through the spirit of universality which the Brahmavihāras instil that true freedom can hope to gain a foothold in this world. And it is because the Buddha saw in these practices the most potent antidote for the narrowness of the undeveloped minds of men that He gave the practices an important place in His teaching. Non-violence which is the beginning and the end of the path of Noble Living cannot be practised without the thought of universal kindness and mercy.

Further in a community where the Buddhist ethics for the layman are practised there cannot be any kind of regimentation. The members of the community will learn to live in a way that does not hurt anybody. In such a community the way of friendly feeling will encourage men to make the life of the entire group happy. As such a way of life is for the wise, intelligent, and not for the foolish, as it is for the contented and not for the discontented, and as it is for the energetic and not for the indolent, all who follow it genuinely will turn their minds to the attainment of knowledge, contentment, and right effort, the basis of blameless happy living. Thus the standards in such a community will be the highest humanly possible, and by the very loftiness of the standards the dulness and boredom of uniformity will vanish and the unity of the group will be strengthened by the diversity of achievements and accomplishments of the members, according to their capacities, tendencies, and temperaments.

The message of the Buddha can lead to a clear view of life and a practical way for the achievement of individual and social good, since it is a teaching dependent on reality. In such a teaching the intelligent can have trust; it can give them the necessary impetus

for reaching the highest goal attainable in the world. The Buddha's message shows the path to complete freedom (*vimutti*) from the shackles of superstition, wrong understanding, discontent and conflict.

The Buddha proved that the idea of God was not necessary for practising the good life or for explaining the reason of suffering or for overcoming it.

The *Dhamma*, as it has been indicated above, is a teaching of right exertion. It is the active man of indomitable energy who blessed the world both with material wealth and wisdom. It is impossible to come to know the *Dhamma* closely and not impelled to go forth to reach the highest. The Buddha's teaching when it is admitted wholeheartedly into any mind brings about radical changes for good in the character of the individual who entertains it. The message of the Buddha can make the cruel compassionate, the lazy active, and the selfish selfless, through its immeasurable wisdom, which can transmute what is base into something noble and precious.

When the message of the Buddha permeates a society men can no longer be servile; they have to be free and governed by love and sympathy and the voluntary restraints of righteousness. With the message of the Blessed One ruling the lives of men there will come into being the fully reasonable code of conduct in which the compassionate outlook, the essence of a cultivated mental life, becomes predominant. This teaching will train men to be careful about their actions and impart serenity and calm to the human mass. The kinship of blood, or race, or language is feeble in comparison with the kinship of noble ideas in acting which spread wide the spirit of a genuine culture. The kinship of noble ideas springs from the pure consciousness of a man and transcends the bounds of family and nation. Great and pure ideas by their wisdom and sublimity unite people who have not seen one another in a way nothing else can. That is the power of goodness; and in entering the ocean of the *Dhamma* people resort to a wealth of great ideas that are incomparable for their potency and usefulness in producing a happy world within and without.



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The following is the revised schedule of giving the ordinary and special prizes for the aforesaid examinations :

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Ordinary prizes for Lower Standard, Middle Standard and Higher Standard:—

Every successful candidate obtains a certificate and in addition a money prize of K. 5. The instructors receive a money prize of K. 3 for each successful candidate.

Special Prizes :—

1. A candidate who passes in all the three parts in the same year and stands first in the examination is awarded K. 200 and a Gold Medal worth K. 150.

2. A candidate who passes in all the three parts in the same year and stands second in the examination is awarded K. 100 and a Silver Medal with gold centre worth K. 75.

3. A candidate who passes in all the three parts in the same year and stands third

in the examination is awarded K. 50 and a Silver Medal worth K. 25.

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2. Middle Standard: First prize, K. 75; Second prize, K. 50; and Third prize, K. 25.
3. Higher Standard: First prize, K. 75; Second prize, K. 50; and Third prize, K. 25.

Abhidhamma (Honours) Examinations :

Ordinary prize :

Every candidate who succeeds in all the three standards in one year is awarded a money prize of K. 50. If he does not succeed in all the three Standards at one time, he is only awarded the certificate for the examination he passes. As regards the instructor he obtains a money prize of K. 10 for each successful candidate.

Special prize :

A candidate who passes in all the three parts in one year and stands first in the examination is awarded K. 300 and a Gold Medal worth K. 200.

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Visuddhimagga Examination :

Ordinary prize :

Every candidate who succeeds in this examination is awarded a money prize of K. 50. The instructors receive a money prize of K. 10 for each successful candidate.

Special prize :

A candidate who passes in the Visuddhimagga Examination and who stands first in it is awarded a Gold Medal worth K. 300 in addition to a money prize of K. 50 as an Ordinary prize.



THE AṬṬHAKATHĀ SANGĀYANĀ FOURTH SESSION OPENS

On the 18th November 1959, His Holiness Ven. Aggamahāpaṇḍita, Abhi Dhaja Mahā Raṭṭha Guru Masoeyein Sayadaw, representative Mahātheras from Thailand, Ceylon and Cambodia ; Sangīti-kāraka Bhikkhus; Thado Thiri Thudhamma Sir U Thwin, President of the Union Buddha Sāsana Council; Thado Thiri Thudhamma, Agga Maha Thray Sithu, Dr. U Thein Maung, Vice-President of the Union Buddha Sāsana Council ; the Hon'ble Maha Thray Sithu U Chan Htoon Aung, Acting Minister for Religious Affairs; members of the Diplomatic Corps; members of the Union Buddha Sāsana Council; members of the General Council of Buddhist Women's (Catering) Associations ; and many Buddhist nuns and lay devotees gathered to celebrate the Opening Ceremony of the Fourth and Final Session of the Aṭṭhakathā Sangāyanā (Great Recital on the Commentaries) at the Mahā Pāsāṇa Guhā (the Great Sacred Cave) near the Kabā Aye Pagoda, Yegu.

At 1 p. m. drums and gongs were beaten, when Ven. Aggamahāpaṇḍita Nāgavamsa, Honorary Secretary of the Saṅgha Supreme Council announced both in Pāli and Burmese that it was an opportune time to commence the proceedings of the Fourth Session of the Great Recital on the Commentaries. Then the Hon'ble Thado Maha Thray Sithu U Chan Htoon Aung lighted the candles and incense. After that, the Mahāthera who is the most senior among the monks present there, proposed His Holiness the Ven. Aggamahāpaṇḍita, Abhi Dhaja Mahā Raṭṭha Guru Masoeyein Sayadaw as the Aṭṭhakathā Sangāyanā Mahanāyaka (the Presiding

Mahāthera of the Great Recital on the Commentaries). The Saṅgha then signified their assent by uttering *Sādhu* thrice, followed by the striking of gongs and blowing of conchs. After giving the Five Precepts to the audience, the Presiding Mahāthera gave his Presidential Address. After that U Chan Htoon Aung read an Address of Veneration on behalf of the President of the Union of Burma. It was followed by the announcement of the Panel of Deputy Chairmen by the Honorary Secretary of the Saṅgha Supreme Council; the addresses were delivered by Mahātheras of various Buddhist countries; and also an address of veneration by Thado Thiri Thudhamma Sir U Thwin was read by Thado Thiri Thudhamma, Agga Maha Thray Sithu Dr. U Thein Maung.

Then, the Presiding Mahāthera appointed Ven. Agga Mahāpaṇḍita Sobhana (Mahāsi Sayadaw) and Ven. Tipiṭakadhara Dhamma-bhaṇḍāgarika Bhadanta Vicittasāra as the Pucchaka (Questioner) and Visajjana (Replier) respectively with regard to the Commentaries. The Questioner and the Replier assumed their respective seats and carried out their duties as usual. After they finished a certain portion, the Saṅgha recited the Commentary on Therā Gāthā (Psalms of the Brethren) from the beginning of the Book. At the end of the recitation, all present uttered *Sādhu* thrice and the Ceremony came to a conclusion.

This Session will last for about 80 days, and 17 books of the Aṭṭhakathās will be recited.

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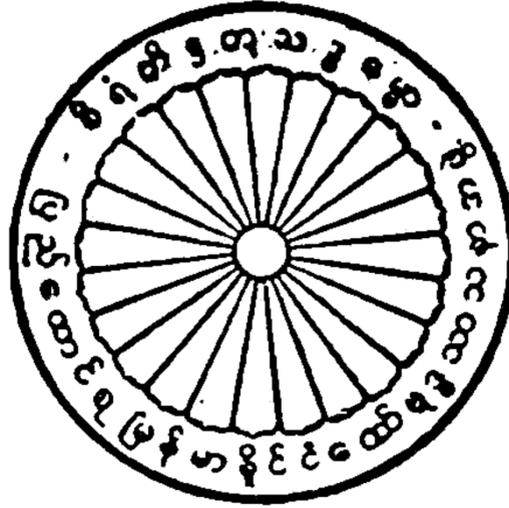
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THE EDITOR,
"THE LIGHT OF THE DHAMMA"
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Rangoon, Union of Burma.

EDITORIAL

BUDDHA'S FIRST UTTERANCE

“ *Anekajātisamsāram
sandhāvissam anibbisam
gahakāram gavesanto;
dukkhā jāti punappunam.
Gahakāraka diṭṭho'si;
puna geham na kāhasi.
Sabbā te phāsukā bhaggā
gahakūṭam visañkhataṃ
visañkhāragataṃ cittaṃ
taṇhānam khayamajjhagā.*”

.....Dhammapada, Verses 153, 154.

Because of Ignorance I wandered in
samsāra through many a birth,
Vainly seeking the builder of this house,
Repeated birth is *dukkha* (Suffering).
O house-builder, you are seen;
You shall not build the house again.
All your rafters are broken, and
Your ridge-pole is shattered.
My mind has reached the Unconditioned
(*Nibbāna*).
The end of craving have I attained.

A Supreme Buddha is one who, having discovered the Four Noble Truths which had been lost to the world, realized them and proclaimed them to the world. Or, He is one who understands by himself without anybody's aid the Four Noble Truths, and therein attains Omniscience (*Sabbāññuta-ñāna*) and gains mastery of the powers.

The last Buddha, whose teachings we are fortunate to follow was named Gotama. He was born in the Sākya Clan, and we call him Sākya Muni—the Sage of the Sākya Clan.

It was not within a life-span or two that he attained supreme enlightenment. To attain that Omniscience he had to fulfil his *Pāramīs* for a period of four *asankheyyas* (unit followed by 140 ciphers) and one hundred thousand *kappas* (world-cycles). During that long period, he had been reborn in the world of men, animal-world and the heavenly abodes experiencing both happy and woeful states. In all these existences he had fulfilled the ten *Pāramīs*, namely, (1) *dāna* (Almsgiving), (2) *sīla* (Morality), (3) *nekkhamma* (Renunciation), (4) *paññā* (Wisdom), (5) *vīriya* (Effort), (6)

khantī (Patience), (7) *sacca* (Truthfulness), (8) *adhiṭṭhāna* (Determination), (9) *mettā* (Loving-kindness), and (10) *upekkhā* (Equanimity).

That ponderous cycle of time slowly rolled on, and on the eve of the fullmoon day of Visākhā (May) 2548 years ago, Prince Siddhattha sat cross-legged under the Bodhi Tree at Buddha Gaya. There with the firm determination 'Let my skin, and sinews, and bones remain; let all the flesh and blood in my body dry up; but I will never move from this seat, until I attain Supreme Enlightenment', he was immersed in rigid and austere processes of meditation. He then acquired, in the first watch of the night, *pubbenivāsa ñāna* (Knowledge pertaining to remembrance of former existences); in the middle watch of the night, *dibbacakkhu-ñāna* (the Celestial Eye); and in the last watch of the night, his intellect fathomed *paṭicca-samuppāda* (Dependent Origination) in the following manner:

(a) *Anuloma* (in direct order):—When this cause exists, there is this effect; with the arising of this cause, this effect arises.

(b) *Paṭiloma* (in its reverse order):—When this cause does not exist, there is not this effect; with the cessation of this cause, this effect ceases.

(c) *Anuloma-paṭiloma* (both in their direct and reverse order):—When this cause exists, there is this effect; with the arising of this cause this effect arises; when this cause does not exist, there is not this effect; with the cessation of this cause, this effect ceases.

Therefore, in His First Utterance of ecstasy, the Buddha summed up all His past experiences that enabled Him to attain Omniscience and proclaimed them to the world. The Buddha thus uttered: “Through many a birth I wandered in *samsāra*.”

“Vainly seeking the builder of this house”:

Herein, “house” means the Five Constituent Groups of Existence, namely, (1) Corporeality-group, (2) Sensation-group, (3)

Perception-group, (4) Mental-Formations-group, (5) Consciousness-group. There is nothing permanent in them. It is this five-fold Group of Existence which is the "house" as well as its dweller, and it is from within this five-fold group that "Craving"—the builder of the house is aroused. There is neither outside nor separate builder. That was the real problem that awaited the Enlightened One to solve and to proclaim its solution to the world.

To show that *samsāra* * (round of rebirths) is not created by any outside agency, the Ancients declared:

“*Na h'ettha devo brahmā vā
samsārass'atthi kārako:
suddhadhammā pavattanti,
hetusambhārapaccayā.*”

(There is no god, nor Brahmā who is the maker of this Wheel of Life;

Empty phenomena roll on, on account of their respective causes.) **

“*Kammasa kārako n'atthi
vipākassa ca vedako:
suddhadhammā pavattanti,
ev'etaṃ sammadassanā.*”

(There is no doer of the deed;
Or one who reaps the deed's result:
Empty phenomena alone flow on—
Seeing thus is the Right View.) ***

“Repeated birth is dukkha (Suffering) ”:

In the Agha-mūla Sutta, the Buddha declared:****

“What, monks, is Suffering? The Corporeality-group is Suffering; Sensation-group is Suffering; Perception-group is Suffering; Mental-Formations-group is Suffering; and Consciousness-group is Suffering.

And what, monks, is the cause of Suffering?

It is this *taṇhā* (Craving) which gives rise to fresh rebirth and, bound up with lust and greed, finds ever fresh delight now here and now there: namely, the Sensual Craving, the Craving for Existence, and the Craving for Self-Annihilation.”

Again, in the Sāmaññaphala Sutta***** the Buddha declared:

“The Celestial Eye”:

Again, O King, with his mind thus tranquil, purified, cleansed, flawless, free from defilements, supple, ready to act, firm, and imperturbable, he applies and bends his mind to the knowledge pertaining to death and rebirth of beings. With his supernormal knowledge, surpassing that of men, he sees beings dying and being reborn, low and noble ones, beautiful and ugly ones, happy and unhappy ones, sees how beings are being reborn according to their deeds.

These beings, indeed, followed evil ways in bodily actions, words and thoughts, insulted the Noble Ones, held wrong views and according to their wrong views they acted. At the dissolution of their bodies after death, they have been reborn in the lower worlds, in painful states of existence, in the world of perdition, in hell.

Certain other beings have good actions, bodily, verbal and mental, did not insult the Noble Ones, held Right Views, and according to their Right Views they acted. At the dissolution of their bodies after death, they have been reborn in a happy state of existence, in a heavenly state.

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

Pubbenivāsa-ñāṇa.

“Knowledge of Former Existences”:

So, a person who attains *pubbenivāsa-ñāṇa* (Knowledge of Former Existences) will be able to see for himself or herself what a long time he or she has been wandering in the *samsāra*. Then he or she will be able to know whether it was more woe or happiness that he or she had experienced.

As has been stated before, the embryo Buddha attained *pubbenivāsa-ñāṇa* and *dibbacakkhu-ñāṇa* in the first and second

* *Samsāra* is the unbroken sequence of the five-fold *Khandha*-combinations, which, constantly changing from moment to moment, follow continually one upon the other through inconceivably long periods of time. Of this *Samsāra* a life-time constitutes only a tiny fraction.

** *Visuddhimagga*, Book II, p. 238, 6th Synod Edition.

Please see Nāṇamoli's *Visuddhimagga* translations, p. 701.

*** *Visuddhimagga*, Book II, p. 237, 6th Synod Edition.

**** *Samyutta Nikāya*, *Sālyatana Saṅyutta*. *Khandha-vagga* Saṅyutta—3. *Bhīra-vagga*, 10. *Agha-mūla Sutta*, page 27, 6th Synod Edition.

***** *Dīgha Nikāya*, *Sīlakkhandhā-vagga*, 2. *Sāmaññaphala Sutta*, p. 44, 6th Syn. Edn. Please see the *Light of the Dhamma*, Vol. V, No. 1, p. 25.

watch of the night respectively. Then he knew the ills of repeated birth and so uttered: "Repeated birth is *dukkha* (Suffering)".

In the Dhammacakka-pavattana Sutta,* the Buddha declared:

"But what, O monks, is the Noble Truth of Suffering? Birth is Suffering, Old Age is Suffering, Illness is Suffering, Death is Suffering, To be conjoined with things which we dislike, to be separated from things which we like—that also is Suffering. Not to get what one wants—that also is Suffering. In short, the Five Constituent Groups of Existence which are the objects of Clinging are Suffering."

"O house-builder, you are seen;

You shall not build the house again."

The Buddha contemplated the Dependent Origination in the direct order, in the reverse order, and both in the direct and reverse order as follows:—

1. Through Ignorance Kammaformations arise;
2. Through Kammaformations Consciousness arises;
3. Through Consciousness Mental and Physical phenomena arise;
4. Through Mental and Physical Phenomena the 6 Bases arise;
5. Through the 6 Bases Contact arises;
6. Through Contact Sensation arises;
7. Through Sensation Craving arises;
8. Through Craving Clinging arises;
9. Through Clinging Volitional action and further existence arise;
10. Through Volitional action and further existence Rebirth arises;
11. Through Rebirth there arise Old Age, Death, Sorrow, Lamentation, Pain, Grief and Despair.

Thus arises the unalloyed mass of Suffering.

1. Through the complete fading away and cessation of Ignorance Kammaformations cease;
2. Through the cessation of Kammaformations Consciousness ceases;
3. Through the cessation of Consciousness Mental and Physical Phenomena cease;
4. Through the cessation of Mental and Physical Phenomena the 6 Bases cease;

5. Through the cessation of the 6 Bases Contact ceases;
6. Through the cessation of Contact Sensation ceases;
7. Through the cessation of Sensation Craving ceases;
8. Through the cessation of Craving Clinging ceases;
9. Through the cessation of Clinging Volitional action and further existence cease;
10. Through the cessation of Volitional action and further existence Rebirth ceases;
11. Through the cessation of Rebirth, Old Age, Death, Sorrow, Lamentation, Pain, Grief and Despair cease.

Thus ceases the unalloyed mass of Suffering."

After contemplating thus the Buddha realized that *taṇhā* is the Cause of Suffering, and that the complete fading away and cessation of this *taṇhā* is the Cessation of Suffering—*Nirodha-sacca*. So He uttered: "O house-builder, you are seen; you shall not build the house again."

Why cannot the carpenter (*taṇhā*) build house (the Five Constituent Groups of Existence) again?

As the materials—*avijjā* and *taṇhā* (Ignorance and Craving)—with which the house (*khandhā*) was built have been totally destroyed and rooted out, how could the builder build the house with them? Simultaneously with the complete fading away and cessation of *taṇhā*, there occur its forsaking, and giving up—, liberation and detachment from it.

So the Buddha continued;

"All your rafters are broken, and
Your ridge-pole is shattered."

In the Assutavā Sutta** the Buddha declared:

"Thus realising (the Dependent Origination) in both the serial and reverse order, the well-trained noble disciple becomes disgusted with the corporeality-group, the sensation-group, the perception-group, the group of mental formations and the consciousness-group. Being disgusted with them he has no craving for them; he is detached from them and the knowledge that he has attained Freedom arises in his mind-

* Vinaya Piṭaka. Mahāvagga, 5. Pañcavaggiyakathā, p. 14, 6th Syn. Edn.

** Saṃyutta Nikāya, Nidāna-vagga, 1. Assutavā Sutta, page 319, 6th Syn. Edn.

continuum. And he knows that rebirth is extinguished, the holy life accomplished, done that which was to be done, there is no more arising again to be subject to these conditions."

"My mind has reached the Unconditioned (Nibbāna).

The end of craving have I attained."

When *avijjā* and *taṇhā* had been eradicated, the Buddha bent His mind to the knowledge pertaining to the extinction of *Āsavas** (Fluxions). He knew as it really is: "This is suffering." He knew as it really is: "This is the cause of suffering." He knew as it really is: "This is the cessation of suffering." He knew as it really is: "This is the Path leading to the cessation of suffering." He knew as they really are: "These are *Āsavas*." He knew as it really is: "This is the cause of *Āsavas*." He knew as it really is: "This is the extinction of *Āsavas*." He knew as it really is: "This is the Path leading to the extinction of *Āsavas*." To Him, thus realising, His mind was set free from Sensuous *Āsava*, was set free from the *Āsava* of existence, was set free from the *Āsava* of Ignorance. In Him thus set free, there arose the knowledge of His Freedom, and He realised: "Rebirth is no more; I have lived the pure life; I have done what ought

to be done; I have nothing more to do for the realisation of Nibbāna."

Hence the utterance "My mind has reached the Unconditioned (Nibbāna). The end of craving have I attained."

It is also evident from the fact that after spending the seven weeks' period, the Buddha went to the group of five ascetics at Sarnath and preached to them as follows:—

"So long, monks, as I did not thoroughly understand, as they really are, the Four Noble Truths with three aspects in each,—so long, monks, I did not declare that I had attained supreme enlightenment, unsurpassed in the world with its *devas*, its *Māras*, its *Brahmās*, among the host of *samaṇas* and *brāhmaṇas* and of *devas* and men.

But, monks, as I thoroughly understand, as they really are, the Four Noble Truths with three aspects** in each,—then, monks, I have declared that I have attained supreme enlightenment, unsurpassed in the world with its *devas*, its *Māras*, its *Brahmās*, among the host of *samaṇas* and *brāhmaṇas*, and of *devas* and men.

Then, indeed, the Supreme Knowledge arose in me and insight arose in me:—'Sure is my Freedom. This is my last birth. There is no more rebirth for me now.' "

* There are four kinds of Fluxions, namely, (1) Sensuous Fluxion. (2) Fluxion of Views, (3) Fluxion of existence, (4) Fluxion of Ignorance.

** Vinaya Piṭaka Mahāvagga, 5. Pañcavaggiyakathā, page 14, 6th Synod Edition.

1. Sacca-ñāṇa : Knowledge of the Truth;

2. Kicca-ñāṇa : Knowledge of what is to be done in connection with the Truth;

3. Kata-ñāṇa : Knowledge of what has been done in connection with the Truth.

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BODHIPAKKHIYA DĪPANĪ

THE MANUAL OF THE FACTORS LEADING TO ENLIGHTENMENT

By

Mahāthera Ledi Sayadaw, Aggamahāpaṇḍita, D. Litt.

(Translated from the Burmese by U Sein Nyo Tun, late of the Indian Civil Service.)

(Continued from previous issue.)

The practise of *samatha* until the appearance of *parikamma nimitta**, and the practise of *vipassanā* until insight is obtained into *rūpa* and *nāma* (Matter and Mind) even once, are mature seeds filled with pith and substance. The practise of *samatha* until the appearance of *uggaha-nimitta*** and the practise of *vipassanā* until the acquisition of *sammasana-ñāṇa**** even once, are seeds that are still more mature. The practise of *samatha* until the appearance of *paṭibhāga-nimittā*, and the practise of *vipassanā* until the occurrence of *udayabbayañāṇa* even once, are seeds that are yet more extremely mature. If further higher efforts can be made in both *samatha* and *vipassanā*, still more mature seeds can be obtained bringing great success.

Adhikāra (Assiduous and successful practice):

When it is said in the Pāli Texts that only when there has been *adhikāra* in previous Buddha Sāsanas can relative *Jhānas*, the Paths and the Fruits be obtained in the following Buddha Sāsana, the word “*adhikāra*” means “successful seeds.” Nowadays, those who pass their lives with traditional practices that are but imitation *samatha* and imitation *vipassanā* do not come within the purview of persons who possess the seeds of *samatha* and *vijjā* which can be called *adhikāra*.

Of the two kinds of seeds, those people who encounter a Buddha Sāsana, but who fail to

secure the seeds of *vijjā*, suffer great loss indeed. This is so because the seeds of *vijjā* which are related to *rūpa* and *nāma dhamma* can only be obtained within a Buddha Sāsana, and that, only when one is sensible enough to secure them. Hence, at the present time, those men and women who find themselves unable to contemplate and investigate at length into the nature of *rūpa* and *nāma dhamma*, should, throughout their lives, undertake the task of committing the four Great Primaries to memory, then of contemplating on their meaning and of discussing them, and lastly of seeking insight into how they are constituted in their bodies.

Here ends the part showing, by a discussion of four classes of individuals and three kinds of individuals as given in the Sutta and Abhidhamma Piṭakas, that (1) those persons, who within the Buddha Sāsana, do not practise *Samatha* and *Vipassanā* but allow the time to pass with imitations, suffer great loss as they fail to utilize the unique opportunity arising from their existence as human beings within a Buddha Sāsana, (2) this being the time of *Padaparama* and *Neyya* classes of persons, if they heedfully put forth effort, they can secure ripe and mature seeds of *Samatha* and *Vipassanā*, and easily attain the supramundane benefit either within this life or in the *deva loka* (Deva abodes) in the next life—within this Buddha Sāsana or within the Sāsana of

* *Nimitta* is the mental *image* which arises in the mind by the successful practice of certain concentration exercises. The image physically perceived at the very beginning of concentration is called the Preparatory Image or *Parikamma Nimitta*.

The still unsteady and unclear image which arises after the mind has reached a certain degree of concentration is called *Acquired Image* or *Uggaha-Nimitta*. This is a mental image.

The fully clear and immovable image that arises at a greater degree of concentration is called the *Counter-image* or *Paṭibhāganimittā*. This also is a mental image.

** Observing, exploring, grasping, determining, all phenomena of existence as impermanent, miserable, and impersonal, which precedes the flashing up of clear Insight.

*** Knowledge arising from the Contemplation of Arising and Vanishing. It is the 1st. of the 9 Insight-knowledges constituting the *Paṭipadā-ñāṇadassana-Visuddhi* (Purification by Knowledge and Vision of the Way).

the next Buddha, (3) they can derive immense benefit from their existence as human beings during the Buddha Sāsana.

Here ends the exposition of the three kinds and the four kinds of individuals.

Micchā-dhammas of the present day. A word of advice and warning:

If the Tipiṭaka which are the discourses of the Buddha delivered during forty-five vassas (rainy seasons) be condensed, and the essentials extracted, the thirty-seven *bodhipakkhiya-dhammā* are obtained. These thirty-seven *bodhipakkhiya-dhammā* constitute the essence of the Tipiṭaka. If these be further condensed, the seven *visuddhis* (Purifications) are obtained. If again the seven *visuddhis* be condensed, they become *sīla* (Morality), *samādhi* (Concentration), and *paññā* (Wisdom). These are called *adhisīla sāsana* (The Teaching of Higher Morality), *adhicitta sāsana* (The Teaching of Higher Mentality), and *adhipaññā sāsana* (The Teaching of Higher Wisdom). They are also called the three *sikkhās* (Trainings).

When *sīla* is mentioned, the essential for laymen is *nicca sīla*. Those people who fulfil *nicca sīla* become endowed with *carana* which, with *vijjā*, enables them to attain the Paths and the Fruits. If these persons can add the refinement of *uposatha sīla* over *nicca sīla*, it is much better. For laymen, *nicca sīla* means *ājīvaṭṭhamaka sīla*. That *sīla** must be properly and faithfully kept. If because they are *puthujjanas* (worldlings) they break the *sīla*, it can be re-established immediately by renewing the undertaking to keep the *sīla* for the rest of their lives. If, on a future occasion, the *sīla* is again broken, it can again be similarly cleansed, and every time this cleansing occurs, the person concerned again becomes endowed with *sīla*. The effort is not difficult. Whenever *nicca sīla* is broken, it should be immediately re-established. In these days, persons endowed with *sīla* abound in large numbers.

But persons who have attained perfect concentration in one or other of the *kasīna* exercises (meditation devices), or in the

practice of *asubha-bhāvanā* (meditation of loathsomeness), etc., as also persons who have at one time or other attained insight in regard to physical phenomena, mental phenomena, the characteristics of *anicca*, etc., are very rare. This is so because these are times when *micchā-dhammas* (Wrong Dhammas) that are likely to cause *dhammantarāya* (danger to the Dhamma) are rife.

Dhammantarāya:

By *micchā-dhammas* that are likely to cause *dhammantarāya* is meant such views, practices and limitations as the inability to see the dangers of *samsāra*, the belief that these are times when the Paths and the Fruits can no longer be attained, the tendency to defer effort until the *pāramīs* ripen, the belief that persons of the present day are *dvi-hetuka*,** the belief that the great teachers of the past were non-existent, etc.

Even though it does not reach the ultimate, no *kusala kamma* (wholesome volitional action) is ever rendered futile. If effort be made, a *kusala kamma* (wholesome volitional action) is instrumental in producing *pāramī* in those who do not possess *pāramī*. If no effort be made, the opportunity to acquire *pāramī* is lost. If those whose *pāramīs* are immature put forth effort, their *pāramīs* become ripe and mature. Such persons can attain the Paths and Fruits in their next existence within the present Sāsana. If no effort be made, the opportunity for the *pāramī* to ripen is lost. If those whose *pāramī* is ripe and mature put forth effort, the Paths and the Fruits can be attained within this life. If no effort be made the opportunity to attain the Paths and the Fruits is lost.

If persons who are *dvi-hetuka* put forth effort, they can become *ti-hetuka**** in their next existence. If they do not put forth effort, they cannot ascend from the stage of *dvi-hetuka* and will slide down to the stage of *ahetuka*.****

In this world, there is a certain person who plans to become a *bhikkhu*. If another person says to him, 'Entertain the intention

* *Ājīvaṭṭhamaka-sīla*: Morality ending with Right Livelihood as the eighth precept.

** *Dvi-hetuka-paṭisandhi*—Being reborn with only two root-conditions, viz., *alobha* (detachment) and *adosa* (amity). *Dvi-hetuka-paṭisandhi* individuals cannot attain the Paths and the Fruits in the present life.

*** *Ti-hetuka-paṭisandhi*—Being reborn with all the three root-conditions, namely, *alobha*, *adosa* and *amoha* (Wisdom).

**** *A-hetuka*—A being reborn without any wholesome root-condition.

only if you can remain a *bhikkhu* all your life. Otherwise, do not entertain the idea, it amounts to *dhammantarāya*.

“*Cittuppadamattam pi kusalesu dhammesu bahūpakāram vadāmi.*”

(I declare that the mere arising of intention for the performance of meritorious deeds is productive of great benefits). *

Thus did the Buddha preach.

To disparage either the act of *dāna* (Alms-giving), or the performer of *dāna*, may invoke *puññantarāya*** on oneself. If the acts of Morality, Concentration and Wisdom, or those who perform them are disparaged, *dhammantarāya* may be invoked. If *puññantarāya* is invoked, one is liable to be bereft of power and influence, of property and riches, and be abjectly poor, in the existences or lives that follow. If *dhammantarāya* is invoked, one is liable to be defective in conduct, and defective of sense, and thus be utterly low and debased in the existences or lives that follow. Let all beware!

Here ends the part showing how the rare opportunity of rebirth as a human being can be made worthwhile, by ridding oneself of the *micchā-dhammas* mentioned above, and putting forth effort in this life to close the gates of the *apāyalokas* (four Lower Worlds) in one's future *saṃsāra* (round of rebirths), or else to accumulate the seeds that will enable one to attain release from worldly ills in the next following life, or within the next Buddha *Sāsanā*, through the practice of Calm and Insight with resolution, intention, and industry.

CHAPTER I

THE BODHIPAKKHIYA DHAMMAS

I shall now concisely show the thirty-seven *bodhipakkhiya dhammas*, which are *dhammas* which should be attempted with energy and determination by those persons wishing to practise *samatha* (Calm) and *vipassanā* (Insight), and thus make the rare opportunity of rebirth as a human being within the present Buddha *Sāsanā* worthwhile.

Briefly, the *bodhipakkhiya dhammas* consist of seven kinds, namely,

1. *Satipaṭṭhāna*,
2. *Sammappadhāna*,
3. *Iddhipāda*,
4. *Indriya*.
5. *Bala*,
6. *Bhojjhaṅga*,
7. *Maggaṅga*.

According to the definition “*Bodiyā pakkhe bhavāti bodhipakkhiyā*”, these *dhammas* are called *bodhipakkhiya*, because they form part of, or they are associates of *magga-ñāṇa* (Knowledge of the Holy Paths). They are *dhammas* that are the *padaṭṭhāna* (Proximate cause), *saṃbhāra* (Requisite ingredients), and *upanissaya* (Basis or sufficing condition) of *magga-ñāṇa* (Knowledge of the Holy Paths).

CHAPTER II

THE FOUR SATIPAṬṬHĀNAS

The definition of *satipaṭṭhāna* is:

“*Bhusam tiṭṭhatīti paṭṭhānam; sati eva paṭṭhānam satipaṭṭhānam.*”

It means mindfulness or heedfulness which is firmly established.

There are four *satipaṭṭhānas* (Applications of Mindfulness). They are:

1. *Kāyānupassanā-satipaṭṭhāna*,
 2. *Vedanānupassanā-satipaṭṭhāna*,
 3. *Cittānupassanā-satipaṭṭhāna*, and
 4. *Dhammānupassanā-satipaṭṭhāna*.
1. *Kāyānupassanā-satipaṭṭhāna* means mindfulness which is firmly established on physical phenomena, such as on the exhaled breath and the inhaled breath.
 2. *Veḍḍanānupassanā-satipaṭṭhāna* means mindfulness which is firmly established on sensations.
 3. *Cittānupassanā-satipaṭṭhāna* means mindfulness which is firmly established on thoughts or mental processes, such as thoughts associated with the passions or dissociated from the passions.
 4. *Dhammānupassanā-satipaṭṭhāna* means mindfulness which is firmly established on phenomena such as *nīvaraṇas* (Hindrances), etc.

* Suttanta Piṭaka, Majjhima Nikāya, Mūlapaṇṇāsa, Saṃlekha Sutta, p. 48, 6th Syn. Edn.

** Danger to the performance of wholesome volitional actions.

Of the four, if mindfulness or attention is firmly established on a part of the body, such as on out-breath and in-breath, it is tantamount to attention being firmly established on all things. This is because the ability to place one's attention on any object at one's will has been acquired.

'Firmly established' means, if one desires to place the attention on out-breath and in-breath for an hour, one's attention remains firmly fixed on it for that period. If one wishes to do so for two hours, one's attention remains firmly fixed on it for two hours. There is no occasion when the attention becomes released from its object on account of the instability of thought-conception (*vitakka*).

For a detailed account of the *satipaṭṭhāna*, see the Mahāsatipaṭṭhāna Sutta.*

Why is it incumbent on us to firmly establish the mind without fail on any object such as the out-breath and the in-breath? It is because it is necessary for us to gather and control the six *viññānas*,** which have been drifting tempestuously and untrained throughout the past inconceivably long and beginningless *samsāra* (round of rebirths).

I shall make it clearer. The mind is wont to flit about from one to another of the six objects of the senses which lie at the approaches of the six sense-doors.***

As an example, take the case of a mad man who has no control over his mind. He does not even know the meal-time, and wanders about aimlessly from place to place. His parents look for him and give him his meal. After eating five or six morsels of food, he overturns the dish and walks away. He thus fails to get a square meal. To this extent he has lost control of his mind. He cannot control his mind even to the extent of finishing the business of a meal. In talking, he cannot control his mind to the extent of finishing or completing a sentence. The beginning, the middle, and the end do not agree with one another. His talk has no meaning. He cannot be of use in any undertaking in this world. He is unable to perform any task. Such a person can no

longer be classed as a human being, and he has to be ignored.

This mad man becomes a sane and normal person again, if he meets a good doctor, and the doctor applies such stringent methods of cure as tying him up and putting him in chains. Thus cured, he obtains control of his mind in the matter of taking his meals, and can now eat his fill. He has control over his mind in all other matters as well. He can perform his tasks till they are completed, just like others. Just like others, he can also complete his sentences. This is the example.

In this world, persons who are not insane, but who are normal and have control over their minds, resemble such a mad person having no control over his mind, when it comes to the matter of *samatha* and *vipassanā*. Just as the mad man upsets the food dish and walks away after five or six morsels of food although he attempts to eat his meal, these normally sane persons find their attention wandering because they have no control over their minds. Whenever they pay respects to the Buddha and contemplate His noble qualities, they do not succeed in keeping their minds fixed on those noble qualities, but find their attention being diverted many times on to other objects of thought, and thus they fail to reach the end of even the '*Itipiso...*' verse.****

It is as if a man suffering from hydrophobia who seeks water feverishly with parched lips, yet runs away from it with fear when he sees a lake of cool refreshing water. It is also like a diseased man who when given a diet of relishing food replete with medicinal qualities, finds the food bitter to his taste and unable to swallow it, is obliged to spit and vomit it out. In just the same way, these persons find themselves unable to approach the contemplation of the noble qualities of the Buddha effectively, and cannot keep on dwelling on them.

If in reciting the '*Itipiso*' verse, their recitation is interrupted every time their minds wander, and if they have to start afresh from the beginning every time such an interruption occurs, they will never reach the

* Please see the Light of the Dhamma, Vol. III, No. 4. Dīgha Nikāya, Mahā-vagga, Mahāsatipaṭṭhāna Sutta, p. 231, 6th Syn. Edn.

** Eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, and mind-consciousness.

*** Eye-door, Ear-door, Nose-door, Tongue-door, Body-door and Mind-door.

**** Verse relating to the nine inherent qualities of the Buddha.

Please see Brahmajāla Sutta and Sāmaññaphala Sutta published by the Union Buddha Sāsana Council.

end of the verse even though they keep on reciting a whole day, or a whole month, or a whole year. At present they manage to reach the end because they can keep on reciting from memory even though their minds wander elsewhere.

In the same way, those persons who, on *uposatha* days, plan to go to quiet places in order to contemplate the thirty-two parts of the body, such as *kesā* (hairs of the head) *lomā* (hairs of the body), etc. or the noble qualities of the Buddha, ultimately end up in the company of friends and associates, because they have no control over their minds, and because of the upheavals in their thoughts and intentions. When they take part in congregational recitations,* although they attempt to direct their minds to the *samatha* (Calm) work of the *brahma-vihāras* (Sublime States),** such as reciting the formula for diffusing *mettā* (Loving-kindness), because they have no control over their minds, their thoughts are not concentrated but are scattered aimlessly, and they end up only with the visible manifestation of the recitation.

These facts are sufficient to show how many persons resemble the insane while performing *kusala kammās* (merits).

‘Pāpasmim ramate mano’

(The mind takes delight in evil.)***

Just as water naturally flows down from high places to low places, the minds of beings, if left uncontrolled, naturally approach evils. This is the tendency of the mind.

I shall now draw, with examples, a comparison between those who exercise no control over their minds and the insane person mentioned above.

There is a river with a swift current. A boatman not conversant with the control of the rudder, floats down the river with the current. His boat is loaded with valuable merchandise for trading and selling at the towns on the lower reaches of the river. As he floats down, he passes stretches of the river lined with mountains and forests where there are no harbours or anchorages for his boat. He thus continues to float down without stopping. When night descends, he passes towns and villages with harbours and

anchorages, but he does not see them in the darkness of the night, and thus he continues to float down without stopping. When daylight arrives, he comes to places with towns and villages, but not having any control over the rudder of the boat, he cannot steer it to the harbours and anchorages, and thus perforce he continues to float down until he reaches the great wide ocean.

The infinitely lengthy *samsāra* (round of rebirths) is like the swift flowing river. Beings having no control over their minds are like the boatman who is unable to steer his boat. The mind is like the boat. Beings who have drifted from one existence to another in the “*suñña*” world-cycles, where no Buddha *Sāsanās* appear, are like the boatman drifting down those stretches of the river lined by mountains and forests, where there are no harbours and anchorages. When at times these beings are born in world-cycles where Buddha *Sāsanās* flourish, but are in ignorance of them because they happen to be in one or other of the eight *aṭṭhak-khāṇas* (inopportune places), they resemble the boatman who floats down stretches of the river lined by towns and villages with harbours and anchorages, but does not see them because it is night. When, at other times, they are born as human beings, *devas* or *Brahmās*, within a Buddha *Sāsanā*, but fail to secure the Paths and the Fruits because they are unable to control their minds and put forth effort to practise *vipassanā* (Insight) exercises of the *satipaṭṭhānas* (the four Applications of Mindfulness) thus continuing still to drift in *samsāra*, they resemble the boatman who sees the banks lined by towns and villages with harbours and anchorages, but is unable to steer towards them because of his inability to control the rudder, and thus continues perforce to drift down towards the ocean. In the infinitely lengthy *samsāra*, those beings who have obtained release from worldly ills within the *Sāsanās* of the Buddhas who have appeared, whose numbers exceed the grains of sand on the banks of the river Ganges, are beings who had control over their minds and who possessed the ability of retaining their attention on any desired object at will through the practice of the *satipaṭṭhānas*.

* Called ‘Wut’ in Burmese.

** The 4 Sublime States, namely, *mettā* (loving-kindness), *karuṇā* (compassion), *muditā* (altruistic joy), and *upekkhā* (equanimity).

*** Dhammapada, verse 116.

This shows the trend of the wandering, or 'course of existence', of those beings who do not practise the *satipaṭṭhānas*, even though they are aware of the fact that they have no control over their minds when it comes to the practice of *samatha* and *vipassanā* (Calm and Insight.)

Comparisons may also be made with the taming and training of bullocks for the purpose of yoking to ploughs and carts, and to the taming and training of elephants for employment in the service of the king, or on battlefields.

In the case of the bullock, the young calf has to be regularly herded and kept in a cattle-pen, then a nose-rope is passed through its nostrils and it is tied to a post and trained to respond to the rope's control. It is then trained to submit to the yoke, and only when it becomes amenable to the yoke's burden is it put to use for ploughing and drawing carts and thus effectively employed to trade and profit. This is the example of the bullock.

In this example, just as the owner's profit and success depends on the employment of the bullock in the drawing of ploughs and carts after training it to become amenable to the yoke, so do the true benefit of lay persons and *bhikkhus* within the present *Sāsana* depends on training in *samatha* and *vipassanā* (Calm and Insight).

In the present Buddha *Sāsana*, the practise of *sīla-visuddhi* (Purification of Virtue) resembles the training of the young calf by herding it and keeping it in cattle-pens. Just as, if the young calf is not so herded and kept in cattle-pens, it would damage and destroy the properties of others and thus bring liability on the owner, so, if a person lacks *sīla-visuddhi*, the three *kammās** would run riot, and the person concerned would become subject to worldly evils and to the evil results indicated in the Dhamma.

The effort to develop *kāyagatā satipaṭṭhāna*** resembles the passing of the nose-rope through the nostrils and training the calf to respond to the rope after tying it to a post. Just as when a calf is tied to a post it can be kept wherever the owner desires it to be, and it cannot run loose, so when the mind is tied to the body with the rope called *satipa-*

ṭṭhāna, that mind cannot wander but is obliged to remain wherever the owner desires it to be. The habits of disturbed and distracted mind acquired during the inconceivably long *saṃsāra* become appeased.

A person who performs the practice of *samatha* and *vipassanā* (Calm and Insight) without first attempting *kāyagatā satipaṭṭhāna* (Mindfulness as regards the body), resembles the owner who yokes the still untamed bullock to the cart or plough without the nose-rope. Such an owner would find himself unable to drive the bullock at his desire. Because the bullock is wild, and because it has no nose-rope, it will either try to run off the road, or try to break loose by breaking the yoke.

On the other hand, a person who first tranquillises and trains his mind with *kāyagatā satipaṭṭhāna bhāvanā* (Contemplation of the Body) before turning his mind to the practice of *samatha* and *vipassanā* (Calm and Insight), his attention will remain steady and his work will be successful.

In the case of the elephant, the wild elephant has first to be brought out from the forest into the field hitched on to a tame trained elephant. Thence it is taken to a stockade and tied up securely until it is tame. When it thus becomes absolutely tame and quiet, it is trained in the various kinds of work in which it will be employed in the service of the king. It is only then that it is used in state functions and on battlefields.

The realm of sensual pleasures resemble the forest where the wild elephant enjoys himself. The Buddha *Sāsana* resembles the open field into which the wild elephant is first brought out. The mind resembles the wild elephant. Faith (*saddhā*) and desire (*chanda*) in the *sāsana-dhamma* resemble the tame elephant to which the wild elephant is hitched and brought out into the open. *Sīla-visuddhi* (Purification of Virtue) resembles the stockade. The body, or parts of the body, such as out-breath and in-breath resemble the post in the stockade to which the elephant is tied. *Kāyagatāsati* resembles the rope by which the wild elephant is tied to the post. The preparatory work towards *samatha* and *vipassanā* resembles the prepara-

* The 10 fold unwholesome action :—

Kāyakamma —3 fold bodily action : killing, stealing, improper sexual intercourse ;

Vacikamma —4 fold verbal action : lying, slandering, rude speech, foolish bable ;

Manokamma —3 fold mental action : avarice, ill-will, wrong views.

** Mindfulness with regard to the Body.

tory training of the elephant. The work of *sumatha* and *vipassanā* resembles the parade ground or battlefield of the king.

Other points of comparison can now be easily recognised.

Thus have I shown by the examples of the mad man, the boatman, the bullock, and the elephant, the main points of *kāyagatāsati*, which is by ancient tradition the first step that has to be undertaken in the work of proceeding upwards from *sīla-visuddhi* within the *Sāsanās* of all the Buddhas who have appeared in the past inconceivably long *saṃsāra*.

The essential meaning is, whether it be by out-breathing or in-breathing, or by *iriyā-patha* (four postures—going, standing, sitting, lying,) or by *saṃpajañña*. (clear comprehension,) or by *dhātu-manasikāra* (advertence of mind on the elements), or by *atthika-saññā* (contemplation of bones), one must put forth effort in order to acquire the ability of placing one's attention on one's body and its postures for as long as one wishes throughout the day and night at all waking hours. If one can keep one's attention fixed for as long as one wishes, then mastery has been obtained over one's mind. Thus does one attain release from the state of a mad man. One now resembles the boatman who has obtained mastery over his rudder, or the owner of the tamed and trained bullock, or the king who employs the tamed and trained elephant.

There are many kinds, and many grades, of mastery over the mind. The successful practice of *kāyagatāsati* is, in the Buddha *Sāsanā*, the first stage of mastery over one's mind.

Those who do not wish to follow the way of *samatha* (Calm), but desire to pursue the path of pure *vipassanā* which is the way of the *sukkha vipassaka** individual, should proceed straight to *vipassanā* after the successful establishment of *kāyagatāsati*.

If they do not want to practise *kāyagatāsati* separately and if they mean to practise

Vipassanā with such industry that it may carry *kāyagatāsati* with it, they will succeed, provided that they really have the necessary wisdom and industry. The *kāyagatāsati* that is associated with *udayabbaya-ñāṇa* (Knowledge arising from contemplation of the arisings and vanishings of mental and physical phenomena), which clearly sees their coming into existence and passing away, is very valuable indeed.

In the *samatha* (Calm) method, by practising the *kāyagatāsati* of out-breathing and in-breathing, one can attain up to *rūpāvacara catuttha jhāna* (the fourth *Jhāna* of the Form-Sphere); by practising *vaṇṇa manasikāra*** of the *kāyagatāsati* of the thirty-two parts of the body, such as *kesā* (hair of the head), *lomā* (hair of the body), etc., one can attain all the eight *samāpattis**** and by practising**** *paṭikūla manasikāra* of the same *kāyagatāsati* one can attain the first *Jhāna*. If *vipassanā* (Insight) is attained in the process, one also can attain the Paths and the Fruits.

Even if completion is not arrived at in the practice of *samatha* and *vipassanā* (Calm and Insight), if the stage is reached where one attains control over one's mind and the ability to keep one's attention fixed on wherever one wishes it to be, it was said by the Buddha that such a one can be said to be one who enjoys the savour of *amata nibbāna******

“*Amataṃ tesam paribhuttaṃ, ******”

Yesam kāyagatā sati paribhuttā.”

These who enjoy *kāyagatāsati*, enjoy *amata* (*Nibbāna*).

Here, *amata* (*Nibbāna*) means great peacefulness or tranquillity of mind.*****

In its original natal state, the mind is highly unstable in its attentiveness, and thus is parched and hot in its nature. Just as the insects that live on capsicum are not aware of its heat, just as beings pursuing the realm of *taṇhā* (Craving) are not aware of *taṇhā's* heat, just as beings subject to anger and pride are

* One who practises *Vipassanā* only.

** Advertence of mind to colour or appearance. Part of the exercise of reflection on the thirty-two parts of the body.

*** 8 sustained consciousness—8 Trances of the Form-Sphere and Formless Sphere.

**** Contemplation of Loathsomeness.

***** Deathlessness—a term for *Nibbāna*.

***** *Anguttara Nikāya, Ekaka-nipata, 20 Amata-vagga Sutta, p. 47, 6th Syn. Edn.*

***** This means *Kilesa Nibbāna*.

not aware of the heat of pride and anger, so are beings unaware of the heat of unsettled minds. It is only when, through *kāyagatā-sati*, the unsettlement of their minds disappear, do they become aware of the heat of unsettled minds. Having attained the state of the disappearance of that heat, they develop a fear of a relapse to that heat. The case of those who have attained the first *jhāna*, or *udayabbaya ñāna*, through *kāyagatā satipaṭṭhāna* needs no elaboration.

Hence, the higher the attainments that one reaches, the more does it become difficult for one to be apart from *kāyagatā-sati*. The *ariya puggalas* (Holy Ones) use the four *satipaṭṭhānas* as mental nutriment until they attain *parinibbāna*.

The ability to keep one's attention fixed on parts of the body, such as out-breath and in-breath for one or two hours, takes one to the culmination of one's work in 7 days, or 15 days, or a month, or 2 months, or 3 months, or 4 months, or 5 months, or 6 months or a year, or 2 years, or 3 years, according to the intensity of one's efforts.

For the method of practising out-breathing and in-breathing, see my "Ānāpāna Dīpanī".

There are many books by past teachers on the method of the thirty-two parts of the body. In this method, *kesā* (hair of the head), *lomā* (hair of the body), *nakhā* (nails), *dantā* (teeth), *taco* (skin) are known as *taca pañcaka* (Group ending with *taco* as the fifth). If attention can be firmly fixed on these five, the work of *kāyagatā-sati* is accomplished.

For *catu dhātu vavatthāna* (Analysis of the Four Great Primaries), *rūpa vipassanā* (Contemplation of Physical Phenomena), and *nāma-vipassanā* (Contemplation of Mental Phenomena), see my "Lakkhaṇa Dīpanī", "Vijjā-magga Dīpanī", "Āhara Dīpanī", and "Anatta Dīpanī".

Here ends a concise explanation of *kāyagatā-sati bhāvanā*, which is one of the four *satipaṭṭhānas*, and which has to be established first in the work of *bhāvanā* (Mental Contemplation) by *Neyya* and *Padaparama* individuals for the purpose of attaining the Paths and the Fruits within a Buddha Sāsana.

Here ends *satipaṭṭhāna*.

CHAPTER III

THE FOUR SAMMAPPADHĀNAS

The definition of *sammappadhāna* is:
Bhusam dhahati vahatīti padhānam,
Sammadeva padhānam sammappadhānam.

(Can carry out exceedingly; hence it is called *padhāna*. Dhammas that can carry out properly and exceedingly; hence they are called *sammappadhāna*.)

Effort that has not in it any element of unwillingness is called *sammappadhāna*. It is also called *ātāpa vīriya*. It is effort that can evoke the taking of great pains physically and mentally. It is effort that possesses four characteristics.

These four *characteristics* are:

"*Kāmaṃ taco ca ṇhāru ca,*
Aṭṭhi ca avasissatu.
Sarīre upasussatu maṃsalohitam,
Yaṃ taṃ purisathāmena purisavīriyena
purisaparakkamena pattabbam,
Na taṃ apāpunitvā vīriyassa saṅghānam
*bhavissati."**

(Let only my skin, and sinews, and bones remain, and let my flesh and blood in the body dry up, I shall not permit the course of my effort to stop until I win that which may be won by human ability, human effort and human exertion.)

These characteristics may be summed up as follows:—

1. Let the skin, remain,
2. Let the sinews remain,
3. Let the bones, remain,
4. Let the flesh and blood dry up.

It is effort that calls forth the determination "If the end is attainable by human effort, I shall not rest or relax until it is attained, until the end is grasped and reached." It is the effort of the kind put forth by the Venerable Bhikkhu Soṇa** and the Venerable Cakkhupāla.***

It is only when the Jhānas, the Paths, and the Fruits are not attained after effort is put forth on this scale, as prescribed by the Buddha, throughout one's life, can it be said that the cause (of the failure) lies in the nature of the present times, or in one being *dvi-*

* Aṅguttara Nikāya, Duka-nipāta, 9 Upaṇṇāta Sutta p. 53, 6th Syn. Edn.

** Vinaya Piṭaka, Mahāvagga, V 13, 1-10, 267, 6th Syn. Edn.

Sammohavinodanī Aṭṭhakathā, page 262, 6th Syn. Edn.

*** Dhammpada, p. 2., 6th Syn. Edn.

hetuka (born with two root conditions only), or in one's lack of sufficient previously accumulated *pāramī*.

In this world, some persons, far from putting forth the full scale of the effort prescribed by the Bhaddha, do not even try to set up *kāyagatāsati* effectively in order to cure their minds of aimless drifting, and yet they say that their failure to attain the Paths and the Fruits is due to the fact that these are times that preclude such attainment. There are others of the same class who say that men and women of the present day have not the necessary accumulation of *pāramī* to enable them to attain the Paths and the Fruits. There are yet others of the same class who say that men and women of the present day are *dvi-hetuka*. All these people say so because they do not know that these are times of the *Neyya* class of individuals who fail to attain the Paths and the Fruits because they are lacking in *sammappadhāna* effort.

If proper *sammappadhāna* effort be put forth with *pahitatta* intention, where a thousand put forth effort, three, four, or five hundred of them can attain the supreme achievement; if a hundred put forth effort, thirty, forty, or fifty of them can attain the supreme achievement. Here, *pahitatta* intention means "determination to adhere to the effort throughout one's life and to die, if need be, while still making the effort."

The Venerable Soṇa Thera's effort consisted of keeping awake throughout the three months of the vassa (Rainy Season), the only body postures adopted being sitting and walking. The Venerable Cakkhupāla's effort was of the same order. The Venerable Phussadeva Thera* achieved the Paths and the Fruits only after twenty-five years of the same order of effort. In the case of the Venerable Mahāsiva** Thera, the effort lasted thirty years.

At the present day, there is a great need for such kind of *sammappadhāna* effort. It happens that those who put forth the effort have not sufficient foundations in the *pariyatti* (Learning of the Doctrine), while those who possess sufficient *pariyatti* foundations live involved in the *palibodhas* (obstacles) of the

business of Bhikkhus, according as they live in towns and villages, such as discussing the Dhamma, delivering sermons and discourses, and writing books on the Dhamma. They are persons who are unable to put forth *sammappadhāna* effort for lengthy periods without a break.

Some persons are wont to say that when their *pāramīs* become mature and the time becomes ripe for them to attain release from worldly ills they can easily obtain that release and that as such, they cannot put forth effort now when they are not certain whether or not that effort will result in release. They do not appear to compare the suffering occasioned by thirty years' effort now with the suffering they will encounter if, in the interim before they attain release, they are cast in the hell regions for a hundred thousand years. They do not appear to remember that the suffering occasioned by thirty years' effort is not as bad as the suffering caused by just three hours in the hell regions.

They may say that the situation will be the same if no release is attained after thirty years' effort. But if the person is sufficiently mature for release, he will attain that release through that effort. If he is not sufficiently mature, he will attain release in the next life. Even if he fails to attain release within the present Buddha *Sāsanā*, *bhāvanā āciṇṇa kamma* (the *kamma* of repeated efforts at mental development) is a powerful *kamma*. Through it, he can avoid the *anāya* regions, and can meet the next Buddha after continuous rebirths in the *sugati* existence (Happy course of existence). In the case of those who do not put forth the effort, they will miss the opportunity of release even though they are mature enough to obtain release through thirty years' effort. For lack of effort they have nothing to gain and everything to lose. Let all, therefore, acquire the Eye of Wisdom, and beware of the danger.

¶There are four kinds of *sammappadhāna*,*** namely:

1. *Uppannānam akusalānam dhammānam pahānāya vāyāmo*,

* *Sīlakkhandha-vagga Aṭṭhakathā*, p. 159, 6th Syn. Edn.

Mūla-pannāsa Aṭṭhakathā, *Satipaṭṭhāna Sutta Vaṇṇanā*, p. 262, 6th Syn. Edn.

** *Dīgha-nikāya*, *Mahāvagga Aṭṭhakathā*, *Sakka Pañhā Sutta*, p. 319, 6th Syn. Edn.

*** *Khuddaka Nikāya*, *Paṭisambhidā-magga*, *Mahā-vagga*, p. 214, 6th Syn. Edn.

Aṅguttara-nikāya, *Catukka-nipāta*, *Padhāna Sutta*, p. 322, 6th Syn. Edn.

Abhidhammattha Saṅgha, *Samuccaya-kaṇḍa*, *Padhāna*.

2. *Anuppannānaṃ akusalānaṃ dhamānaṃ anuppādāya vāyāmo,*
 3. *Anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya vāyāmo,*
 4. *Uppannānaṃ kusalānaṃ dhammānaṃ bhiyyobhāvāya vāyāmo,*
1. Effort to overcome or reject evil unwholesome acts that have arisen, or are in the course of arising ;
 2. Effort to avoid (not only in this life but also in the lives that follow) the arising of unwholesome acts that have not yet arisen ;
 3. Effort to arouse the arising of wholesome acts that have not yet arisen ;
 4. Effort to increase and to perpetuate the wholesome acts that have arisen or are in the course of arising.

Uppanna and Anuppanna Akusala Kammās:

In the personality of every being wandering in *samsāra* (round of rebirths), there are two kinds of *akusala kammās* (unwholesome volitional actions), namely,

1. *Uppanna akusala kamma,* and
2. *Anuppanna akusala kamma.*

Uppanna akusala kamma means past and present *akusala kammās*. They comprise unwholesome volitional actions committed in the interminable series of past world-cycles and past lives. Among these *akusala kammās*, there are some that have spent themselves by having produced rebirths in the *apāya-lokas*. There are others that await the opportunity of producing rebirths in the *apāya-lokas*, and thus constitute potentialities to rebirth in the *apāya-lokas* that accompany beings from world-cycle to world-cycle and from life to life.

Every being in whom *sakkāya-ditthi* (Personality-belief) resides, be he a human being, or a *deva*, or *brahṇā*, possesses an infinitely large store of such past debts, so to say, consisting of *akusala kammās* (unwholesome volitional actions) that have in them the potentiality of producing rebirths in the lowest *Avīci* Hell. Similarly, there are infinite stores of other *kammās* capable of producing rebirths in the other *apāya-lokas*. These past *kammās* which await a favourable opportunity for producing rebirth resultants and which accompany beings from life to life until they are expended, are called *uppanna*.

These past *uppanna akusala kammās* have their roots in *sakkāya-ditthi* (Personality-belief). As long as *sakkāya-ditthi* exists they are not expended without producing resultants. There is no case of past *kamma* expending itself without producing due resultants. But when, with insight into the *Anatta lakkaṇā* (Characteristic of Impersonality), one rids oneself of *sakkāya-ditthi* (Personality-belief), from that instant all the *uppanna akusala kammās* lose their potentiality and disappear from the store of past *akusala kammās*. From that existence, one will no longer become subject to rebirth in the *apāya-lokas* in future *samsāra* even in one's dreams.

Anuppanna akusala kammās means future *akusala kammās*. Beginning with the next instant in this life, all the new evil and unwholesome acts that one commits whenever opportunity occurs in the course of this present life and in the succession of lives that are to follow, are called *anuppanna*. These new *akusala duccharita kammās* (evil and unwholesome volitional actions) that one can commit even during a single lifetime can be infinite in number.

All these *anuppanna akusala kammās* have their origin in *sakkāya-ditthi*.

If at any time *sakkāya-ditthi* disappears, all the new *anuppanna akusala kammās* also disappear, even at that instant, from the personality of the beings concerned, leaving no residue. Here, 'disappear' means that there will be no occasion, starting from the next instant, in future succession of lives and future succession of world-cycles, when new *akusala kammās* are perpetrated. Throughout future *anamatagga samsāra* (beginningless round of rebirths), those beings will not commit, even in their dreams, any *akusala kamma* (unwholesome volitional action) such as *pāṇātīpāta* (killing any living being).

If *sakkāyaditthi* remains, even though the being is a Universal Monarch exercising sway over the whole universe, he is, as it were, sandwiched between hell-fires in front and hell-fires at the back, and is thus hedged in between the two *akusala kammās* of *uppanna* and *anuppanna*. He is thus purely a creature of hell-heat. Similarly, the kings of the *deva lokas*, Sakka, the king of the *Tāvātimsa-deva-loka*, the Brahmās of the *Rūpa* and *Arūpa Brahma-lokas*, are all purely creatures of hell-heat. They are creatures that are hitched on

to the chains of hell and the *apāya* regions. In the great whirlpool of *samsāra*, they are purely creatures who drift or sink.

In the infinitely long *samsāra*, beings have to cultivate the desire for encountering a Buddha Sāsanā, which is an extremely difficult achievement. Hedged in as they are, from before and behind, by the hell-fires of *uppanna* and *anuppanna akusala kammās*, they have to cultivate earnestly the desire to extinguish those fires once and for all. Hence, those beings who do encounter Buddha Sāsanās have to make the extinguishing of the hell-fires of *uppanna* and *anuppanna* their sole task for their future welfare.

The task of extinguishing the *akusala kammās* of *uppanna* and *anuppanna* consists of ridding oneself of *sakkāya-diṭṭhi* and no more. If *sakkāya-diṭṭhi* is uprooted, the two *akusala kammās* (unwholesome volitional actions) are entirely extinguished.

“Bon-sin-san”* Sotāpannas, like Visākhā and Anāthapiṇḍika, who are infinitely numerous among humans, *devas*, and *brahmās*, are beings who have obtained release from the state of sinking and drifting in the great whirlpool of *samsāra* (round of rebirths) from the moment *sakkāya-diṭṭhi* was uprooted. They are beings who have attained the first stage of Nibbāna called *sa-upādisesanibbāna* (Nibbāna with the five constituent groups of existence remaining.) Although they are liable to wander in the round of rebirths for many more lives and many more world-cycles, they are no longer worldly beings. Having become “Bon-sin-san” Ariyas (Noble Ones), they are beings of the *lokuttara* (Supramundane Sphere).

Here ends the part showing *uppanna* and *anuppanna akusala kammās* from which Sotāpannas have obtained their release.

Uppanna and Anuppanna Kusala Kammās :

I shall now show the division of *kusala kammās* (wholesome volitional actions) into *uppanna* and *anuppanna*, first with reference to the three Sāsanās of *sīla* (Morality), *samādhi* (Concentration), and *paññā* (Wisdom), and second with reference to the seven *visuddhis* of *sīla-visuddhi*, *citta-visuddhi*, *diṭṭhi-visuddhi*, *kaṅkhā vitarāṇa-*

visuddhi, *maggā-magga-ñāṇa-dassana-visuddhi*, *paṭipadā-ñāṇa-dassana-visuddhi*, and *lokuttara-ñāṇa-dassana-visuddhi***

When it is said that *samsāra* (round of rebirths) is very terrifying, it is because of the *duccaritas* (evil deeds) of *uppanna* and *anuppanna* which have *diṭṭhi* (Wrong Views) as their root. When it is said that there is no hiding place, no haven, nowhere on which one can depend, it is because of the self-same *duccaritas* and *diṭṭhi*.

When *diṭṭhi* is extinguished, both old and new *duccaritas* are also extinguished. When old and new *duccaritas* are extinguished, release from the *samsarā* of *apāya-lokas* is attained, and only exalted stages in the states of humans, *devas*, and *Brahmās*, remain. Since beings have to cultivate the desire for an encounter with a Buddha-Sāsanā in order to secure release from the *apāya samsāra* together with old and new *duccaritas*, now that they have encountered a Buddha Sāsanā in this existence, it behoves them to make the attempt of extinguishing the great evil of *diṭṭhi*.

Diṭṭhi is established in beings in three layers, viz.,

Vītikkaṃma,
Pariyuṭṭhāna, and
*Anusaya****

These layers are the realm of *sakkāya-diṭṭhi*. They may be called coarse, middling, and fine *diṭṭhi*.

I shall now show how the offsprings of *diṭṭhi*, the ten *duccaritas*, enter into *diṭṭhi*.

The coarse *diṭṭhi* of *vītikkaṃma* comprises the *akusala kammās* committed through overt acts and speech. The middling *diṭṭhi* of *pariyuṭṭhāna* comprises the evils that occur in thoughts. *Anusaya diṭṭhi* is the evil that lies latent in the personalities of beings throughout *anamataḡga samsāra* though it may not yet result in manifestations of acts, speech, or thoughts.

It may be said that there are three kinds of fire in a match-box. The first is the fire that lies latent in the whole box of matches. The second is the fire that ignites the match stick when it is struck. The third is the fire

* Beings who are bound to attain higher and higher stages of sanctity.

Please see the Light of the Dhamma, Vol. V-No. 3.

** Please see the Light of the Dhamma, Vol. VII-No. 1, p. 18.

*** Please see the Light of the Dhamma, Vol. VI-No. 4, p. 17.

that is transferred to another object when it is brought in contact with the flame of the match stick. Such a fire is that which burns rubbish heaps, clothes, houses, monasteries and villages.

This fire, the fire that is transferred to another object, resembles the coarse *vītikkama diṭṭhi*. The fire that burns the match stick resembles the middling *pariyuṭṭhāna diṭṭhi* which is manifested in the mind every time it comes in contact with objects of thought. The fire that is latent in the box of matches resembles the fine *anusaya diṭṭhi* that resides in the personalities of beings throughout the succession of lives in *anamatagga samāsāra*.

This fire that lies latent in the box of matches does not burst into flame so long as the match head is not rubbed with the nitrous surface of the match-box. It does not cause any harm even if it be kept in contact with highly inflammable articles such as gunpowder. In the same way, the *anusaya diṭṭhi* lies latent in the personality and does not manifest itself so long as it does not come into contact with evil objects of thought or other causes of evil. When, however, evil objects of thought or other causes impinge on the six sense-doors, the *anusaya diṭṭhi* is disturbed and begins to make itself manifest in the mind-door, or in the plane of the *pariyuṭṭhāna* through the function of volition. If at that time the manifestations can be suppressed by good doctrines, they disappear from the *pariyuṭṭhāna* plane and return to the *anusaya* plane and reside there as latent natural tendencies. If they cannot be suppressed, they continue to manifest themselves developing volitions. If they are further disturbed (in the *pariyuṭṭhāna* plane), they manifest themselves in the *vītikkama* plane in the form of evil speech or evil acts.

In this world, if a person can control himself in the *vītikkama* and *pariyuṭṭhāna* planes, and if thereby his acts, speech, and thoughts are, so to say, clean and unsoiled, he is called a good, pious, or moral man. But such a person is not aware of the *anusaya*

plane. If the *anusaya* plane is not destroyed, even if perfect control is exercised over the *vītikkama* and *pariyuṭṭhāna* planes, such control can only be of a temporary nature. If the person is strong in the observance of good principles, the control can last for the whole of this life. But there can be no certainty about the next life, when upheavals in these two planes may recur.

Lobha (Greed), *dosa* (Hatred), and *moha* (Delusion) also have each of them three planes.

In order to destroy these three planes of *diṭṭhi* completely, men have to put forth effort in the three *sikkhās* (Trainings) of *sīla* (Morality), *samādhi* (Concentration), and *paññā* (Wisdom). They have to practise the seven *visuddhis* (Purifications).

As far as layfolk are concerned, *sīla* means means *Ājīvaṭṭhamaka-sīla* which is *nicca-sīla* for them. The *Atthaṅga-uposatha-sīla* and *Dasāṅga-sīla* add refinement to *nicca sīla*. It is a good thing to be able to observe them; but it does not matter much if they cannot be observed. For those people who assume the yellow garb of *Isis** the *Ājīvaṭṭhamaka-sīla* and *Dasāṅga-sīla* constitute *sīla*. The *Atthaṅga-uposatha-sīla* is included in the *Dasāṅga-sīla*. For Bhikkhus, the *Catupārisuddhi-sīla*** constitutes *sīla*.

The *parikamma bhāvanā*, *upacāra bhāvanā*, and *appanā bhāvanā* (also called the eight *samāpattis****), which arise out of mindfulness in the body (such as in out-breath and in-breath), and in the bones of the body, constitute *samādhi*.

The four *lokiya* (mundane) *visuddhis***** beginning with *ditthi-visuddhi*, together with *lokuttara* (supramundane) *nāṇadassana-visuddhi* constitute *paññā*.

Among the three planes of *diṭṭhi*, *sīla* can destroy the *vītikkama* plane. This means that if one possesses *sīla-visuddhi*, upheavals in acts and speech cannot occur. *Samādhi* can destroy the *diṭṭhi* in the *pariyuṭṭhāna* plane. This means that if *bhāvanā manasikāra* (concentration on the objects of medita-

* Hermits; recluses; rishis.

** The same as Bhikkhu-sīla. Please see the Light of the Dhamma. Vol. VII-No. 1. p. 15.

*** Sustained consciousness of the Form-Sphere and the Formless-Sphere.

**** 1. *Diṭṭhi-visuddhi* (Purification of View);

2. *Kaṅkhāvitaraṇa-visuddhi* (Purification by Overcoming Doubt);

3. *Magā-magga-nāṇadassana-visuddhi* (Purification By Knowledge and Vision of What Is and What Is Not Path);

4. *Paṭipadānāṇadassana-visuddhi* (Purification By Knowledge and Vision of the Way).

tion) is firmly established, upheavals in thought cannot occur. *Paññā* destroys the *diṭṭhi* in the *anusaya* plane. This means that if insight is obtained into the entire body as mere groups of *nāma* and *rūpa* and as *anicca*, *dukkha* and *anatta* groups, the latent store of *diṭṭhi* that may manifest itself in views of 'personality' (*puggala*), 'living being' (*satta*) 'permanency' (*nicca*), 'pleasure' (*sukha*) 'self' (*atta*) disappears. So long as this *diṭṭhi anusaya* exists, the destruction of the *vītikāma* plane by *sīla*, and of the *pariyuṭṭhāna* plane by *samādhi*, can be no more than temporary.

In the division of *uppanna* and *anuppanna* there are two methods, viz.,

- (1) Division based on this life as the starting point, and
- (2) Division based on past infinite *samsāra* as the starting point.

I shall now show the method of division based on this life as the starting point. In those who have never undertaken to keep the *sīla* in this life, there is no *uppanna sīla*. In those who at one time or other in this life have undertaken to keep the *sīla*, such *sīla* is *uppanna*. In the same way, in the cases of *sammādhi* and *paññā*, what was attained in the past is *uppanna*, and what had never been attained in the past is *anuppanna*.

In the method of division based on past *samsāra* as the starting point, there are two kinds of *sīla*, viz., *Lokiya sīla* and *Lokuttara sīla*. *Lokiya sīla* is *uppanna*, because there is no being who at one time or other in the past *samsāra* has not undertaken to keep the *lokiya sīla*. *Lokuttara sīla*, as far as *puthujjanas* are concerned, is *anuppanna*.

Samādhi, also, is of two kinds, viz., *lokiya* and *lokuttara*. Since *lokiya samādhi* had been attained on many occasions by beings in the past *samsāra*, it is *uppanna*. *Lokuttara samādhi*, as far as *puthujjanas* are concerned, is *anuppanna*.

Paññā, also, is of two kinds, viz., *lokiya* and *lokuttara*. *Diṭṭhi-visuddhi*, *kaṅkhā-vitarāṇa-visuddhi*, *maggā-magga nāṇa-dassana-visuddhi*, and *paṭipadā-nāṇa-dassana-visuddhi* are *lokiya paññā*. These *lokiya paññā* are *uppanna* to those who have encountered Buddha *Sāsanā*s in the past, and *anuppanna* to those who have never encountered any Buddha *Sāsanā*.

Lokuttara-nāṇa-dassana-visuddhi is *lokuttara-paññā*. As far as *puthujjanas* are

concerned, *lokuttara paññā* is *anuppanna*, since it had never at any time been attained in past *samsāra*.

I shall now show the four points of *vīriya* (Effort).

The opportunity of ridding oneself completely of old *uppanna akusala kammās* arises only when one encounters a Buddha *Sāsanā*. The opportunity of preventing the appearance of new *akusala kammās* in the series of existences that are to follow, is also one that can arise only when one encounters a Buddha *Sāsanā*. Even though one's *samsāra* be infinitely long, if one does not encounter a Buddha *Sāsanā*, no opportunity of ridding oneself of these two classes of *akusala kammās* can arise. This is because the business of ridding oneself of these two *akusala kammās* is identical with the business of destroying the *anusaya* plane of *sakkāya-diṭṭhi*. And, the destruction of the *anusaya* plane of *diṭṭhi* is the work of *anatta-bhāvanā*, which appears only when a Buddha *Sāsanā* appears.

Those beings who are destined to be *Pacceka-buddhas* (Solitary Buddhas) had acquire first the seeds of *anatta bhāvanā* during their encounter with a Buddha *Sāsanā*. When there is no Buddha *Sāsanā* in the world, even the mere sound of *anatta* is not heard. And, by 'the sound of *anatta*' is meant the sound of *rūpa*, *nāma*, *khandha*, *āyatana dhātu*, and *paṭicca-samuppāda*. The whole of the *Abhidhamma Piṭaka* is replete with the sound of *anatta*. So is the whole of *Abhidhammattha-saṅgaha*.

The work of *anatta bhāvanā* consists, first, of fulfilling *sīla-visuddhi*, then of setting up *kāyagatā-sati*, and after tranquillizing and controlling one's madly tempestuous and unstable mind, of putting forth effort in the work of *samatha* and *vipassanā*. It is only when the plane of *diṭṭhi anusaya* is destroyed through such effort that all the *uppanna* and *anuppanna micchā-diṭṭhis* and the *duccaritas* disappear.

The effort to cause the appearance in one's personality of *kusala kammās* which have not appeared before, and the effort to fix in one's personality the *kusala kammās* that have already appeared, consist of attempting the successful completion of *anatta bhāvanā* after the establishment of *kāyagatā-sati*.

Uppanna and anuppanna Sila:

Anuppanna sīla, which has never occurred to *puthujjanas* in the past infinite *samsāra*,

consists of *sammāvācā*, *sammākammanta*, and *sammā-ājīva*, which are comprised in Sotāpatti-magga and which have Nibbāna as their object. This *sīla* destroys the evil acts manifesting themselves in action, speech, and wrong modes of earning a living. From the moment that this destruction takes place, the evils appearing in the form of actions, speech, and modes of living, do not appear again even for an instant throughout the succession of many lives and many world-cycles that follow.

This class of *lokuttara sīla* is achieved only when *anatta bhāvanā* is successfully practised. Beings must attempt to achieve this *anuppanna-sīla* while yet within a Buddha Sāsana. It is meant by this that from the moment of setting up *sīla visuddhi* (together with *kāyagatā-sati*) up to the successful completion of *anatta bhāvanā*, beings must attempt (without relaxation) to practise the thirty-seven *bodhipakkhiya dhammas*.

Uppanna sīla, which has often occurred in past infinite *saṃsāra*, means *lokiya sīla* or *kāmāvacara sīla*. When it is said that attempt must be made to attain the state of fixation of that *sīla*, it must be understood that there are two planes of *lokiya sīla*, viz., *niyāma* and *aniyama*.** The state of an *ariya* is that of the *niyāma* plane, while the state of a *puthujjana* is that of the *aniyama* plane.

The *kāmāvacara lokiya sīla* attains the *niyāma* plane in the personalities of Sotāpannas. *Ariyas* who are Sotāpannas do not transgress the *Ājīvaṭṭhamaka sīla* even in their dreams throughout the series of lives and world-cycles that follow until the final attainment of *parinibbāna*.

In the case of *puthujjanas*, however, the *kāmāvacara lokiya sīla* is still in the *aniyama* plane. These persons have been virtuous and moral lay individuals on an infinite number of occasions in the past. They have also suffered in the *apāya lokas* countless number of times. They have been virtuous *Isis* and *Bhikkhus* on other infinite number of occasions. In all their past existences, however, they have never been

free from the danger of liability to rebirth in the *apāya lokas*. Even now, the number of beings in the *apāya lokas* is infinite and the number of humans, *devas* and *brahmās*, on the brink of being born in the *apāya lokas* is infinite.

Hence, beings possessing *kāmāvacara lokiya sīla* which is still *aniyama*, and which, so to say, resides in them for a temporary moment, should attempt, while there is yet opportunity within a Buddha Sāsana, to transform it into *niyāma*. They should set up *kāyagatā-sati*, and having done so, should practise the *bodhipakkhiya dhammas* until the function of *anatta bhāvanā* is successfully completed.

This completes the two *sīla kusala kammās*.

Uppanna and Anuppanna Samādhi:

Samādhi also has two planes, viz., *niyāma* and *aniyama*. Similarly, there are two planes of *paññā*, viz., *niyāma* and *aniyama*.

Appanā samādhi, which is identical with the eight or nine *samāpattis**** as the case may be, becomes *niyāma* only when one attains the Anāgāmi stage. The *paññā* that carries the *tādi***** quality becomes *niyāma* only at the stage of an Arahant.

I shall now show the *samādhi* and *paññā* that Sotāpannas achieve.

In accordance with the discourse in the Mahā Vedalla Sutta,***** wherein it is said:

“*Yo ca Visākha sammā-vāyāmo yā ca sammā-sati yo ca sammā-samādhi, ime dhammā samādhikkhandhe saṅgahitā.*”

Sammā-vāyāma (Right Effort), *Sammā-sati* (Right Mindfulness) and *Sammā-samādhi* (Right Concentration), which are comprised within *sotāpatti-magga* (Path of a Stream-winner) having Nibbāna as object, are called *lokuttara samādhi* (Supramundane Concentration).

These three *samādhis* can extinguish, once and for all, that is by *samuccheda pahāna*,***** the mental evils of *abhijjhā* (covetousness) and *byāpāda* (ill-will), which have *micchā-vāyāma* (Wrong-Effort), *micchā-sati* (Wrong

* Morality relating to the Sensuous Sphere.

** *niyāma* : stable; unchangeable.
aniyama : unstable; changeable.

*** 8 *samāpattis* are 8 sustained consciousness of the Form-Sphere and the Formless-Sphere.
9 *samāpattis* are the above 8 *samāpattis* and *nirodha-samāpatti* (total suspension of mind).

**** *Tādi* : That cannot be influenced by the ups and downs of life.

***** Suttanta Piṭaka, Majjhima Nikāya, Mulapañṇāsa-Mahā Vedalla Sutta, p. 365 Synod Edition.

***** Overcoming by destruction; eradication.

Mindfulness), and *micchā-samādhi* (Wrong Concentration), as their roots. From the instant they are extinguished, the mental evils of *abhijjhā* and *byāpāda* do not arise again throughout the many lives and world-cycles that may follow. It is the kind of *samādhi* that can be achieved only within a Buddha Sāsanā, when only appears *anatta bhāvanā*. Hence, now that they have encountered a Buddha Sāsanā, beings should endeavour to achieve *anuppanna samādhi* without fail, before they become severed from the Sāsanā. This means that, beginning with *kāyagatā-sati*, they should practise the *bodhipakkhiya-dhammas* until they attain the successful culmination of *anatta bhāvanā*.

Uppanna samādhi, which has occurred countless number of times in infinite past *saṃsāra*, consists of *kāmāvacara samādhi*, *rūpāvacara samādhi* and *arūpāvacara samādhi*. When it is said that attempt must be made to make *uppanna-samādhi niyāma*, it must be understood that there are two planes in *lokiya samādhi*, viz., *niyāma* and *aniyāma*. The *lokiya sammā-vāyāma*, *sammā-sati* and *sammā-samādhi*, with which *Ariyas* are endowed, are established in the *niyāma* plane. The *duccaritas* such as *abhijjhā* and *byāpāda* do not arise in them even in dreams throughout the succession of lives and world-cycles that follow until the final attainment of *parinibbāna*.

The group of *lokiya samādhi* with which *puthujjanas* are endowed are in the *aniyāma* plane. In the infinite past *saṃsāra*, these persons have been men of *samādhi*, *Isis* of *samādhi*, and *Bhikkhus* of *samādhi*, endowed with *Jhānas* and powers such as ability to fly through the air or go through the earth during an infinite number of existences. In the life-period of every world system, there are four *kappas* (world-cycles), each of infinite length. In three of these *kappas*, these *puthujjanas* have been *brahmās* in the *brahma-lokas*. In every one of these world-systems, there have also appeared the *apāya lokas*. These *apāya lokas* have been filled by these self-same *brahmās* and no other. These *puthujjanas* have been *brahmās*, *petas*, beings of hell, animals and *asuras*. In the infinitely long *saṃsāra*, the life-period of each of these world-systems is like but the period of the twinkling of an eye.

Thus, it behoves us all to endeavour to transform the *aniyāma lokiya sammā-vāyāma*, *sammā-sati* and *sammā-samādhi* (which we temporarily acquired in the past on many countless occasions) to *niyāma*, while there is yet opportunity now when we are in the midst of a Buddha Sāsanā. We must, after first setting up *kāyagatā-sati*, practise the *bodhipakkhiya dhammas* until the successful completion of *anatta bhāvanā*.

This ends the two *samādhi kusala kammās*.

Uppanna and Anuppanna Paññā:

In accordance with the discourse in the Mahā Vedalla Sutta, wherein it is said:

“*Yā ca Visākha sammādiṭṭhi yo ca sammā-saṅkappo, ime dhammā paññakkhandhe saṅgahitā.*”

Sammā-diṭṭhi (Right View) and *Sammā-saṅkappa* (Right Thinking), which are comprised in *Sotāpatti-magga* having *Nibbāna* as their object, are called *Paññā*. This *Paññā* destroys the *anusaya* plane of *ṣakkāya-diṭṭhi* completely, and dispels by *samuccheda pahāna* every vestige of *micchā-diṭṭhi* and *micchā-saṅkappa*, together with the *duccaritas* and *durājīva*,* once and for all. The old store of *duccarita kammās* also disappear completely. Release is obtained from the *apāya saṃsāra*. From this instant, the evils of *micchā-diṭṭhi* and the *duccaritas* do not make an appearance throughout the series of future existences and future world-cycles.

This *Paññā* appears only during a Buddha-Sāsanā when *anatta bhāvanā* appears. Hence, now that they have encountered a Buddha-Sāsanā, beings should endeavour to attain this *anuppanna paññā* before they become severed from the Sāsanā. This means that, starting with *kāyagatā-sati*, they should practise the *bodhipakkhiya dhammas* until they attain the successful culmination of *anatta bhāvanā*.

The kinds of *Paññā* that have often occurred in the past infinite *saṃsāra* are *kammassakatā sammā-diṭṭhi*, all kinds of *kāmāvacara* knowledge and wisdom, and *Abhiññās*** such as *Dibba-cakkhu* (the Celestial Eye) and *Dibba-sota* (the Celestial Ear).

When it is said that effort must be made to transform this *Paññā* into *niyāma*, it must be

* Wrong livelihood.

** Higher psychic powers.

understood that there are two planes in *lokiya paññā*, viz., *niyāma* and *aniyāma*.

The *lokiya sammā-diṭṭhi* and *sammā-saṅkappa* of Ariyas are established in the *niyāma* plane. From the moment they are thus established, and throughout the series of lives that follow until they attain *parinibbāna* they are in possession of *kāmassakatā sammā-diṭṭhi ñāṇa*, (Knowledge of Right View of the fact that all beings have *kammas* only as their own property), *pariyatti ñāṇa* (Knowledge of the Doctrine), *paṭipatti-ñāṇa* (Knowledge of practice of the Dhamma), and Knowledge of the Four Noble Truths.

The *lokiya paññā* which *puṭhujjanas* possess are, however, established in the *aniyāma* plane. In the series of existences of these *puṭhujjanas* wandering in infinite *samsāra*, they have sometimes been learned in the Dhamma, sometimes have acquired fame in their learning, sometimes have been great Theras and great physicians, while at other times they have also been cockles, snails, worms, leeches, lice, bugs, maggots, ticks, etc.—creatures that could just be said to be alive.

Hence, while the opportunity of an encounter with a Buddha *Sāsanā* offers itself, effort must be made to transform the *aniyāma paññā* (which is but a temporary or momentary acquisition) into *niyāma paññā*. This means that, starting with *kāyagatā-sati*, the *bodhipakkhiya dhammas* should be practised until the successful attainment of *anatta bhāvanā*.

This ends the two *paññā kusala kammas*.

So long as the realm of *sakkāya-diṭṭhi* (Personality-belief), which has been continuously established in our personalities throughout the past infinite *samsāra*, is not destroyed, the defilements such as *lobha* (Greed), *dosa* (Hatred), and *moha* (Delusion), remain keen, numerous and strong. As such they may be said to be permanent native inhabitants resident within our bodies. In such circumstances, *sīla* (Morality), *samādhi* (Concentration) and *paññā* (Wisdom), which are the enemies of these defilements, are like occasional alien visitors. Their visitation resembles the trespassing of enemy aliens into the kingdom of the ogre *Ālavaka*,* inhabited by wild and powerful ogres. Before long,

these alien invaders become the food of these ogres, and their alien settlements are destroyed. On one occasion, five hundred *Isis* with *Jhāna* attainments came from the Himalayas regions to the mansion of *Ālavaka*, but the ogres seized them one by one by their legs and threw them across the river Ganges. And thus the five hundred *Isis* were destroyed.

Hence, those laymen, *Isis* and *Bhikkhus*, who have encountered a Buddha *Sāsanā* in this life, who desire to rid themselves of evils in their future existences, and who wish to fix the Dhammas such as *sīla-visuddhi* (Purification of Virtue) permanently in their personalities, should practise the *satipaṭṭhāna* appropriately with *sammappadhāna* effort in order thus to destroy the *anusaya* plane of *sakkāya-diṭṭhi*.

If they desire to free themselves from the insane and wild mind such as is possessed by the mad man, the incapable boatman, the man afflicted with hydrophobia, and the sick man who vomits his medicines (in the illustrations given under *Satipaṭṭhāna*), and if they desire to fix their *samādhi* or transform it to *niyāma* so as to enable them to keep their attention tranquil, steady, and fixed on any *kammaṭṭhāna* object at will, they should practise the *satipaṭṭhāna* appropriately with *sammappadhāna* energy in order thus to destroy the *anusaya* plane of *sakkāya-diṭṭhi*.

If they desire to free themselves from the *sammoha-dhamma* (delusion) which can cast them into the utter darkness of the absence of Wisdom, and which can extirpate all feelings of respect and reverence that they have harboured towards the infinite and noble qualities of the Buddha, the Dhamma and the Ariya Saṅgha, as also of the establishments of the *Sāsanā*, leaving no traces in the existences that follow: if they desire to rid themselves of the great *micchā-dhammas* that have led them in the past infinite *samsāra* to approach, respect, and pay reverence to all manner of spurious Buddhas, because as *puṭhujjanas* they were not in a position to know the true Buddha, the true Dhamma, and the true Saṅghā: if they desire to attain, in the series of existences and world-cycles beginning with the present, that faith known as *adhigama saddhā*** and that wisdom known as *adhigama-paññā**** by virtue of which they

* Saṅyutta Aṭṭhakathī, Yakkha Saṅyutta, Ālavaka Sutta Vaṇṇanā, p. 289. 6th Syn. Edn.

** Firmly established *saddhā* (Faith).

*** Firmly established wisdom.

can continue to evoke respect and reverence without let or hindrance for the true Buddha, the true Dhamma, and the true Saṅghā; and if they desire to transform them to the *niyāma* plane: they must practise the *satipaṭṭhāna* appropriately with *sammappadhāna* energy with a view to destroy the *anusaya* plane of *sakkāya-diṭṭhi*. Here, the appropriate

practice of *sammappadhāna* means that energy accompanied by the determination which says, "Let the skin remain; let the bones remain; etc."

Here ends *sammappadhāna*.

(to be continued)



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(Continued from previous issue)

FOUR CAUSES OF FAILURE :

'Now, Ambaṭṭha, there are four Causes of Failure to achieve perfection in this incomparable *vijjā** (Knowledge) and *carāṇa*** (Conduct). And what are the four?

(1) 'In this world, Ambaṭṭha, some *samaṇa* or *brāhmaṇa*, not being able to achieve perfection in this incomparable *vijjā* and *carāṇa*, enters a forest carrying the outfits of an *Isi* (hermit) with a yoke on his shoulder, with the intention "I will be one who lives only on fruits that have fallen of themselves". He, in fact, becomes only an attendant on one who has attained perfection in Knowledge and Conduct. This, Ambaṭṭha, is the first Cause of Failure to achieve perfection in this incomparable Knowledge and Conduct.

(2) 'And again, Ambaṭṭha, in this world some *samaṇa* or *brāhmaṇa*, not being able to achieve perfection in this incomparable Knowledge and Conduct, and also not being able to become one who lives only on fruits that have fallen of themselves, enters a forest, carrying a hoe and a basket with him with the intention "I will be one who lives only on bulbs, roots and fruits." He, in fact, becomes only an attendant on one who has attained perfection in Knowledge and Conduct. This Ambaṭṭha, is the second Cause of Failure to achieve perfection in this incomparable Knowledge and Conduct.

(3) 'And again, Ambaṭṭha, in this world, some *samaṇa* or *brāhmaṇa*, not being able to attain perfection in this incomparable Knowledge and Conduct, not being able to become one who lives only on fruits that have fallen of themselves, not being able to become one who lives only on bulbs, roots and fruits, builds a fire-house near a village or a suburb,

and stays there attending to the fire. He, in fact, becomes only an attendant on one who has attained perfection in Knowledge and Conduct. This, Ambaṭṭha, is the third Cause of Failure to achieve perfection in this incomparable Knowledge and Conduct.

(4) 'And again, Ambaṭṭha, in this world, some *samaṇa* or *brāhmaṇa*, not being able to attain perfection in Knowledge and Conduct, not being able to become one who lives only on fruits that have fallen of themselves, not being able to become one who lives only on bulbs, roots and fruits, and also not being able to become one who attends to the fire, builds a four-doored house at a junction of four roads and stays there with the intention "I will make offerings to the best of my ability to those *samaṇas* and *brāhmaṇas* who come from the four directions." He, in fact, becomes only an attendant on one who has attained perfection in Knowledge and Conduct. This, Ambaṭṭha, is the fourth Cause of Failure to achieve perfection in this incomparable Knowledge and Conduct.

'Ambaṭṭha, these are the four Causes of Failure to achieve perfection in this incomparable Knowledge and Conduct.'

Inquiry about Ambaṭṭha and his teacher:

'What do you think, Ambaṭṭha? Have you and your teacher attained perfection in the incomparable Knowledge and Conduct?'

'No! Venerable Gotama. Who are my teacher and myself? What are the incomparable Knowledge and Conduct? My teacher and I are far from perfection in the incomparable Knowledge and Conduct.'

(1) 'Ambaṭṭha, what do you think? Not being able to achieve perfection in the incom-

* There are eight kinds of *vijjā* (Knowledge). They are : 1. Insight-Knowledge; 2. Knowledge pertaining to Mental Creative Powers; 3. Knowledge pertaining to Supernormal Powers; 4. The Celestial Ear; 5. Knowledge of the Minds of others; 6. Knowledge of Former existences; 7. The Celestial Eye; and 8. Knowledge pertaining to the Extinction of Āsavas.

** Majjhima Nikāya, Majjhima Paṇṇāsa, Sekha Sutta, p. 20, 6th Syn. Edn.

parable Knowledge and Conduct, have you and your teacher, ever entered a forest carrying the outfits of an *Isi* with yokes on your shoulder with the intention "We will live only on fruits that have fallen of themselves?"

'Not even that, Venerable Gotama.'

(2) 'Ambaṭṭha, what do you think? Not being able to achieve perfection in the incomparable Knowledge and Conduct and also not being able to become those who live only on fruits that have fallen of themselves, have you and your teacher ever entered the forest carrying hoes and baskets, with the intention "We will live only on bulbs, roots and fruits"?'

'Not even that, Venerable Gotama.'

(3) 'Ambaṭṭha, what do you think? Not being able to achieve perfection in the incomparable Knowledge and Conduct, not being able to become those who live only on fruits that have fallen of themselves, not being able to become those who live only on bulbs, roots and fruits, have you and your teacher ever built a fire-house near a village or a suburb and stayed there, attending to the fire?'

'Not even that, Venerable Gotama.'

(4) 'Ambaṭṭha, what do you think? Not being able to achieve perfection in the incomparable Knowledge and Conduct, not being able to become those who live only on fruits that have fallen of themselves, not being able to become those who live only on bulbs, roots and fruits, not being able to become those who build a fire-house near a village or a suburb and stay there attending to the fire, have you and your teacher ever built a four-doored house at a junction of four roads and stayed there with the intention "We will make offerings to the best of our ability to those *samaṇas* and *brāhmaṇas* who come from the four directions?'

'Not even that, Venerable Gotama.'

'Thus, Ambaṭṭha, you together with your teacher have failed to achieve perfection in the incomparable Knowledge and Conduct and even to practise the four Causes of Failure to achieve it.'

'Ambaṭṭha, Pokkharasāti *Brāhmaṇa* has uttered the words "Who are these shavelings,

bogus *samaṇas*, of low caste, black coloured, born of the *Brahmā's* heels. And what is the discussion of those who are conversant with the three Vedas!", although he himself has not practised even the said Causes of Failure. See, Ambaṭṭha, how great is this fault of your teacher Pokkharasāti *Brāhmaṇa*.'

'Ambaṭṭha, Pokkharasāti is enjoying what has been given to him by Pasenadi, the king of Kosala. But the king does not allow him to see him face to face.* When he consults with him he speaks to him only from behind a curtain. Why should not Pasenadi, the king of Kosala allow one, who takes only what he gets lawfully, to see him face to face? See Ambaṭṭha, how great is this fault of your teacher Pokkharasāti *Brāhmaṇa*.'

Making Ambaṭṭha realize that he and his teacher are not Isis:

'What do you think of this, Ambaṭṭha? Suppose a king either sitting on the neck of his elephant or on the back of his horse, or standing on the footrug of his chariot, should discuss certain affairs with his ministers or princes. And suppose as he left the place and stepped on one side, a commoner or the slave of a commoner should come up and, standing there, discusses the matter saying; "King Pasenadi said in this manner. King Pasenadi said in this manner." Even though he says what the king has said or discusses what the king has discussed, would he thereby become the king, or even one of his ministers?'

'Certainly not, Venerable Gotama.'

'In the same way, Ambaṭṭha, there were *Isis* (hermits) who were predecessors of *brāhmaṇas* and who were authors and teachers of the *Vedas*. The ancient *Vedas* which were chanted, recited and compiled by them are being chanted, recited, explained and taught by the present day *brahmāṇas* following their example. They were: Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamadaggi, Aṅgīrassa, Bhāradvāja, Vāseṭṭha Kassapa, and Bhagu. You may say, "I recite those *Vedas* together with my teacher". but there is no reason why you would by that much become an *Isi* or one who is trying to become an *Isi*.

'Now what do you think of this, Ambaṭṭha? What have you heard when *brāhmaṇas*, old

* The king did not allow him to see him face to face as he had by exercise of his *Avatānīmāya* (art of hypnotism or mesmerism) obtained some valuable ornaments which he (the king) never meant to give him. —Dīgha Nikāya, Silakkhandhavaggaṭṭhakathā, Pg. 243, 6th Synd. Ed.

and well advanced in years, teachers of yours or their teachers, were talking together? There were *Isis* (hermits) who were predecessors of *brāhmaṇas* and who were authors and teachers of the *Vedas*. The ancient *Vedas* which were chanted, recited and compiled by them are being chanted, recited, explained and taught by the present day *brāhmaṇas* following their example. They were: Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamadaggi, Aṅgīrassa, Bhāradvāja, Vāseṭṭha, Kassapa, and Bhagu.’

‘Have you ever heard that they went about in the midst of sensual pleasures—well washed, well perfumed, well groomed, with hair and beard well trimmed wearing ruby ornaments and clad in white—like you and your teacher now?’

‘No! I have never heard so, Venerable Gotama.’

‘x x x x x x x x x x x x x x x x x x x x x x. Have you ever heard that those *Isis* lived on boiled rice of the pure strain, from which all the black specks had been sought out and removed, with many soups and curries like you and your teacher now?’

‘No! I have never heard so, Venerable Gotama.’

x x x x x x x x x x x x x x x x x x x x x x. Have you ever heard that they went about in the company of women with fringes and flounces round their loins, just as you and your teacher do now?’

‘No! I have never heard, Venerable Gotama.’

‘x x x x x x x x x x x x x x x x x x x x x x. Have you ever heard that they went about driving chariots, drawn by asses with hairs on their bodies properly brushed, poking them with long whips, like you and your teacher now?’

‘No! I have never heard so, Venerable Gotama.’

‘x x x x x x x x x x x x x x x x x x x x x x. Have you ever heard that they had themselves guarded in fortified towns, with moats dug round them and cross-bars at the gates, by men armed with long swords, like you and your teacher now?’

‘No! I have never heard so, Venerable Gotama.’

‘So, Ambaṭṭha, neither you nor your teacher is an *Isi* nor one who is trying to become an *Isi*. However anyone who is in doubt and perplexity about me, may ask me and I shall make it clear with my answer.’

Showing Two Bodily Marks:

Then the Exalted One went to the *caṅkama*,* and began to walk up and down. Ambaṭṭha followed suit. And as he thus walked up and down, following the Exalted One, he examined whether the thirty-two bodily marks of a real superman appeared on the body of the Exalted One or not. He perceived all the bodily marks except the two—the male organ concealed under a sheath and the extensive tongue. With respect to these two bodily marks of a real superman, he was in doubt and perplexity, could not make a decision and could not believe.

Then the Exalted One thought: “This youth Ambaṭṭha has perceived all my thirty-two bodily marks of a real superman except the two—the male organ concealed under a sheath and the extensive tongue. As regards these two bodily marks he is in doubt and perplexity, cannot make a decision, and cannot believe. It will be well and good if I were to let him perceive these two bodily marks of a real superman by means of my supernormal power.”

Then, the Exalted One exercised His Psychic Power in such a way that Ambaṭṭha could perceive the male organ concealed under a sheath. He then bent His tongue round in such a way that it touched and stroke both of His ears and both of His nostrils, and covered the whole surface of His forehead.

And Ambaṭṭha the youth thought: “The Samaṇa Gotama is fully—and not partially—endowed with the thirty-two bodily marks of a real superman.”

And he said to the Exalted One: ‘Now, Lord, we must go. We are busy, and there is much work to do.’

‘Ambaṭṭha, do what you think it is time for’, replied the Exalted One.

Ambaṭṭha returned to Pokkharasāti:

At that time the Brāhmaṇa Pokkharasāti went from Ukkaṭṭha with a great retinue of

* Caṅkama : Passage ; walk ;

brāhmaṇas, and stayed at his garden waiting for Ambaṭṭha. Then, Ambaṭṭha went to that garden. He went in his chariot as far as the path was passable for chariots, then he got down from his chariot, went on foot to where Pokkharasāti was, saluted him respectfully and sat on one side. And when he was so seated, Pokkharasāti said to him: 'Dear Ambaṭṭha, did you see the Exalted One?'

'Yes, Sir, we saw Him.'

'Dear Ambaṭṭha! Is the general repute about the Venerable Gotama in accordance with what He really is and not otherwise? Is He such a one and not otherwise?'

'He is, Sir, as His reputation is widely spread, and not otherwise. He is such, not otherwise. And He is endowed fully—and not partially—with the thirty-two bodily marks of a real superman.'

'Did you have any talk with the Venerable Gotama, Ambaṭṭha?'

'Yes, Sir, I had.'

'What was your talk with the Venerable Gotama like?'

Then the youth Ambaṭṭha told Pokkharasāti all the conversation that had taken place between him and the Exalted One.

When he was informed thus, the *Brāhmaṇa* Pokkharasāti said to the youth Ambaṭṭha, "Really admirable is our wise young man! Really admirable is our well-informed young man! Really admirable is our young master of three Vedas! It has been said that on account of such a spy, one might, on the dissolution of the body—after death—be reborn in the lower regions, bad abodes, woeful states and hell.

'Ambaṭṭha, as you spoke rebuking and rebuking the Venerable Gotama in that manner, the Venerable Gotama spoke revealing and revealing our faults in that manner. Really admirable is our wise young man! Really admirable is our well-informed young man! Really admirable is our young master of three Vedas! It has been said that on account of such a spy, one might, on the dissolution of the body—after death—be reborn in the lower regions, bad abodes, woeful states and hell.'

Thus saying, being angry and displeased, he kicked and rolled Ambaṭṭha with his foot;

and he had a desire to go and see the Exalted One then and there.

Pokkharasāti's Approach to the Exalted One:

The *brāhmaṇas* there spoke to Pokkharasāti: 'Sir, it is now too late today to go and see the Venerable Gotama. You will go and see the Venerable Gotama tomorrow.'

Then the *Brāhmaṇa* Pokkharasāti ordered delicious eatables to be made at his house put them on chariots, and went out to Ukkaṭṭha to the Icchānaṅgala Wood with blazing torches. He went in his chariot as far as the path was passable for chariots, and then on foot to where the Exalted One was, and, after exchanging greetings and compliments of felicitation and courtesy with the Exalted One, sat on one side.

Having been seated thus, Pokkharasāti addressed the Buddha as follows:

'Venerable Gotama, has our pupil Ambaṭṭha the *brāhmaṇa* youth been here?'

'Yes, *brāhmaṇa*, he has.'

'And did you have any conversation with him, Venerable Gotama?'

'Yes, *brāhmaṇa*, I had.'

'What was your conversation with him like, Venerable Gotama?'

Then the Exalted One related to the *Brāhmaṇa* Pokkharasāti all the conversation that had taken place between Him and the *brāhmaṇa* youth Ambaṭṭha.

When he had thus spoken, Pokkharasāti said to the Buddha: 'Venerable Gotama, that *brāhmaṇa* youth Ambaṭṭha is young and foolish. Please forgive him, Venerable Gotama.'

The Exalted one replied: '*Brāhmaṇa*, let the *brāhmaṇa* youth Ambaṭṭha be happy.'

And the *Brāhmaṇa* Pokkharasāti examined whether the thirty-two bodily marks of a real superman appeared on the person of the Exalted One or not. He was able to perceive all the thirty-two bodily marks of a real superman except the two—the male organ concealed under a sheath and the extensive tongue. With respect to these two bodily marks of a real superman, Pokkharasāti was in doubt and perplexity, could not make a decision and could not believe.

Then the Exalted One thought thus: 'This *Brāhmaṇa* Pokkharasāti has perceived all the

thirty-two bodily marks on my person except the two—the male organ concealed under a sheath and the extensive tongue. As regards these two things which he cannot perceive, he is in doubt and perplexity, cannot make a decision and cannot believe. It will be well and good if I were to let him perceive these two.'

Thus thinking, the Exalted One exercised His Psychic Power in such a way that Pokkharasāti could perceive the male organ concealed under a sheath. He then bent round His tongue in such a way that it touched and stroke both of His ears and both of His nostrils, and covered the whole surface of His forehead.

And Pokkharasāti thought: 'The Samaṇa Gotama is endowed with the thirty-two bodily marks of a real superman. It is not that He is not endowed with all the thirty-two bodily marks of a real superman.'

Thus thinking, Pokkharasāti said to the Exalted One: 'May the Venerable Gotama be pleased to take His morning meal tomorrow at my house along with the members of the Order.' And the Exalted One accepted his request by remaining silent.

Then the *Brāhmaṇa* Pokkharasāti, knowing that the Exalted One had accepted his request by remaining silent, announced the time to the Exalted One thus: 'It is time, Venerable Gotama, the meal is ready.'

Then in the early morning the Exalted One, dressed Himself up, took His bowl and yellow robe and went, with a group of brethren, to Pokkharasāti's house, and sat on the seat specially prepared for Him.

And Pokkharasāti the *Brāhmaṇa* personally offered the delicious food to the Exalted One to His satisfaction, until He refused to take any more, and the young *brāhmaṇas* served the brethren. After the Exalted One had finished His meal and withdrawn His hands from His bowl, Pokkharasāti took a low seat and sat on one side.

Then to Pokkharasāti thus seated, the Exalted One delivered the following discourses in serial order:

- (1) *dāna-kathaṃ* (Discourse on Liberality);
- (2) *sīla-kathaṃ* (Discourse on Morality); (3)

sagga-kathaṃ (Discourse on the Heavenly Abodes); (4) *kāmānaṃ ādīnavāṃ, okāraṃ saṃkilesaṃ* (Discourse on the blemishes; meanness and vulgarity of sensuous pleasures); (5) *nekkhamme ānisaṃsaṃ* (Discourse on the Advantages of Renunciation).

When the Exalted One knew that Pokkharasāti had a mind capable (of realizing the four Noble Truths), meek, free (from hinderances) exalted and clear, He proclaimed the Dhamma which the Buddhas only have discovered—Suffering, the Origin of Suffering, the Cessation of Suffering, and Path leading to the Cessation of Suffering. Just as a clean stainless cloth readily takes the dye, Pokkharasāti the *Brāhmaṇa* on that very seat, obtained the pure "Eye of Wisdom"* And he realized that whatever has an origin must have an end.

And then the *Brāhmaṇa* Pokkharasāti, as one who had realized the Truth, mastered it, penetrated into it, overcome Sceptical Doubt and dispels uncertainty, had courage of conviction and who had not to rely on others as regards the Buddha Sāsana, addressed the Exalted One as follows:

'Wonderful, Venerable Gotama! Wonderful, Venerable Gotama! Just as one should turn up that which is upside down or lay bare that which is concealed, or tell the way to the one who has lost his way or hold a lamp in the dark so that those who have eyes might see things; the Dhamma has been revealed to me in more ways than one by the Venerable Gotama. So I, with my sons, my wife, my people and my ministers take refuge in the Buddha, in the Dhamma and in the Order of monks; may the Venerable Gotama accept us as lay disciples from today onwards as long as our lives last.

'Now as the Venerable Gotama visits the families of His lay disciples at Ukkatṭha, even so let Him visit the family of Pokkharasāti. Then all the youths and maidens there will greet the Venerable Gotama respectfully, welcome Him, give Him a seat and also water, and that will be for their benefit and blessing for a long time.'

'You have spoken well', replied the Buddha.

End of Ambaṭṭha Sutta.

* Pokkharasāti became a Sotāpanna—Stream-winner.

BUDDHIST CEREMONIES

By

Ven. U Sīlananda.

Buddhism is unique among religions in that it knows no ceremonies comparable to those in other religions. Ceremonies and rituals, elaborate and tiresome in performance, have no room in Buddhism. We do not find any instance in the Pāli Canon where the Buddha lays down the rules and methods for the performance of ceremonies for the laity. It is left to the individual whether or not to perform them. He has only one thing which he must take into consideration, that is his performing of ceremonies does not clash with the teachings of the Buddha.

In the absence, then, of any rules governing the performance of ceremonies in Buddhism, man cannot but follow the customs of the place where he lives, provided that these customs do not go against the tenets of Buddhism.

If the customs or performance of the ceremonies do not accord with Buddhist religion, or if the religious compunction does not approve of them, then the method of performance, rather than the ceremony itself, should be adapted to suit the religious teachings, or an entirely new way of performing the ceremony should be sought for.

A man will want to do something of a ceremony when a child is born to him, or he has an occasion to give away his son or daughter in marriage, or at the time of death of other persons. The following are the ways of performing ceremonies in connexion with occasions mentioned above, and they are so arranged as to be acceptable to all Buddhists.

Name-giving-ceremony:

A few days after a child is born to a man, it occurs to him to give the child a name,—a name which would be auspicious and pleasant to the ear. To do this he should invite some Bhikkhus and laymen to his house and offer food and other requisites to the Bhikkhus. When the offering of the

food is over, he should place the child in front of the Bhikkhus, take Five Precepts—*Pañca Sīla*—from them and request them to recite Buddhist Suttas called *Parittas* and give a name to the child. The Bhikkhus will then recite such Suttas as Maṅgala Sutta Ratana Sutta, Metta Sutta, all of which can be found in Khuddaka Pāṭha of the Khuddaka Nikāya, and such other Suttas as they think fit to recite on the occasion.

The leader of the Bhikkhus will give a name to the child, or if the father desires that the name be given by some other person, he can ask a person whom he likes, to give the name. He is free to choose a man who will give the name, or if he wishes, he could himself choose a name for the child. After the recitation of the Suttas and offering are over the Bhikkhus will leave his house, after which he can give a feast to the people whom he has invited to participate in the ceremony.

The significance of this ceremony is to help the child grow up in good health and live a long and prosperous life. The effect of reciting the Suttas is to scare away the bad spirits who might harm or even kill the child. There was an instance, at the time of the Buddha, of a certain child who was destined to die after seven days as a demon had got permission from his superiors to eat the child. The parents knew this from their family ascetic and at his advice went to the Buddha and requested Him to save the child. The Buddha then told them to have a pandal built in front of their house and invite eight or sixteen *Bhikkhus* to recite the Suttas for seven days without stop. They did exactly as advised by the Buddha so as to save the child. On the seventh day the Buddha Himself came to the pandal, where a great gathering of powerful gods who came to listen the Dhamma was formed. The demon got no chance to snatch away the child as he dared not approach the assembly of gods. The child accordingly was saved and lived a very long life—for one hundred and twenty years!*

* Dhammapda Commentary, Vagga 8.

Marriage:

For Buddhists, marriage is totally secular and has nothing to do with religion. No Bhikkhus in Theravāda countries officiate at marriage ceremonies. Neither are marriage ceremonies performed at Buddhist Vihāras, Temples or Pagodas. They can be done at any convenient place other than the places already stated.

Ways of ceremony may differ with the place where the individual concerned lives. As marriage is secular in its nature, the individual is free to follow the custom of the place or country in so far as the tenets of Buddhism are not impaired. It is, therefore, not allowable for the marriage to be held, e.g., in a Christian Church, or to have it been officiated by a Christian. The best place to have a marriage ceremony performed is at one's own house, or if the house is not big enough for the gathering, the town hall or some other suitable place. Marriage can be conducted by the parents of both sides, or by an elderly man respected by both families, or any other person whom the two sides choose. There will, no doubt, be rejoicings and feasts, which can be done freely.

But if the individual is desirous of having some religious flavour in marriage, he can do no better than invite some Bhikkhus, a day or two after the ceremony, and offer them food and requisites and request them to give advice or admonition to the newly-wedded couple. The Bhikkhus will recite some *Parittas* and one of them will give advice to the husband and wife. Buddha Himself gave advice to the maidens who were about to be married.

Buddha was once invited to the house of a lay follower named Uggaha to accept food. When the Buddha had finished eating food, Uggaha asked the Buddha to deliver a sermon giving them advice. Buddha then preached to them regarding their behaviour towards their husbands.*

In the famous *Siṅgāla Sutta* ** of *Dīgha Nikāya*, Buddha laid down duties of husband and wife to each other. These duties should be told to the newly weds so that they may lead a happy married life.

I**The duties of a wife are:—**

- (1) To do domestic work (or to have it done) well in time,
- (2) To please the relatives of both her husband and herself by treating them with affection and by sending presents, messages, etc. to them,
- (3) To abstain even from thought of misconduct with another man,
- (4) To take good care of whatever has been earned by the husband, and
- (5) To have skill and zeal for whatever she may have to do.

II**The duties of a husband are:—**

- (1) To treat the wife with due affection,
- (2) To avoid superiority complex,
- (3) To abstain from misconduct with other women.
- (4) To authorize the wife to do what she pleases (in the kitchen and other household affairs), and
- (5) To let the wife have clothes and ornaments according to his rank and position in life. **

These duties were laid down over 2500 years ago, yet they are applicable in these modern times. These are the duties which, if properly fulfilled, would make the couple happy and prosperous. There is another set of advice given by her father to Visākhā, who later became the foremost female devotee of the Buddha, before sending her away in marriage to her husband. ***

Funeral Ceremony:

In order to understand the meaning of the funeral ceremony performed by the Buddhists, it is necessary to understand the philosophy underlying it. Funeral ceremony performed without the knowledge of this philosophy will not be beneficial both to the deceased and to the person who performs it. This philosophy which is so essential in this ceremony is as follows:—

According to Buddhism, a person after his death, is ordinarily liable to be reborn in one

* *Aṅguttara Nikāya*, Vol. II., pp. 30-31, 6th Syn. Edn.

** Please see *Suttanta Piṭaka*, *Dīgha Nikāya*, *Pāthika-vagga*, *Siṅgāla Sutta*, page 146, 6th Synod Edition; and *Pāthika-vagga Aṭṭhakathā*, *Siṅgāla Sutta Vaṇṇanā*, page 124, 6th Synod Edition.

*** *Dhammapada Commentary*, 4, Story 8.

of the 31 planes of existence. His rebirth is conditioned by good or bad deeds which he does in the present life or in some cases by deeds done in past lives. If he is virtuous, or if he does good deeds during his life, he may be reborn in the world of gods where he will enjoy godly pleasures; or if he is vicious in this life, he may be reborn in one of the four woeful states known in Pāḷi as *Apāya*, which consists of Hell, Animal World, World of *Petas* and World of *Asuras*. He will suffer various torments and inflictions, hunger and thirst, etc., in those states.

Again, according to the Buddhist Law of *Kamma*, even a person who has done good deeds is not definitely certain where he will be reborn, whether in higher planes or in woeful states. Through *Kamma* which he has done in past lives and which gets chance to give result, he may be reborn in a woeful state. Such is the Buddhist Law of *Kamma*. We cannot, therefore, be sure where a person, who has passed away, will be reborn.

If he is reborn in the world of gods or *Devas*, we can do nothing to help him in his new existence. Neither could we do anything in the case of his being reborn in Hell or Animal World or world of *Asuras*. But if he is reborn in the World of '*Petas*', we can help him. A *Peta* does not get enough to eat, enough to drink and enough cloth to cover up its body. It is always hungry, thirsty and deficient in all necessities of life. It is to help such beings that we perform ceremonies at or after the funeral. But as we can never know where a deceased person is reborn, we perform funeral ceremonies whenever death occurs, so that in case the deceased is reborn in the World of *Petas*, he may benefit from our ceremony here, and even or if he is reborn elsewhere we may acquire merits for ourselves.

The ceremony should be performed in this way:

Bhikkhus should be invited to the house where a person has died, or to the cemetery. The corpse should be placed before the Bhikkhus. The relatives should then assemble and take '*Pañca Sīla*' from the Bhikkhus. Then they should offer the Bhikkhus something—a piece of cloth is usual—and after that they should invite the deceased to take a share of the merit for meritorious deed by rejoicing at it. If the deceased could come and rejoice at it, i.e. utter *Sādhu! Sādhu!*,

he will at that very moment be free from the woeful state he has fallen into and will enjoy godly clothes, ornaments, abodes and so on, and he will be thankful to his relations.

Also seven days after the death, offering of food should be made to the Bhikkhus. The same procedure should be repeated here, and the deceased should be invited to take a share of the merit by rejoicing at the meritorious deed.

As a result of this offering of food he will be able to enjoy godly food there. So, to put it in a nutshell, ceremony connected with the death of a person should be performed twice, once, at burial or cremation and again seven days after death. Both should be done with the intention of helping the deceased, if by some evil *Kamma* he is reborn in the World of *Petas*.

Pattidāna and Pattānumodanā

Inviting others to take shares of the merit by rejoicing at one's own meritorious deeds itself is a meritorious act called *Pattidāna* (giving of merit acquired): and rejoicing at meritorious deeds done by others is also a meritorious act called *Pattānumodanā* (rejoicing at merit acquired by others).

Besides, one's own merit does not decrease although it is shared with others just as the light of a candle does not decrease although other candles are lighted with it. That is why all Buddhists, when they do meritorious deeds, invite all other beings to take shares of the merit by rejoicing at the meritorious deed.

Difference between ordinary offerings and the offerings made for the benefit of the deceased:

However, ordinary offerings are made primarily for the benefit of the donors themselves and the benefit of others, who rejoice at the offerings and thereby get a share of the merits therefor, is only a matter of secondary consideration; whereas offerings made at or in connection with funerals are primarily for the benefit of the deceased and the benefit of the donors themselves is only a matter of secondary consideration.

Besides, in the case of ordinary offerings it is not essential that the donors and the sharers of their merit should get immediate benefit, whereas in the case of offerings made for the deceased it is absolutely essential that they should on rejoicing at the offerings

get immediate benefit, e.g. in the form of godly clothes, ornaments, abodes and so on. The deceased cannot wait for future benefits like the donors and other sharers of merits and they can get immediate benefit only if the donees are virtuous.

Three essential conditions for effectiveness of offerings made for the benefit of the deceased.

So three essential conditions must be fulfilled in order that the deceased might get the full benefit of the offering made by his relative.

These three conditions are:

- (1) That the donor must make the offering expressly for the benefit of the deceased saying "Let the merit for this offering reach my relative so and so";
- (2) That the donee must be a virtuous person; and
- (3) That the deceased himself must rejoice in and express appreciation of the offering. *

The first condition does not prevent the donor from inviting other deceased relatives and all other beings to rejoice at the offering; and take shares of the merit therefor.

With reference to the second condition there was an instance of a *Peta*, who had not benefitted by three offerings made successively to one and the same vicious donee, crying "The vicious person has robbed me!" (*i.e.* of the benefits which might have arisen to me immediately if the offerings had been made to a virtuous person).**

However, the second condition is essential only for the special purpose of letting the deceased benefit immediately by rejoicing at the offering.

Offerings without such special object can be made to any being, good or bad. Even offering a little food to a dog is an act of

merit; the donor will get benefit therefor; and the sharer will get benefit for rejoice thereat although the benefit in either case may not be immediate and the amount of merit for offerings increases with the virtue not only of the donee but also of the donor.

This performing of funeral ceremony or in other words, giving *dāna* and share merit with the spirits is the duty of every relative (*ñāti dhamma*), be he a near or remote, as the person who has passed away from this world and is reborn in the Woeful State of *Petas* always hope for an opportunity to utter 'Sādhu', *i.e.*, to rejoice at the *dāna* done for his benefit by his relatives.

For sons and daughters, it is imperative that they perform funeral ceremony at the death of their father or mother. Expectation that they would perform such ceremony is one of the reasons for the parents' desire to have children. Says the Buddha in *Aṅguttara Nikāya*:*** "Seeing five things, Bhikkhus, parents desire a son born in the family. What five? He will support and attend to us in our old age, having been reared by us; he will do for us what must be done; our tradition will long endure (on account of him); he will enjoy the heritage; and he will make offerings for us and will share merit with us when we are dead." It is also one of the five duties of sons or daughters towards their parents to do meritorious deeds and to share merits with the parents who have passed away.

In conclusion, it should be noted that only ceremonies which are in accord with Buddhism are permissible. It is most important for a Buddhist, when performing ceremonies, to be careful not to go to other religions or deities for refuge discarding the Triple Gem; *i.e.*, the Buddha, Dhamma and Saṅgha. If the refuge in the Three Gems is discarded, he will no longer be a Buddhist.

* *Petavatthu Atthakathā*, 6th Synod Edition, p. 25.

** *Majjhima Nikāya*, *Uparipannāsa Atthakathā*, 4. *Vibhaṅga Vagga*, 12. *Dakkhinā-vibhaṅga Sutta-vaṇṇanā*, p. 219, 6th Synod Edition.

*** *Aṅguttara Nikāya*, *Pañcaka Nipāta*, *Paṭhama Paṇṇāsaka*, 4. *Sumana-vagga*, 9. *Putta Sutta*, p. 37, 6th Syn. Edn.

**SUTTANTA PIṬAKA, AṄGUTTARA NIKĀYA, PAÑCAKA-NIPĀTA
PAṬHAMA PAÑÑĀSAKA, SUMANA-VAGGA, UGGAHA SUTTA,**

page 30, 6th Synod Edition.

A HOUSEWIFE'S FIVE-FOLD DUTY

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

On one occasion the Exalted One was staying at Jātiyā Wood in Bhaddiya. At that time, Uggaha, the grandson of Meṇḍaka the millionaire, approached Him and, after paying his veneration to Him, sat down on one side. So seated, he addressed the Exalted One:

"Venerable Sir, let the Exalted One accept a meal for four including the Exalted One at my house tomorrow."

The Exalted One accepted the invitation by remaining silent.

Then Uggaha, Meṇḍaka's grandson, knowing that the Exalted One had accepted, rose from his seat, paid his veneration to Him, and departed, keeping Him on the right.

When night passed, the Exalted One, robing Himself in the morning, took His bowl, went to Uggaha's house, and sat on the seat specially prepared for Him.

And Uggaha, Meṇḍaka's grandson offered the delicious food to the Exalted One to His satisfaction, until He refused to take any more. After the Exalted One had finished His meal and withdrawn His hands from His bowl, Uggaha sat down on one side and said:—

"Lord, these young maidens of mine will be going to their husbands' houses; let the Exalted One admonish and advise them. Such admonition and advice will be conducive to their progress and prosperity for a great length of time."

Then the Exalted One said to the young maidens:

Five-fold discipline:

I. "Wherefore in this matter, maidens, you should train yourselves in this manner:

'To whatever husbands we shall be given out of compassion by our parents who are our well-wishers, who desire to promote our welfare and

who are compassionate to us, we shall (1) get up before him, (2) go to bed after him, (3) always consider what work there is to be done, (4) always try to please him, and (5) always speak affectionately. Maiden, you should train yourselves in this manner.' "

II. Honour those to whom honour is due:

"And again, maidens, you should train yourselves in this manner: 'We will revere, esteem, venerate and honour all whom our husbands revere, whether mother, father, *samaṇa* or *brāhmaṇa*, and when they come we will offer them a seat and water.' Maidens, you should train yourselves in this manner.

III. Handicraft:

"And again, maidens, you should train yourselves in this manner: 'We will be skilful and active at our husbands' domestic works, whether it relates to wool or cotton. We shall find ways and means and make ourselves efficient to do it ourselves and to supervise others'. Maidens, you should train yourselves in this manner.

IV. Household Management:

"And again, maidens, you should train yourselves in this manner: 'Whoever may be inmates of our husbands' household as servants, messengers or workmen, we will know what amount of work each has done and what amount of work each has left undone; we will know the strength and weakness of the sick among them; we shall provide them with food according to what they deserve.' Maidens, you should train yourselves in this manner.

V. Thrift and Economy:

“And again, maidens, you should train yourselves in this manner: ‘Money, corn, silver and gold that our husbands bring to us, we will keep them securely and guard them properly; we will not squander them by way of robbing, stealing and taking intoxicating drinks.’ Maidens, you should train yourselves in this manner.

VI. Indeed, maidens being possessed of these five qualities, a housewife, on the dissolution of her body after death, will be reborn among the *Manāpa-*

kāyika Devas.”

“A husband always strives hard and with care maintains his wife. A good wife should not slight such a husband who provides her with all her needs.

A good wife shall not rouse her husband’s anger by jealousy; and a wise housewife should revere all whom her husband reveres.

A housewife is active and heedful; and she also has attendants who are well maintained. She behaves herself in such a way as to please her husband and properly looks after the property which has been earned by him.

A housewife who lives in this manner complying with her husband’s wishes will be reborn in the *Manāpa Devas’* abode (*Nimmānarati*).”

* Please see Suttanta Piṭaka, Pāthikā-vagga, Siṅgāla Sutta, page 146, 6th Synod Edition; and Pāthika-vagga Aṭṭhakathā, Siṅgāla Sutta Vannaṇā, page 124, 6th Synod Edition.

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TIROKUṬṬA SUTTA

Suttanata Piṭaka, Kuddaka Nikāya Khuddakapāṭṭha Pāḷi

—Page 8, 6th Synod Edition.

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

Verse I :

*Tirokuṭṭesu tiṭṭhanti, sandhisīṅghā-
ṭakesu ca.*

*Dvārabāhāsu tiṭṭhanti, āgantvāna
sakaṃ gharaṃ.*

Outside the walls they stand, at the
crossways and leaning on the door-
posts, to their own home returning.

Verse II :

*Pahūte annapānamhi khajjabhojje
upaṭṭhite.*

*Na tesam koci sarati, sattānam
kammaṇaccayā.*

But when a plenteous meal is spread,
or food and drink, no one
remembers them (the dead) on
account of their (bad) *kamma*.

Verse III :

*Evam dadanti nātīnam, ye honti
anukampakā.*

*Suciṃ paṇītam kālena, kappiyam
pānabhojanam.*

Wherefore do those who have pity
on their kin make offerings of pure,
savoury and suitable food and drink
at seasonable times.

Verse IV :

*Idam vo nātīnam hotu, sukhitā
hontu nātayo.*

*Te ca tattha samāgantvā, nātīpetā
samāgatā.*

Be this a gift to our kinsmen—may
our kinsmen be happy. Then those
Peta kinsmen come and gather
there.

Verse V :

*Pahūte annapānamhi, sakkaccam
anumodare.*

*Ciram jīvantu no ñātī, yesam hetu
labhāmase.*

They rejoice with due faith and earnestness at the offering of plenteous food and drink.
Long live our kinsmen, on account of whom we get this.

Verse VI :

*Amhākañca katā pūjā, dāyakā ca
anipphalā.*

*Na hi tattha kasi atthi, gorakkhettha
na vijjati.*

To us this *offering* with honour is made; and it is not without fruit to the donor.

For there is—no ploughing—no cattle-keeping in the *Peta*-world.

Verse VII :

*Vañijjā tādisī natthi, hiraññena
kayokayañ.*

*Ito dinnena yāpenti, petā kālañkatā
tahim.*

There is no trading—buying or selling—with gold or the like.

Petas live and subsist either on what normally is food for *Petas* or what reaches them through offerings made here (for their benefit by their friends and relatives.)

Verse VIII :

*Unname udakam vuṭṭham, yathā
ninnam pavattati.*

*Evameva ito dinnam, petānam
upakappati.*

Even as water rained on high ground flows down to a lower level, so offerings given here reach the *Petas*.

Verse IX :

*Yathā vārivahā pūrā, paripūrenti
sāgaram.*

*Evameva into dinnam, petānam
upakappati.*

Just as rivers which are full, fill the sea, even so offerings given here reach the *Petas*.

Verse X :

*Adāsī me akāsi me, ñātimittā sakhā
ca me.*

*Petānam dakkhiṇam dajjā, pubbe
katamanussaram.*

'He gave me gifts, he did things for me. They were my kinsmen, friends and companions'—thus mindful of past deeds let a man make offerings for the sake of the *Petas*.

Verse XI:

*Na hi ruṇṇam vā soko vā, yā caññā
paridevanā.*

*Na tam petānamatthāya, evam tiṭṭ-
hanti ñātayo.*

Weeping or sorrowing or any other manner of lamenting is not for the benefit of the *Petas*.

The kinsmen (*Petas*) remain as they were.

Verse XII :

*Ayañca kho dakkhīṇā dinnā, sam-
ghamhi suppatiṭṭhitā.*

*Dīgharattam hitāyassa, ṭhānaso
upakappati.*

Moreover, this offering which has been made is firmly established in the Order, reaches the *Petas* immediately and will be for their benefit for a long time.

Verse XIII :

*So ñātiddhammo ca ayaṃ nidassito,
Petāna pūjā ca katā uḷārā.*

*Balañca bhikkhūnamanuppaddīnam
Tumhe hi puññam pasutam anap-
pakanti.*

The duty of relatives to make offering for the sake of the deceased has been demonstrated: offering with honour and liberality has been made to the *Petas*, physical strength has been given to *Bhikkhus*; and you also have earned great merit.

ဗုဒ္ဓ ဓမ္မ လောက

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COMMENTARY ON TIROKUṬṬA SUTTA*

(The Story of those *Petas*** who had once been King Bimbisāra's relatives)

Q. Who delivered this Tirokuṭṭa Sutta? Where, when and on what account?

A. The Master gave this religious discourse on the second day of His arrival at Rājagaha, in appreciation of the meritorious deeds done by King Bimbisāra. Herein is the sequence of the narration:

Ninety-two *kappas* (world-cycles) ago, there was a city named Kāsi, which was ruled over by King Jayasena. His chief queen was called Sīrimā. The embryo named Phussa was conceived in her womb, and in due course of time he attained Supreme Enlightenment and became a *sammā-sambuddha* (Supremely Enlightened Buddha).

King Jayasena saying: "My son has renounced the world and now become a Supreme Buddha. This is my Buddha, Dhamma and Saṅgha only" attended on the Buddha personally without allowing others to do so.

At that time Buddha Phussa's three younger half-brothers said to themselves: "Buddhas arise for the benefit of all mankind; they will not arise for the welfare of a single person. Our father does not allow others to attend on the Buddha. What shall we do so that we may be able to attend on the Buddha?" Then the thought "We shall use a tactic" arose in their mind. These three younger half-brothers caused a sham rebellion in the suburb of the city.

When the king heard about the rebellion' he sent for his three sons and sent them to the suburb of the city to suppress the rebellion.

When the three brothers returned to the city after suppressing the rebellion, the king was much pleased and granted them a boon saying "Take any kind of reward you like."

They submitted: "We desire to attend on Buddha Phussa."

The king replied: "Ask for any other reward."

When the three brothers said that they did not desire any other reward, the king said: "Well then, you may attend on the Buddha by fixing a period."

Then they asked for a period of seven years. The King did not agree to their proposal. Then they reduced the period to six years, five years, four, three, two, one year, seven months, six months, five months, four months and finally to three months. To it the king gave his assent.

The three brothers being much pleased with this reward, approached the Buddha and having paid their obeisance to Him, addressed Him as follows: "Venerable Sir, we desire to attend on the Exalted One for a period of three months. May the Exalted One be pleased to spend the *Vassa* (the three-month Season of Rains) here."

The Exalted One accepted by His silence.

After that the three brothers sent the following message to their royal agent in the suburb: "We shall attend on the Buddha for a period of three months. Kindly do the needful beginning with the building of a *vihāra* (monastery)." That royal agent accordingly accomplished his task and sent a reply to the three brothers to that effect. They put on yellow robes and together with two thousand five hundred attendants approached the Buddha, and having conveyed Him to the *vihāra* in the suburb of the city, requested Him to reside there.

Their treasurer and his wife had great *saddhā* (faith) in the Buddha, and they respectfully made offerings to the Saṅghā headed by the Buddha.

The royal agent sent for that treasurer and caused him to respectfully make offerings to the Saṅghā headed by the Buddha with eleven thousand men. Some of these people from the suburb had corrupt minds. They caused danger to *dāna* (Almsgiving) by partaking of the gifts themselves and by setting fire to the dining hall.

* Khuddaka-pāṭha, 7. Tirokuṭṭa Sutta, p. 8, 6th Syn. Edn.

Khuddaka-pāṭha Aṭṭhakathā; Tirokuṭṭa Sutta Vaṇṇanā, p 168; 6th Syn. Edn.

Tirokuṭṭa : On the other side of the wall; outside the wall.

** *Petas* : Inhabitants of one of the Four Lower Regions.

After performing the Pavāraṇā* (the ceremony performed at the termination of the Vassa), the princes paid their deepest respects to the Buddha and went to their father's palace with the Buddha at their head. In due course of time, Buddha Phussa attained *Mahāparinibbāna*.

As time passed, the king, the princes, the royal agent in the suburb, the treasurer and the 2500 attendants died and were reborn in the heavenly abodes. Those people who had corrupt minds were reborn in hell. These two groups wandered, one, from one heavenly abode to another, and the other, from one hell to another. Thus they went on for ninety-two *kappas* (world-cycles).

During Buddha Kassapa's time:

When Buddha Kassapa arose in this *Badda kappa* (*Badda* good world-cycle), those people who had corrupt minds were reborn in the *Peta*-world.

At that time people made *dāna* (Alms-giving) for the sake of their deceased relatives who were reborn in the *Peta*-world, with the definite intention: "May this *dāna* be also that of our relatives." Those *Petas* attained happiness accordingly. When the *Petas* (of Buddha Phussa's time) saw this, they approached Buddha Kassapa and said: "Venerable Sir, can we not attain such happiness?"

Buddha Kassapa replied: "You can not get such a bliss now. But in the future Buddha Gotama will arise in this world. At that time there will be a king named Bimbisāra. That king was your relative ninety-two world-cycles ago. He will make offerings to the Buddha with the object of sharing his merits with you. Then you will attain such a bliss."

Buddha Kassapa's words appeared to them as if they would attain that bliss the next day.

During Buddha Gotama's time:

After the interim period between the arisings of the two Buddhas had expired, Buddha Gotama arose in this world. The three princes and their 2500 attendants having passed away from the heavenly abodes were

reborn in the world of men as *brāhmaṇas* of Magadha. Subsequently, they led an ascetic life and became known as the three ascetics of Gayāsisa.** The treasurer became Visākha the millionaire. His wife became Dhammadinna,** the daughter of a millionaire. Similarly, the rest of the attendants became the king's retinue.

After attaining the Supreme Enlightenment, Buddha spent His "seven weeks' period" and went to Benares to deliver His First Sermon**** to the group of the Five Ascetics at Sarnath. (He then went to Gayāsisa and delivered the Great Fire***** Sermon to the three ascetics and their 2500 followers.) Thence He went to Rājagaha with the three ascetics and 2500 followers of theirs. On the very day of his arrival at Rājagaha, He delivered a discourse, at the end of which King Bimbisāra and one hundred and eleven thousand inhabitants of Magadha—*brāhmaṇas*, bankers and commoners—became Sotāpannas (Stream-winners).

Then King Bimbisāra invited the Buddha to the morning meal on the following day and He accepted the invitation. On the second day He entered Rājagaha and went to the king's palace to accept the great offering made by the king. The Sakka—king of *Devas*—accompanied the Buddha going ahead as His guide and uttering the following stanza:—

"Danto dantehi saha purāṇajaṭilehi,
Vippamutto vippamuttehi.
Siṅginikkhasavaṇṇo,
Rājagahaṃ pāvisi bhagavā ti."

(One who has tamed himself, One who is absolutely free from all defilements and One whose complexion resembles the colour of *Siṅgani* gold—enters Rājagaha along with former ascetics who have been tamed and are free from all defilements.)

The above-mentioned *Petas* surrounded (the king's palace) and stood with the expectation "The king will make *dāna* for our sake; the king will now aim at us in making his *dāna*."

After presenting his gifts to the Buddha, the king's mind was occupied with only one

* Inviting admonishment from one another.

** Uruveḷa Kassapa. Gayā Kassapa and Nadī Kassapa.

*** Majjhīma Nikāya, Mūlapaṇṇāsa-5. Cūḷayamaka-vagga, 4. Caḷavedalla Sutta, pages 373-9; 6th Syn. Edn. Please see the Light of the Dhamma, Vol. VI-No. 4, p. 38.

**** Dhammacakkapavuttana Sutta—Vinaya Piṭaka, Mahāvagga, 6. Pañcavaggiyakathā, p 14, 6th Syn. Edn.

***** Saṃyutta Nikāya, Saḷāyatana Saṃyutta, 3. Sabba-vagga, 6. Āditta Sutta, p 251, 6th Syn. Edn.

thought: "Where should the Buddha stay?" He did not make his offering for the sake of anybody. When the *Petas* found that their hope had been frustrated, they went to the king's palace at night and made a dreadful noise. When the king heard this, he was frightened, startled and stricken with fear.

The next morning he went to the Buddha and said: "Venerable Sir, I heard such a noise. What will happen to me?"

The Buddha replied: "O king! nothing will happen to you. In fact, your former relatives were reborn in the *Peta*-world. During the interim period between the arising of the two Buddhas, they wandered with the hope: 'The king will make an offering for our sake!'; but you did not specify them when you made your offering the other day. Their hope having been frustrated these *Petas* made that dreadful noise."

"Lord, can they attain happiness if I make an offering now?"

"Yes, O king!"

"May the Exalted One be pleased to accept this morning's meal from me. I shall offer it for their sake."

The king returned to his palace and having made all preparations for the offering, invited the Buddha. The Buddha went to the palace and sat on the seat specially prepared for Him.

With the hope: "Today's offering may be for us" those *Petas* stood outside the wall, etc. (*tirokuṭṭa*). The Buddha made the king see them clearly.

Then the king poured the water of libation and shared his merits with the *Petas* saying: "May this offering of mine be for the sake of my relatives (who are reborn as *Petas*)." At that very moment there appeared for them ponds of water covered with lotuses. They bathed in them and drank the water from them. They satiated their thirst, and became free from anxiety and distress. Their complexion changed into a golden colour.

The king offered eatables for their sake. At that very moment there appeared for them nectar and ambrosia. They ate the food and regained vigour.

The king offered clothes and seats for their sake. At that very moment there appeared for them celestial apparel, celestial vehicles,

celestial mansions, celestial lodgings, etc. The Buddha made the king see all their prosperity clearly. The king was very pleased.

Then the Buddha having finished His meal and said that He did not require any more, uttered the verse beginning with "*Tirokuṭṭeṣu tiṭṭhanti*", so that the king (of Magadha) might rejoice at his offering.

With these words, the question "Who delivered this *Tirokuṭṭa Sutta*? Where, when and on what account?" has been fully explained.

Verse I.

*Tirokuṭṭeṣu tiṭṭhanti, saṅghisinghātakesu
ca.
Dvārabāhāsu tiṭṭhanti, āgantvāna sakam
gharam.*

Outside the walls they stand, at the cross-ways and leaning on the door-posts, to their own home returning.

There (in the verse):—

Āgantvāna sakam gharamiti: "To their own home returning." The house which belonged to the relatives in a former existence, or the house which belonged to one in former existences is spoken as "one's own house." Hence the expression "to their own home returning."

Verse II.

*"Pahūte annapānamhi, khajjabhojje
upaṭṭhite.
Na tesam koci sarati, sattānam kamma-
paccayā.*

But when a plenteous meal is spread, of food and drink, no one remembers them (the dead) on account of their (bad) *kamma*,

"Although the *Petas* had not resided in the house before, but as the house belonged to their relatives they went to King Bimbisāra's house (palace) as if it was their own.

Of these, some *Petas* as a result of their *issā* (envy) and *macchhariya* (selfishness) during their existence as human beings, have long beards, distorted faces, loose and drooping jaws, lean, coarse and dark-coloured parts of the body, resembling burnt trees or palm trees.

Some *Petas* being much oppressed with great hunger, their mouths emit flames just as a fire-lathe emits flames.

Some *Petas* having an abdomen as big as a mountain and a throat about the size of a needle-eye, cannot take food to their satisfaction, although they obtain food, and so are greatly oppressed with hunger.

Some *Petas*, not being able to obtain any other food, joyfully eat pus, impure blood and mucus coming out of pimples, boils, etc. of their fellow *Petas* or other creatures, and thus have ugly-looking and dreadful bodies." The Exalted One desiring to show these *Petas* to the king declared:—

"Outside the walls they stand, at the cross-ways and leaning on the door-posts, to their own home returning."

Again, in order to show the severity of these *Peta's* past *kammas*, He uttered the Second Verse:

"But when a plenteous meal is spread, of food and drink, no one remembers them (the dead) on account of their (bad) *kamma*.

There (in the verse):

Four kinds of food have been classified: (1) That can be eaten, (2) that can be drunk, (3) that can be chewed, and (4) that can be licked.

Kamma paccayā: Owing to their own *kammas*.

In their previous existences they did not make *dāna* through stinginess; they prevented others from making *danā*. Their own bad *kammas* prevented their relatives from remembering them.

Verse III.

"*Evam dadanti nātīnam, ye honti anukampakā.*

Suciṃ panitaṃ kālena, kappiyaṃ panabhōjanam.

(Wherefore do those who have pity on their kin make offerings of pure, savoury and suitable food and drink at seasonable times.) There (in the verse):

The Buddha uttered the Third Verse, in appreciation of the *dāna* made by King Bimbisāra for the sake of those former relatives who were reborn in the *Peta*-world.

There (in the verse):

"Food and drink" are mentioned as the beginning, so it should be understood that all

articles which can be subject matter of gift are included.

First line of Verse IV:

"*Idaṃ vo nātīnaṃ hotu, sukhitā hontu nātayo.*"

(Be this a gift to our kinsmen—may our kinsmen be happy!)

The Buddha desired to show that the offering made by the King of Magadha was intended for his kinsmen *Petas*.

Second line of Verse IV and first line of Verse V.

"*Te ca tattha samāgantvā, nātīpetā samāgatā.*"

(Then those *Peta* kinsmen come and gather there.)

This line should be read in conjunction with the first line of Verse IV, when it will read:

"Be this a gift to our kinsmen—may our kinsmen be happy!

Then those *Peta* kinsmen come and gather there."

It is true that the wholesome volitional actions* done by one cannot give result to another, but, in this case, the wholesome volitional actions done by King Bimbisāra leads to the wholesome volitional actions on the part of the *Petas*. Owing to this gift the kinsmen *Petas* are able to do wholesome volitional actions (by saying *Sādhu*), which bear fruit immediately. In order to show this the Buddha uttered:

"*Te ca tattha samāgantvā, nātīpetā samāgaṭā.*"

(Then do those *Peta* kinsmen come and gather there.)

First line of Verse V :

"*Pahūte annapānamhi, sakkaccam anumodare.*"

(They rejoice with due faith and earnestness at the offering of plenteous food and drink.)

By gathering at the king's palace and by rejoicing at the offering made by the king for their benefit (by saying '*Sādhu*') the *Petas* have also performed wholesome volitional actions which bear fruit immediately.

* Pattānumodanā : Rejoicing at wholesome volitional actions done by others.

Second line of Verse V and first line of Verse VI:

When the *Petas* attained happiness immediately after their saying 'Sādhu' and rejoicing at the offering made by the King of Magadha, they thanked him and earnestly wished for his long life and prosperity saying: "The offering with honour is made for our benefit; we have enjoyed immediate bliss; and the doer of the deed has earned great merit." In order to show this the Buddha declared the following two lines:

"*Ciram jīvantu no ñātī, yesam hetu labhā-mase.*"

(Long live our kinsmen, on account of whom we get this!)

"*Amhākañca katā pūjā, dāyakā ca anipphalā.*"

(To us this offering with honour is made; and it is not without fruit to the donor.)

The *danā* (Almsgiving) will be effective only if the following three conditions are fulfilled:—

- (1) *Petas* must actually rejoice in the gift.
- (2) The gift must be made for their sake.
- (3) The donee must be virtuous.

If these three conditions are fulfilled, the *Petas* attain immediate bliss.

Of these three conditions, the doer of the deed is the most essential. Hence the declaration:

"On account of whom we get this."

Here, one may ask: "How is it? Can only those relatives who are born in the world of *Petas* attain happiness?" A *brāhmaṇa* named Jānussoṇi* asked the Buddha the same question, and the Buddha replied as follows. So there is nothing to be said by us.

Brāhmaṇa Jānussoṇi asked the Buddha: "Venerable Gotama! We *brāhmaṇas* present gifts and make offerings saying: 'Be this a gift to our relatives. May they enjoy it.'

O Venerable Gotama! How is it? Will this gift reach our relatives who are dead? Will they enjoy it?"

The Exalted One replied: "O *brāhmaṇa*, it will reach them if they are in an opportune place, but not otherwise."

Jānussoṇi: "Venerable Gotama! What is meant by an 'opportune place' and what by an 'inopportune place'?"

Inopportune Places:

The Buddha replied:

I. "O *brāhmaṇa*! In this world some people are in the habit of (1) taking life, (2) taking what is not given, (3) indulging in improper sexual intercourse, (4) telling lies, (5) slandering, (6) using harsh or impolite speech, (7) talking frivolously and senselessly, (8) entertaining covetousness, (9) entertaining malevolence, and (10) holding wrong views. On the dissolution of their bodies after death, they are reborn in hell. There they have what is food for hell-beings. They live and subsist on it. O *brāhmaṇa*! That place (hell) is an inopportune place where the gift cannot reach (or benefit) them.

II. "O *brāhmaṇa*! In this world there are some people who are in the habit of (1) taking life, (2) taking what is not given, (3) indulging in improper sexual intercourse, (4) telling lies, (5) slandering, (6) using harsh or impolite speech, (7) talking frivolously and senselessly, (8) entertaining covetousness, (9) entertaining malevolence and (10) holding wrong views. On the dissolution of their bodies after death, they are reborn in the animal-world. There they have what is food for animals. They live and subsist on it. O *brāhmaṇa*! That place (animal-world) is an inopportune place where the gift cannot reach (or benefit) them.

III. "O *brāhmaṇa*! In this world there are some people who abstain from (1) taking life, (2) taking what is not given, (3) improper sexual intercourse, (4) telling lies, (5) slandering, (6) using harsh or impolite speech, (7) frivolous and senseless talk, (8) entertaining covetousness, (9) entertaining ill-will, and (10) holding wrong views. On the dissolution of their bodies after death, they are reborn in the world of men. There they have what is food for men. They live and subsist on it. O *brāhmaṇa*! That place (world of men) is an inopportune place where the gift cannot reach (or benefit) them.

IV. "O *brāhmaṇa*! In this world there are some people who abstain from (1) taking life, (2) taking what is not given, (3) improper sexual intercourse, (4) telling lies, (5) slandering, (6) using harsh or impolite speech, (7) frivolous and senseless talk, (8) entertaining covetousness, (9) entertaining ill-will, and (10) holding wrong views. On the dissolution of their bodies after death, they are reborn in the heavenly abodes as the com-

* Aṅguttara Nikāya, Dasaka Nipāta, 11. Jānussoṇi Sutta, p. 478, 6th Syn. Edn.

panions of the *devas*. There they have what is food for *devas*. They live and subsist on it. O *brāhmaṇa*! That place (heavenly abodes) is an inopportune place where the gift cannot reach (or benefit) them.

Opportune Place:

“O *brāhmaṇa*! In this world there are some people who are in the habit of (1) taking life, (2) taking what is not given, (3) indulging in improper sexual intercourse, (4) telling lies, (5) slandering, (6) using harsh or impolite speech, (7) talking frivolously and senselessly, (8) entertaining covetousness, (9) entertaining ill-will, and (10) holding wrong views. On the dissolution of their bodies after death, they are reborn in the *Peta*-world. There they have their own food, and they have to live and subsist on that food; or in the alternative they live and subsist there on what reaches them through offerings made for their benefit by their friends and relatives. That place (*Peta*-world) is an opportune place where the gift can reach them”.

Jānussoṇi: “If none of the relatives arises in the *Peta*-world, who will enjoy the benefits of that gift?”

“O *brāhmaṇa*! Other relatives who are reborn in the *Peta*-world will enjoy it”. replied the Buddha.

Jānussoṇi: “Venerable Gotama! Supposing neither the relative nor any other relative is in the *Peta*-world, who will enjoy it?”

“O *brahmāṇa*! The *samsāra* has been so long that it is impossible for the *Peta*-world to be devoid of your relatives. Besides, O *brāhmaṇa*! the donor himself is not without any benefit.”

Second line of Verse VI and Verse VII:

In the *Peta*-world as there are no such occupations as cattle-rearing, cultivation, trading—buying or selling with gold—or the like., *Petas* cannot earn anything there. They can only attain what reaches them as shares of merits done by their friends and relatives here, for their benefits, So the Buddha uttered following three lines:—

“*Nahi tattha kasi atthi, gorakkhettha na vijjati.*

Vañijjā tādisī natthi, hiraññena kayokayaṃ.

Ito dinnena yāpentī, petā kālaṅkatā tahiṃ.”

Verses VIII and IX :

Again the Buddha desiring to explain it with further examples, uttered the Eighth and the Ninth Verse.

Verse VIII:

Unname udakaṃ vuṭṭhaṃ, yathā ninnam pavattati.

Evameva ito dinnam, petānam upakappati.

Even as water rained on high ground flows down to a lower level, so offerings given here reach the *Petas*.

Verse IX:

Yathā vārivahā pūrā, paripūrenti sāgaraṃ.
Evameva ito dinnam, petānam upakappati.

Just as rivers which are full, fill the sea, even so offerings given here reach the *Petas*.

(*Peta*-world being one of the Four Lower Regions, is compared to a lower level; and the world of men is compared to a higher level.) Just as rain fallen on the higher ground flows down to a lower level, the merits done by the friends and relatives of the *Petas* reach them, and enable them to enjoy immediate bliss.

Or in other words, just as water collected in the lakes, creeks and rivulets on a higher level flows into the rivers and thence into the ocean, the offerings made by the friends and relatives of the *Petas* reach them and enable them to enjoy immediate bliss.

Hence the Buddha declared that the *Peta*-world is the Opportune Place.

Verse X :

Adāsi me akāsi me, ñātimittā sakhā ca me.
Petānam dakkhinaṃ dajjā, pubbe katanamussaram.

‘He gave me gifts, he did things for me. They were my kinsmen, friends and companions’—thus mindful of past deeds let a man make offerings for the sake of the *Petas*.

(So after explaining that the *Petas* live and subsist there on what is given here for their benefit, the Buddha uttered this verse:) to show that for the said reason a good relative should make offerings remembering these things as reminders about them.

Although the *Petas* go to the houses of their relatives hoping that they would get

something there, they cannot ask (for anything) saying, 'Please give such and such a thing.'

The meaning of the verse is:—

Offerings should be made for the benefit of *Petas* remembering "He gave me this property; he gave me this paddy; he had personally attended to my work; he was my relative either from the father's or the mother's side; he was my intimate friend; he was my playmate and companion."

Verse XI:

After showing that people should make offerings specially intended for *Petas* with the thought "I had been given such and such a thing, etc, in former days", the Buddha uttered the Eleventh Verse to show that the weeping, sorrowing, etc., of those who are oppressed by weeping, sorrowing etc. at the death of their relatives but do not make any offering for their benefit, merely cause their own suffering and that they do not do any good to the *Petas*.

"*Na hi runṇaṃ vā soko vā, yā, caññā paridevanā.*

Na taṃ petānamatthāya, evaṃ tiṭṭhanti nātayo."

Weeping or sorrowing or any other manner of lamentation is not for the benefit of the *Petas*; and they (the *Petas*) remain as they were.

Verse XII:

The Buddha uttered the Twelfth Verse, to show that the offering made by Bimbisāra, King of Magadha, is of great benefit.

"*Ayaṅca kho dakkhiṇā dinnā, saṅghamhi suppatiṭṭhitā.*

Dīghasattaṃ hitāyassa, ṭhānasa upakappati.

Moreover, this offering which has been made and firmly established in the Order, reaches the *Petas* immediately and will be for their benefit for a long time.

The following is what the Buddha meant to say: "O king! As the *Bhikkhu-Saṅghā* is the best soil for meritorious deeds, the offering which you have made today for a group of your relatives is well established in the *Bhikkhu-Saṅghā* and it reaches the *Petas* immediately for their long benefit.

Upakappati means reaches immediately at that very moment and not after some delay.

What is meant is that the offering immediately reaches (and benefits) various kinds of *Petas*, such as, *Khuppipāsika Petas* (Starving *Petas*), *Vañtāsa Petas* (*Petas* who eat what has been vomitted by others), *Paradattūpajīvita Petas* (*Petas* who have to live on what is given for them by others), *Nijjhāmatanḥika Petas* (*Petas* who are very furiously burnt with the fire of *lobha-taṇhā* etc.) They all are said to benefit by that gift of the king.

VERSE XIII :

*So nātidhammo ca ayam nidassito,
Petāna pūjā ca katā uḷārā.*

Balaṅca bhikkhūnamanuppadinnaṃ.

Tumhe hi puññaṃ pasutaṃ anappakanti.

The duty of relatives to make offering for the sake of the deceased has been demonstrated; offering with honour and liberality has been made to the *Petas*; physical strength has been given to *Bhikkhus*; and you also have earned great merit.

The Buddha uttered the Thirteenth Verse praising the king on his real qualities as he (1) has demonstrated the duty of a relative towards the deceased by making the said offering and made it clear to the people at large that they also should fulfil their duty to deceased relatives in the same manner and that they should not make themselves miserable with useless weeping etc., (2) has made liberal offering to the *Petas* by making them attain the prosperity of *Devas* (gods), (3) has given strength to the *Bhikkhus* by letting them take food and drink to their satisfaction and (4) has acquired great merit by generating the desire to give charity which is accompanied by such good qualities as compassion and so on.

At the end of the discourse, 84000 beings, who were terrified when the Buddha explained the horrors of rebirth in the *Peta*-world, practised Insight and realized the Four Noble Truths.

On the second day also, the Buddha delivered the same Sutta to the *devas* and men. Thus Realization of the Truths in the same manner went on up to seven days.

THE CASE FOR REBIRTH *

By

FRANCIS STORY

PART ONE

The doctrine of reincarnation, the ceaseless round of rebirths, is not, as many people imagine, confined to Buddhism and Hinduism. It is found in some form or another in many religious and philosophical systems and in many parts of the world.

In the oldest records of man's religious thinking we find traces of a belief in the 'transmigration of souls'. Some of the forms it took were naturally primitive and crudely animistic; there is for instance a theory that the ancient Egyptians embalmed their dead to prevent the *Ka*, or soul, from taking another body. If idea existed in Egypt it almost certainly must have been familiar also to the Babylonians and Assyrians, who shared many of the most important religious beliefs of the Egyptians.

Coming to later times we find reincarnation prominent in the Orphic cult of Greece in the 6th century B.C., when it formed part of the teaching of Pherecydes of Syros. In the Orphic view of life man is a dualism, part evil and part divine. Through a succession of incarnations the individual has to purge himself of the evil in his nature by religious rites and moral purity. When this is accomplished he becomes liberated from the 'circle of becoming' and is wholly divine.

This corresponds very closely to the Buddhist, Hindu and Jain teaching, and there may have been a connection, between them; but it is not possible to establish one on historical evidence. Although by the 6th century B.C. the doctrine had already been developed in the Brāhmaṇas and Upanishads, and may have travelled West along the trade routes, there is still a possibility that arose spontaneously in Greece. The emphasis on ritualism differentiates it from the Buddhist view, but it is significant that it was at about the same time in both Greece and India that the idea of reincarnation first became linked with a scheme of moral values and spiritual evolution. The connec-

tion of Orphism with the mysteries of ceremonial magic must not be allowed to blind us to the fact that it represented a great advance in religious thinking. Hitherto, reincarnation had been regarded in primitive cults as a merely mechanical process, to be controlled, if at all, by spells, incantations and physical devices. This is the idea still prevalent among underdeveloped peoples in certain parts of Africa, Polynesia and elsewhere, where, far removed from Indian influences the idea of metempsychosis must have sprung up spontaneously.

Through Orphism reincarnation came to be taught by, among others, Empedocles and Pythagoras. In the hand of the latter the Orphic mysticism was converted into a philosophy. This philosophical aspect of the teaching was inherited by the Platonists, while its mystical character was preserved in the traditions of Gnosticism.

In many respects Greek Gnosticism resembled Hinduism; it was syncretic and eclectic, capable of absorbing into itself ideas from outside sources while at the same time it impregnated with its own thought the beliefs peculiar to other systems. Its influence was felt over many centuries, persisting into the Middle Ages of Europe. In the early centuries of the Christian era we find it in the teachings of men as dissimilar in the general character of their outlook as Plotinus, Cerinthus and Marcion.

Clement of Alexandria about the second century C.E., wrote very largely from the Gnostic standpoint. He combined reincarnation with the necessity of striving for an enlightened moral elevation; a result that could be achieved only through a development taking place not merely in the present life but in past and future incarnations as well. This belief was shared by *Pre-existiani*, a sect that numbered among its adherents some of the most advanced thinkers of the period, including Justin Martyr and the great theologian Origen. They represented a very powerful intellectual movement, one in which

the natural freedom of Greek intellectualism was struggling for survival in a world that was sliding towards the Dark Ages. Many of their ideas survived in Neo-Platonism; but for the most part they were driven underground to find an insecure refuge in the suppressed teachings of the so-called heretical sects that came to be known collectively as the Cathars, or 'Illuminati'.

A not dissimilar doctrine of transmigration is found in the Kabbalah, where it goes under the Hebrew name Gilgul. It forms an integral part of the Kabbalistic system and is one of the features that distinguish Kabbalism from primitive Judaic thought. The Hekhāloth, a Kabbalistic work of the Gaonic era, gives Gnostic and Pythagorean ideas along with the orthodox stream of Talmudic teaching. The result may be regarded as Hellenised Judaism, but modern research on the Kabbalah tends to suggest that its original sources may be much older than has hitherto been granted. It may in fact preserve a very ancient Rabbinical tradition which was not intended for the masses. Much of its philosophical content is of a high order and reveals a creative expansion of Jewish thought in which reincarnation occupies a significant place.

The idea of a transmigrating soul is the central theme of the Bhagavad Gita: "As the soul in this body passes through childhood, youth and old age, even so does it pass to another body. As a person casts off worn-out garments and puts on others that are new, so does the incarnate soul cast off worn out bodies and enter into others that are new" (Gita, Chapter II Vs. 13 and 22).

Throughout the Upanishads the idea of "soul" (ātman) in this sense persists; it is the totality of selfhood and personal identity which transmigrates, occupying successive bodies, becoming now a man, now a god or an animal, yet in some way preserving its uniqueness as the personal ego throughout. Because of certain difficulties attaching to this concept, however, it was somewhat modified in Vedānta, the last phase of Upanishadic thought. In its place arose the theory that the ātman, as an unborn, unoriginated principle not in any way affected by the activities, good or bad, of the phenomenal being, was not identical with the individual at all, but with the "Supreme soul", the Paramātman or (neuter) Brahman.

Mahavira, the founder of Jainism (the Nigantha Nātaputta of the Buddhist texts),

held unequivocally to the "individual soul" theory. Jainism teaches that there are an infinite number of individual souls transmigrating in happy or unhappy states according to their deeds. But whereas in Vedānta release, or Moksha, comes with the realization that the "I" is really identical with the Pramātman or Brahman (the idea summarised in the formula "*Tat tvam asi*"—(Thou art that), in Jainism it is believed to come only with the complete cessation of rebirth-producing activities. Since automatic and involuntary actions are considered to bear resultants as well as those performed intentionally, the Jain ideal is complete inactivity. As will be seen later, the Buddhist doctrine concerning what it is that undergoes rebirth, and the nature of the moral law that governs *Kamma* and *Vipāka*, or actions and results, differs from both these theories and eliminates the teleological and ethical difficulties to which they give rise.

The faith in survival after death which is basic to religious thought has its natural correlative in reincarnation. If life can extend forward in time beyond the grave it must surely be capable of having extended from the past into the present. "From the womb to the tomb" has its complement in "from the tomb to the womb", and to be born many times is more miraculous than to have been born once, as Voltaire pointed out.

The opposite view, that a being comes into existence from non-existence, implies that it can also—and most probably will—come to an end with the dissolution of the body. That which has a beginning in time can also cease in time and pass away altogether. The doctrine of a single life on earth therefore holds out no promise of a future life in any other state; rather does it make it improbable. But if we accept that there is survival of some part, no matter what, of the personality after death we are accepting also a very strong argument for its existence before birth. Reincarnation is the only form that after-death survival could logically take.

So it is not surprising that wherever religion has developed beyond its simplest beginnings some idea of spiritual evolution through a series of lives is found to be a part of its message. The doctrine of reincarnation together with that of the moral law of cause and effect not only provides an explanation of life's inequalities and the crushing burden of suffering under which countless millions of people labour, thus disposing of the

problem raised by the existence of pain and evil in the world; it also gives a rational and practical hope where none existed before. It is, moreover, the supreme justification of moral values in a universe which otherwise appears to be devoid of ethical purpose. It is evident that the Orphic and Gnostic cults recognised this fact when they introduced the concept of moral values into their theology.

PART TWO

In all these systems of thought rebirth is seen, as it is in Buddhism, to be the only means of spiritual purgation. It is necessary for the moral and spiritual evolution of the individual that he should, through a variety of experiences, by his consciously-directed efforts struggle upwards from the lower planes of sensuality and passion to a state of purity in which his latent divinity becomes manifest. That the Cathars, the Kabbalists and others mixed up this reasoned and enlightened doctrine with the practice of what was later to become known as ritual magic, and with theories of the immortal soul that were frankly animistic, is no argument against the essential truth of their belief. Reason has to emerge slowly and painfully from unreason. It was in like manner that the true principles of science were unfolded at the time when scientific method was growing up alongside the occult practices of the astrologers and alchemists. We may smile at the alchemist's faith that he could find a means of transmuting base metals into gold, but in this age of nuclear physics the idea does not seem quite so crazy as it once did. The alteration of atomic patterns in the structure of metals is no longer entirely outside the range of possibility. The alchemist's methods may have been hopelessly wrong; his basic assumption was not. Similarly, the transformation of the base metal of human nature into the pure gold of divinity is still a possibility. It is only a question of finding the right key to unlock the doors of the mind.

To understand how the Buddhist doctrine of rebirth differs from all of those that have been mentioned, and why the term "rebirth" is preferable to "reincarnation" or "transmigration", it is necessary to glance at the main principles of Buddhist teaching.

These are summed up in the Four Noble Truths:

1. The Truth concerning Suffering
2. The Truth concerning the cause of Suffering
3. The Truth concerning the cessation of Suffering
4. The Truth concerning the Way to the cessation of Suffering.

The first proposition is nothing more than a self-evident fact: that suffering is inherent in all forms of existence. No one can go through life without experiencing physical pain, sickness, disappointment and grief; none can escape old age and death. Suffering is even more prevalent in the life of animals than in that of human beings, and Buddhism takes into account all forms of sentient life. But aside from these obvious aspects of the universal world-suffering there is the fact that all conditioned existence is unstable, restless and lacking in fulfilment. It is a process of *becoming* which never reaches the point of completion in *being*. This in itself is suffering. In brief, life even at its best is unsatisfactory.

In the formula of the Three Characteristics of Being, all phenomenal existence is defined as being impermanent, fraught with suffering, and devoid of self-essence. These three characteristics derive from one another; because existence is transitory it is painful; because it is transitory and painful it can have no enduring essence of selfhood. There is no "soul" in the sense of a total personality-entity, for what we call the self is merely a current of consciousness linked to a particular physical body. This current of consciousness is made up of thought-moments of infinitesimal duration succeeding one another in a stream of inconceivable rapidity. The psychic life of the individual is just the duration of a single moment of consciousness, no more. We are living all the time what is in reality a series of lives. The life-stream is the rapid succession of these consciousness-moments, or momentary existences, resembling the running of a reel of film through a projector. It is this which gives the illusion of a static entity of being where nothing of the kind exists. The general characteristics of personality are maintained, but only in the same way that a river maintains the same course until something diverts it or it dries up. Thus there is no "immortal soul" that transmigrates just as there is no river, but only the passage of particles of water flowing in the same

direction. Anatta, soullessness, is therefore bound up with Anicca, impermanence, and Dukkha, suffering. The three Characteristics are the three aspects of the same central fact.

Yet this state of soullessness is capable of producing rebirth. How can this be so, if there is no transmigrating entity—no “soul” to reincarnate? The answer is to be found in the Buddhist system of ethico-psychology, the Abhidhamma. There it is shown that the act of willing is a creative force, which produces effects in and through the conditions of the physical world. The thought-force of a sentient being, generated by the will-to-live, the desire to enjoy sensory experiences, produces after death another being who is the causal resultant of the preceding one. Schopenhauer expressed the same idea when he said that in rebirth, which he called “Palingenesis”, it is the *will*, not an ego-entity, which re-manifests in the new life. The being of the present is not the same as the being of the past, nor will the being of the future be the same as the being of the present. Yet neither are they different beings, because they all belong to the same current of cause and effect. Each is part of an individual current of causality in which “identity” means only “belonging to the same cause-effect continuum”. Since mind and body are alike continually undergoing change—or, more precisely, they are made up of constituent factors which are arising and passing away from moment to moment—this is the only kind of *self-identity* which connects the various stages of a single life through childhood, youth, maturity and old age. Buddhism presents a dynamic view of existence in which the life-continuum is merely the current of momentary existences, or successive units of consciousness, linked together by causal relations, both mental and physical. The process may be likened to a current of electricity, which consists of minute particles called electrons. An electron is much lighter in weight than an atom of the lightest chemical element, hydrogen, yet waves of these particles in the form of an electric current can produce many different effects in heat, light and sound, and can produce them on a tremendous scale. In the same way the units of consciousness constitute an energy-potential which in the Buddhist view is the basic energy of the universe, operating through and in conjunction with natural laws.

So we see that mental force is a kind of energy, which Buddhism has linked with moral principles by way of Kamma, actions, and Vipāka, moral resultants. Buddhism maintains that the physical universe itself is sustained by this mental energy derived from living beings, which is identical with their Kamma. The energy itself is generated by craving. It operates upon the atomic constituents of the physical world in such a way as to produce bodies equipped with organs of sense by means of which the desire for sensory gratification, produced by past experiences, may be satisfied again. In this world the mind-force which produces rebirth has to operate through the genetic principles known to biology; it requires human generative cells and all the favourable physical conditions of heat, nutrition and so forth, to produce a foetus. When it does so, the foetus and the infant that it later becomes bear both biologically-inherited characteristics and the characteristics carried by the past Kamma of the individual whose thought-force has caused the new birth. It is not the question of a “soul” entering the embryo, but of the natural formation of the foetus being moulded by an energy from without, supplied by the causative impulse from some being that lived before. It is only necessary to conceive craving-force as an energy-potential flowing out from the mind of a being at the moment of death, and carrying with it the kammic characteristics of that being, just as the seed of a plant carries with it the botanical characteristics of its type, and a mental picture is formed that corresponds roughly to what actually takes place. Mind force is creative, and its basis is desire. Without desire there can be no will to act; consequently the “will” of Schopenhauer is identical with the Buddhist Taṇhā, or Craving.

The second of the Four Noble Truths, therefore, is that the cause of suffering in the round of rebirths is Craving. But one cause alone is not enough to give rise to a specific result. In this case, craving is conjoined with ignorance. The mind generates craving for sensory experience because of ignorance of the fact that these experiences are impermanent, unsatisfactory and so themselves a source of suffering. So the circle of becoming, without discernable beginning and without end, is joined. This wheel of existences does not exist in time;

time exists in it. Hence it does not require a point of beginning in what we know as time. It is the *perpetuum mobile* of cause and effect, counter-cause and counter-effect, turning round upon itself.

But although, like the revolution of the planets round the sun, it goes on perpetually simply because there is nothing to stop it, it can be brought to an end by the individual of himself, through an act of will. The act of will consists in turning craving into non-craving. When this is accomplished and Nibbāna, the state of desirelessness, is reached, there is no more rebirth. The life-asserting impulses are eliminated and there is no further arising of the bases of phenomenal personality. This is the objective set forth in the third of the Noble Truths; that concerning the cessation of suffering.

The Way to that cessation, which is the Noble Eightfold Path of self-discipline and meditation leading to perfect purity and Insight-wisdom, is the subject of the last of the Four Noble Truths, and gives epistemological completeness to the whole.

The Buddhist system of thought is thus presented as a reasoned progression from known facts to a conclusion which is ascertainable by the individual and is also accessible to him as a personally-experienced reality. The round of rebirths, or Saṃsāra, does not come to an end automatically, neither is there any point at which all beings revolving in it gain their release by reason of its ceasing, for it has not temporal boundaries. But anyone can bring to an end his own individual current of cause and effect, and the whole purpose of the Buddha's Teaching was to demonstrate the theoretical and practical means by which this can be achieved. The painful kind of "immortality" conferred by rebirth in conditioned existences is not to be regarded as a blessing, but rather as a curse which man pronounces upon himself. Nevertheless, by understanding it we are able to gain assurance that there is in truth a moral principle governing the universe; and by learning to use its laws in the right way we become able to control and guide our individual destinies by a higher spiritual purpose and towards a more certain goal.

PART THREE

Of late years interest in the doctrine of rebirth has been greatly stimulated by the publicity given to several cases of people

who have remembered previous lives. For a long time past it has been known that under deep hypnosis events in very early infancy, outside the normal range of memory, could be recovered, and this technique has been increasingly employed for the treatment of personality disorders. It cannot be used with success on all patients because of the involuntary resistance some subjects show to hypnotic suggestion, which inhibits the co-operation necessary to obtain deep trance. But where it can be applied it has definite advantages over the usual methods of deep psychoanalysis, one of them being the speed with which results are obtained.

The technique is to induce a state of hypnosis and then carry the subject back in time to a particular point in childhood or infancy at which it is suspected that some event of importance in the psychic life may have occurred. In this state, known as hypermnesia, the subject becomes in effect once more the child he was, and re-lives experiences that have long been buried in the unconscious. Memories of earliest infancy, and in some cases pre-natal memories, have been brought to the surface in this way.

Some practitioners have carried experiments in regression even further, and have found that they were uncovering memories that did not belong to the current life of the subject at all, but to some previous existence. In cases where nothing could be proved, the rebirth explanation has been contested, and various theories such as telepathy, fantasies of the unconscious, and even clairvoyance, have been put forward to account for the phenomena. But apart from the fact that many of the alternatives offered call for the acceptance of psychic faculties which, if what is claimed for them is true, themselves bring rebirth nearer to being a comprehensible reality, none of them alone covers all the phenomena which have been brought under observation. If, for example, xenoglossy, the ability shown by some subjects under hypnosis to speak languages unknown to them in their normal state, is to be explained by telepathy we are brought face to face with a supernormal faculty of the mind which itself contributes to our understanding of the manner in which mental energy may operate processes of rebirth. But although telepathy has now been acknowledged as one of the unexplained phenomena of parapsychology, along with clairvoyance, telekinesis and psychometry, it cannot legitimately be

expanded to include all the phenomena these experiments have disclosed. To account for all of them on these lines it would be necessary to combine every one of the known extra-sensory faculties into one concept, that of a freely-wandering, disembodied intelligence, independent of spatial and temporal limitations. If we are to apply here the scientific law of parsimony, the more likely alternative is the obvious one that they are simply what they purport to be—memories of previous lives.

As to the theory that the memories are products of the unconscious mind, it cannot survive the proof to the contrary which comes from the revelation of facts that could not have been known to the subject in his present life. These are objective and circumstantial and they exist in abundance, as any reading of the literature on the subject will confirm.

The best-known example of this kind is the case of Bridey Murphy in America, which raised a hurricane of controversy when it broke into the news a few years ago. It was followed some time later by a similar case in England in which the subject Mrs. Naomi Henry, remembered under hypnosis two previous existences. The experiments were carried out under test conditions by Mr. Henry Blythe, a professional consultant hypnotist. In the presence of several witnesses tape recordings were made of the sessions, which were held under the supervision of a medical practitioner, Dr. William C. Minifie, who testified that the hypnotic trance was genuine. It has been said of these recordings that they provide "what must surely be the most thought-provoking, absorbing and controversial angle ever offered" on the subject.

What happened was this. Mrs. Naomi Henry, a thirty-two-years-old Exeter housewife, the mother of four children was cured of smoking habit by hypnotic treatment given by Mr. Henry Blythe, of Torquay, Devon. He found her to be "an exceptionally receptive hypnotic subject", so much that without informing her of the purpose of his experiment he began a series of sessions in which he succeeded in taking her back beyond her present life.

Mrs. Henry remembered two previous existences. In the first she gave her name as Mary Cohan, a girl of 17 living in Cork in the year 1790. Among other circumstances she told how she was married against her

wishes to a man named Charles Gaul, by whom she had two children, Pat and Will. Her husband ill-treated her, and finally caused her death by a beating which broke her leg. Whilst describing these events in the trance she was evidently re-living the intense emotional experiences of the past with the vividness of a present reality rather than of a mere memory. Intervening time had been obliterated and she was once more the illiterate Irish girl she had been over a century and a half before. Her marriage, she said, took place in St. John's Church, in a hamlet named 'Grenner'. Several of the facts at she related were afterwards verified on the spot, but no village of the name of 'Grenner' could be traced. Eventually, however, some records dating back to the 17th century were found in the possession of a parish priest, and in them mention was made of a Church of St. John in a village named Greenhalgh. The name is pronounced locally just as Mary Cohan gave it—"Grenner".

Next she remembered a life in which she was Clarice Hellier, a nurse in charge of twenty-four children at Downham in 1902. After relating what she remembered of this life she went on to describe her last illness, her death and her funeral, which it seems she had been able to witness. She was even able to give the number of the grave, 207, in which she had been buried.

When Mrs. Henry emerged from her trance she had no recollection of what had taken place and it was only when she heard the recording that she learned the purpose of the experiments. The authenticity of this case has been established beyond reasonable doubt.

One of the most remarkable men of recent times, Edgar Cayce, obtained evidence of an even more striking nature. Born in Christian Country, Kentucky, in 1877, he suffered as a young man from psycho-somatic constriction of the throat which deprived him of his voice. Orthodox medical treatments having failed, he was treated by hypnotic suggestion, which was not a recognised form of therapy in those days. In deep trance his voice returned to normal and he diagnosed his own condition. Not only did he describe the physiological symptoms in terms of which he knew nothing in his waking state, but he also prescribed treatment.

His self-cure was so remarkable that he was persuaded, rather against his will, to try

prescribing for others whose illness would not respond to medical treatment. This he did with great success, using technical terms and prescribing remedies, which, as a man of only moderate education, he was quite unfamiliar with in his normal state. Sometimes the medicines he prescribed were conventional remedies in unusual combinations; sometimes they were substances not found in the standard pharmacopoeia. Cayce himself was puzzled and somewhat dismayed by his abnormal faculty, but since it was proving of benefit to an increasing number of sufferers he continued to use it, only refusing to take any payment for the help he rendered. He soon found that a hypnotist was unnecessary; his trances were really self-induced, and he worked thereafter solely through auto-hypnosis.

One day while Cayce was giving a consultation a friend who was present asked him whether reincarnation was true. Still in the trance, Cayce immediately replied that it was. In answer to further question he said that many of the patients who came to him for treatment were suffering from afflictions caused by bad Karma in previous lives. It was because of this that they resisted ordinary treatment. Asked whether he was able to see the past incarnations of his patients and describe them, he said that he could.

When he was told what he had said in the trance, Cayce was more disturbed than before. The thing was getting decidedly out of hand. He had never heard the word "Karma," and his only idea of reincarnation was that it was a belief associated with some "heathen" religions. His first reaction was to give the whole thing up, as being something supernatural and possibly inimical to his Christian faith.

It was with great difficulty that he was persuaded to continue. However, he consented to be questioned further under hypnosis, and after having given some readings and more successful treatments he became convinced that there was nothing irreligious or harmful in the strange ideas that were being revealed. From that time onwards he supplemented all his diagnoses by readings of past Karma of his patients. It was then found that he was able to give valuable moral and spiritual guidance to counteract bad Karmic tendencies, and his treatments became even more effective. He was now treating the minds as well as the bodies of the patients who sought his help.

When Cayce discovered that he was able to treat people living at great distances, whom he had never seen, the scope of his work broadened until it ultimately extended all over the United States and beyond. Before he died in 1945 Cayce, with the help of friends and supporters, had established an institution, the Cayce Foundation, at Virginia Beach, Virginia. It is now operating as a research institute under the direction of his associates. Cayce left a vast number of case-histories and other records accumulated over the years, and these are still being examined and correlated by the Foundation. For further information on Edgar Cayce, his work and the light it throws on reirth the reader is referred to *Many Mansions* by Gina Cerminara, "*Edgar Cayce, Mystery Man of Miracles*" by Joseph Millard, and numerous publications issued by the Cayce Foundation.

There is a great deal in the evidence to suggest that Cayce in his hypnotised state had access to lost medical knowledge, as well as the power to see the previous lives of others. In the Buddhist texts of a very early date there are references to advanced medical knowledge and techniques of surgery in some ways comparable to our own. Jivaka, a renowned physician who was a contemporary of the Buddha is recorded as having performed a brain operation for the removal of a living organism of some kind. But there are still older records. The Edwan Smith Papyrus (c.3500 B.C.) describes the treatment of cerebral injuries, and the writing attributed to Hippocrates include directions for opening the skull. The great Egyptian physician, Imhotep, who lived about three thousand years before the Christian era and was a many-sided genius comparable to Leonardo da Vinci, had such skill in medicine that he became a legend. He was deified under the Ptolemies and identified with Asklepios, the god of healing, by the Greeks; but there is no doubt whatever that he was an actual historical personage. Without venturing beyond what is naturally suggested by Edger Cayce's statements concerning rebirth, and their linking up with the often unusual but brilliantly successful treatments he prescribed, it is possible to see that there might be a direct connection between the knowledge possessed by these ancient physicians and the abnormal knowledge released from Cayce's unconscious mind under hypnosis.

But even Cayce was not altogether unique. Egerton C. Baptist, in "Nibbāna or the Kingdom?" quotes the following from "Life and Destiny" by Leon Denis:

"In 1880 at Vera Cruz, Mexico, a seven-year-old child possessed the power to heal. Several people were healed by vegetable remedies prescribed by the child. When asked how he knew the things, he said that he was formerly a great doctor, and his name was Jules Alpherese. This surprising faculty developed in him at the age of four years."

In Buddhism, the faculty of remembering previous lives and of discerning the previous lives of others is one that is developed in the course of meditation on selected subjects. But it is acquired only when a certain precisely-defined stage of Jhāna, or mental

absorption, has been reached. The subject is dealt within the Canonical Texts of Buddhism, and at considerable length in the *Visuddhi-Magga* of Buddhaghosa Thera*. Those who have practised meditation to this point in previous lives without having attained complete liberation from rebirth may be reborn with the faculty in a latent form. In the case of others, hypnosis seems to provide a short-cut technique to releasing some at least of the dormant memories of former lives. just as it provides a short cut to result ordinarily reached by deep psychoanalysis. There is much to be done in the way of more extensive and systematic investigation before definite conclusions can be tabulated. The chief difficulty is to obtain suitable subjects or the tests.

* Please see *Visuddhi-Magga* by Bhikkhu Ñāṇamoli.

Note.—For chapters IV, V and VI please see The WHEEL Publications Nos. 12-13



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THE DHAMMAPADA COMMENTARY

MAGHA VATTHU*

The Story of Magha.

(Translated by the Department of Pāli, University of Rangoon.)

“*Appamādena Maghavā devānaṃ seṭṭhatāṃ
gato;
appamādaṃ pasamsanti, pamādo garahito
sadā*” *ti.***

Dhammapada, verse 30.

(Through diligence, Maghavā attained to the supremacy among gods. People extol diligence, while negligence is ever derided.)

While in residence in the Kūṭāgāra rest-house near Vesāli, the Teacher delivered this religious discourse beginning with *appamādena Maghavā* with reference to Sakka, the king of gods.

So it is said that at Vesāli there lived a Licchavī, Mahāli by name. Having heard the Sakkapañha Suttanta preached by the Tathāgata he thought: “The Perfectly Enlightened One has spoken of Sakka elaborately in glorious terms. But, has he done so after seeing him or without seeing him? Does He know Sakka or not? I must ask Him.”

The Licchavī Mahāli then went to the Bhagavā and having drawn near, paid obeisance to Him, and sat down on one side. And having done so the Licchavī Mahāli spoke thus to the Bhagavā; “Lord, has the Bhagavā seen Sakka, the king of gods?” “Mahāli, I have seen Sakka, the king of gods.” “Lord, could he not have been someone resembling Sakka, for it is difficult indeed to see Sakka, the king of gods.” “Mahāli, I do know Sakka. I also know the qualities which make one a Sakka as well as the principles by observation of which he has attained Sakkahood.”

(1) “Mahāli, as a human being in a previous existence, Sakka, the king of gods, was a young man named Magha; therefore, he is called Maghavā.

(2) Mahāli, as a human being in a previous existence, Sakka, the king of gods, gave

things in charity before others; therefore, he is called Purindada.

(3) Mahāli, as a human being in a previous existence, Sakka, the king of gods, gave alms with veneration; therefore, he is called Sakka.

(4) Mahāli, as a human being in a previous existence, Sakka, the king of gods, made donation of a rest-house; therefore, he is called Vāsava.

(5) Mahāli, Sakka, the king of gods can think out a thousand matters in a moment, and so he is called Sahassakkho (Sahas-sanetta).

(6) Mahāli, as he had as his wife an Asura maiden named Sujā, Sakka, the king of gods, is called Sujampati.

(7) Mahāli, Sakka rules over Tāvatiṃsa gods, having supremacy and lordship over them, (and so) he is called Devānaminda.

Mahāli, as a human being in a previous existence, Sakka, the king of gods, observed and completed a course of seven self-imposed obligations for observation and completion of which he has attained Sakkahood.

What are the seven self-imposed obligations? The seven self-imposed obligations are: (1) Throughout my life I shall be a supporter of my parents. (2) Throughout my life I shall be the respecter of the elders of the clan. (3) Through out my life I shall be of gentle speech. (4) Throughout my life I shall be an abstainer from back-biting. (5) Throughout my life I shall lead a household life with my mind free from impurity and selfishness, given to charity, with open mind, delighting in liberality, accessible to supplicants and deriving pleasure in the dispensation of charity. (6) Throughout my life I shall be truthful. (7) Throughout my life I shall be free from anger, and if anger arises in me, I shall suppress it quickly.

Mahāli as a human being in a previous existence, Sakka, the king of gods, observed

* Dhammapada Aṭṭhakathā Vol. 1, p. 167 *et. seq.*, 6th Synod Edition.

** Dhammapada, verse 30., Vol. 1.

and completed a course of these seven self-imposed obligations for observation and completion of which he has attained Sakkahood.

A person (1) who supports his parents, (2) who is respectful to the elders of the clan, (3) who is gentle and polite in speech, (4) who avoids back-biting, (5) who is engaged in getting rid of selfishness, (6) who is truthful, and (7) who has overcome anger—him indeed, the Tāvātimsa gods call a virtuous man.

(Said the Bhagavā), “Mahāli, this is what Sakka did as the young man Magha.” Being asked, “Lord, how did the youth Magha behave himself?” by Mahāli who was intent on hearing in detail about his conduct, the Bhagavā narrated the past saying, “Well then, listen.”

Once upon a time in Macala village of the Magadhan kingdom there lived a young man named Magha. He went to the place where villagers carried out their daily work. Removing with his foot the dust from the place where he stood, he made it pleasant and stood there. Elbowing him, a man pushed him aside and took his stand there. Instead of getting angry with him, he made another place clean and stood there. There too, he was pushed out by another person who elbowed him away and occupied it. With him also he was not angry, but making another place clean, he stood there. In this way persons coming out of their houses pushed him with their elbows and dislodged him from the places that he had cleared.

Thought he, “All these people have become happy on account of me; by this deed, I must have performed a meritorious deed which will give me happiness.” On the next day he brought a spade and cleared a place about the size of a threshing-floor, and all people went and occupied it as before. Then when it was cold he made a fire for them. Thereafter he, thinking “A pleasant place is attractive to all and is not repulsive to anyone. From now onwards it is proper for me to go about making roads smooth”, went out early in the morning and went about levelling the road, cutting and removing the branches of trees which needed doing so. Another man found him doing so and asked, “What are you doing, friend?” He replied “Friend, I am preparing my path to heaven.” “In

that case, I too shall be your companion.” “You may, friend; the path is dear and beneficial to many.” From that moment there were two men. Seeing them, and after making enquiries in the same manner and getting the same reply, another man became their companion. In this way, one after the other (joined) them and there became altogether thirty-three (persons). All of them with spades and so on in their hands went on levelling the road and covered a distance of a *yojana** or two.

Seeing them the headman thought, “These people are occupied with an improper job. Instead, if all of them would fetch fish, meat or such other things from the forest, or brew liquor and drink it, or would carry on such other business, I too would make something out of it.”

Then he sent for them and asked, “Doing what do you go about?” “A road to heaven, Sir.” “It is not proper for those who lead a household life to do like this; it behoves you to fetch fish, meat and other things from the forest, or to brew liquor and drink it, or to carry on various (other) kinds of occupation.” They, however, rejected his words. And though he told them repeatedly, they persistently rejected his words. He became angry and intending to ruin them approached the king and reported: “Your Majesty! I notice thieves going about in bands.” Being ordered to arrest them and bring them (to him), he did so and presented them to the king. Without any investigation, the king ordered them to be trampled by an elephant. Magha advised the companions saying: “Friends, we have no refuge other than *mettā* (loving-kindness). Have no grudge on anybody, but develop the same feeling of love towards the king, the headman and the elephant who is to trample you as you would do to your own self.” They did accordingly, and due to their power of loving-kindness the elephant dared not approach them.

When the king heard of this, he said, “(It may be) seeing (so) many people, the elephant does not dare to trample them. Go and get them trampled after covering them up with matting. Even when the elephant was sent to trample them after they had been covered with matting, it turned back from a distance.

* Yojana: A distance of about 7 miles.

Please also see *The Light of the Dhamma*, Vol. 1-No. 3.

Hearing about it, thought the king, "There must be some reason for this," and summoning them asked, "Dear men, is there anything which you have failed to get on account of me?" "What do you mean, Your Majesty?" It is reported that you are wandering about in the forest after forming yourselves into a band of thieves." "Your majesty! who said so?" "Dear ones, the headman of the village." "Your Majesty! We are not thieves. We had been doing such and such things in preparing our road to heaven. The headman persuaded us to adopt an evil course of life. As he became angry when we did not act according to his advice, he said so to you intending to ruin us." "Friends, (even) this animal knows your virtues; although I am a human being I was unable to know them. Please pardon me." Saying so, he gave them the headman with his children and wife as their slaves, the elephant for them to ride on and that village for use as they please. Thinking, "Here in this very existence we have witnessed the reward of the good deed we have done," they were highly pleased at heart and while riding the elephant by turn, they discussed among themselves thus: "Now we should perform more virtuous deeds. What should we do?" (They thought further,) "At the crossing of four highways we shall construct a rest-house for the people, strong enough to last long." Summoning a carpenter, they ordered him to construct the house. As they wanted to get rid of attachment to the womenfolk, they did not give any share to women in the rest-house.

Now, in the house of Magha there were four women—Nandā, Cittā, Sudhammā and Sujā by name. Of them, Sudhammā bribed the carpenter and came to an understanding with him saying, "Brother, please make me the chief of (the construction of) this hall." He agreed saying, "Very well." First, he seasoned the wood intended for a pinnacle. Planing and carving it, he completed the pinnacle, inscribed on it the letters "This hall is named Sudhammā", wrapped it in a piece of cloth and kept it aside.

The building of the hall was completed. On the day on which the pinnacle was to be fixed, he said, "Sirs, I forgot one thing." "What is it, man?" "The pinnacle." "We shall procure it." "It is not possible to make it with a freshly cut wood. We should procure a ready-made pinnacle fashioned from wood felled previously." "What should be done now?" "We should look

for one that might have been made and kept for sale at somebody's place." They searched for it and, finding one in Sudhammā's house, offered a thousand. But they did not get it on payment. On being said, "I have no need for the payment, but if you will accept it as my contribution to the building of the hall, then shall I give," they replied, "But we do not give any share to women." Thereupon the carpenter said to them: "Sirs, what do you say! Except the Brahma world, there is no place which is bereft of womenfolk. Take this pinnacle, for, if you do, our work will be finished." "Very well," said they and took the pinnacle, completed the hall and divided it into three parts, keeping one portion for the living quarters of administration, one for the poor and one for the sick.

The thirty-three people made thirty-three wooden benches and trained the elephant to take the visitor, who happened to sit on a bench, to the house of the owner of that bench so that, attending upon the bodily comforts of the guest, and providing him with drink, hard and soft food and with bed might be the responsibility of the said owner. The elephant takes every visitor to the house of the owner of the respective seat and he (the owner) attends upon him for the day.

Magha planted an ebony tree near the hall and placed a stone slab at its foot.

The visitors, who entered into the hall, looked up at the pinnacle, read the written words and remarked, "This is the Sudhammā hall." The names of the thirty-three persons did not appear.

Nandā thought to herself thus: "These people in constructing this hall, did not give us a share. Sudhammā, however, through her cleverness has become a participant. I too should do some thing. But what shall I do?" Then it occurred to her: "Visitors to the hall should get water to drink and bathe. I shall have a pond dug." And she did so.

Thought Cittā: "Sudhammā has donated a pinnacle, Nandā a pond; I too should do something. What shall I do?" Thereupon this thought occurred to her: "Those who visit the hall, should, on the departure after drinking water and bathing, go wearing flowers. I shall have a flower garden laid out." And she had a beautiful flower garden laid out and generally speaking, it could not be said that any specific flower-bearing or fruit-bearing tree was not there.

Sujā, on the other hand, thinking: "I am the daughter of the maternal uncle of Magha, as also his wife. The deed done by him is as good as mine and mine as his." did not do anything and wasted time—adorning herself.

Magha, however, lived fulfilling the seven self-imposed obligations: (1) supporting his mother and father, (2) paying respects to the elders of the clan, (3) speaking truth, (4) avoiding offending speech, (5) avoiding back-biting, (6) being engaged in getting rid of selfishness, and (7) having overcome anger.

A person (1) who supports his parents, (2) who is respectful to the elders of the clan, (3) who is gentle and polite in speech, (4) who avoids back-biting, (5) who is engaged in getting rid of selfishness, (6) who is truthful, and (7) who has overcome anger,—him, indeed, the Tāvatiṃsa gods call a virtuous man.

Thus, having attained the commendable condition, he was reborn after death as Sakka, the king of gods in the Tāvatiṃsa world. His companions also were reborn there, while the carpenter was reborn as god Visukamma.

At that time the Tāvatiṃsa world was inhabited by Asuras. Hearing that the new gods were reborn (there), they prepared the heavenly drink. Sakka signalled his companions not to drink it. The Asuras, however, took it and became intoxicated. Sakka, thinking: "What is the good of sharing the kingdom with these," gave intimation to his followers, and had them seized by their feet and thrown into the ocean. Headlong they fell into the ocean. But by virtue of their previous good deeds, there sprang up an abode for the Asuras on the lowest terrace of the Mount Sineru. There the *cittapāṭali** tree grew.

After the Asuras were defeated in the battle between themselves and the gods, there came into existence the Tāvatiṃsa celestial city. The distance between its eastern and western gates was ten thousand *yojanas* and the same was the distance between its southern and northern gates. The city was fitted with a thousand gates and

beautified with parks and lotus ponds. As the result of their gift of the hall, there (in the heart of the city) arose a palace by name Vejayanta, which was seven hundred *yojanas* in height and decorated with banners three hundred *yojanas* long. On the golden posts there were jewel-studded banners, while on jewel-studded posts there were golden banners. The coral posts were fitted with pearl banners and *vice versa*; on poles of seven jewels were hung banners of seven jewels; and the banner in the middle was three hundred *yojanas* in height.

Thus, as a result of the gift of the hall with a banner there appeared the palace made of seven jewels and a thousand *yojanas* in height.

As a result of (planting) the ebony tree, there grew the *pāricchattaka* tree,** three hundred *yojanas* in circumference.

As a result of (laying) the stone slab, there^e at the foot of the *pāricchattaka* tree arose a yellow stone seat tinged with pale red colour like that of *jayasummana* (bell-flower), sixty *yojanas* in length, fifty in breadth and fifteen in thickness. When one sits on it, half of the body sinks and when one gets up it (springs up and) fills the gap.

The elephant was reborn as the god Erāvaṇa. Indeed, in the world of gods there are no animals. So, at the time of going out for sport in the garden, he discards his godly form and assumes that of the elephant Erāvaṇa, a hundred and fifty *yojanas* in size. For the thirty-three gods he created thirty-three heads, each of which is three *gavutas* or half a *yojana* in circumference. In the middle of all, he creates for the use of Sakka, a head named Sudassana, measuring thirty *yojanas*. On the top of it there is a bejewelled pavillion, twelve *yojanas* in size. There at regular intervals are hoisted flags made of seven jewels, each having the height of a *yojana*. On the fringes of the banners there hang meshes with tinkling bells which, when struck by gentle breeze, bring forth music like divine symphony of five musical instruments.*** In the centre of the pavillion is provided a jewelled throne, one *yojana* in

* The "pied" trumpet-flower in the world of Asurakāyas.

** The coral tree *Erythmia Indica*.

*** The five kinds of musical instruments are:—

(1) *Ātata* : Drum closed on one side only.

(2) *Vitata* : Drum closed on both sides.

(3) *Ātata-vitata* : String instruments, such as lute.

(4) *Susiram* : Wind instruments.

(5) *Ghanam* : Cymbal.

Mūlapannāsa-aṭṭhakathā, Vol. II, 4. *Mahāyamaka-vagga*, 7. *Cūḷataṇhāsaṅkhaya-sutta-vaṇṇanā*, p. 201, 6th Syn. Edn.

size; and Sakka sits there. On each of the thirty-three heads seven tusks are created. Each of them is fifty *yojanas* in length. On each tusk there are seven ponds; in each pond there are seven beds of lotus; each plant has seven flowers and each flower has seven petals, on each of which seven celestial damsels dance. Thus there are dancing festivities on all sides, in an area of fifty *yojanas*, and all that on elephant tusks only. Sakka the king of gods, goes about enjoying such big splendour.

After death Sudhammā was born at that very place (Tāvātimsa) and there arose for her a divine assembly hall named Suddhammā, nine hundred *yojanas* (in extent). There, it is said, is no place which is more delightful than that. On the eighth day of the month there is listening to the Dhamma at that very place. Even up to the present time, when people see a delightful place, they exclaim, "Oh! It is like Sudhammā, the assembly hall of gods."

Nandā too on her death was reborn there and for her came into existence a lotus pond named Nandā, five hundred *yojanas* in extent.

Cittā also died and was reborn there and for there appeared a *cittalatā** grove, five hundred *yojanas* in area, where others beguiled gods to whom the primary indications (of approaching death) had appeared and went about making them forget (the approaching death).

Sujā, however, on her death, was reborn as a female crane in a mountain grotto.

Surveying his female attendants Sakka thought: "Sudhammā is born here, so also Nandā and Cittā. Wherein might Sujā be born?" And seeing her born there, he further pondered: "This foolish woman has been born in the animal world as she did not perform any meritorious deed. It behoves me to make her do some work of merit and bring her here." So thinking he discarded his own form and went near her in disguise and enquired, "Doing what do you go about here?" "But, who are you, Sir?" "I am your husband, Magha." "Lord, where are you reborn?" "I am reborn in Tāvātimsa world of gods. Do you know where your companions are reborn?" "Lord, I don't." "They too are reborn together with me." "Would you like to see your companions?" "How shall I go there?" Saying "I shall take you," Sakka placed her on the flat of

his palm, took her to the celestial world and let her off in the Nandā pond and said to the other three, "Will you see your companion Sujā?" They asked, "Lord, where is she?" "On the bank of the pond Nandā." These three went there and made these remarks: "Wonderful is your ladyship's figure. Wonderful is the result of beautification of one's body. Look at her beak, her feet and her ankles. Pretty indeed is her form." Thus making fun of her, they departed. Once again Sakka went to her and asked, "Did you meet your companions?" "Yes," said she, "They have gone after making fun of me; please take me back to that place." He did so and putting her in the water, he enquired, "Did you notice their splendour?" "Yes, Lord, I did." "You too should work for rebirth, there." "What should I do, Lord?" "Will you follow the instructions given by me?" "Yes, Lord, I shall." He then instructed her in the Five Precepts and departed saying "Observe them diligently."

From that time onwards she looks for and eats only fishes that had died naturally. A few days hence Sakka went to test her and laid himself down on the surface of the sand, like a dead fish. She found him and, taking him to be a dead fish, picked him up. As it was being swallowed the fish wagged its tail. Finding "it is a live fish," she released it in water.

After a while, once again he lay flat on his back in front of her. This time too she seized it taking it to be a dead one and as it was being swallowed the fish flapped the tip of the tail. Finding "It is a live fish" she let it go. In this way he tested her thrice and being convinced that she was observing the precepts well, disclosed his identity and departed saying: "I have come to test if you are keeping the precepts well. Keeping the precepts in this way, you will before long be reborn near me. Be diligent."

Thereafter, she gets or does not get fish that has died a natural death. Not getting (a dead fish) for some days she starved and died, and by virtue of (her observance of) the said precepts, she was reborn as the daughter of a potter in Benares.

Thereafter when she was some fifteen or sixteen years of age, Sakka considering where she was reborn and finding (her) said to himself, "It now behoves me to go there."

* *Cittalatā* means "Pleasurable".

Filling a cart with seven kinds of jewels looking like cucumbers, he drove it into Benares and moved along the road shouting, "Dear ladies, take cucumbers, take cucumbers!" But to those who came with beans and peas, he said, "I shall not give them for a price." When asked "How would you give?" he replied, "I shall give them to the woman who observes the *sīla* (precepts)." "Master, what is *sīla* like? Is it black or brown etc?" "You do not even know what precept is like. How then could you observe it? Anyway, I am going to give them to the woman who keeps precepts." "Master, this one is the potter's daughter. She goes about saying 'I observe *sīla*'. Give them to her." She too told him, "In that case give them to me, Master." "Who are you?" "I am the one who is never without (has never neglected) the (five) precepts." Saying "These I have brought for you alone," and driving the cart to her house and making it impossible for others to take them he handed over to her the celestial gift in the form of cucumbers. He disclosed his identity and departed saying: "This wealth is for your livelihood. Observe the five precepts unbroken."

Passing away from that existence she was reborn in the world of Asuras as a daughter of their chief—in the house of Sakka's enemy. The precepts having been observed in two existences, she was exceedingly beautiful, golden in complexion and possessed of extraordinary beauty and splendour. To all Asuras who came (for her), Vepacitti, the chief of the Asuras, said "You are not fit for my daughter." (Thus) without giving her (in marriage) to anyone, he declared, "My daughter herself shall choose a husband befitting her," made the Asuras assemble and put a garland of flowers in her hand saying, "Take a husband suitable to you."

At that moment, Sakka, searching for the place where she was reborn, came to know of the fact. Saying to himself, "It is proper for me to go and bring her," he assumed the guise of an aged Asura, went there and stood at the edge of the assemblage. She looked round this way and that. With her heart overflowed, as if by a mighty torrent, with love arising by virtue of her previous

association with him, she placed the garland on him exclaiming "Here is my husband." The Asuras departed as they were ashamed remarking "Our king having not found one suitable for his daughter has found one now. He is old enough to become his daughter's grandfather. Wonderful is the suitable old man". "Sakka too held her by the hand shouted, "I am Sakka" and sprang up into the air and Asuras pursued him shouting "We have been befooled by the old Sakka." Mātali the companion brought the Vejayanta chariot and waited on the way. Sakka put her into it and set out towards the celestial abode.

When he reached the forest of *simbalī* (silk-cotton-tree), the *garuḷa* fledglings, heard the (rattling) sound of the chariot and shrieked as they were startled. Hearing them doing so, Sakka asked Mātali, "What are they that are shrieking?" "Lord, the *garuḷa* fledglings." "What might be the reason?" "Out of fear of death, hearing the (rattling) sound of the chariot." "For me alone, let not so many beings perish, crushed by the impact of the chariot. Turn back the chariot." With one indication of the whip, he (Mātali) turned back the chariot drawn by the thousand Sindhu horses. Seeing that thought the Asuras: "Starting from the city of Asuras, the old Sakka had been in flight. Now, however, he has turned back his chariot. Surely he must have received support." They turned back by the route by which they had come, entered the city of Asuras, and never raised their heads again.

Sakka too took the Asura maiden Sujā to the celestial city, and placed her at the head of two crores and a half of celestial nymphs. She asked a favour of Sakka, "Your Majesty, in this world of gods I have neither parents nor brothers nor sisters; (and so) wherever you might go, please take me along with you." He promised to do so saying, "Very well."

From that time onwards, as the *cittapātali** was in blossom, the *Asuras* used to climb up to the *Devaloka* to fight saying, "It is now time for the heavenly *pāricchattaka*** to be in blossom at our birth place."

To the *nagas* Sakka gave *nagas* (dragons) the responsibility of guarding underneath ocean. Then to the *supaṇṇas*,*** the

* Burmese name is *Thakhut pin*. (*Spoethodea Rheedii*)

** Burmese name is *Pinlai-kathit-pin*

*** *Khumbhaṇḍas*: A class of fairies or or genii grouped with *Yakkhas*, *Rakkhasas* and *Asuras*.

Garuḷa: Mythical birds. (Burmese name is *Galon*.)

It is the same as *Supaṇṇa*.

kumbhaṇḍas, and the *yakkhas* and finally to the four guardian dieties. Over and above them all, however, at the gates of celestial abode he installed the images of *Inda* holding the thundrebolt in hand for recession of dangers. Even though they had advanced after conquering the *nagas* and others, when the *Asuras* saw the image of *Inda*,**** they used to run away thinking that Sakka himself had come out.

“Mahāli, in this way the young man Magha fulfilled the practice of diligence and being so diligent he attained to such eminence and ruled over the two worlds of gods.***** Diligence is praised by the Enlightened Ones and others. Indeed, based on diligence attainment of all distinctive states, both mundane and supramundane is effected.”

So saying He uttered this verse:

“*Appamādena Maghavā devānaṃ seṭṭhataṃ gato;*
appamādaṃ pasamsanti, pamādo garahito sadā'ti.”

—Dhammapada, V 30.

(Through diligence, Maghavā attained to the supremacy among gods. People extol diligence, while negligence is ever derided.)

Therein, *appamādena* means “through diligence exercised beginning with cleansing a piece of land in the village of Macala.”

Maghavā refers to the young man Magha, who is now well known as Maghavā.

Devānaṃ seṭṭhataṃ gato—“attained to the supremacy among gods by being the king of two *Devalokas* (divine worlds).”

Pasamsanti—Wise men like the Enlightened Ones praise and extol diligence. Why? Because it is the means for attainment of all distinctions, mundane and supramundane.

Pamādo garahito sadā “Negligence is ever derided”—Negligence is always condemned and denounced by the Noble Ones. Why? Because it is the root of all degeneration. All human misery and rebirth in a woeful state have negligence as their root cause.

At the end of (the utterance of) the verse, Mahāli the Licchavī was established in the fruition of *sotāpatti* and many of those who had assembled there became *sotāpannas* (Stream winners) and so on.

**** Sakka

***** Catumahārājika and Tāvatisa.

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CONFERMENT OF THE “PIṬAKA-RECITER” TITLES ON THE NINETEEN VENERABLE THERAS OF BURMA.

An impressive ceremony was held at the President's house on the 28th February 1960, when the Venerable Bhikkhu Neminda and the other eighteen Venerable Bhikkhus were awarded the title of “Tipiṭaka-dhara” (Tipiṭaka-Reciter) and the title of “Vinaya-Bhāṇaka” (Vinaya-Reciter) and the title of “Dīgha-Bhāṇaka” (Dīgha-Reciter) respectively.

Present at the ceremony were the 10 Nāyaka Sayadaws of the Tipiṭaka-dhara Selection Committee, the nineteen successful Bhikkhus, the Union President U Win Maung, Thamadagadaw, the Chief Justice of the Union, the Hon'ble Sao Shwe Thaik, Speaker of the Chamber of Nationalities, U Lun Baw, Deputy Prime Minister and Minister for Religious Affairs, U Khin Maung Pyu, Home Minister, U Chan Htoon Aung, Minister for Foreign Affairs, U Thi Han Minister for Trade Development and Civil Supplies, members of the Buddha Sāsana Nuggaha Association, members of the Union Buddha Sāsana Council, some representatives from the Buddhist Organisations and relatives of the successful Bhikkhus.

The ceremony was opened with “Jeyya Maṅgalā Gāthā”. The Venerable Bhikkhu Neminda, the holder of the Tipiṭakadhara title administered the audience with the five precepts. After that, U Ba Maung, Vice-President of the Buddha Sāsana Nuggaha Association and U Ba Swe, Deputy Secretary of the Religious Department described briefly the biographies of the nineteen Bhikkhus.

His Excellency the President of the Union of Burma then delivered an address of veneration in which he stated among others: “Today's ceremony is an auspicious one inasmuch as Burma could have produced two Tipiṭaka-dharas (Tipiṭaka-Reciters)—the first being Ven. U Vicittasārābhivaṃsa who won the Tipiṭaka-dhara title in 1954, and the other being Ven. Bhikkhu Neminda who is now among us. The Bhikkhu-Saṅgha and the laymen should follow the Teaching of the Buddha and practise the Dhamma so that the Buddha Sāsana may last for a very long

time.” He then made the respective awards to the nineteen Bhikkhus.

A meal was offered to the Mahātheras and Theras present at the ceremony, and the guests were entertained to breakfast.

The following were the recipients of the “Piṭaka-dhara” titles:—

Tipiṭakadhara Title:—

1. Bhikkhu Neminda of Pakokku.

Vinayadhara Title:—

1. Bhikkhu Kosalla of Prome.

Dīgha Nikāya Kovida Title:—

1. Bhikkhu Ketumālā of Sagaing.
2. Bhikkhu Nāyaka of Sandoway.
3. Bhikkhu Nāṇābhivaṃsa of Mandalay.
4. Bhikkhu Sūriya of Yenangyaung.

Visetṭha Dīgha Bhāṇaka Title:—

1. Bhikkhu Kovida of Pegu.
2. Bhikkhu Tejanīyābhivaṃsa of Rangoon.
3. Bhikkhu Kosalla Nāṇābhivaṃsa of Pegu.
4. Bhikkhu Maṅdalābhisiri of Mandalay.
5. Bhikkhu Kodañña of Yenangyanung.

Dīgha Bhāṇaka Title:—

1. Bhikkhu Vivekābhivaṃsa of Mandalay.
2. Bhikkhu Paññobhāsābhivaṃsa of Mogok.
3. Bhikkhu Sirinda of Rangoon.
4. Bhikkhu Nanda of Pakokku.
5. Bhikkhu Medhāvī of Pegu.
6. Bhikkhu Vaṇṇita of Pegu.
7. Bhikkhu Sobhaṇa of Pegu.
8. Bhikkhu Kelāsa of Sagaing.

CEREMONY TO HONOUR THE “PIṬAKA-RECITERS”

A ceremony to honour the above-mentioned nineteen “Piṭaka-Reciters” was held at the Preaching Hall in the Thāthana Yeikthā, Hermitage Road, Rangoon on the 6th March 1960 in the presence of the Members of the Buddha Sāsana Nuggaha Association many dignitaries and the nation's leaders and elders.

ATṬHAKATHĀ SANGĀYANĀ CONCLUDED

The Fourth and Final Session of the Atṭhakathā Sangāyanā commenced on the 18th of Novemer 1959 and terminated on the 3rd. March 1960. Some 200 learned Bhikkhus from four other Theravādin countries and the Union of Burma participated. In this Session the remaining 17 books on the Commentaries were recited.

A ceremony to honour the Saṅgīti-kāraka Bhikkhus was also held at the Mahā Pāsāṇa Guhā (Great Sacred Cave) on the 5th March 1960 at 1 p.m. The Saṅgīti-kāraka Bhikkhus who participated in the Final Session of the Atṭhakathā Sangāyanā were each offered a set of Atṭhakathās in addition to other allowable things.



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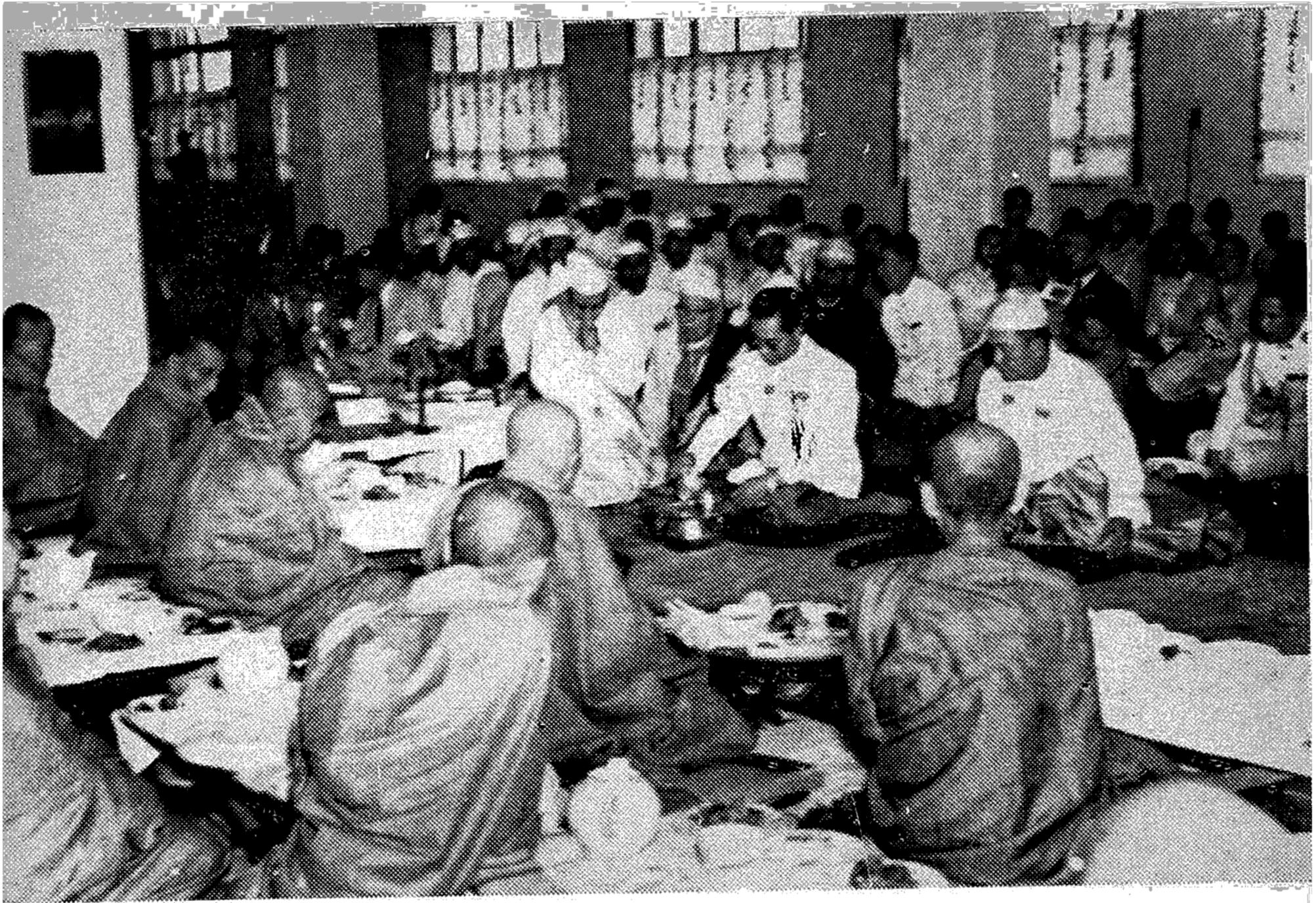
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After offering *Soon* to 1000 Saṅgītikāraka Bhikkhus headed by His Holiness the Most Venerable Masoyein Sayadaw, His Majesty the King of Thailand poured water of libation and shared his merits with all sentient beings.



Their Majesties the King and Queen of Thailand together with the Union President U Win Maung and Thamadagadaw paying homage to the Buddha at the Shwedagon Pagoda.

BOOK REVIEW

Nature and Destiny. A Theory of Evolution. Hans Christian Sandbeck. Oslo University Press, Oslo. Pp. 353. Price £1-10-0.

By the coming of a New Age, an Age in which spiritual values will play an important role than they do now, this book is much welcomed. It is a highly informative book and as such, is a much needed one. It is not a book on Buddhism, and yet, most of the concepts discussed therein are also explained in Buddhism, because Buddhism itself has covered all the domains of scientific knowledge.

The book is specially directed towards the main inquiry: "What well-founded conclusions may a human being draw concerning the mental reactions of himself and other sentient beings in the past, the present and the future?" The author states that he would not discuss things pertaining to "uncausedness". So, Nibbāna, being "uncaused" and "unconditioned," is not within the purview of this book. The concepts "consciousness," "impulses," etc. are elaborately explained in the book, and these explanations, in most cases, are in agreement with the trend of the Abhidhamma (Higher Doctrine).

In the novel entitled "He who sees," the doctor who was the companion of the hero said that he was always thinking of writing a book on "The Dynamics of the Neurones." Now, 40 years after the appearance of that novel, Mr. Sandbeck is able to write a book on the dynamics of the neurones. For example, there is no English word capable of expressing what "Javana" imports for the Abhidhamma (Higher Doctrine). U Swe Zan Aung, the author of "The Compendium of Philosophy" defined "Javana" as "apperception." The late Ven. Nyanatiloka translated it as "Impulsive moment." Mr. Sandbeck explains this concept of "Impulse" in various ways in the light of advanced atomic theories, and we are inclined to think that, according to the explanation given by the author, and in the absence of any better English word, the nearest word is "Impulsive moment."

On page 281 of the book, the author states as follows:—

- "The past is that which no longer is."
- "The future is that which not yet is."
- "The present is the infinitesimally brief fraction of an event which occurs between the past and the future."

In accordance with a sensible definition of "infinitesimal" one may say that if the minimum of duration which can be perceived at all is found to correspond, for instance, to one thousandth of a second, the "infinitesimally brief" may be said to be less than that; implying that a thousandth of a second belongs partly to the past or to the future, so that "the very present" is always imperceptible.

From these three propositions, the conclusion may be formally drawn that neither the past, the future, nor the present exists, and as that should be true always, nothing is ever true.

Again, on page 282 of the same book the following appears:

- "Actually, it is an excellent way to a more tolerable life to realize that the 'future' effects of 'past' experiences may be radically altered by one's own 'present' efforts."

According to Buddhist psychology, the combination of the three phases of time—the past, the present and the future—is conventionally termed as a constituent group of existence. Nibbāna is outside the reckoning of time.

In the epilogue of his book, the author says: "Destiny, as an unvarying principle characterising the procedure of nature in general, and of human beings in particular, is expressed by the word:

Self-continuation comprising the preservation of an identity within an ever-changing self, and the infinite expansion of such individual identity—particularly the individual consciousness."

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The **LIGHT**
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DHAMMA

Vol. VII No. 3

2504 B.E.

JULY 1960 C.E.

၁၉၅၉ ခုနှစ်၊ ပုံနှိပ်သူများနှင့် ထုတ်ဝေသူများ (မှတ်ပုံတင်) အက်ဥပဒေပုဒ်မ

၇ (၁) အရ၊ ပေးအပ်သော ဝန်ခံချက်များ

အောက်တွင် လက်မှတ်ရေးထိုးသူ ကျွန်တော် ဦးစိုးမြင့်သည် ၁၉၅၉ ခုနှစ်၊ ပုံနှိပ်သူများနှင့် ထုတ်ဝေသူများ (မှတ်ပုံတင်) အက်ဥပဒေ၏ ဒုတိယဇယားတွင် ဖော်ပြထားသည့် အောက်ပါ ဝန်ခံချက် များနှင့်အညီ ထာဝစဉ်ဆောင်ရွက်ရန် ကတိဝန်ခံချက်ပြုပါသည်။

(က) ပြည်ထောင်စု မြန်မာနိုင်ငံ၏ဖွဲ့စည်းအုပ်ချုပ်ပုံအခြေခံ ဥပဒေတွင်ပါရှိသော မူလအခွင့် အရေး များကို ပျက်ပြားစေရန် ကြံရွယ်သော၊ သို့တည်းမဟုတ် ပျက်ပြားမည့်အကြောင်း ဖြစ်ပေါ်စေသော မည်သည့်အကြံပေးမှု၊ တိုက်တွန်းမှု၊ လှုံ့ဆော်မှု၊ အားပေးမှု၊ သို့တည်းမဟုတ် ဝါဒဖြန့်မှုမျိုးကိုမဆို မည်သည့်အခါမျှမပြုပါ။

(ခ) ဘာသာရေးဆိုင်ရာ ကိုးကွယ်မှုကိုသော်၎င်း၊ ယုံကြည်မှုကိုသော်၎င်း၊ မည်သည့်အခါမျှ မပုတ်ခတ်၊ သို့တည်းမဟုတ် မရှုတ်ချပါ။

(ဂ) နိုင်ငံရေးအာဏာကို လက်နက်ဖြင့်သိမ်းယူရန် မည်သည့်ရှေးရှုချက်၊ သို့တည်းမဟုတ်ကျင့်သုံး ချက်မျိုးကိုမဆို မည်သည့်အခါမျှ ထောက်ခံခြင်း၊ တိုက်တွန်းခြင်း၊ လှုံ့ဆော်ခြင်း၊ အားပေးခြင်း၊ သို့တည်းမဟုတ် ဝါဒဖြန့်ချိပေးခြင်းမပြုပါ။

(ဃ) ပြည်ထောင်စု မြန်မာနိုင်ငံတွင် မည်သို့သော နိုင်ငံရေး အာဏာရှင်စံနစ်မျိုးကိုမဆို ရှေးရှုရန်၊ တည်ထောင်ရန်၊ သို့တည်းမဟုတ် ကျင့်သုံးရန်၊ မည်သည့်အခါမျှ ထောက်ခံခြင်း၊ တိုက်တွန်းခြင်း၊ လှုံ့ဆော်ခြင်း၊ အားပေးခြင်း၊ သို့တည်းမဟုတ် ဝါဒဖြန့်ချိပေးခြင်းမပြုပါ။

(င) အတိုက်အခံ နိုင်ငံရေး အဖွဲ့အစည်းများ ထားရှိခွင့်ပြုသော ပါလီမန် ဒီမိုကရေစီ စံနစ်ကို ပျက်ပြားစေရန် ကြံရွယ်သော၊ သို့တည်းမဟုတ် ပျက်ပြားမည့်အကြောင်း ဖြစ်ပေါ်စေသော၊ မည်သည့် အကြံပေးမှု၊ တိုက်တွန်းမှု၊ လှုံ့ဆော်မှု၊ အားပေးမှု၊ သို့တည်းမဟုတ် ဝါဒဖြန့်မှုမျိုးကိုမဆို မည်သည့် အခါမျှ မပြုပါ။

(စ) လျှို့ဝှက်ရဲအဖွဲ့ () ဖွဲ့စည်း၍ စိုးမိုးအုပ်ချုပ်သည့်စံနစ်မျိုး တည်ထောင်ခြင်းကို သော်၎င်း၊ တည်ထောင်ရန် ကြိုးပမ်း အားထုတ်ခြင်းကိုသော်၎င်း၊ မည်သည့်အခါမျှ အကြံပေးခြင်း၊ လှုံ့ဆော်ခြင်း၊ တိုက်တွန်းခြင်း၊ ထောက်ခံခြင်း၊ အားပေးခြင်း၊ သို့တည်းမဟုတ် ဝါဒဖြန့်ချိပေးခြင်း မပြုပါ။

(ဆ) အခြားနိုင်ငံတခုခုမှဖြစ်စေ၊ နိုင်ငံခြားသားများထံမှဖြစ်စေ ရံပုံငွေအတွက်ကြေးငွေ၊ သို့တည်း မဟုတ် ပစ္စည်းအကူအညီ၊ အထောက်အပံ့ကို မှတ်ပုံတင်အာဏာပိုင်၏ကြိုတင် သဘောတူခွင့်ပြုချက်မရဘဲ တိုက်ရိုက်ဖြစ်စေ၊ သွယ်ဝိုက်၍ဖြစ်စေ မည်သည့်အခါမျှ လက်ခံခြင်း မပြုပါ။

(ဇ) ပြည်ထောင်စု မြန်မာနိုင်ငံ၏ ဖွဲ့စည်း အုပ်ချုပ်ပုံအခြေခံ ဥပဒေ၏မူများကို ဆန့်ကျင်သော အဖွဲ့အစည်းများနှင့် လုပ်ငန်းများကို မည်သည့်အခါမျှ ထောက်ခံခြင်း၊ အားပေးခြင်း၊ သို့တည်းမဟုတ် ဝါဒဖြန့်ချိပေးခြင်း မပြုပါ။

အထက်ဖော်ပြပါ ဝန်ခံချက်များနှင့်အညီ ထာဝစဉ် ဆောင်ရွက်ရန် ကတိဝန်ခံချက်ပြုပါသည်။

ထုတ်ဝေသူ၏လက်မှတ်.....စိုးမြင့်။
လုပ်ငန်းအမည်..... ဓမ္မရောင်ခြည်စာစောင်ပုံနှိပ်ထုတ်ဝေရေးဌာန။
လိပ်စာအပြည့်အစုံ.....အုပ်-ရှိ-ချုပ်၊ နိုင်ငံတော်ဗုဒ္ဓသာသနာအဖွဲ့၊ ကမ္ဘာအေး။



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EDITORIAL

AKUSALA CITTA

(IMMORAL CONSCIOUSNESS)

*Sabbapāpassa akaraṇaṃ,
kusalassa upasaṃpadā,
sacittapariyodapanam,
etaṃ buddhāna sāsanaṃ. **

(Abstinance from all evil, fulfilment of all good, purification of one's mind, this is the teaching of the Buddhas.)

Killing, stealing, sexual misconduct, lying, slandering, rude speech, idle chatter, avarice, ill-will and wrong views are all *akusala kammās* (unwholesome volitional actions). By abstaining from these evils, one is able to attain *sīla visuddhi* (purification of virtue) and then practise oneself for other higher *visuddhis*. Hence the importance of understanding the types of immoral consciousness.

There are eight types of consciousness rooted in *lobha* (greed), two in *dosa* (hatred), and two in *moha* (delusion). Thus, there are altogether twelve types of immoral consciousness.**

Rooted in lobha :

When a man is pleased with his work, his consciousness is called *somanassasahagata* or 'accompanied by delight.' And his consciousness is *upekkhāsahagata* if it is accompanied by indifference.

It is often thought right by some people to sacrifice animals at a certain place, or to gamble on a certain day, or to tell a lie, or to befool others on a certain occasion or to molest a man if he does not belong to his faith. Such wrong views are called *diṭṭhi*, which pretend to justify immorality, but have really *lobha* and *moha* at the root.

If the immoral consciousness is accompanied by such a *diṭṭhi* it is called *diṭṭhi gata-sampayutta*; and if it is not so accompanied it is called *diṭṭhigatavippayutta*.

The consciousness of one who is swift in performing any moral or immoral act

is called *asaṅkhārika* or that which is 'neither hesitating nor instigated by others.' *Sasaṅkhārika* consciousness on the other hand is that which is either preceded by some hesitation or instigated by some one else.

Taking these classifications together, we have the following eight types of immoral consciousness rooted in *lobha*:

1. 'Delighted, accompanied by a wrong view, unhesitated and uninstigated.
2. 'Delighted, accompanied by a wrong view, hesitated or instigated.
3. 'Delighted, unaccompanied by a wrong view, unhesitated and uninstigated.
4. 'Delighted, unaccompanied by a wrong view, hesitated or instigated.
5. 'Indifferent, accompanied by a wrong view, unhesitated and uninstigated.
6. 'Indifferent, accompanied by a wrong view, hesitated or instigated.
7. 'Indifferent, unaccompanied by a wrong view unhesitated and uninstigated.
8. 'Indifferent, unaccompanied by a wrong view, hesitated or instigated.

If an act is done unhesitatingly or without the instigation of any one else, it is of the first type. But if it is preceded by some hesitation, or if it is done at the instigation of some one else, it is an example of the second type.

We know that it is bad to kill, to harm others, or to steal, or to lie, or to do any evil act. Nevertheless, we do indulge in them frequently and also derive delight therefrom. These kinds of consciousness are of the third and the fourth type.

The fifth, the sixth, the seventh and the eighth type are the same as above, if the act is done not with delight but with indifference.

Rooted in dosa :

If we are displeased with anything, or if we are dissatisfied with anything we begin to

* Dhammapada, verse 183.

** Abhidhammatthasaṅgaha

hate it. The sensation goes on intensifying, and a time comes when the idea of it would rouse an excitement in us—a sensation of deep antipathy. This state of mind is called *domanassa*.

Domanassa is accompanied by an urge to attack or annihilate the object of hate. This is called *paṭigha* or anger.

It is *asaṅkhārika* if, in this angry state of mind, a man commits a crime unhesitatingly, without being instigated by anyone else. It is *sasaṅkhārika*, if it is committed after some hesitation, or at the instigation of someone else.

Thus, the two types of consciousness rooted in *dosa* are:

1. 'Excited, accompanied by anger, unhesitated or uninstigated.'
2. 'Excited, accompanied by anger, hesitated or instigated.'

It should be noted that there can be no *somanassa* (delight) or *upekkhā* (indifference) in this agitated state of mind accompanied by antipathy. It cannot also be associated with any right or wrong view, for it is so charged with fury that at the instant of its occurrence it is hard to consider what is right or what is wrong.

For example, an executioner executes a criminal, not because he has any personal grudge against him, but simply because he has been ordered to do it by his superior officer. Here, he has to create an excitement in him accompanied by antipathy, and invoke a rage to hang the man. His consciousness is, therefore, *sasaṅkhārika*, i.e. of the second type.

Rooted in moha:

The essential condition of all immoral consciousness is *moha* (delusion), because without it *lobha* and *dosa* cannot possibly arise. But, if there is only *moha*, it will make the consciousness thoroughly confused. This state of mind is called *momūha citta* (confused consciousness). It is difficult to understand a thing definitely in this state of consciousness. It is full of doubts. If the doubts are big it is called *vicikicchā-sāmpayutta* or a perplexed consciousness.

A *momūha citta* cannot also concentrate upon any object. It is restless. If the

distraction is strong, it is called *uddhacca-sāmpayutta* or 'a restless consciousness.' There cannot be either *somanassa* or *domanassa* in this consciousness. It is essentially *upekkhā-sahagata* or 'accompanied by an ignorant indifference'.

Hence there are two types of consciousness rooted in *moha*, namely, (1) 'Accompanied by indifference, and is sceptical', (2) 'Accompanied by indifference, and is restless.'

Sceptical doubt or perplexity and restlessness arise in us due to ignorance. They are not created knowingly by us, either hesitatingly or unhesitatingly, for, knowledge, is quite opposed to them, like light to darkness. None else can instigate us to be perplexed or restless. Therefore, in these types of consciousness, the question of *asaṅkhārika* and *sasaṅkhārika* does not arise.

Thus, there are altogether twelve types of immoral consciousness.

We shall now describe the Dependent Origination of a single immoral consciousness by the *Abhidhamma* (Higher Doctrine) method.

What are *akusala* (unwholesome volitions)? When in contact with either a visible object, a sound, a smell, a taste, a touch or a mental object there arises an immoral consciousness accompanied by delight and a wrong view, and unhesitated or uninstigated, at that very consciousness moment,

1. Through Ignorance, *cetanā saṅkhāra* (volitional activities) arise;
2. Through *cetanā saṅkhāra diṭṭhigata sāmpayutta citta* (consciousness accompanied by a wrong view) arises ;
3. Through *diṭṭhigata sāmpayutta citta, nāmaṃ* (the constituent groups of sensation, perception and mental formations) arise;
4. Through *nāmaṃ, diṭṭhigata sāmpayutta citta* arises;
5. Through *diṭṭhigata sāmpayutta citta*, Contact arises;
6. Through Contact Sensation arises;
7. Through Sensation Craving arises;
8. Through Craving Clinging arises;
9. Through Clinging the four Mental Groups except Clinging arise;

10. Through the four Mental Groups* except Clinging, *jāti* (in the form of *uppāda*—the genetic period of the consciousness moment) arises;
11. Through *jāti*, *jarāmarañam* (*thīti*—the static period of the consciousness moment and *bhaṅga*—the dissolution period of the consciousness moment) arise. Thus arises the unalloyed mass of suffering.

Thus we shall find that it is slightly different from the Dependent Origination described by Suttanta method.

Herein, in the case of *saṅkhārā* (Kammaformations), *cetanā* (volition) alone is taken. In the case of *viññānam* (consciousness), the first type of immoral consciousness is taken. Instead of *nāma-rūpa*, only *nāma* is mentioned; in the case of *bhava* (becoming) the four Mental Groups excepting Clinging are taken; in the case of *jāti*, the 'rising' period of the consciousness moment is taken; and in the case of *jarā-maraṇam*, *thīti* (static period) and *bhaṅga* (dissolution period) of the consciousness moment are taken.

The same principle holds good for the first four types of immoral consciousness.

In the cases of the fifth, the sixth, the seventh and the eighth type of immoral consciousness, as these four consciousness are not associated with *diṭṭhi*, *adhimokkha* (the mental factor of Decision) is substituted for *upādāna*.

In the cases of the 9th and the 10th type, as these two consciousness are not associated with *taṇhā* (Craving), *paṭigha* (anger) is substituted for *taṇhā*. The remaining links are the same as the fifth type.

In the case of the 11th type, the Dependent Origination may be described thus:

1. Through Ignorance, *cetanā saṅkhāra* (volitional activities) arise ;
2. Through *cetanā saṅkhāra diṭṭhigata saṃpayutta citta* (consciousness accompanied by a wrong view) arises ;
3. Through *diṭṭhigata saṃpayutta citta, nāmam* (the constituent groups of sensation, perception and mental formations) arise ;

4. Through *nāmam, diṭṭhigata saṃpayutta citta* arises ;
5. Through *diṭṭhigata saṃpayutta citta*, Contact arises;
6. Through Contact Sensation arises;
7. Through Sensation Craving arises;
8. Through Craving Clinging arises;
9. Through Clinging the four Mental Groups except Clinging arise;
10. Through the four Mental Groups except Clinging, *jāti* (in the form of *uppāda*—the genetic period of the consciousness moment) arises;
11. Through *jāti, jarāmarañam* (*thīti*—the static period of the consciousness moment and *bhaṅga*—the dissolution period of the consciousness moment) arise. Thus arises the unalloyed mass of suffering.

Here, as this consciousness is not associated with *diṭṭhi* and *adhimokkha*, *vicikicchā* is substituted for *taṇhā*, and it jumps up to *bhavo*, omitting the link 'upādāna.'

In the case of the 12th type, as this consciousness is not associated with *taṇhā*, *uddhacca* (restlessness) is substituted for *taṇhā*. The rest are the same as the two consciousness rooted in *dosa*.

Thus it will be seen that if any of these twelve immoral consciousness except *udhacca saṃpayutta* (restlessness) arises in the life-continuum of a person, it will cause him to be reborn in the four Lower Worlds (*apāya lokas*).

If we desire to escape from this *saṃsāra* (round of rebirths), we shall have to get rid of *taṇhā* which gives rise to the first eight types of immoral consciousness. The *Sati-paṭṭhāna Sutta*** provides the method of contemplating on consciousness.

Cittānupassanā (Contemplation on Consciousness):

And how, Bhikkhus, does a Bhikkhu live contemplating consciousness in consciousness ?

Here, Bhikkhus, a Bhikkhu knows the consciousness with lust, as with lust, the consciousness without lust, as without lust:

* The four Mental Groups are :—1. Sensation Group, 2. Perception Group, 3. Mental-formations Group, 4. Consciousness Group.

** Suttanta Piṭaka, Majjhima Nikāya, Mūlapaṇṇāsa Pāḷi, 1. Mūlapariyāya-vagga, 10. Mahāsatipaṭṭhāna Sutta, p. 76, 6th Synod Edition.

the consciousness with hate, as with hate; the consciousness without hate, as without hate; the consciousness with ignorance, as with ignorance; the consciousness without ignorance, as without ignorance; the shrunken state of consciousness as the shrunken state; the distracted state of consciousness as the distracted state; the developed state of consciousness as the developed state; the undeveloped state of consciousness as the undeveloped state; the state of consciousness with some other mental state superior to it, as the state with something mentally higher; the state of consciousness with no other mental state superior to it, as the state with nothing mentally higher; the concentrated state of consciousness as the concentrated state; the unconcentrated of consciousness as the unconcentrated state; the freed state of consciousness as the free state; and the unfreed state of consciousness as the unfreed.

Thus he lives contemplating consciousness in consciousness internally, or he lives contemplating consciousness in consciousness externally, or he lives contemplating consciousness in consciousness internally and externally. He lives contemplating origination factors in consciousness, or he lives contemplating dissolution-factors in consciousness or he lives contemplating origination and dissolution-factors in consciousness. Or his mindfulness is established with the thought, 'Consciousness', to the extent necessary just for knowledge and mindfulness, and he lives independent, and clings to naught in the world. Thus, Bhikkhus, a Bhikkhu lives contemplating consciousness in consciousness.

In this respect the Venerable Mahāsi Sayadaw, Aggamahāpandita stated: "There is another point to note. While a *yogī* is contemplating the body in the body, he will find that his mind flits from one object to another. When such fanciful thought arises, the *yogī* should make a mental note of this also, saying to himself, 'going', 'thinking', 'knowing,' etc., and contemplating the arising and vanishing of the same. This is called *cittānupassanā* (contemplating consciousness in consciousness). The Buddha declared: '*Sarāgam vā cittam sarāgam cittanti pajānāti*' (understands the consciousness that is accompanied by lust, as consciousness with lust)". The Commentator further points out that every consciousness must be contemplated as it arises.

In his "The Power of Mindfulness", the Venerable Nyanaponika Mahāthera writes: "If anyone whose mind is not harmonized and controlled through methodical meditative training, should take a close look at his own every-day thoughts and activities, he will meet with a rather disconcerting sight. Apart from a few main channels of his purposeful thoughts and activities, he will everywhere be faced with a tangled mass of perceptions, thoughts, feelings, casual bodily movement, etc. showing a disorderliness and confusion which he would certainly not tolerate, e.g., in his living-room. Yet this is the state of affairs that he takes for granted within a considerable portion of his waking life and normal mental activity. Let us now look at the details of that rather untidy picture.

"First we meet a vast number of casual sense impressions, sights, sounds, etc., that pass constantly through our mind. Most of them remain vague and fragmentary, and some are even based on faulty perceptions, misjudgements, etc. Carrying these inherent weaknesses they often form the untested basis for judgements and decisions on a higher level of consciousness. True, all these casual impressions need not and cannot be objects of focussed attention. A stone on our road that happens to meet our glance, will have a claim on our attention only if it obstructs our progress or is of interest to us for any other reason. Yet, if we neglect too much these casual impressions, we may stumble over many an actual, or figurative stone, and overlook many a gem lying on our road.

"Next there are those more significant and definite perceptions, thoughts, feelings, volitions, etc., which have a closer connection with our purposeful life. Here too we shall find that a very high proportion of them is in a state of utter confusion.

"Such a look into long-neglected quarters of our mind will come as a wholesome shock to the observer. It will convince him of the urgent need for methodical mental culture extending not only to a thin surface-layer of the mind, but also to those vast twilight regions of consciousness to which we have paid now a brief visit. The observer will then become aware of the fact that a reliable standard of the inner strength and lucidity of consciousness in its totality cannot be derived from the relatively small sector of the mind that stands in the intense light of

purposeful will and thought, nor can it be judged by a few maximal results of mental activity achieved in brief, intermittent periods. The decisive factor in determining the quality of individual consciousness is the circumstance whether that twilight region of everyday mind and the uncontrolled portion of every-day activity are in the process of increasing or decreasing.”*

It is the dark, untidy corners of the mind where our most dangerous enemies dwell. From there they attack us unawares, and much too often they succeed in defeating us. That twilight world peopled by frustrated desires and suppressed resentments, by vacillations and whims and many other shadowy figures, form a background from which upsurging passions—greed and lust, hatred and anger—may derive powerful support. Besides, the obscure and obscuring nature of that twilight region is the very element and mother soil of the third and strongest of the Roots of Evil (*akusala-mūla*), i.e. Ignorance or Delusion.

We, who are encumbered with multifarious mundane affairs, may not have an opportunity to contemplate on consciousness according to *Satipaṭṭhāna* method. But while we are in a vacant or in pensive mood, we may pay Bare Attention to the consciousness that incessantly arise and vanish in our life-continua, and mentally note as follows:—

- (1) When experiencing a pleasant feeling, we know, “We experience a pleasant feeling”, etc.;
- (2) We know of a lustful (state of) mind is. ‘Mind is lustful,’ etc.;
- (3) If (the hindrance of) sense desire is present in us, we know, ‘Sense desire is present in us,’ etc.;
- (4) If the enlightenment factor Mindfulness is present in us, we know, ‘The enlightenment factor Mindfulness is present in us’, etc.

Or, whenever any immoral consciousness rooted either in *lobha*, *dosa*, or *moha*, we may contemplate as follows:

‘The consciousness rooted in *lobha* has arisen in our body and vanished immediately. It is *anicca* (impermanent), because of its non-existence after having been. Rise and

fall and change are the characteristics of impermanence, or mode alteration, in other words non-existence after having been’. We may contemplate in this manner for half an hour or an hour every day and gradually develop our mental faculties. This contemplation is known as *aniccānupassanā* (Contemplation of impermanence). If the nature of *anicca* can be clearly realized, the realisation of *anatta* (impersonality) follows as a matter of course.** There had been instances where people attained *anāgāmi magga* (the Path of non-returner) or *arahatta magga* (the Path of Sainthood), by contemplating immoral consciousness and gradually developing his *vipassanā* (Insight) into the higher levels.

Here is an illustration. Long, long ago, there lived two friends in a certain village in the kingdom of Kāsi. One day they went to their fields together carrying drinking water with them. They kept their water bottles in suitable places and tilled their fields respectively. At that time, one of them had a desire to steal the other man’s water and drink it. With this intention he wilfully stole the other man’s water from the latter’s water bottle and drank to his satisfaction. A few minutes later, he pondered thus: ‘I have stolen my friend’s water without his knowledge and consent. I have committed theft (*adinnādānam*).’ After thus pondering, he continued to contemplate as follows: ‘Consciousness accompanied by *lobha* (greed) which prompted me to steal my friend’s water has arisen and vanished in my life-continuum immediately, and become *anicca*.’ He continued to develop his *vipassanā* and finally attained Arahatsip and became a *pacceka-buddha* (Solitary Buddha). While he was thus meditating, the other friend came to him and told him to return to their village. Then he replied: ‘I do not desire to return home. I am now a *pacceka-buddha*’. His friend said: ‘Friend, a *pacceka-buddha* is not like you. He must have robes on his body and a bowl in his hands’. Immediately he realised his situation and after rubbing his head thrice with his fingers, he transformed himself into a Solitary Buddha and proceeded towards Nandamūla cave in the Himalayas.***

* See the Light of the Dhamma, Vol. III, No. 4, p. 43.

** Kuddaka Nikāya, Udāna Pāli, Meghiya-vagga, Meghiya Sutta, p. 120, 6th Syn. Edn.

*** Suttanta Piṭaka, Khuddaka Nikāya, Jātaka Pāli, II. Ekādasaka Nipāta, 459 Pāniya Jātaka, p. 234, 6th Syn. Edn.

Khuddaka Nikāya, Jātaka-aṭṭhakathā, 11. Ekādasaka Nipāsa, 5. Pāniya Jātaka Vaṇṇanā, (459) p. 115, 6th Syn. Ed.

BUDDHISM AND CHRISTIANITY

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Among the five great religions to which nearly nine-tenths of present-day humanity belong, Buddhism and Christianity have been the most frequent subjects of comparison. And rightly so. Because, together with Islam, and unlike Hinduism and Chinese universalism, they are 'world religions', that is to say, forms of belief that have found followers not merely in a single though vast country, but also in wide regions of the entire world.

Buddhism and Christianity, however, differ from Islam in so far as, unlike the latter, they do not stress the natural aspects of world and man, but they wish to lead beyond them. A comparison between Buddhism and Christianity, however, proves so fruitful mainly because they represent, in the purest form, two great distinctive types of religion which arose East and West of the Indus valley. For two millenniums, these two religious systems have given the clearest expression of the metaphysical ideas prevalent in the Far East and in the Occident, respectively.

The similarity between these two religions extend, if I see it rightly, essentially over three spheres: (1) the life history of the founder, (2) ethics, and (3) church history.

1. The biographies of Buddha and Christ show many similar features. Both were born in a miraculous way. Soon after their birth, their future greatness is proclaimed by a sage (Asita, Simeon). Both astonish their teachers through the knowledge they possess, though still in their early childhood. Both are tempted by the devil before they start upon their public career. Both walk over the water (Jātaka 190; * Matth. 14, 26). Both feed 5000 persons respectively (Jātaka 78; ** Mark 14, 16ff) by multiplying miraculously the food available. The death of of both is accompanied by great natural

phenomena. Also the parables ascribed to them show some similarities, as for instance the story of the sower (Samyutta 42, 7; *** Matth. 13, 3), of the prodigal son ('Lotus of the Good Law,' 'Chap. IV; Lk. 14), of the widow's mite (Kalpanamanditika; Mark 12).

From these parallels some writers have attempted to conclude that the Gospels have drawn from the Buddhist texts. But this contention goes much too far. If there is any dependence at all, of the stories in the Gospels on those of India, it could be only by oral tradition, through the migration to the West of certain themes which originated in India, and were taken over by the authors of the biblical scriptures. But that is in no way certain, because many of those similarities are not so striking as to exclude the possibility of their independent origin at different places.

2. Both Buddha and Jesus based their ethics on the 'Golden Rule'. Buddha told the Brahmins and householders of a certain village as follows: "A lay follower reflects thus: 'How can I inflict upon others what is unpleasant to me?' On account of that reflection, he does not do any evil to others, and he also does not cause others to do so" (Samyutta 55, 7). And Jesus says in the Sermon of the Mount: "Therefore all things whatsoever ye would that men should do to you, do so to them: for this is the law and the prophets" (Matth. 7, 12; Lk. 6, 31)—this being, by the way, a teaching which, in negative formulation, was already known to the Jewish religion (Tob. 15, 4).

Also the principle "Love thy neighbours like unto yourself" (Lk. 10, 27) which, in connection with Lev. 19, 18, was raised by Jesus to a maxim of ethical doctrine, is likewise found in Buddhism where it was

* Khuddaka Nikāya, Jātakaṭṭhakathā, Vol. III, 2 Duka-nipāta, 4. Asadisa.vagga.

10. Silānisaṃsaṃjātaka-vannaṇā (190), p. 101, 6th Syn. Edn.

** Khuddaka Nikāya, Jātakaṭṭhakathā, Vol. I, Ekaka-nipāta, 8. Varuna-vagga. 8. Illisa Jātaka-vannaṇā (78), p. 366; 6th Syn. Edn.

*** Samyutta Nikāya, Khettūpāma Sutta, p. 500, 6th Syn. Edn.

given a philosophical foundation mainly by the thinkers of Mahāyāna (S'āntideva, beginning of S'iksāsamucca). As to the injunction that love should also be extended to the enemy there is also a parallel statement by the Buddha. According to the Majjhima Nikāya No. 21 * He said: "If, O monks, robbers or highwaymen with a double-handled saw cut your limbs and joints, whoso gave way to anger thereat, would not be following my advice. For thus ought you to train yourselves: 'Undisturbed shall our mind remain, no evil words shall escape our lips; friendly and full sympathy shall we remain, with heart full of love, free from any hidden malice. And that person shall we suffuse with loving thoughts; and from there on the whole world.' "

A practical proof of the love of enemies was given, as the report goes, by the Buddhist sage Āriyadeva. After a philosophical disputation, a fanatical adversary attacked him in his cell with a sword, and Āriyadeva was fatally wounded. In spite of that, he is said to have helped his murderer to escape by disguising him with his own monk's robe. Schopenhauer, and others after him, believed, in view of these ethical teachings, that the Gospels "must somehow be of Indian origin" (Parerga II, §179), and that Jesus was influenced by Buddhism with which he was said to have become acquainted in Egypt. For such a supposition, however, there is not the slightest reason, since we encounter similar noble thoughts among Chinese and Greek sages, and, in fact, among the great minds of the whole world without having to assume an actual interdependence.

3. Also the historical development of both religions presents several parallels. Both, setting out from the countries of their origin, have spread over large parts of the world, but in their original home lands they have scarcely any followers left. The number of Christians in Palestine is very small today, and on the whole continent of India proper, these are at present not even half a million Buddhists. ** The Brahmanical counter-reformation starting about 800 A.C., and the onslaught of Islam beginning about 1000 A.C., have brought about the passing

of already decadent Buddhism in its fatherland, while it counts millions of devotees in Ceylon, Burma, Thailand, China, Japan, Tibet, Mongolia, and so on. It is strange how little that fact of the disappearance of Buddhism from the land of the Ganges has been appraised by even many educated persons in the West. Some still believe that Buddhism is the dominant religion of India proper, though out of a population of 400 millions, about 95 millions belong to the Islam, and 270 millions are Hindus (that is devotees of Vishnu and Shiva) among whom the caste system prevails, with Brahmins constituting the hereditary priestly gentry.

It is also significant that today the overwhelming majority of the followers of Buddhism and Christianity belong to a race and linguistic group different from those of their founders. Buddha was an Indo-Aryan; but, with a few exceptions, most of his devotees are found today among yellow races. Jesus and the Apostles were Jews, but the main contingent of Christians is made up of Europeans speaking Indo-Germanic languages. This shows, very strikingly that race, language and religion are entirely different spheres. There is perhaps a deep law underlying that fact. Nations of foreign blood accept a new religion with such a great sympathy and enthusiasm probably because it offers them something which they did not possess of their own, and which therefore supplements their own mental heritage in an important way. This holds true also in the case of Islam, since, among the nearly 300 million Mohammedans, those of the Prophet's race, the Samites, are in a minority compared with the Muslims of Turkish, Persian, Indian, Malayan and African extraction.

In the course of their historical development and their dissemination among foreign nations, Buddhism as well as Christianity have absorbed much that was alien to them at the start. One may even say that, after a religion has gone through a sufficiently long period of development and has been exposed to divers influences, more or less all phenomena will appear which the history of religion has ever produced. Buddhism,

* Suttanta Piṭaka, Majjhima Nikāya, Mūlapaññāsa, 3. Opamma-Vagga, 1. Kakacūpama Sutta, p. 173, 6th Syn. Edn.

Please also see the Light of the Dhamma, Vol. 1, No. 3 p. 1.

** Since this essay was written, the number of Buddhists in India has increased to an estimated 10-15 millions, in 1959, mainly due to the mass movement among the scheduled classes initiated by the late Dr. B.R. Ambedkar.

and Christianity, originally, had strict views on all matters of sex, but in both certain sects appeared again and again, which were given to moral laxity or even taught ritual sex enjoyment, as in Buddhism the Shakti cults of the 'Diamond Vehicle' (Vajra-yāna), or in Christianity certain gnostic schools, medieval sects and modern communities. Buddha and Christ reject extreme asceticism, but there arose numerous zealots who not only advocated painful self-mortification, but even castrated (as the Skpozi) or burned themselves. Pristine Buddhism taught self-liberation through knowledge. Later, however, a school arose which considered man too weak to win salvation by himself, and instead, expected deliverance by the grace of Buddha Amitābha. These Amitābha schools have developed a theology which, to a certain extent, presents a parallel to the Protestant doctrine of salvation by faith. In Japan, the most influential of these schools, the Shin sect, has even broken with the principle of monastic celibacy, and thereby produced a sort of Buddhist clergy of the Protestant type. On the other hand, Tibetan Buddhism has created a kind of Ecclesiastical State with the Dalai Lama as its supreme head.

Buddhism and Christianity teach to transcend the world. And, in conformity with the idea of the supremacy of the spiritual life over the conventions of the world, in the monastic order or the church community all class distinctions had to cease. The Buddha taught: "As the rivers lose their names when they reach the ocean, just so members of all caste lose their designations once they have gone forth into homelessness, following the teaching and the discipline of the Perfect One" (Aṅg. 8, 19)*. And the Apostle Paul wrote (Gal. 3, 28): "There is neither Jew nor Greek, there is neither slave nor freeman, neither male nor female, for you are all one in Christ Jesus."

These postulates, however, did not change conditions prevailing in worldly life. Social reforms were entirely alien to the intentions of Buddhism and Christianity in these early days. In various countries and up to modern times, there were not only house slaves, and even temple slaves, but even in Christian countries, slavery was abolished only in the 19th century (Brazil 1888).

Finally, both religions have in common certain features of cult and forms of worship. I mention here only: monasticism, tonsure of

the clergy, confession, the cult of images, relic worship, ringing of bells, use of rosary and incense, and the erection of towers. There has been much controversy about the question whether and to what extent, one may assume mutual influence with regard to these and several other similarities, but research has so far not come to an entirely satisfactory conclusion.

Though in many details there are great similarities between Buddhism and Christianity, one *must not overlook* the fact that in matters of doctrine, they show *strong contrasts*, and their conceptions of salvation belong to entirely different types of religious attitude. Buddhism, in its purest form, presents a religion based on the conception of an eternal and universal law, a conception found in various forms in India, China and Japan. Christianity, on the other hand, belongs, together with the teaching of Zoroaster, the Jewish religion and Islam, to those religions that profess to have a divine revelation which is manifested in history, and these religions have conquered for themselves all parts of the world west of India. The contrast between Buddhism and Christianity will become clear by objectively placing side by side their central doctrines. I shall base that comparison on what are still today, just as nearly 2000 years ago, the fundamental doctrinal tenets of both religions, and shall not consider here differences of detail or modern interpretations. Since I may assume an acquaintance with the teachings of Christianity, I shall begin each subsequent discussion of single points, with a very brief statement of the Christian doctrine concerned, following it up with a somewhat more detailed treatment of the different teachings in Buddhism. I hope that, in that way, I shall be able to bring out clearly the differences between these two religions.

1. Christianity differs from all great world religions first of all in that it gives to the personality of its founder a central position in world history as well as in the doctrine of salvation. In Buddhism, Zoroastrianism, Islam, Judaism, and still more so in religions having no personal founder but being products of historical growth, like Hinduism and Chinese universalism, in all of them it is a definite metaphysical and ethical doctrine promulgated by holy men, which is the very centre of their systems. For the Christian,

* Aṅguttara Nikāya, Paṭhama Paṇṇāsaka Sutta. p. 38, 6th Syn. Edn.

however, it is faith in Jesus Christ that is the inner core of his religion. This evinces most clearly from the fact alone that the 22 scriptures of the New Testament contain only comparatively few sermons of Jesus concerned with doctrinal matters, while by far the greatest part of the Buddhist Canon is devoted to expositions of the Buddha's teachings. In the Scriptures of the New Testament, from the Gospel of St. Matthew up to the Revelation of St. John, the most important concern of the authors was to demonstrate that Christ was a supernatural figure unique in the entire history of the world. Christ's redemptory death on the cross, his resurrection, ascension, and his future advent, are therefore the core of the Christian doctrine of salvation.

Buddha's position in Buddhist doctrine bears in no way comparison with these features of Christianity. For the historical Gotama was not the incarnation of a God; he was a human being, purified through countless rebirths as animal, man or angel, until finally in his last embodiment, he attained by his own strength that liberating knowledge which enabled him to enter Nibbāna. He was one who pointed out the way to deliverance, but did not, by himself, bestow salvation on other*. Though also to him a miraculous birth has been attributed, yet it was not described as a virginal birth. The whole difference, however, of the Buddha's status from that of Christ is chiefly demonstrated by the fact that a Buddha is not an isolated historical phenomenon, but that many Enlightened Ones had appeared in the past, teaching the same doctrine; and that, in the future too, Buddhas will appear in the world who will expound to erring humanity the same principles of deliverance in a new form. The later Buddhism of the Great Vehicle (Mahāyāna) even teaches that many, if not all men carry within themselves the seed of Buddhahood, so that after many rebirths they themselves will finally attain the highest truth and impart, it to others.

2. But even the historical personalities of Jesus and the Buddha differ widely. Jesus grew up in a family of poor Jewish craftsmen. Devoting himself exclusively to religious questions, he was a successor of the Jewish

prophets who enthusiastically proclaimed the divine inspirations bestowed upon them. As a noble friend of mankind, full of compassion for the poor, he preached gentleness and love for one's neighbour; but on the other hand, he attacked with a passionate zeal abuses, for instance when he showed up as hypocrites the Scribes and Pharisees, when he drove from the Temple the traders and money-lenders; and held out the prospect of eternal damnation to those who refused to believe in him (Mark 16, 16). With the conviction of being the expected Messiah he preached the early advent of the Heavenly Kingdom (Matth. 10, 23). With that promise he primarily turned to the 'poor in spirit' (Matth. 5, 3), because not speculative reasoning, but pious and deep faith is the decisive factor: What is hidden to the clever and wise, has been revealed by God to the babes (Matth. 11, 25).

Gotama Buddha, however, stemmed from the princely house of the Sākya that reigned on the southern slopes of the Himalayas. He lived in splendour and luxury up to his 29th year; then he left the palace and its womanfolk, and went forth into homelessness as a mendicant. After a six years' vain quest for insight spent with various Brahman ascetics, he won enlightenment at Uruvela. This transformed the Bodhisatta, i.e. an aspirant for enlightenment, into a Buddha, that is into one who has awakened to truth. From then onward, up to the eightieth year of his life, he proclaimed the path of deliverance found by him. He died at Kusināra about 480 B.C. Buddha was an aristocrat of high culture, with a very marked sense for beauty in nature and art, free from any resentment, and possessed of a deep knowledge of man's nature. He was a balanced personality, with a serene mind and winning manners, representing the type of a sage who with firm roots within, had arisen above the world. In the struggle with the systems of his spiritually dynamic time, he evolved out of his own thought a philosophical system that made high demands on the mental faculties of his listeners. As he himself said: "My doctrine is for the wise and not for the unwise." The fact that his teaching had an appeal also for the uneducated, is explained by his great skill in summarizing in easily

* Dhammapada, Verse 276.
"You yourselves must strive.
Buddhas but point out the way "

intelligible language the fundamental ideas of his philosophy.

So far we have found the following difference between Buddhism and Christianity: Christianity, from its very start, was a *movement of faith* appealing to the masses: and only when it won over the upper classes, a Christian philosophy evolved. Buddhism, however, was, in its beginnings, a *philosophical teaching of deliverance*. Its adherents were mainly from the classes of noblemen and warriors, and of the wealthy middle-class, with a few Brahmins. Only when Buddhism reached wider circles it became a popular religion.

3. The teachings of all great religions are laid down in holy scriptures to which an authoritative character is ascribed surpassing all other literature. Christianity regards the Bible as the "Word of God", as an infallible source of truth in which God, by inspiring the authors of these scriptures, revealed things that otherwise would have remained hidden to man. Contrary to Christianity, Islam and Hinduism, atheistic Buddhism does not know of a revelation in that sense. Nevertheless it possesses a great number of holy texts in which the sayings of the Buddha are collected. That Canon comprises those insights which the Buddha is said to have won by his own strength through comprehending the true nature of reality. It is claimed that everyone who, in his mental development, reaches the same high stage of knowledge, will find confirmed by himself the truth of the Buddha's statements. In fact, however, Buddhists ascribe to that Canon likewise a kind of revealing character, in so far as they appeal to the sayings of the 'omniscient' Buddha which, are regarded by them as final authority. The interpretation of the Buddha word, however, has led among the Buddhists to as many controversies as Bible exegesis among Christians.

We shall now proceed to describe the fundamental tenets of Christian and Buddhist doctrines. In doing so, we shall have to limit ourselves to the general principles which, for two thousand years, have been common to all schools or denominations of these religions. I shall first speak about the different position taken by Christians and Buddhists towards the central questions of religion, that is God, world and soul, and later proceed to a treatment of their teachings on salvation.

4. The central tenet of Christian doctrine is the belief in an eternal, personal, omnipotent, omniscient and all-loving God. He has created the world from nothing, sustains it, and directs its destiny; he is law-giver, judge, the helper in distress and saviour of the creatures which he has brought into being. Angels serve him to carry out his will. As originally created by God, all of them were good angels. But a section of these turned disobedient, and breaking away from the heavenly hosts, formed an opposition to the other angels, a hierarchy which under its leader, the Satan, strives to entice man to evil. Though the devils' power is greater than that of man, it is restricted by the power of God so that they cannot do anything without God's consent, and at the end of the days they will be subjected to divine judgement.

The Buddhists, on their part, believe in a great number of deities (*devatā*: gods) which direct the various manifestations of nature and of human life. They also know of evil demons and of a kind of devil, Māra, who tries to turn the pious from the path of virtue. But all beings are impermanent though their life span may last millions of years. In the course of their rebirths they have come to their superhuman form of existence thanks to their own deeds; but when the productive power of their deeds is exhausted, they have to be reborn on earth again, as humans. Though the world will always have a sun god or a thunder god, the occupant of these positions will change again and again, in the course of time. It is obvious that these gods with their restricted life span, range of action and power, cannot be compared with the Christian God since they cannot, be it singly or in their totality, create the world nor give it its moral laws. Hence they resemble only powerful superhuman kings whom the pious devotees may well, to a certain extent, solicit for gifts and favours, but who cannot exert any influence on world events in their totality.

Many *Hindus* assume that, above the numerous impermanent deities, exists an eternal, omniscient, all-loving and omnipotent God who creates, sustains, rules and destroys the world. But the *Buddhists* deny the existence of such a Lord of the Universe. Because, according to them, in the first place, no such original creator of the world can be proved to exist, because every cause must

have another cause, and secondly, an omnipotent God will have to be also the creator of evil and this will conflict with his all-loving nature; or, alternately, if he is to be good and benevolent, he will have to be thought of without omnipotence and omniscience, since otherwise he could not have called into existence this imperfect world of suffering or he would have eliminated evil. Buddhism, therefore, is outspokenly atheistic, in that respect. The world is not governed by a personal God, but by an impersonal law that, with inexorable consistency, brings retribution for every morally good or evil deed. The idea that there are numerous deities of limited power can be found also in other religions; and the ancient Greeks, Romans and Germans believed that above the gods, there is Moira, Anangke, Fatum or Destiny, which eventually rules everything. For the Chinese the highest principle is the 'Tao' which sustains the cosmic order and the harmony between heaven, earth and man. With the Indians, here appears already in Vedic times the idea that gods and men are subject to the moral world-order, the Rita (rta), and from about 800 B.C. this idea is linked with the doctrine of Kamma, the doctrine of the after-effects of guilt and merit. According to that doctrine, every action carries in itself, seed-like, its own reward or punishment. After death, an individual in accordance with his good or evil deeds, is reincarnated in the body of either an animal, a man, a deity or a demon, in order to reap the fruits of his previous actions. This retribution occurs automatically, as a natural, regular occurrence, without requiring a divine judge who shares out reward and punishment.

As to the difference between Buddhism and Christianity, in the present context, we may say that the same functions which in Christian doctrine are related to the concept of a personal God, are in Buddhism divided among a number of different factors. The natural and moral order of the world and its periodical rise and fall are preserved by an impersonal and immanent cosmic law (Dhamma). The retribution for one's actions operates through the inherent efficacy of these deeds themselves. Helpers in need are the numerous, but transient deities, while the truths of deliverance are revealed by human beings evolved to the perfection of Buddha (Awakened Ones) who therefore are also made objects of a cult and of devotion. Saviour, however, is each man

for himself, in so far as he has overcome the world through wisdom and self-control.

The homage paid to the Buddha, as it may be observed in Buddhist temples, has a meaning quite different from the worship of God in Christian Churches. The Christian worships God in reverence due to the creator of the universe and the ruler of all its destinies; or he does so in order to be granted spiritual or material boons by God's grace. The Buddhist pays homage to the Buddha without expecting that he hears him or does something for him. Since the Buddha entered into Nibbāna, he can neither hear the prayers of the pious nor can he help them. If a Buddhist turns to the Buddha as if to a personality that actually confronts him, his act has a fictive character. The devotee expects from his act only spiritual edification and a good Kamma. This theory as advocated today by orthodox Buddhism, has, however, often been altered in practice and in the teachings of some of the Buddhist schools. But even those who think it possible that a Buddha may intervene in favour of a devotee, regard the Buddha only as a Saviour, a bringer of deliverance, and not as the creator and ruler of the universe.

5. According to Christian doctrine, God has created the world from nothing, and he rules it according to a definite plan. The stopping of the cosmic process comprises the end of the world, the universal resurrection of the dead, the Day of Judgement, the eternal damnation of the sinners and the eternal bliss of the pious in a heavenly Jerusalem descended to earth. Until the 18th century, it was believed that the entire world history comprised only 6000 years, though the time of the creation has been calculated differently. The Byzantines made their world era start on the 1st. of September 5509 B.C. while Luther dated the creation at the year 3960 B.C. Although the calculations about the beginning and the end of the world process—mainly based on the statements about the generations between Adam and Christ (Matth. 1, 17 and Lk. 3, 21)—have been abandoned in recent times, yet for Christianity the view that the historical fact of creation and salvation constitutes a single and unrepeatable event, remains a guiding principle.

Buddhism, however, knows neither a first beginning nor a definite end of the world. Since every form of existence presupposes action in a preceding life, and since Kamma

produced in one existence must find its retribution in a future one, Buddhism teaches a periodical cycle of cosmic rise and fall, evolution and dissolution. Since the number of living beings that produce Kamma, is infinitely vast, and the unexhausted Kamma of beings inhabiting a world which is in the process of dissolution, has to find realization in a newly arising world, worldly existence will never come to an end, however large the number of human beings may be that reach deliverance. There is another essential difference between the Christian and the Buddhist conception of the world. Buddhists have always assumed an infinite number of world systems situated next to each other in space each of which consisting of an earth, a heaven above and a hell below.

6. According to Christian views, man is composed of body and soul. While the body is formed of matter in the mother's womb, the soul is a special creation of God, from nothing. A soul is a simple, spiritual, immaterial substance. Maintained in eternal existence by God, the soul continues after the dissolution of the body at death, and receives from God the rewards of its deeds, either in heaven or hell. At the end of time, God causes a resurrection of all flesh and unites again the souls with their former bodies. By the fact that thus the whole man, i.e. not only his soul but also his body, received reward or punishment, the bliss of the heavenly realm reward or the torment of eternal demnation is felt with still greater intensity. In Christianity, the significance of life on earth and of the decisions made in it, has been enhanced to the utmost through the idea that it is man's conduct during that short life-span which determines the soul's destiny for all eternity.

Also many Indian systems are based upon that anthropological dualism. It is the conception of an infinitely large number of eternal and purely spiritual souls linked, since beginningless time, with bodies formed by particles of primordial matter. The souls are thought to change these bodies in the course of their existences, until they become free of them on attainment of deliverance. In contrast to all Indian teachings of deliverance, and most others, Buddhism denies the existence of eternal substances, essentially unchangeable. What appears to us as matter, actually comes into being only through the natural co-operation of a multitude of single factors like colours,

sounds, odours, tactiles, spatial and temporal qualities, etc. Also what we call 'soul' is only a play of ever-changing sensations, perceptions and cognitive acts, combined into an entirety, yet being devoid of any underlying entity. It is only because some of these complex phenomena seem to have a relative stability, that men believe in the existence of matter or soul. But in truth, only *Dhammas* exist, i.e. 'factors of existence' that arise in functional dependence on each other, and cease again after a short time. This doctrine of the *Dhammas* is the characteristic teaching peculiar to Buddhism. It was developed by the Buddha into a philosophy of becoming from an idea still noticeable in the Vedic texts ascribing positive subsistence to everything that exists including qualities, events, modal states, etc.

In that respect, Buddha is a precursor of Hume and Mach who likewise declared any substance to be a fiction. But for the Buddha the doctrine of the *Dhammas* combines with the acceptance of a moral law governing the efficacy of all actions. Just as nothing occurs without producing some effect in the physical world, so every morally good or evil act is the cause of definite effects. Though, when a being dies, a combination of factors is dissolved which had previously formed a personality, yet the deeds performed in the life now passed, become the cause of a new and separate being's birth. The newly born is different from the being that had died, but it takes over, as it were, the latter's inheritance. Thus the stream of the factors of existence is continued also after death, and one life form follows the other without break. Since any act can have only a retribution of limited duration, Buddhists do not know eternal bliss in heaven or eternal torments in hell, but believe that the inhabitants of heaven and hell are later reborn again on earth.

7. Christianity and Buddhism agree in their strong emphasis on the impermanency of things. In Christianity, the suffering, inherent in the world, is the outcome of sin, and sin is disobedience towards God's commandments. Because Adam had sinned, all his progeny is afflicted with Original Sin. Man is too weak to free himself from sin by his own strength. Therefore, God in his compassion became man in Christ, and died, as a vicarious redemptory sacrifice for all humanity. Through Christ's sacrificial death all men have become free from the

power of sin but that vicarious salvation from evil becomes reality only if man opens himself to divine grace through his faith in Christ.

The idea of collective guilt and collective salvation is far from the Buddhist's way of thinking. According to Buddhism, everyone accumulates his own evil and everyone has to work out his own deliverance. The entire Christian conception of sin, as a matter of fact, is alien to a Buddhist. If man has to suffer in punishment for his misdeeds, it is not on account of his disobeying divine commandments, but because his actions are in conflict with the eternal cosmic law and therefore produce bad Kamma. In general, the suffering which is life for a Buddhist not stamped with the mark of sin, but carries only the character of impermanence and insubstantiality. This inherent characteristic of existence is the cause of life ever ending in death, of life with its aimless and meaningless wandering through always new forms of being. It is that which basically constitutes life's suffering. And the cause of this woeful conflict is a thirst for sense enjoyment, an attachment to existence, a will to live, a passion that either craves for possession or wants to escape. All these propensities and impulses have their original source in ignorance (*avajjā*), that is in lack of insight into the true nature of reality. He who sees that neither in the internal nor in the external world anything can be found that abides; and that there is also no Ego as a point of rest within the general flux of phenomena; who is aware that there is no self either as the eternal witness or temporary owner of sense perceptions and volitions—such a one, through that very knowledge, is set free of selfishness, of hate, greed and delusion. By a gradual process of purification, extending through aeons over many existences, he finally discards the illusion of self-affirmation (*sakkāyadiṭṭhi*). Through mindful observation, keen reflection and meditative calm he eliminates all selfish propensities, and sees also his own personality as a mere bundle of Dhammas, i.e. processes of natural law that arise and vanish conditioned by functional relations. Dispassionate and without attachment, he pervades, as the Buddhist scriptures say, "the whole world with his heart filled with loving-kindness, compassion, sympathetic joy and equanimity"

(Digha No. 13).^{*} Without clinging to life and without fear of death he waits for the hour when his bodily form breaks up and he reaches final deliverance from rebirth.

8. The definite and perpetual state of salvation which is the redeemed person's share according to Christian doctrine, is conceived as an eternal life in the heavenly kingdom. If, after the second advent of Christ, the resurrection of the dead and the 1st. Judgement, the final kingdom of God has been established, then, after the old world's destruction, on a new earth, the redeemed ones will live in an inseparable communion with God and Christ.

The Buddhist conception of Nibbāna presents the most radical contrast to Christian eschatology. The Christian hopes for infinite continuation of his entire personality, not only of his soul but also of his body resurrected from dust to a new life. The Buddhist, however, wishes to be extinguished completely, so that all mental and corporeal factors which form the individual, will disappear without a remainder. Nibbāna is the direct opposite of all that constitutes earthly existence. It is relative Naught in so far as it contains neither the consciousness nor any other factor that occurs in this world of change or could possibly contribute to its formation. Not wrongly, therefore, has Nibbāna been compared to empty space in which there is no differentiations left, and which does not cling to anything. In strongest contrast to the world which is impermanent, without an abiding self-nature and subject to suffering, Nibbāna is highest bliss that is not *felt*, i.e. beyond the happiness of sensation (Aṅg. 9. 34. 1-3)** In the conception of the final goal of deliverance there is expressed the ultimate and most decisive contrast between the Christian and the Buddhist abnegation of the world. The Christian renounces the world because it is imperfect through sin, and he hopes for a personal, active and eternal life beyond, in a world that, through God's power, has been freed from sin and purified to perfection. But the Buddhist thinks that an individual existence without becoming and cessation, and, hence, without suffering, is unthinkable. He believes, though, that in future, during the ever-recurring cyclical changes of good and bad epochs, also a happy age will dawn

* Suttanta Pitaka, Silakkhandha-vagga, 13. Tevijja Sutta, p. 234, 6th Syn. Edn.

** Aṅguttara Nikāya, Navaka-nipāta Pāli, 1. Paṭhama-paṇṇāsaka; 4. Mahā-vagga, 3. Nibbānasukha Sutta, p. 213, 6th Syn. Edn.

upon mankind again. But that happy epoch will be no less transient than earlier ones have been. Never will the cosmic process find its crowning consummation in a blessed finality. Hence there is no collective salvation, but only an individual deliverance. While the cosmic process following unalterable laws continues its course, only a saint who has become mature for Nibbāna, will extinguish like a flame without fuel, in the midst of an environment that, with fuel unexhausted, is still aburning.

9. The different attitude towards the world and its history tallies also with the dissimilar evaluation given to other religions by Christians and Buddhists respectively. Christianity being convinced of the absolute superiority of its own faith, has always questioned the justification of other forms of faith. Buddhism, however, does not believe that man has to decide about it within a single life on earth. The Buddhist, therefore, regards all other religions as first steps to his own. Consequently, in the countries to which Buddhism spread, it did not fight against the original religions found there, but tried to suffuse them with its own spirit. Therefore, Buddhism has never claimed exclusive, absolute or totalitarian authority. In modern China, most Buddhists are simultaneously Confucians and Taoists, and in Japan membership of a Buddhist sect does not exclude faith in the Shinto gods. This large-hearted tolerance of Buddhism is also illustrated in its history

which is almost free from religious wars and persecution of heretics.

The fundamental doctrines of Buddhism and Christianity as outlined here and accepted as concrete facts by the majority of the faithful, have sometimes been interpreted by thinkers of both religions in a rationalistic or in a mystical sense, and these interpretations have modified the meaning of these doctrines considerably. In our present context, however, we cannot enter into a treatment of these transformations. By doing so, our comparative study would lack that firm ground required, which, for a historian's purpose, can be provided only by the authoritative and clearly outlined tenets of the respective teachings.

Though Buddhism and Christianity differ from each other in their respective views about world and self, about the meaning of life and man's ultimate destiny, yet they agree again in the ultimate postulates of all religious life. For both religions proclaim man's responsibility for his actions and the freedom of moral choice; both teach retribution for all deeds, and believe in the perfectibility of the individual. "You may be perfect as your Father in Heaven is perfect" (Matth. 5, 48), says Jesus. And the Buddha summarizes the essence of his ethics in the words: "To shun all evil, to practise what is good, to cleanse one own heart: that is the teaching of the Enlightened Ones."*

* Dhammapada, verse 183.

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BODHIPAKKHIYA DĪPANĪ

THE MANUAL OF THE FACTORS LEADING TO ENLIGHTENMENT

By

Mahāthera Ladi Saḍadaw, Aggamahāpaṇḍita, D. Litt.

(Translated from the Burmese by U Sein Nyo Tun, late of the Indian Civil Service)

CHAPTER IV

THE FOUR IDDHIPĀDĀS

I shall now give a brief description of *iddhipādās*.

Ijjhanam iddhi.

(*ijjhanam*: completeness; *iddhi*: completeness)

(The state of reaching completeness or perfection.)

(Note:—The PTS Dictionary says: “There is no single word for *iddhi*, as the idea is unknown in Europe. The main sense seems to be potency.”—Translator.)

In the Buddha Sāsana there are five *iddhis*. They are:—

1. *Abhiññeyyesu dhammesu abhiññā-siddhi,*
2. *Pariññeyyesu dhammesu pariññāsiddhi,*
3. *Pahātabbesu dhammesu pahānāsiddhi,*
4. *Sacchikātabbesu dhammesu sacchikiriyāsiddhi,*
5. *Bhāvetabbesu dhammesu bhāvanā-siddhi.*

1. Completion of or perfection in acquiring special knowledge in those things in which special knowledge should be acquired, things such as *rūpa* (material phenomena), *nāma* (mental phenomena);
2. Completion of or perfection in acquiring full understanding in those things in which full understanding should be acquired, things such as *dukkha saccā* (the Noble Truth of Suffering);
3. Completion of or perfection attained in the task of abandonment of those things that should be abandoned, things such as *samudaya saccā* (the Noble Truth of the Cause of Suffering);

4. Completion of or perfection attained in the task of realization of those things that should be realized, things such as *nirodha saccā* (the Noble Truth of the Cessation of Suffering);
5. Completion of or perfection attained in the task of development or cultivation of those things that should be developed or cultivated, things such as *maggā saccā* (the Noble Truth of the Path leading to the Cessation of Suffering).

These are the five essential *iddhis* within a Buddha Sāsana.

Abhiññāsiddhi means: the completion of the task of knowing analytically the number and meaning of the *paramattha dhammas* (ultimate truths) which one had no knowledge of while one was beyond the pale of a Buddha Sāsana. A thorough knowledge of the *Abhidhammattha Saṅgaha* (a resume of all the essential doctrines of the *Abhidhamma*) amounts to *Abhiññāsiddhi*.

Pariññāsiddhi means: the completion of acquiring full understanding of *dukkha saccā* (the Noble Truth of Suffering) either through a knowledge of their *lakkhaṇa* (characteristics), *rasa* (functions), *paccupaṭṭhānas* (manifestations), and *padaṭṭhāna* (proximate causes), or through a knowledge of the three characteristics of *anicca* (impermanence), *dukkha* (suffering), and *anatta* (impersonality), which they possess.

Pahānāsiddhi means: the completion of the task of destroying the *kilesas* (defilements) which are *samudaya saccā* (the Noble Truth of the Cause of Suffering). In this book, since the main emphasis is placed on the attainment of the lowest class of *Sotāpannas*, namely the ‘*Bon-sin-san*’ *Sotāpannas*, and not on the higher classes of *ariyas* (Noble Ones), the completion of the task of destroying *sakkāya-diṭṭhi* (Personality-belief) is *pahānāsiddhi*. The task of dispelling

vicikicchā (sceptical doubt) is comprised within the task of destroying *sakkāya-diṭṭhi*.

Sacchikiriya-siddhi means: the completion of the task of realizing *nirodha saccā* (the Noble Truth of the Cessation of Suffering) both bodily and mentally. This task consists of the suppression and destruction of the *kilesas* (defilements).

Bhāvanā-siddhi means: the development of the three *sikkhās* (Trainings) of *sīla* (Morality), *samādhi* (Mental Concentration) and *paññā* (Wisdom), until the attainment of *lokuttara magga saccā* (Supramundane Path leading to the Cessation of Suffering).

If the *iddhis* be classified according to the order of the *visuddhis*, the fulfilment of *catupārisuddhi sīla* in *sīla visuddhi* constitutes four *iddhis*. In *citta visuddhi*, the fulfilment of the eight *samāpattis* together with *parikkamma samādhi* (Preparatory Concentration) and *upacāra samādhi* (Neighbourhood Concentration) as the case may be constitutes eight *iddhis*. The fulfilment of the five *lokiya abhiññās* (mundane Higher Spiritual Powers), such as *iddhividha abhiññā* (Supernormal Powers), constitutes five *iddhis*. In the *paññāvisuddhis* the fulfilment of *diṭṭhi visuddhi* constitutes one *iddhi*. In this way, further *iddhis* may also be recognised.

Here ends the discussion of *iddhis* within the *Sāsanā*.

Iddhipāda :—

Iddhiyā pādo iddhipādo (*iddhiyā*: of attaining completion or perfection; *pādo* root or basis. The root or basis of attaining completion or perfection. Hence it is called *iddhipāda*.)

There are four kinds of *iddhipādas*. They are:—

1. *Chandiddhipādo*—*chanda* ;
2. *Vīriyaddhipādo*—*vīriya* ;
3. *Cittiddhipādo*—*citta* ;
4. *Vīmaṃsiddhipādo*—*vīmaṃsa* or *paññā*.

By *chanda* is meant desire to obtain, desire to attain, desire to reach, desire to fulfil, desire to accomplish. The desire indicated here

is extreme or excessive desire. There is nothing within or without one's personality that can obstruct that desire. It is the kind of desire that evokes the thought, "If I do not attain this accomplishment in this life, I shall not rest content. It is better that I die rather than that I shall not attain it."

It is the kind of desire nurtured by King Dhammasoṇḍa* of Benares during the time of the Kassapa Buddha,** when the king said to himself, "What use is there in my being king of Benares if I do not get the opportunity of hearing a discourse of the Kassapa Buddha?" The king, therefore, relinquished his throne and went out in search of one who could repeat to him a discourse of the Kassapa Buddha, no matter though that discourse consisted of a short stanza only.

Such desire is appeased if it is fulfilled as in the case of King Bimbisāra,*** Visākhā, and Anāthapiṇḍika. It is only when there are faint indications that the desire can be attained but is not fulfilled that the mind becomes troubled, and thoughts arise that it is better to die than live without attaining the desire.

Examples of such desire existed also in King Temiya,**** King Hatthipāla,***** and kings, nobles, and rich men in the time of the Buddha who discarded their palaces, retinue and other luxuries to live the lives of *Bhikkhus* in the Buddha *Sāsanā*.

Vīriya means *sammappadhāna vīriya* together with its four characteristics. A person with this *vīriya* is infused with the thought that the aim can be attained by energy and effort. He is not discouraged even though it is said to him that he must undergo great hardships. He is not discouraged even though he actually has to undergo great hardships. He is not discouraged even though it is said to him that he must put forth effort for many days, months, and years. He is not discouraged even though he actually has to put forth effort for such long periods.

Those who are weak in *vīriya* recoil from their task when confronted with work requir-

* Rasavāhinī (Jambūdīpuppatti-kathā)

** Predecessor of Gotama Buddha.

*** Khuddaka-pāṭha, 7. Tirokuṭṭa Sutta, p 8. 6th Syn. Edn.

Khuddaka-pāṭha Aṭṭhakathā, Tirokuṭṭa Sutta Vaṇṇanā p 168. 6th Syn. Edn.

Visākhā and Anāthapiṇḍika—Dhammapada Commentary Story relating to Verse 1.

**** Khuddaka Nikāya, Jātaka Pāli Book II; Mūgapakkha Jātaka, p 149, 6th Syn. Edn.

***** Khuddaka Nikāya, Jātaka Pāli Book 1. Hatthipāla Jātaka, p 351, 6th Syn. Edn.

ing great energy and effort. They shrink when told that they will have to stay apart from friends and associates. They shrink from the prospect of the necessity to be frugal in sleep and food. They shrink from the prospect of long periods of concentration. They resemble 'white dogs that dare not venture into thickets.' White dogs are afraid to enter brushes of reeds that are no more than a cubit high because they think that the brushes might harbour leopards, tigers, and elephants.

Citta means: attachment to *iddhis* when one comes in contact with the *Sāsanā* and hears the Dhamma. It is attachment that is extremely ardent and strong.

Although one lives amidst the beauties and luxuries of the world, amidst acquired powers and fortunes, amidst the sacred books and the study of them, one is not allured, but one's mind is always turned towards the *iddhis*. One attains satisfaction and tranquillity only when one's mind is absorbed in matters connected with the *iddhis*. It is like the absorption of the alchemist engaged in the transmutation of the baser metals into gold or silver. Such an alchemist has no interest in anything else but his alchemy. He forgets to sleep or eat, or whether he had slept or eaten. He does not notice anything when out walking. *Citta* is great absorption or attachment of this nature.

Vīmaṃsa means: knowledge or wisdom that can clearly perceive the greatness of the sufferings of hell, and of the sufferings attendant on the round of rebirths. It is knowledge that can clearly perceive the advantages and benefits of the *iddhis*. It is knowledge that can dwell on the deep and difficult *dhammas*, and on their nature. A person who possesses such knowledge can no longer find pleasure in any worldly pursuit except the pursuit of the *iddhis*. He finds gratification only in the acquisition of deep and profound *iddhis*. The deeper and more profound the *dhammas*, the greater is his desire to attain them.

Those who are endowed with any one of these four *iddhipādas* can no longer, during this life, admit or plead inability and remain without putting forth effort in the establishment of *kāyagatāsati*, and the higher

stages of the *Sāsanā* such as *citta visuddhi*, *diṭṭhi visuddhi*, etc. It is only those who have never possessed any one of these *iddhipādas*, and who cannot differentiate between the shallowness and profoundness of life, between superficiality and deepness of the *dhamma*, who admit or plead inability and remain without making any endeavour.

A person endowed with any one of these four *iddhipādas* can attain, according to his *pāramī*, the *iddhis* until he reaches *lokuttara* (supramundane) *iddhi*, either in this life or as a *deva* in the next life. The cases of those endowed with two, or three, or four, *iddhis* need no lengthy explanation.

In the cases of those persons who (far from possessing any of the *iddhis*) do not even possess any of the *iddhipādas*, they should attempt to acquire one or other of these *pādas*. They admit or plead inability only because they have not the desire to acquire the higher benefits of the *Sāsanā*, such as the *satipaṭṭhānas*. They should regard this very admission of inability as a highway to the *Apāyalokas*. Thus, they should study, think and ponder, over the Suttanta discourses that can arouse *chanda*. They should approach a teacher who can arouse *chanda* and rely on him.

Hence did the Buddha say:

*Chandiddhipādaṃ bhāveti,
Vīriyiddhipādaṃ bhāveti,
Cittiddhipādaṃ bhāveti,
Vīmaṃsiddhipādaṃ bhāveti.**

(One should put forth effort to develop *chanda*; one should put forth effort to develop *vīriya*; one should put forth effort to develop *citta*; and one should put forth effort to develop *vīmaṃsa*.)

Some persons, far from attaining the *iddhis*, do not even try to attain the *iddhipādas*. If they do not possess *chanda*, they do not even know that it is necessary to acquire *chanda*. They are persons who admit and plead inability and defeat. The same is true in the cases of *vīriya*, *citta*, and *vīmaṃsa*.

Steady application of the mind to *kāyagatāsati* amounts to setting up *pāda*. Studying the anecdotes dealing with *saṃvega*,** applying oneself to *dhutaṅga**** and such other practices of the *dhamma*, is setting up *vīriya*.

* Saṃyutta Nikāya, Cāpāla-vagga, Samatta Sutta, p. 224, 6th Syn. Edn.

** Saṃvega: Dread caused by the contemplation on the miseries of this world.

*** Dhutaṅga: Ascetic practice.

paññā-visuddhis beginning with *ditṭhi-visuddhi*,* the three *anupassanā-ñāṇas*** , the ten *vipassanā-ñāṇas****, the four *magga-ñāṇas*****, the four *phala-ñāṇas*,***** and the nineteen *paccavekkhaṇa-ñāṇas*.*****

This shows how the five *indriyas* occur together.

It is now proposed to show where each of these *indriyas* forms predominant factors.

Kattha saddhindriyaṃ daṭṭhabbāṃ?
*Catūsu sotāpattiyaṅgesu ettha saddhindriyaṃ daṭṭhabbāṃ.******

(Where should one look for *saddhindriya*? One should look for it in the four constituents of *sotāpatti*.)

This means that *saddhindriya* predominates in the four constituents of *sotāpatti*. These four constituents are:—

1. Unshakeable faith in the noble qualities of the Buddha, qualities such as *araham*, *sammāsambuddho*, etc.
2. Unshakeable faith in the noble qualities of the Dhamma, qualities such as *svākhāta*, etc.
3. Unshakeable faith in the noble qualities of the Saṅgha, qualities such as *suppaṭipanna*, etc.

4. Completely or perfectly endowed with the *padaṭṭhānas* (proximate causes) of *lokuttarā-samādhi*, i.e., *sīla-visuddhi* (Purification of Virtue).

These are the four factors that ensure the attainment of *sotāpatti-magga-ñāṇa* (Knowledge pertaining to the Path of the Stream Winner) within the compass of this life.

In the passage, “*Buddhaavecca pasādena samannāgato******” of the Pāli text in question, “*aveccapasāda*” means “unshakeable faith.” It is the *saddhā* of those who have attained *upacāra-samādhi* (access concentration) while reflecting on the noble qualities of the Buddha. “*Upacāra samādhi*” means steady and fixed attention achieved while reflecting on the noble qualities of the Buddha (such as *araham*) just as in the case of those who have attained the *samāpattis* in the *jhānas*. When one sees such steady and fixed attention, one must know that *saddha*'s control is predominant. Such a person is one who attains mastery over his mind in the matter of faith in the noble qualities of the Buddha. The same is true in regard to the noble qualities of the Dhamma and the Saṅgha.

“Foundation of *lokuttara samādhi*, i.e. *sīla-visuddhi*” means, *ājīvaṭṭhamaka nicca*

* (1) Purification of View, (2) Purification by Overcoming Doubt, (3) Purification by Knowledge and Vision of What is and What is not Path, (4) Purification by Knowledge and Vision of the Way, (5) Purification by Knowledge and Vision.

** (1) *Aniccānupassanā* (Contemplation of Impermanence).
(2) *Dukkhānupassanā* (Contemplation of Suffering).
(3) *Anattānupassanā* (Contemplation of Impersonality).

*** The ten Insight-Knowledges are :

(1) *Sammasana-ñāṇa* (Insight into the three characteristics of existence).
(2) *Udayabbayanupassanā-ñāṇa* (Insight into rising and passing away of phenomena).
(3) *Bhaṅgānupassanā-ñāṇa* (Insight into passing away).
(4) *Bhayānupassanā-ñāṇa* (Insight into fearful condition).
(5) *Ādinavānupassanā-ñāṇa* (Insight into faulty condition).
(6) *Nibbidānupassanā-ñāṇa* (Insight into wearisome condition).
(7) *Muccītu-kamyatā-ñāṇa* (Insight arising from desire to escape).
(8) *Paṭisaṅkhānupassanā-ñāṇa* (Insight arising out of further contemplation).
(9) *Saṅkhārupekkhā-ñāṇa* (Insight arising from equanimity).
(10) *Anuloma-ñāṇa* (Adaptation-Knowledge).

**** Knowledges of the Four Holy Paths.

***** Knowledges of the Four Holy Fruitions.

***** *Paccavekkhaṇa-ñāṇa*: Reviewing Knowledges.

He reviews the path in this way. ‘So this is the Path I have come by’. Next he reviews the Fruition after that in this way ‘This is the blessing I have obtained’. Next he reviews the defilements that have been abandoned ‘These are the defilements abandoned by me’. Next he reviews the defilements still to be eliminated by the three higher paths. ‘These are the defilements still remaining in me.’ Lastly he reviews the deathless Nibbāna in this way ‘This is the state (Dhamma) that has been penetrated by me as object.’ So the noble disciple who is a Stream Winner has five kinds of reviewing. And as in the case of the Stream Winner, so also in the case of the Once-returner and Non-returner. Arahāt has no reviewing of remaining defilements. So all the kinds of reviewing total nineteen.

—Visuddhimagga (Vol. II), p. 316, 6th Syn. Edn.

Please see Nāṇamoli's Visuddhimagga, p. 790.

***** Saṃyutta Nikāya, Mahāvagga, 4. Indriya Saṃyutta, 8. Daṭṭhabba Sutta, p. 172, 6th Synod Edition.
***** Saṃyutta Nikāya, Mahāvagga, II. Sotāpatti Saṃyutta, Dhammadinnā Sutta, p. 356, 6th Synod Edition.

sīla (Morality ending with Right Livelihood as the eighth precept) which can enable one to attain *lokuttara samādhī* in this very life. When that *sīla* is unbroken and pure, it is free from the defilements of *taṇhā* (craving), *māna* (conceit), and *diṭṭhi* (wrong view), and as such one must understand that *saddhā* is prominent in that *sīla*. Inability to observe the requirements of the *sīla* is called "breaking" it. Although the *sīla* may be technically unbroken, if it is observed amidst ordinary worldly conditions, it is said to be "impure." In accordance with the saying "the worth of a bull can be known only on the ascent from the bed of a stream to the banks," lay persons and Bhikkhus who profess to be followers of the Buddha can know whether or not the turbulence and distractions latent in their minds have disappeared, i.e. whether or not they have obtained mastery over their minds, only when they arrive at these four constituents.

Kattha vīriyindriyaṃ daṭṭhabbāṃ?
*Catūsu sammappadhānesu ettha vīriyindriyaṃ daṭṭhabbāṃ.**

(Where should one look for *vīriyindriya*?
One should look for it in the four constituents of *sammappadhāna*.)

Lay persons and Bhikkhus who profess to be followers of the Buddha can know whether or not the dissettlement and turbulence of their minds in the matter of *vīriya* have disappeared and whether or not they are thus persons who have obtained mastery over their minds, only when they come to the four constituents of *sammappadhāna*.

"Let my skin remain, let my sinews remain, let my bones remain, let my blood dry up, I shall not rest until the realm of *sakkāya-diṭṭhi*, the realm of the *duccaritas*, and the *apāyasamsāra*, that are in my personality, are destroyed in this life." This is the singleness of determination and effort in *sammappadhāna*. It is the effort of the same order as the Venerable Cakkhupāla's.** When one encounters such determination and effort, one must recognise in it the predominating control of *vīriya* over the mind. In the matter of *vīriya*, the dissettlement and turbulence of the mind have

disappeared in such a person, and he is one within the Buddha Sāsana who has obtained mastery over his mind.

Kattha satindriyaṃ daṭṭhabbāṃ?
*Catūsu satipaṭṭhānesa ettha satindriyaṃ daṭṭhabbāṃ.****

(Where should one look for *satindriya*?
One should look for it in the four *satipaṭṭhānas*.)

Lay persons and Bhikkhus who profess to be followers of the Buddha can know whether or not the dissettlement and turbulence of their minds in the matter of *sati* (mindfulness) have disappeared, and whether or not they are thus persons who have obtained mastery over their minds, only when they arrive at the four constituents of the *satipaṭṭhāna*. If the attention can be kept fixed on any part of the body, such as out-breadth and in-breadth, by the successful practice of *kāyagatāsati* for as long as is desired, then it must be recognised as the control exercised by *sati*. The dissettlement and turbulence of the mind of such a person have disappeared. He is one who has obtained mastery over his mind.

Kattha samādhindriyaṃ daṭṭhabbāṃ?
*Catūsu jhānesu ettha sammādhindriyaṃ daṭṭhabbāṃ.*****

(Where should one look for *samādhindriya*?
One should look for it in the four *jhānas*.)

If in the work of *samatha*, such as out-breath and in-breath, the successful accomplishment in the least of *upacāra samādhī bhāvanā* (contemplation of access-concentration) is attained, and if thereby the *nīvaraṇas* such as *kāmacchanda* (Sensual Desire) *byāpāda* (Ill-will), etc., which have continuously in the past *samsāra* been running riot in the mind, are removed, the attention of the mind on the objects of *samatha* becomes specially steady and tranquil. This must be recognised as arising out of the function of the predominant control exercised by *samādhī*. The dissettlement and disturbances of the mind in the matter of *samādhī* have disappeared from such an individual. He is one who has obtained mastery over his mind.

* Saṃyutta Nikāya, Mahāvagga, 4. Indriya Saṃyutta, 8. Daṭṭhabba Sutta, p. 172, 6th Synod Edition.

** See the Light of the Dhamma, Vol. I-No. 2, p. 13.

*** Saṃyutta Nikāya, Daṭṭhabba Sutta, p. 176, 6th Syn. Edn.

**** Saṃyutta Nikāya, Mahāvagga Saṃyutta, 8. Daṭṭhabba Sutta, p. 172, 6th Synod Edition.

*Kattha paññindriyam datṭhabbam ?
Catūsu ariyasaccesu ettha paññindriyam
datṭhabbam.**

(Where should one look for *paññindriya* ?

One should look for it in the Four Noble Truths.)

Among persons who encounter a Buddha *Sāsanā*, knowledge of the Four Noble Truths is of supreme value. Only when this knowledge is acquired can they obtain release from the realm of *sakkāyadiṭṭhi*, and that of the *duccaritas*, and from the *apāya saṃsāra*. Hence, in order to acquire a knowledge of the Four Noble Truths, they attempt in the least to obtain insight into the six *dhātus* (or basic constituent elements) of *pathavī, āpo, tejo, vāyo, ākāsa* and *viññāna*,** or insight into their fleeting and unstable nature—how they do not last for more than the twinkling of an eye at a time (so to say) and how they are continually being destroyed—through such methods of practice as studying, memorising, reciting, cogitating, listening, discussing, questioning, practising insight exercises, and contemplating. If a clear insight is obtained into these six elements, there is no necessity for special practice with regard to the remaining *dhammas****. If the nature of *anicca* (Impermanence) can be clearly realised, the realisation of *anatta* (Impersonality) follows as a matter of course****.

The realisation of the nature of *dukkha* can be accomplished in its entirety only when one attains the stage of *arahatta phala* (Fruition of Holiness).

Thus, after putting forth effort for lengthy periods, when insight is obtained into the nature of the six elements both within and without oneself, as well into the nature of their Impermanency, fixity of attention on them is achieved. This must be recognised as arising out of the predominant control exercised by *paññā*. The unreliability that had been a feature of one's mind throughout past infinite *saṃsāra* gradually disappears.

Here, "unreliability of one's mind" means the perception of permanency in things that are impermanent, of happiness in suffering, of pleasantness in loathsomeness, of self in

non-self, of individuals in non-individuals, of beings in non-beings, of human in non-humans, of *devas, sakka* and *brahmās* in *non-devas, non-sakka*, and *non-brahmās*, of women, men, bullocks, buffaloes, elephants, horses in non-women, non-men, non-bullocks, non-buffaloes, non-elephants, and non-horses. Freedom from unreliability means perceiving the true reality after having obtained mastery over the mind within the Buddha *Sāsanā*.

If *dukkha-saccā* or the Noble Truth of Suffering, be clearly perceived, it follows as a matter of course that the other three *saccās* can also be clearly perceived. In the perception of these four Truths, the way that *puthujjanas* perceive them is known as *anubodha*, while the way of the *ariyas* is known as *paṭivedha*. *Anubodha* knowledge is like seeing a light at night but not the fire. Although the fire cannot be directly seen, by seeing the reflected light one can know without doubt that there is a fire. Seeing the fire directly is like *paṭivedha* knowledge.

*Saddhindriyam bhāveti,
Viriindriyam bhāveti,
Satindriyam bhāveti,
Samādhindriyam bhāveti,
Paññindriyam bhāveti.******

The meaning of these Pāli passages uttered by the Buddha is that the five *indriyas* (mental faculties) should be practised and developed in order to facilitate the great work of *samatha and vipassanā*.

The aggregate that we call the body (*khandhā*) of a person who has not developed these five *indriyas* is like a country without a ruler or king. It is like the forests and mountains inhabited by wild tribes where no administration exists. In a rulerless or kingless country there is no law. There, the people are unrestrained. Like animals, the strong prey on the weak. In the same way, the mind of a person who has not developed the five *indriyas* is distracted, and runs riot with defilements. Just as a person possessed by evil spirits cannot bear to hear the sound of such verses as 'itipiso' or 'hetu paccayo', when persons without developed *indriyas*

* Saṃyutta Nikāya, Mahāvagga Saṃyutta, 8. Datṭhabba Sutta, p. 172, 6th Synod Edition.

** (1) Element of Extension, (2) Element of Liquidity or Cohesion, (3) Element of Kinetic Energy, (4) Element of Motion or Support, (5) Element of Space, (6) Consciousness-elements.

*** Such as *Khandhā* and *Āyatana*, etc.

**** Khuddaka Nikāya, Udāna Pāli, Meghiya-vagga, Meghiya Sutta, p. 120, 6th Synod Edition.

***** Saṃyuttā Nikāya, Mahāvagga Indriya Saṃyutta, 6. Sūkarakhatā-vagga, 8. Sūkarakhatā Sutta, p. 205 6th Syn. Edn.

hear talks connected with the cause of contentment (*paccaya santosa*) or with the practice of mental development (*bhāvanā-rāmbha*), they quickly discover antithetic criticisms. In them, the desire to exert themselves in the work of *samatha* and *vipassanā* never arise.

On the other hand, the *khandhā* of a person who develops the five *indriyas* resembles a country ruled by a just and lawful king. It resembles the towns and hamlets of the *majjhima desa* (mid-country) where governmental administration exists. Such a person is not disturbed by the variegated theories of various persons. He is confirmed in the sole way of the Buddha's teachings. When such a person hears talks connected with the cause of contentment, or the practice of mental development, his mind is clear and cool. He is confirmed in the desire to exert himself in the work of *samatha* and *vipassanā*.

In this way, the arising of two kinds of desires in this world is not the work of beings or individuals, but depends on the existence or otherwise of development of the five *indriyas*. If there is no development of the *indriyas*, one kind of desire arises. If there is development of the *indriyas*, that desire disappears and a new kind of desire invariably appears. The more the development of the *indriyas* proceeds, the more does this new desire increase and gather strength. When all the five *indriyas* are set up, the desire for the Paths and the Fruits will immediately appear. Thus must beings develop the five *indriyas* in order to raise *pakati saddhā*, *vīriya*, *sati*, *samādhi* and *paññā* (which are insignificant) to great heights.

CHAPTER VI

THE FIVE BALAS (OR BALĀNIS)

Bala is defined as:

Paṭipakkha dhamme baliyantīti balāni.*

(Suppresses opposition. Hence called *bala*.)

The Pāli texts say:

Akaṃpanaṭṭhena balāni.**

(Whenever opposition is encountered, there is fearless firmness. Hence called *bala*.)

As in the case of the *indriyas*, there are five *balas*, viz:

1. *Saddhā*.
2. *Vīriya*,
3. *Sati*,
4. *Samādhi*,
5. *Paññā*.

They are five generals or five commanders for the purpose of destroying the kingdom of *sakkāyadiṭṭhi* (Personality-belief). They are the five strengths that serve as reliance for Bhikkhus and layfolk in the Buddha *Sāsana*.

As in the case of *saddhindriya*, *saddhā* is of two kinds, viz:

1. *Pakati saddhā*, and
2. *Bhāvanā saddhā*.

Pakati saddhā which has no development through specific practice, associates with *taṇhā* according to circumstances, and can thus produce only the *pakati kusala kammās* of *dāna*, *sīla*, etc. It cannot overcome *taṇhā* with strength. On the other hand, *taṇhā* keeps *pakati saddhā* under its power.

This is how *taṇhā* keeps *pakati saddhā* under its power. The Pāli texts mention (as clearly as exist the sun and moon in the heavens) four *ariya vaṃsa dhammas**** They are:

1. Being easily satisfied with food,
2. Being easily satisfied with clothing,
3. Being easily satisfied with dwelling place,
4. Finding pleasure and enjoyment in the work of *bhāvanā*.

They constitute the realm of *saddhā*. In the present-day world, this great kingdom of *saddhā* lies hidden and submerged. Today, beings take pleasure and enjoyment in material things (*paccayāmisā*); they take pleasure and enjoyment in worldly rank, dignity, and honour (*lokāmisā*); they take pleasure and enjoyment in the attainment of the pleasant life, in worldly riches, and in power and dominion (*vaṭṭāmisā*); and thus is the great kingdom of *taṇhā* established as clearly as the great ocean round the island. This shows the weakness of *pakati saddhā* in this world.

* Paramattha Dīpanī, Saṅgaha Mahā-tīkā by Ledi Sayadaw, page 299, Kawimythman Press, Rangoon.

** Aṅguttara Nikāya, Ekaka Nipātaṭṭhakathā, 18. Aparā accharāsaṅghāta-vagga-vaṇṇanā, p. 388, 6th Syn. Edn.

Traditional practice of the Noble Ones. Aṅguttara Nikāya, Catukka Nipāta. 1. Paṭhama-pañṇāsaka, 8 Ariyavaṃsa Sutta, p. 336, 6th Syn. Edn.

It is *bhāvanā saddhā*, which has its genesis in the successful practice of *kāyagatā sati*, such as out-breath and in-breath until the disappearance of the dissettling and distraction of the mind, that can dispel *tanhā* which takes pleasure and enjoyment in the three kinds of *āmisā*. It is this *bhāvanā saddhā* that can save Bhikkhus and layfolk, who are in the course of being drowned and submerged in the ocean of the three *tanhās*, and enable them to reach the island haven of the kingdom of *saddhā* consisting of the four *ariya vaṃsa dhammas*. In the matter of the *bodhipakkhiya-dhammas*, it is this *saddhā* that should be acquired.

Of the two kinds of *vīriya*, *pakati vīriya* which has no development practice, associates with *kosajja* (laziness) according to occasion and produces the *pakati kusala kammās* of *dāna*, *sīla*, the study of the sacred texts, etc. This *pakati vīriya* cannot dispel *kosajja*. On the other hand, it is *kosajja* which controls *pakati vīriya* and keeps it under subjection. This is how *kosajja* subdues *pakati vīriya*.

When beings encounter a Buddha *Sāsanā*, they acquire the knowledge that in the past infinite *saṃsāra* they have been the kinsfolk of *sakkāyadiṭṭhi*, the *duccaritas*, and the *apāya lokas*. The sacred Pāli texts clearly prescribe the method of the *ariya vaṃsa*, which consists of dispelling *kosajja* (laziness) and devoting the whole time to *bhāvanārāma* (delight in meditation) till release from such a state is attained.

The act of dispelling *kosajja* may be thus described. Having equipped oneself with the *sikkhās* (Trainings—which are the Buddha's heritage) and which one undertook in the *sīmā* (ordination hall) at the time of becoming a Bhikkhu, *sikkhās* such as the undertaking-

*rukhamūla senāsanam nissāya pabbajjā,
tattha teyāva jīvam ussāho karaṇīyo.**

and in accordance with such *sikkhās*, if one makes trees and bushes in the forests as one's dwelling place,

lives only on alms-food one gathers on
alms-round,
does not associate with other persons,
observes the *dhutaṅgas* (ascetic practice)
steadfastly, and

practises *kāyagatā sati* scrupulously, these are acts of *vīriya* that dispel the *akusala kammās* (unwholesome volitional actions) arising out of *kosajja*. They are acts comprised within the realm of *vīriya*.

This realm of *vīriya* remains obscure and is unknown in the present-day world. Today, although Bhikkhus are aware that they belong to that class of beings possessed of *sakkāyadiṭṭhi*, the *duccaritas*, and the liability to rebirth in the *apāya lokas*, they live permanently in dwelling places constructed within towns and villages by *dāyakās* (or donors), they take pleasure and enjoyment in the receipt of large gifts and benefits, they are unable to discard the society of other people, etc., all of which acts are comprised within the realm of *kosajja* and this realm of *kosajja* is as conspicuous as the sea which has inundated an island. This shows the weakness of *pakati vīriya*.

It is only *bhāvanā vīriya*, such as, being satisfied with the minimum of sleep, being always alert and active, being fearless, being bold and firm in living alone, being steadfast in mental advertence, that can dispel *kosajja*. In the matter of the *bodhipakkhiya dhammas*, it is this *bhāvanā vīriya* that should be acquired.

The detailed meaning of the *balas* of *sati*, *samādhi*, and *paññā* may be known by following the lines of explanation outlined above. Here, I shall give just a concise explanation.

The antithesis of *sati* is the *akusala kamma* called *muṭṭhasacca*. *Muṭṭhasacca* means inability to become absorbed in the work of *samatha-bhāvanā*—such as in *kāyagatā sati*—or in the work of *vipassanā bhāvanā*, inability to concentrate, inability to control one's mind, and the wandering of thoughts to objects other than the object concentrated on. The *pakati sati* that one possesses in its natal state from birth cannot dispel *muṭṭhasacca*. It is only *bhāvanā sati* that can dispel it.

The antithesis of *samādhi* is the *akusala kamma* of *vikkhepa*** (restlessness of mind). It consists of the inability to concentrate, and of unquietness and restlessness of mind in the work of *bhāvanā manasikāra*. It is the arising of thoughts on objects other than the object of concentration. It is the inability

* The Going Forth by depending on the foot of a tree as an abode; thus, they undertake the tree dweller's practice their whole lives.

—Vinaya Piṭaka, Vol. I. Mahākhanda, 64. Cattāro Nissayā, p. 133, 6th Synod Edition.
Wandering thoughts or idle fancies.

to control the mind and keep its attention fixed on one object. *Pakati samādhi* cannot dispel that *akusala kamma* of *vikkhepa*. Only *bhāvanā samādhi* can dispel it.

The antithesis of *paññā* is the *akusala kamma* of *sammoha**. It consists of ignorance, lack of clarity, mistiness, and absence of light of the mind. It is the darkness that surrounds the mind. This *sammoha* cannot be dispelled by *pakati paññā*, nor by *pariyatti paññā* which may comprise a knowledge of the whole of the *Ti-Piṭakas*. It is only *bhāvanā paññā* that has set up *kāyagatā sati* which can gradually dispel *sammoha*.

This shows the meaning of the five *paṭipakkha akusala dhammas* coupled with their respective *balas*.

The five *paṭipakkha akusala dhammas* are: (1) *taṇhā*, (2) *kosajja*, or laziness, or inability to take pains, or lack of fearlessness in the work of the *paṭipatti*, (3) *muṭṭhasacca* (4) *vikkhepa*, and (5) *sammoha*. The five *dhammas* that can counteract and dispel these *akusala dhammas* are called *bala*. If any one of these five *balas* is weak and unable to dispel the respective *paṭipakkha dhamma*,** work in *samatha* and *vipassanā* cannot be very successful as far as *Neyya* individuals are concerned.

Hence, at the present day, some persons can emerge out of the realm of *taṇhā* because of their strength in *saddhā bala*. They are rid of the attachments to *paccaya āmisa* and worldly dignities and honours. But since they are deficient in other four *balas*, they are unable to rise above stage of *santutṭhi* (state of being contented).

Some persons can emerge out of the realm of *taṇhā* and *kosajja* because they are strong in *saddhābala* and *vīriya bala*. They are constant in the observance of the *santosa dhamma****, in residence among hills and forests, and in the practice of the *dhutaṅgas*. (ascetic practices). But because they are weak in the other three *balas*, they are unable to practise *kāyagatā sati*, or do the work of *samatha* and *vipassanā*.

Some persons are strong in the first three *balas* and thus can rise up to the work of *kāyagatā sati*. They achieve concentration in out-breath and in-breath, or in the bones of the body. But since they are deficient in the other two *balas*, they cannot rise up to the work of the *Jhānas* and *vipassanā*.

Some persons can rise up to the attainment of *Jhāna samāpatti* because they are strong in the first four *balas*, but since they are weak in *paññā bala*, they cannot rise up to the work of *vipassanā*.

Some persons are strong in *paññā bala*. They are learned in the *Dhamma* and the *Piṭakas*. They are wise in the *paramattha dhammas* (ultimate realities). But because the back is broken in the four other *balas*, they cannot emerge from the realm of *taṇhā*, *kosajja*, *muṭṭhasacca* and *vikkhepa*. They live and die within the confines of these *akusalas*. In this way, whenever one is deficient in any one of the *balas*, one cannot emerge out of the realm of the respective *paṭipakkha*.

Of the five *balas*, *vīriya bala* and *paññā bala* are also *iddhipāda*. Hence, if these two *balas* are strong and co-ordinated, it does not happen that one cannot rise up to the work of *vipassanā* because of the weakness of the other three *balas*. As illustration, consider the case of the five crores and five lakhs of householders in *Sāvattī* city during the Buddha's time who obtained release from worldly ills.

People who do not know the functions of the *iddhipādas*, the *indriyas*, and the *balas*, do not know why their desires are weak, and what *paṭipakkha* assails them. They do not know what *dhammas* they have to set up, and the desire to set them up never arises. It is thus that the *ariya vaṁsa dhammas* are on the verge of disappearance at the present day.

I shall give an illustration. There is a species of bull called *usabha*. It is a bull worth more than a thousand or ten thousand ordinary bulls. If the characteristics and

* *Sammoha* : Delusion.

** *Paṭipakkha* : Opposite.

*** There are four kinds of *santosa-dhamma*. They are :—

1. *Cīvara santosa* : Contentment of robes;

2. *Pinḍapāta santosa* : Contentment of food ;

3. *Senāsana santosa* : Contentment of lodging; and

4. *Gīlāna paccaya bhesajja parikkhāra santosa* : Contentment of medicines.

Sāmyutta Nikāya, *Nidāna-vagga Sāmyutta*, *Kassapa Sāmyutta*, p. 398, 6th Synod Edition.

Note.—*Santosa* and *santutṭhi* have the same meaning.

distinctive signs of that bull be recognised, and it be reared and nurtured properly, its limbs and marks will develop, and its strength and powers will increase. It can then guard even a hundred cattle pens from the incursions of lions and leopards. The cattle in the enclosures where such a bull exists will be free from major diseases and epidemics. People living in houses round the stockade, up to the seventh house in each direction, will be free from major diseases and epidemics. Like the bull *Nandi Visāla** it can draw even five hundred carts at a time.

If the owner of such a bull is ignorant of all these, and if thus he does not rear and nurture it properly but keeps and tends it just as he would any other ordinary bull; if he employs it in ploughing and drawing carts in company with other bulls; its distinctive marks and limbs will fail to develop, and its strength and powers will remain dormant. It will thus live and die just like any other bull.

A knowing owner, however, will separate such a bull from the rest and keep it in a specially constructed shed. He will cover the floor of the shed with clean sand and will fix a ceiling to the roof. He will keep the shed clean of urine and excreta, and will feed the bull with paddy and pulses fit for human consumption. He will wash and bathe it, and apply cosmetics and unguents. In such a case, the distinctive marks and limbs will develop, and its strength and powers will increase enormously.

In this Buddha Sāsanā, *Neyya* individuals resemble the owner of the bull. The five *balas* of these *Neyya* individuals resemble the *Usabha* bull. The *Satipaṭṭhāna Vibhaṅga*, *Sammappadhāna Vibhaṅga*, *Iddhipāda Vibhaṅga*, *Indriya Vibhaṅga*, *Bojjhaṅga Vibhaṅga*, and *Maggaṅga Vibhaṅga*, of the *Abhidhamma Piṭaka*, and the *Mahāsatipaṭṭhāna Sutta*, *Satipaṭṭhāna Saṃyutta*, *Sammappadhāna Saṃyutta*, *Iddhipāda Saṃyutta*, *Indriya Saṃyutta*, *Bala Saṃyutta*, and *Bojjhaṅga Saṃyutta* of the *Sutta Piṭaka*, resemble the worldly expository books which expound the distinctive signs, marks, and characteristics, of *Usabha* bulls, the methods how such bulls are to be reared and taken

care of, and the strength and powers that such bulls can attain if reared and nurtured properly.

Those *Neyya* individuals who through ignorance do not attempt to develop the five *balas* through the work of *bhāvanā*, and who thus remain satisfied with the lower attainments within the Sāsanā, such as *dāna*, *sīla*, and the study of *pariyatti dhamma*, resemble the ignorant owner of an *Usabha* bull who does not rear and nurture it properly.

In this world, there are many kinds of worldly undertakings. There are undertakings that can be accomplished by the strength of wealth, and there are undertakings that can be accomplished by the strength of knowledge. Even in the case of the cultivation of land, several kinds of strength are needed for its accomplishment. Sometimes the strength of wealth has to be garnered first, and at other times the strength of knowledge. Preparatory education and study constitute the garnering of the strength of knowledge.

Similarly, in the Buddha Sāsanā, there are five *balas* needed for the work of *samatha*, *vipassanā*, and the attainment of the Holy Paths and Fruits and Nibbāna. It is only when these *balas* are first accumulated that the great works mentioned can be undertaken. Those persons who do not possess even one of the five *balas* cannot evoke a desire to undertake these great tasks. It does not occur to them that those great tasks can be accomplished in this life. They live forgetfully and without determination. If it is pointed out to them that the tasks can be accomplished, they do not wish to hear it. They do not know that such untoward thoughts occur to them because they are utterly impoverished in the *balas*. They lay the blame at the door of *pāramī*, or *dvihetuka*, or at the times.**

If, however, these people set up work in one of the *satipaṭṭhāna*, such as in *ānāpāna sati*, and if thereby they set up the three *balas* of *saddhā*, *vīriya*, and *sati*, such untoward thoughts will certainly disappear. It is inevitable that new wholesome thoughts must arise. This is because they have developed their strength.

* Khuddaka Nikāya, Jātaka Pāli, Ekaka Nipāta, Kuruṅga-vagga, 28. Nandi Visāla Jātaka, p. 7 6th Syn. Edn.

** Some believe that these are times when the Holy Paths and the Fruits thereof can no longer be attained, and tend to defer effort till the *pāramīs* ripen. Some believe that persons of the present day are *dvi-hetuka* (i. e. beings reborn with two root-conditions, namely, Detachment and Amity), and as such they cannot attain the Holy Paths and the Fruits thereof in the present life.

This is how the strength is developed. Although such a person cannot as yet attain an insight into *rūpa* and *nāma*, the weak *saddhā* develops through the control exercised on *paccayāmisa taṇhā* and *lokāmisa taṇhā*. The weak *vīriya* develops through the control of *kosajja*. The weak *sati* develops through the control of *muṭṭhasacca*. *Samādhi* and *paññā* also gather strength through the control of *vikkhepa* and *sammoha*. When these *balas* develop it is inevitable that there must be a change in his mind.

A person who is afflicted with a major disease such as leprosy has no desire to take an interest in the ordinary affairs and undertakings of the world. But if after taking the proper medicines and treatment, the great sickness is gradually cured, and he is aroused from his apathy. This is inevitable. The group of five *akusala kammās* of *taṇhā*, *kosajja*, *muṭṭhasacca*, *vikkhepa*, and *sammoha*, resemble five major sickness.* In the *Sāsanā* the work of *samatha* and *vipassanā bhāvanā* resemble the affairs and undertakings of the world. The work of *satipaṭṭhāna*, such as *ānāpānasati*, resembles the taking of proper medicines and treatment. The rest of the comparison can be easily recognised.

Hence did the Buddha say:**

Saddhābalaṃ bhāveti,
Vīriyabalaṃ bhāveti,
Satibalaṃ bhāveti,
Samādhibalaṃ bhāveti,
Paññābalaṃ bhāveti.

In this world, the strength of builders lie in good tools, such as awls, chisels, axes, knives, saws, etc. Only when he equips himself with such strength can he undertake to build monasteries, houses, etc. In the work of carpenters, blacksmiths, goldsmiths, artists, wood-carvers, etc., also, they have each their respective strength. Their strength consists of good tools and implements. Only with such can they accomplish their work.

Similarly, in the *Sāsanā*, the tools of *samatha* and *vipassanā* for the purpose of achieving *magga ñāṇa* and *phala ñāṇa* consists of *bhāvanā saddhā*, *bhāvanā vīriya*, *bhāvanā sati*, *bhāvanā samādhi*, and *bhāvanā paññā*, developed through one of the *satipaṭṭhānas*, such as *ānāpānasati*. These five *balas* are the strength of *yogāvacaras****. Hence, these five *balas* must be developed in order to undertake successfully the work of *samatha* and *vipassanā* within the Buddha *Sāsanā*. This is the meaning of 'bhāveti' in the stanza quoted above.

CHAPTER VII

THE SEVEN SAMBOJJHAṄGAS

Catusaccadhamme suṭṭhu buj्jhatīti sambodhi.
Sambodhiyā aṅgo sambojjhaṅgo.

(Can clearly perceive the Four Noble Truths. Hence called *sambodhi*. N.B. This is *lokuttara magga ñāṇa*. Constituent of *magga ñāṇa*. Hence called *sambojjhaṅga*.)

Birds are first delivered from their mothers' wombs in the form of eggs. They are then delivered a second time by breaking the eggs. Thence, when they become full fledged with feathers and wings, they are delivered from their nests, when they can fly wherever they please. In the same way, in the case of *yogāvacara* individuals, they are first delivered from the distractions of mind which have accompanied them throughout infinite *saṃsāra* when they successfully set up *kāyagatā sati*, or accomplish the work of *samatha*. Secondly, when they attain *vipassanā* insight into *rūpa*, *nāma*, *khandha*, etc., they are free from coarse forms of ignorance. Finally, when the seven *bojjhaṅgas* develop and mature, they become full fledged in *lokuttara magga ñāṇa*, and attain the *magga ñāṇa* known as *sambodhi*, and thus they are delivered from the state of worldlings. They are delivered from the state of *puthujjanas* and attain the state of *ariyas*—of *lokuttara* or *Nibbāna*.

* Five major sicknesses are :—1. Leprosy, 2. Boil, 3. Tuberculosis, 4. Apoplexy, 5. Eczema.

** *Idha bhikkhave bhikkhu* (In this *Sāsanā*, the *Bhikkhu*)

Saddhābalaṃ bhāveti (develops *saddhābala*),

Vīriyabalaṃ bhāveti (develops *vīriyabala*),

Satibalaṃ bhāveti (develops *satibala*),

Samādhibalaṃ bhāveti (develops *samādhibala*) and

Paññābalaṃ bhāveti (develops *paññābala*).

—Suttanta Piṭaka, Saṃyutta Nikāya Mahāvagga Saṃyutta Pāḷi, 6. Bala Saṃyutta, Gaṅgāpeyyālavagga, 1-12, Balādi Sutta, page 218, 6th Synod Edition.

*** *Yogāvacara*: One who practises *samatha* or *vipassanā* or both.

There are seven *bojjhaṅgas*, viz:

1. *Sati sambojjhaṅga*,
2. *Dhammavicaya sambojjhaṅga*,
3. *Vīriya sambojjhaṅga*,
4. *Pīti sambojjhaṅga*,
5. *Passaddhi sambojjhaṅga*,
6. *Samādhi sambojjhaṅga*.
7. *Upekkhā sambojjhaṅga*.

The *sati cetasika* (mental factor) called *satipaṭṭhāna*, *satindriya*, *sati bala*, *sammā sati maggaṅga*, is *sati sambojjhaṅga*.

The *paññā cetasika* called *vimāṃsiddhipāda*, *paññindriya*, *paññā bala*, *sammādiṭṭhi maggaṅga*, are all *dhammavicaya sambojjhaṅga*. Alternatively, the five *paññā visuddhis** beginning with *diṭṭhi visuddhi* the three *anupassanā ñāṇas*, the ten *vipassanā ñāṇas* are called *dhammavicaya sambojjhaṅga*. Just as cotton seeds are milled, carded, etc., so as to produce cotton wool, the process of repeatedly viewing the five *khandhas* with the functions of *vipassanā ñāṇa* is called *dhammavicaya*.

The *vīriya cetasikas* called *sammappadhāna*, *vīriyiddhipāda*, *vīriyindriya*, *vīriya bala*, and *sammā vāyāma maggaṅga*, are called *vīriya sambojjhaṅga*.

The joy and happiness that appears when the process of seeing and knowing increases after the setting up of *satipaṭṭhāna*, such as *kāyagatā sati*, is called *pīti sambojjhaṅga*.

The process of becoming calm and tranquil in both body and mind when the mental distractions, reflections, and thoughts abate, is called *passaddhisambojjhaṅga*. It is the *cetasikas* of *kāya-passaddhi* and *citta-passaddhi*.

The *samādhi dhammas* called *sammādhindriya*, *sammādhī bala*, and *samādhi maggaṅga*, is called *samādhi sambojjhaṅga*. Alternatively, the *parikamma samādhi*, *upacāra samādhi*, *appanā samādhi*, or the eight *sammāpattis*, associated with the work of *samatha* and *citta visuddhi*, and *suññata samādhi*, *animitta samādhi*, *appaṇihita samādhi*, associated with *paññā visuddhi*, are called *samādhi sambojjhaṅga*. The *samādhi* that accompanies *vipassanā ñāṇa*, or *magga ñāṇa* and *phala ñāṇa*, are called by such names as *suññata samādhi*, *animitta samādhi* and *appaṇihita samādhi*.

When the work in *kammaṭṭhāna* is as yet not methodical or systematic, much effort has to be exercised both in body and mind; but when the work becomes methodical and systematic, one is freed from such effort. This freedom is called *tatramajjhatattā cetasika* (mental factor of equanimity). It is *upekkhā sambojjhaṅga*.

When a *yogāvacara* becomes endowed with these seven characteristics of *sambodhi* equally, he enjoys the joys and pleasures of a *samaṇa* within the *Sāsanā*—joys and pleasures which are unequalled and unparalleled by any worldly joy—just as a universal *cakka* king**, lord of the four great islands and possessor of the seven jewels, enjoys unparalleled and unique ease and comfort.

Thus it is said in the *Dhammapada*:

*Suññāgāraṃ pavitthassa
santacittassa bhikkhuno
amānusī rati hoti
sammā dhammaṃ vipassato.*

— Verse, 373.

*Yato yato sammasati
khandhānaṃ udayabbayaṃ,
labhati pītipāmojjaṃ
amataṃ taṃ vijānataṃ.*

— Verse, 374.

(The Bhikkhu who retires to a lonely abode and has a calm mind, experiences joy transcending that of men, as he clearly perceives the *dhamma*.)

The formation and disintegration of whichever part of the body the Yogi contemplates, he experiences joy and happiness as he can thereby perceive the Deathless state (*Nibbāna*).

If the pleasure and joy experienced in *vipassanā sukha* which is complete with the seven characteristics of *sambodhi* be divided into 256 parts, one part of that joy and pleasure exceeds the worldly joys and pleasures of kings among humans, devas, and Brahmās—so great is the joy and pleasure inherent in the *sambodhis*. Hence also did the Buddha say:

“*Sabba rasaṃ dhammaraso jināti****”, (The flavour of the *dhamma* exceeds all other flavours.)

* Please see footnote to Chapter V, *ibid*.

** Universal Monarch Please see *The Light of the Dhamma*, Vol. VII, No. 1, p. 28.

*** *Dhammapada*, Verse, 354.

There are stories wherein it is related that major diseases and ailments have been cured by the mere hearing* of the recitation of these seven characteristics of *sambodhi*. But, these diseases and ailments can be cured only when the hearers are fully aware of their meaning, and great and clear *saddhā* (faith) arises.

When these seven characteristics of *sambodhi* are acquired in a balanced manner, the *yogāvacara* can rest assured that there is no deficiency in his *kāyagatā sati*. He can rest assured that there is no deficiency in his perception of *anicca* or *anatta*, and in his mental and bodily energy. Because his mind is set at rest in regard to these three factors, he experiences joy in the knowledge that he can now perceive the light of Nibbāna which has never before appeared to him in the past infinite *saṃsāra*, even in his dreams. Because of that joy and ease of mind, his attention on the *kammaṭṭhāna* objects becomes extremely calm and steady, and *upekkhā* (equanimity) which is free from the anxieties and efforts for mindfulness, perception of *anicca* and *anatta*, and the necessity to evoke energy, arises.

All the above statements are made with reference to the stage at which the *Sambojjhaṅgas* are in unison with one another and their respective functions are specially clear. As far as ordinary *sambojjhaṅgas* are concerned, from the moment *kāyagatā sati* is set up, the *dhammas* such as *sati* are known as *sambojjhaṅga*.

When the Buddha said that the seven *bojjhaṅgas* must be practised, as in: *Sati-sambojjhaṅgaṃ bhāveti, viveka nissitaṃ, virāga nissitaṃ, nirodha nissitaṃ, vossaggaparināmiṃ.....upekkhā sambojjhaṅgaṃ bhāveti, viveka nissitaṃ, virāga nissitaṃ, nirodha nissitaṃ, vossaggaparināmiṃ.*** it is meant that in the ordinary course, the process of setting up *kāyagatā sati* (such as out-breath and in-breath) amounts to the setting up of

the seven *bojjhaṅgas*. For the distinctive and specific setting up of the *bojjhaṅgas*, see the Commentary on the *Bojjhaṅga Vibhaṅga****

The meaning of the Pāli passage above is: "One should practise *sati sambojjhaṅga* which is dependent on the absence of all kinds of activities and anxieties, of lust and greed, or suffering attendant on the round of rebirths, and on the abandonment of the four substratum of *upadhi*****

Viveka nissita, virāga nissita, nirodha nissita, mean, "having no leanings towards *bhava saṃpatti****** and *bhoga saṃpatti*,***** attempting to destroy the great realm of latent *sakkāyadiṭṭhi* in this very life, and thus is free from dependence on the round of rebirths." *Vivaṭṭa nissita* means, freeing oneself day by day from the attachments of sensuous passions, the meanings of *bojjhaṅga, sambojjhaṅga, and sambodhi aṅga* are identical.

CHAPTER VIII

THE EIGHT MAGGAṅGAS

The definition of *magga* is:

Kilese mārentā nibbānaṃ gacchanti etenāti maggo.

(These *dhammas* dispel the defilements such as *sakkāyadiṭṭhi* and thus enable one to reach Nibbāna—end of *apāya dukkha* and *vaṭṭa dukkha*. Hence they are called *magga*.)

There are eight ingredients of *magga*, namely,

1. *Sammā-diṭṭhi*..Right View,
2. *Sammā-saṅkappa*..Right Thinking,
3. *Sammā-vācā*..... Right Speech,
4. *Sammā-kammanta* Right Action,
5. *Sammā-ājīva*..... Right Livelihood,
6. *Sammā-vāyāma*... Right Effort,
7. *Sammā-sati*.....Right Mindfulness,
8. *Sammā-samādhi*...Right Concentration.

* Please see the Light of the Dhamma, Vol. VII, No 1, p. 9.

Samyutta Nikāya, Bojjhaṅga Samyutta, p. 12 6th Syn. Edn.

** Abhidhamma Piṭaka, Vibhaṅga Pāli, 10. Bojjhaṅga Vibhaṅga, p. 238. 6th Syn. Edn.

*** Sammohavinodanī Aṭṭhakathā, 1. Suttanta-bhājanīya-vaṇṇanā, p. 296, 6th Syn. Edn.

**** There are four kinds of *upadhi*. They are:—

1. *Kāmūpadhi* : attachment to sensuous pleasures ;
2. *Kilesupadhi* : attachment to mind-defiling passions ;
3. *Abhisankārūpadhi* : attachment to performance of merits etc ; and
4. *Khanhūpadhi* : Attachments to the five constituent groups of the body.

***** Attainment of happy planes of existence.

***** Attainment of wealth.

All these eight ingredients are present in *lokuttara ñānadassana visuddhi* (Supramundane Purification by Knowledge and Vision). In the preceding *lokiya visuddhis* (mundane Purifications), *Sammā-vācā*, *Sammā-kammanta* and *Sammā-ājīva*, are present only in *sīla visuddhi* (Purification of Virtue). They are not present in *citta visuddhi* (Purification of Consciousness), etc.

Hence, in the matter of the *bodhipakkhiya dhammas*, *sīla visuddhi* means *viveka nissita* and *virāga nissita sīla* in accordance with,

“*Sammāvācaṃ bhāveti, viveka nissitaṃ, virāga nissitaṃ. nirodha nissitaṃ, vossaggapariṇāmiṃ.*”

Sammā-kammantaṃ bhāveti, viveka nissitaṃ, virāga nissitaṃ, nirodha nissitaṃ, vossaggapariṇāmiṃ.

*Sammā-ājīvaṃ bhāveti, viveka nissitaṃ, virāga nissitaṃ. nirodha nissitaṃ vossaggapariṇāmiṃ.”**

It does not refer to *sīla* that has leanings towards *bhava sampatti* and dependency on the round of rebirths. The *sīla visuddhi* of those who have consciously given up attempts at attaining the Holy Paths and the Fruits in this life is not genuine *ādibrahmacariyaka sīla***, and thus is not of the genuine *bodhipakkhiya* class. If effort be made, however, towards the attainment of Nibbāna in the next life, it can be *pāramī sīla* which is a part of *vivaṭṭa-nissita-sīla*.

Sammā-vācā, *Sammā-kammanta*, and *Sammā-ājīva maggaṅga* are purely of the class of *sīla* and hence constitute genuine *sīla visuddhi*. They are also called the three *virati cetasikas****.

Sammā-saṅkappa is *vitakka cetasika*. Since it is the harbinger of *paññā*, it is included in the *paññā* category. There are three kinds of *saṅkappa*, namely *nekkhama saṅkappa*, *abyāpāda saṅkappa*, and *avihimsa saṅkappa*. Just as a person incarcerated in prison, or a person besieged by enemy troops, or a person encircled by a forest fire, or a fish caught in a net, tank, or trap, or a bird caught in a cage, is absorbed (without being able to sleep or eat) in only one thought, that is in the attempt to escape from these confinements, the attempts of those persons

who contrive with *sammappadhāna vīriya* to escape from the confinement of the old infinitely numerous *uppanna akusala kammās* and the new infinitely numerous *anuppanna akusala kammās* that are due to arise are called *nekkhama saṅkappa maggaṅga*. It is the sort of *saṅkappa* which looks for the way to escape in this very life from the *vatta-dukkha* (round of rebirths).

The *saṅkappa* which associates with *mettā jhāna* is called *abyāpāda saṅkappa*. The *saṅkappa* which associates with *karuṇā jhāna* is called *avihimsa saṅkappa*. The *saṅkappa* which associates with the remaining *jhānas* is called *nekkhama saṅkappa*.

The four *maggaṅgas* of *sammā-diṭṭhi*, *sammā-vāyāma*, *sammā-sati*, and *sammā-sammādhī*, have been dealt with under *bojjhaṅga*.

Sammā-diṭṭhi and *sammā-saṅkappa* are *paññakkhandha*. They constitute the *paññā* group. *Khandha* means group or aggregate. *Sammā-vācā*, *sammā-kammanta*, and *sammā-ājīva* are called *sīlakkhandha*. They constitute the *sīla* group. *Sammā-vāyāma*, *sammā-sati*, and *sammā-sammādhī* are called *sammādhikkhandha*. They constitute the *sammādhī* group.

The *ājīvaṭṭhamaka sīla* that is observed and kept with the purpose of destroying the great kingdom of *diṭṭhi anusaya* is *lokiya sīlakkhandha maggaṅga*. It is *sīla visuddhi*.

There are two kinds of *ājīvaṭṭhamaka sīla*, namely, *sīla* for layfolk, and *sīla* for the *saṅghā*. Abstention from the three *kāya duccharitas* and the four *vacī duccharitas***** comprise the *ājīvaṭṭhamaka sīla* for layfolk. The *atthaṅga uposatha sīla* and the *dasāṅga sīla* are *sīlas* that refine or polish the *ājīvaṭṭhamaka sīla*.

The observance of the 227 *sikkhās* laid down in the Vinaya Piṭaka comprise the *ājīvaṭṭhamaka sīla* for the *saṅghā*. These 227 *sikkhās* cover *kāya kammās* and *vacī kammās*, and are so classified in the Commentaries. The remaining *sīla* groups laid down in the Vinaya Piṭaka constitute refinements to the *ājīvaṭṭhamaka sīla*.

* Sammohavinodanī Aṭṭhakathā, I. Suttanta-bhājanīya-vaṇṇanā, p. 305, 6th Syn. Edn.

** Morality belonging to the principles or fundamentals of moral life.

*** The three *virati cetasikas* are :—

Sammā-vācā, *Sammā-kammanta*, *Sammā-ājīva*.

**** Please see the Light of the Dhamma, Vol. VII. No. 2, p. 10.

There are stories wherein it is related that major diseases and ailments have been cured by the mere hearing* of the recitation of these seven characteristics of *sambodhi*. But, these diseases and ailments can be cured only when the hearers are fully aware of their meaning, and great and clear *saddhā* (faith) arises.

When these seven characteristics of *sambodhi* are acquired in a balanced manner, the *yogāvacara* can rest assured that there is no deficiency in his *kāyagatā sati*. He can rest assured that there is no deficiency in his perception of *anicca* or *anatta*, and in his mental and bodily energy. Because his mind is set at rest in regard to these three factors, he experiences joy in the knowledge that he can now perceive the light of Nibbāna which has never before appeared to him in the past infinite *saṃsāra*, even in his dreams. Because of that joy and ease of mind, his attention on the *kammaṭṭhāna* objects becomes extremely calm and steady, and *upekkhā* (equanimity) which is free from the anxieties and efforts for mindfulness, perception of *anicca* and *anatta*, and the necessity to evoke energy, arises.

All the above statements are made with reference to the stage at which the *Sambojjhaṅgas* are in unison with one another and their respective functions are specially clear. As far as ordinary *sambojjhaṅgas* are concerned, from the moment *kāyagatā sati* is set up, the *dhammas* such as *sati* are known as *sambojjhaṅga*.

When the Buddha said that the seven *bojjhaṅgas* must be practised, as in: *Sati-sambojjhaṅgaṃ bhāveti, viveka nissitaṃ, virāga nissitaṃ, nirodha nissitaṃ, vossaggaparināmiṃ.....upekkhā sambojjhaṅgaṃ bhāveti, viveka nissitaṃ, virāga nissitaṃ, nirodha nissitaṃ, vossaggaparināmiṃ.*** it is meant that in the ordinary course, the process of setting up *kāyagatā sati* (such as out-breath and in-breath) amounts to the setting up of

the seven *bojjhaṅgas*. For the distinctive and specific setting up of the *bojjhaṅgas*, see the Commentary on the *Bojjhaṅga Vibhaṅga****.

The meaning of the Pāli passage above is: "One should practise *sati sambojjhaṅga* which is dependent on the absence of all kinds of activities and anxieties, of lust and greed, or suffering attendant on the round of rebirths, and on the abandonment of the four substratum of *upadhi*****.

Viveka nissita, virāga nissita, nirodha nissita, mean, "having no leanings towards *bhava saṃpatti****** and *bhoga saṃpatti****** attempting to destroy the great realm of latent *sakkāyadiṭṭhi* in this very life, and thus is free from dependence on the round of rebirths." *Vivatta nissita* means, freeing oneself day by day from the attachments of sensuous passions, the meanings of *bojjhaṅga, sambojjhaṅga, and sambodhi aṅga* are identical.

CHAPTER VIII

THE EIGHT MAGGAṅGAS

The definition of *magga* is:

Kilese mārentā nibbānaṃ gacchanti etenāti maggo.

(These *dhammas* dispel the defilements such as *sakkāyadiṭṭhi* and thus enable one to reach Nibbāna—end of *apāya dukkha* and *vaṭṭa dukkha*. Hence they are called *magga*.)

There are eight ingredients of *magga*, namely,

1. *Sammā-diṭṭhi*..Right View,
2. *Sammā-saṅkappa*..Right Thinking,
3. *Sammā-vācā*..... Right Speech,
4. *Sammā-kammanta* Right Action,
5. *Sammā-ājīva*..... Right Livelihood,
6. *Sammā-vāyāma*... Right Effort,
7. *Sammā-sati*.....Right Mindfulness,
8. *Sammā-samādhi*...Right Concentration.

* Please see the Light of the Dhamma, Vol. VII, No 1, p. 9.

Samyutta Nikāya, Bojjhaṅga Samyutta, p. 12 6th Syn. Edn.

** Abhidhamma Piṭaka, Vibhaṅga Pāli, 10. Bojjhaṅga Vibhaṅga, p. 238. 6th Syn. Edn.

*** Sammohavinodanī Aṭṭhakathā, 1. Suttanta-bhājanīya-vaṇṇanā, p. 296, 6th Syn. Edn.

**** There are four kinds of *upadhi*. They are:—

1. *Kāmūpadhi* : attachment to sensuous pleasures ;
2. *Kilesupadhi* : attachment to mind-defiling passions ;
3. *Abhisankārūpadhi* : attachment to performance of merits etc ; and
4. *Khanhūpadhi* : Attachments to the five constituent groups of the body.

***** Attainment of happy planes of existence.

***** Attainment of wealth.

arūpa lokas, they possess the liability to be reborn as *ahetu duggati* creatures such as dogs and pigs, whereas in the case of *ariyas*, they do not revert back to the stage of *puthujjanas*, but ascend with each rebirth to higher states of *ariyas*.

Thus, whether it be the *lokas* where rebirth takes place, or the status attained in each rebirth, the *ariyas* do not regress, but proceed higher and higher from one *loka* to the next, or from one status to another, until after many rebirths and many worlds elapse they reach the highest *loka* and the highest status, when they discard the five aggregates called *khandhā* and cross over to *anupādisesa nibbāna*. The process by which this single path of ascent is traversed is called *dhamma sota*. They comprise *sammā diṭṭhi sota*, *sammā saṅkappa sota*, *sammā vācā sota*, *sammā kammanta sota*, *sammā ājīva sota*, *sammā vāyāma sota*, *sammā sati sota*, and *sammā samādhi sota*.

Sammā diṭṭhi sota means the establishment of the great kingdom of *sammā diṭṭhi* which can perceive the light of the Four Noble Truths. This great kingdom of *sammā diṭṭhi* is established in place of the great *anusaya* kingdom of *sakkāyadiṭṭhi*.

It resembles the rising of the sun after the night is over, when the darkness is dispelled and the light is established. In the same way, the great kingdom of light of *sammā diṭṭhi* remains established throughout many lives and many world-cycles until the attainment of *anupādisesa nibbāna*. The light increases and becomes more and more firmly established from one rebirth to another.

It also resembles a person born from his mother's womb without sight through cataracts covering both his eyes, who on coming across good medicines is cured of the cataracts and gains sight. From the moment the cataracts disappear, the view of the earth, mountains, sky, sun, moon, and stars, etc., is opened to him and thereafter throughout his life.

In the same way, the *sotāpanna ariyas* gain the view of the three characteristics (*ti-lakkhaṇa*) and the Four Noble Truths. Just as the blind man in the illustration

above can see the sky, sun and moon, these *ariyas* can perceive the *dhamma* mentioned at their will. This is how *sammā diṭṭhi magga* is established.

*Sammā diṭṭhassa sammā saṅkappo pahoti.**

(When *sammā diṭṭhi* is established, *sammā saṅkappa* progresses.)

According to this, if *sammā diṭṭhi* is established, *sammā saṅkappa*, which consists of intention and design to escape from worldly ills, and to preserve others from destruction and suffering, becomes also established and thrives from one rebirth to another until the attainment of *anupādisesa nibbāna*. This is how *sammā saṅkappa* is established. The Commentary says: "*Pahotīti vadḍhati*" (*Pahoti* means *vadḍhati*, increase).

Sammā saṅkappassa sammā vācā pahoti.

If the intention and design to escape from worldly ills, and to see others in pleasure and ease, is established, speech free from the *vacī duccharitas* appear, and are progressively established. This is how *sammā vācā* is established.

Sammā vācassa sammā kammanto pahoti.

If speech free from the *vacī duccharitas* is established, acts free from *kāya duccharitas* appear, and are progressively established. This is how *sammā kammanta* is established.

Sammā kammantassa sammā ājīvo pahoti.

When views, intentions, speech and acts become pure, the forms of livelihood also become pure, and one is free permanently from low and base forms of livelihood. This is how *sammā ājīva* is established.

Sammā ājīvassa sammā vāyāmo pahoti.

When views, intentions, speech acts and livelihood become pure, energy or effort free from the *duccaritas*** and *durājīva**** become permanently established. This is how *sammā vāyāma* is established.

Sammā vāyāmassa sammā sati pahoti.

Thus also does *sammā sati maggaṅga* that has its roots in the work of *sīla*, *samādhi*, and *paññā*, become established from one rebirth to another. This is how *sammā sati* is established.

* Saṃyutta Nikāya, Mahāvagga Saṃyutta Pāḷi,

1. Maṅḍa-31 nyatta, 1. Avijjā vaṅḍa. 1. Avijjā, Sutta p. 2, 6th Syn. E11.

** Wrong doings.

*** Wrong livelihood.

*Sammā satissa sammā samādhi pahoti.**

Thus also does *sammā samādhi* which has its roots in the work of *sīla*, *samādhi*, and *paññā*, and which possesses great control over the mind, become established. This is how *sammā samādhi* is established.

This is how the eight *maggāṅgas* called *dhamma sota* become progressively established throughout many lives and many worlds from the moment a being attains the stage of *sotāpanna* and until he finally attains *anupādisesa nibbāna*.

Although from the moment *kāyagatā sati* is set up there is progress such as has been shown above, so long as the state of *niyāma* is not reached that being is not as yet an *ariya*, *Sotāpatti magga* is the starting point of *ariya sota*. As soon as beings reach *sotāpatti magga*, they enter the domain of *ariyās*. Hence it is said :

Sotaṃ āditopajjimsu pāpunimsūti sotāpannā.

They are called *sotapanna*, as they reach *ariya sota* for the first time.

This ends the answer to the question, "Why are they called *sotapānnas*?"

Beings transcend the state of *puthujjanas* as soon as they reach the stage of *ariyās*. They are no longer worldlings or beings of the world. They have become beings of *lokuttara*. They are no longer beings subject to the suffering within the round of rebirths (*vaṭṭa dukkha*). They have become beings of *Nibbāna*. Throughout the series of many existences and many worlds, they

no longer emerge back again from the first stage of *Nibbāna*. They no longer possess the susceptibility to return to the *ansuaya* plane of *sakkāya diṭṭhi*, or to the state of *puthujjanas*. They are permanently established in the first stage of *sa-upādisesa nibbāna*, and throughout many lives and worlds they enjoy at will the pleasures of humans, *devas*, and *brahmās*.

For a detailed exposition see my "Catu Sacca Dīpanī", and "Paramattha Saṅkhitta."

These eight *maggāṅgas* occur simultaneously to these *ariyās* only at the instant of the attainment of a Path or Fruition. With reference, however, to *lokiya kusala kammās* (mundane wholesome volitional actions), the three *sīlakkhandha maggāṅgas* associate only with *sīla kusala kammās*. The three *samādhikkhandha maggāṅgas* and the two *paññakkhandha maggāṅgas*, however, associate with many kinds of *kusala kammās*.

Although the three *sīlakkhandha maggāṅga* associate only with *sīla kusala kammās*, they are firmly established in *ariyās* as *avītikkama* (non-contravention) throughout many lives and many worlds.

This ends the eight *maggāṅgas*.

The pure *dhammas* involved in the thirty-seven *bodhipakkhiya dhammas* are: *chanda*, *citta*, *tatra-majjhataṭā*, *saddhā*, *passadhi*, *paññā*, *vitakka*, *vīriya*, the three *viratis*, *sati*, *pīti*, and *ekaggatā*, and are fourteen** in number.

* Saṃyutta Nikāya, Mahāvagga Saṃyutta Pāḷi,

1. Magga Saṃyutta, 1. Avijjā-vagga, 1. Avijjā Sutta, p. 2 6th Syn. Edn.

** 1. *chanda* (desire), 2. *citta* (consciousness), 3. *tatramajjhataṭā*, (equanimity), 4. *saddhā* (faith), 5. *passadhi* (tranquillity), 6. *paññā* (wisdom), 7. *vitakka* (thought conception), 8. *vīriya* (effort), 9. *sammā-vācā* (Right Speech), 10. *sammā-kammanta* (Right Action), 11. *Sammā-ājīva* (Right Livelihood), 12. *sati* (mindfulness), 13. *pīti* (joy), 14. *ekaggatā* (one-pointedness of mind).

NEW APPRECIATION

SURREY, ENGLAND :

"The Light of the Dhamma is wonderful."

THE PROBLEMS OF BUDDHISM

By

The Ven. C. Nyanasatta Thera,

Kolatenna Hermitage, Bandarawela

If a visitor to a Buddhist country like Burma and Ceylon studies the life of the Buddhists residing there, he will find that their problems are almost identical with those of most other people in the world. Food, clothing, shelter, employment, education, orderly government, fulfilment of civic duties and participation in the political and cultural life of the country are their basic needs, and their problem is how one is best to adjust oneself to the changing conditions of the modern world or halt the change.

The Buddhist in the West is ever anxious to study the Dhamma better and practise it better, so that he may propagate it by example and precept, teach directly and indirectly by his life the Theory and Practice of Buddhism. His constant problem is how to obtain from the Buddhist East the right type of Buddhist Literature, and not merely some propaganda material or little popular tracts repeating the same theme again and again. The usual popular tracts that he gets are scientifically of little value to him when he attempts to compare the Dhamma with modern thought and win new friends for Buddhism by pointing out to them the superiority of the Buddha-Dhamma over all modern science and philosophy or other religions.

The Buddhist in Eastern Europe like Poland and Czechoslovakia, and in those parts of Asia where socialism is built, is anxious to teach the wisdom of the Buddha in such a manner that even those who are at present wholly bent on constructing a socialist society and state first, before paying any attention to things spiritual, may feel that Buddhism would greatly help them even in building up socialism, for Buddhism begins where socialism ends. And of course, in the lands where the threat of communism makes all conservative Buddhists think how they could use the Dhamma to stem the tide of international revolutionary socialism, the

Buddhists are bent on defending their position by quoting the Word of the Enlightened One about the inequality of men owing to Kamma.*

What, then, are the real problems not of the Buddhists but of Buddhism, the problems which distinguish it from all other systems of thought? In order to discover the problems, we must abstract from the problems of individual Buddhists and Buddhist nations and find out what were the problems of Buddhism at the time of its origination more than 2,500 years ago. Now, what were the problems of Buddhism, the problems which the Buddha Himself and His first disciples and the early teachers of Buddhism set out to solve and which gave them the right of existence as distinct from other systems and communities following their own teachings?

The problems of the Buddha were indeed very clear and definite. When Prince Siddhattha became a homeless pilgrim, a wandering philosopher bent on the quest of the Path to Enlightenment about Ill and Liberation from Ill, the earliest Pāli Texts formulate his problems thus: "*What is the truth?*" or "*What is true?*" and he is said to have been at that time before his Enlightenment *one searching the truth and the highest good*; in the Pāli Texts he is called "*kim-kusala-gavesi*", which is paraphrased as "*kim-saccam gavesi*", and he speaks of himself in the Texts as *one searching the incomparable, matchless path to Peace, the deathless*, that is to say Nibbāna: *anuttaram santivarapadam pariyesamāno, ajātam, anuttaram yogakkheman nibbānam pariyesamano*.**

This truth or the true and the highest good and peace and bliss sought after by the *Bodhisatta* (the being bent on enlightenment), when found and realized was then called *the Deathless, Amataṃ*, that is to say, the element that is not subject to decay and death and rebirth. And when this deathless

* Majjhima Nikāya, Uparipaññāsa, Cūḷakammavibhaṅga Sutta, p 243, 6th Syn. Edn.

** Majjhima Nikāya, Mūlapaññāsa, Opamma-vagga, 8 Pāsārāsī Sutta, p. 221, 6th Synod Edition.

element was found and the highest good, the supreme peace and bliss had been finally realized and directly experienced in the morning of Enlightenment and experienced again and again at will in concentration, this condition was called Nibbāna. Hence the problem of the Buddha has been first the realization of what is ill and unworthy of searching, and what is that not subject to any change and ill, and hence ought to be attained. When this goal has been once reached, there was no more any problem left for the Buddha: His only task was to teach all intelligent beings how they can also attain, under the guidance of the Buddha the same deathless element, the highest good, the true and abiding bliss and peace.

The very first disciples of the Enlightened One knew well how to state briefly the problem of Buddhism. It was one of the first five disciples, *Assaji*, who told it to the wandering philosopher *Upatissa*, who later became known as *Sariputta*, the foremost among the Great Disciples of the Master. To *Upatissa*'s question: "What is the Teaching of the Master?" *Assaji*'s reply was:—"The Great Sage, the Buddha, teaches the cause of all conditioned things, as well as the extinction of those things.*" The *conditioned things* are the elements of the *Five Aggregates of experience and grasping*, the *Five Khandhas*, our life and the world of our experience, or as it is so beautifully stated in the *Sutta* quoted above: wife and children, elephants and horses, gold and silver and similar things that are not lasting and yet are sought after by the ignorant worldling instead of the deathless element which ought to be the object of our search and research. The cause of the conditioned things is craving based on delusion. This is why the Buddha and His early disciples always briefly stated that the problem of Buddhism is *Suffering* and *Extinction of Suffering*. *Suffering* means: The world of our experience and object of grasping; *extinction of suffering* means: the attainment of Nibbāna.

Now to define the problem of Buddhism as distinct and quite different from the statement of the problems of all other systems of thought, it is well to say that *the Truth* or *the True* discovered by the Buddha is frequently stated in the *Four Pure Truths*. The problems of Buddhism appear most clearly in these *Four Pure Truths*, and

nowhere else are they stated in this same lucid manner as in Early Buddhism: All elements of conditioned existence, *the Five Aggregates* of experience and grasping, that is to say bodily form and all physical or material phenomena; feeling, perception, volition, mental formations and consciousness in the temporary manifestations as living beings, are impermanent, unsatisfactory, not-Self, hence causes of suffering. It is due to craving that the formation of new aggregates as new beings comes into existence; extinction of craving leads to enlightenment and direct knowledge of these things, which, in the highest form, means the attainment and knowledge of Nibbāna; and the Pure Path of Purity of Morals, Mental Culture and direct knowledge or intuitive penetration of truth is the Method or Course for the Attainment of the Deathless, the highest good, matchless peace and bliss, that is to say, Nibbāna.

All conditionally-arisen phenomena of existence and experience being impermanent, are unsatisfactory, hence not-self, no self-contained essences but momentarily arising and conditioned processes. The process of repeated origination and conformation of the phenomena called the *Five Groups* or *Five Aggregates* is conditioned or caused by craving for sense-experience, continued existence or annihilation after death.

The extinction of craving, which comes about by the acquisition of *direct knowledge* about the true nature of the *things* means liberation from all Ill. The method leading to the self-realisation of liberation is the Pure Eightfold Path of Right Understanding, Right Thinking, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Concentration of the purified mind that leads to the direct perception of truth and to the liberation from all craving and suffering. The real problem of Buddhism may be reduced to this: *How to bring about the extinction of craving and delusion, how to apply these truths in our daily life, how to tread the path to enlightenment about the deathless element called Nibbāna?*

The Teachings of Nibbāna as well as all the other teachings of the Perfect One are based on the axiomatic truth, a direct knowledge and experience of the Perfect One and

* Vinaya Piṭaka, Mahā-vāgga, Mahākhanda, 14. Sāriputto-moggallāna-pabbajjā-kathā, P. 50, 6th Synod Edition.

His true disciples of that time, and conviction of the advanced student of Buddhism, that our present life is but a link in the chain of a cycle of rebirth caused or conditioned by delusion and craving. *Enlightenment* in Buddhism means the direct knowledge and intuitive comprehension of this truth. If we once accept the fact of past lives, it is quite logical to accept a life after one's death so long as delusion and grasping last. It is yet an axiomatic truth of Buddhism that grasping or craving is a real force, and this force is not dissipated at death, but is then at its height and becomes a link between this and the next life: according to the nature of this force, often called *Kamma*, our next birth takes place on levels and under conditions corresponding to our past craving, longing and actions, speech or thoughts. It is yet another axiomatic truth of Buddhism that our actions, speech and thoughts, as free voluntary acts, mould this force called *Kamma*, and rebirth is the final resultant of the accumulated sum of our actions. Direct knowledge and immediate perception of

truth leads to the extinction of all delusion about life, hence new *Kamma* is no more created, and the result of past *Kamma* wears out with the last body and mind of the perfected one in his final existence in this world or another world.

The Buddha is a historical personage, who during this earthly life was called the Self-Enlightened One, the Compassionate Teacher of all intelligent beings. The Buddha attained his wisdom or *Enlightenment* after six years of research and experimenting with all the methods then known and practised in India. As a prince he had the highest education of that time, and during his six years of research he learnt all that was known about life in this world and in other worlds known to the experts in *yoga*. But the highest self-realization of *Enlightenment* was attained by the All-Enlightened One only after his having given up the traditional methods of austerities and by following the Middle Path of Contemplation and Direct Perception of Truth by the Purified Mind.



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MAHĀGOPĀLAKA SUTTA (GREAT DISCOURSE ABOUT COWHERDS)

—Suttanta Piṭaka, Mūlapaṇṇāsa, p. 281, 6th Synod Edition.

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

Thus I have heard: On one occasion the Exalted One was staying at Sāvatti at the Jetavana monastery of Anāthapiṇḍika. There the Exalted One addressed the Bhikkhus: "O Bhikkhus!" "Yes, Lord", answered those Bhikkhus to the Exalted One. The Exalted One delivered this discourse:

I

"Bhikkhus, a cowherd who has eleven defects is not qualified to look after a herd of cattle and make it prosperous. What are the eleven? In this world, a cowherd (1) is not conversant with *rūpa* (forms); (2) is not skilful in distinguishing the *lakkaṇa* (characteristics); (3) does not get rid of flies' eggs; (4) does not dress the sore; (5) does not make a smoke; (6) does not know the ford; (7) does not know whether water has been drunk or not; (8) does not know the path; (9) is not clever about grazing grounds; (10) milks dry; and (11) does not do special honour to those bulls who are the fathers and leaders of the herd. Bhikkhus, a cowherd who has these eleven defects is unable to look after the herd and make it prosperous.

"Bhikkhus, similarly, a Bhikkhu* who has eleven defects is not qualified to achieve growth, progress and full development in this *dhamma-vinaya* (Teaching of the Buddha). What are the eleven? Bhikkhus, in this *Sāsana*, a Bhikkhu (1) is not conversant with *rūpa* (material qualities); (2) is not skilful in distinguishing the *lakkaṇa* (characteristics); (3) does not get rid of flies' eggs; (4) does not dress the sore; (5) does not make a smoke; (6) does not know the ford; (7) does not know whether water has been drunk or not; (8) does not know the path; (9) is not clever about grazing grounds; (10) milks dry; and (11) does not pay special honours to those Bhikkhus who are of long standing, who have become Bhikkhus long ago, and who are the fathers and leaders of the order.

(1) And how, Bhikkhus, is a Bhikkhu not conversant with *rūpa* (material qualities)?

In this *Sāsana*, Bhikkhus, a Bhikkhu does not understand as they really are, that all *rūpas* are the Four Great Primaries** and the material qualities derived from these four.

* This term also includes a lay devotee who follows the Teaching of the Buddha and practises the *dhamma*.

** There are twenty-eight kinds of material qualities. They are:—

- (I) Four Great Primaries, namely,
 - (1) the element of extension, (2) the element of cohesion or liquidity, (3) the element of kinetic energy, (4) the element of motion or support.
- (II) The six bases, namely,
 - (5) the eye basis, (6) the ear basis, (7) the nose basis, (8) the tongue basis, (9) the body basis, (10) the heart basis.
- (III) The two sexes, namely,
 - (11) the male sex, (12) the female sex.
- (IV) Material quality of life, namely, (13) the vital force.
- (V) (14) Material quality of nutrition.
- (VI) The four sense fields, namely,
 - (15) visible form, (16) sound, (17) odour, (18) savour.
- (VII) Material quality of limitation, namely, (19) space.
- (VIII) the two communications, namely,
 - (20) intimation through the body, (21) intimation through speech,
- (IX) The three plasticities, namely,
 - (22) lightness, (23) pliancy, (24) adaptability.
- (X) The four salient factors, namely,
 - (25) integration (26) continuance, (27) decay, (28) impermanence or death.

The Four Great Primaries are called *underived material qualities*.

The remaining twenty-four species are called *derived material qualities*.

Thus, Bhikkhus, a Bhikkhu is not conversant with *rūpa*.

(2) And how, Bhikkhus, is a Bhikkhu not skilful in distinguishing the characteristics? In this *Sāsanā*, Bhikkhus, a Bhikkhu does not understand, as it really is, that "A fool is characterised by his evil deeds only, and a wise man by his good deeds only." Thus, Bhikkhus, a Bhikkhu is not skilful in distinguishing the characteristics.

(3) And how, Bhikkhus, does a Bhikkhu not get rid of flies' eggs? In this *Sāsanā*, a Bhikkhu entertains a thought of sensuous pleasure (*kāma vitakka*) that has arisen; he does not abandon it, does not dispel it; does not get rid of it, does not make it disappear. He entertains a malevolent thought (*byāpāda vitakka*) that has arisen; he does not abandon it, does not dispel it, does not get rid of it, does not make it disappear. He entertains a cruel thought (*vihimsa vitakka*) that has arisen; he does not abandon it, does not dispel it, does not get rid of it, does not make it disappear. He entertains whatever evil has arisen (in him); he does not abandon them, does not dispel them, does not get rid of them, does not make them disappear. Thus, Bhikkhus, a Bhikkhu does not get rid of flies' eggs.

(4) And how, Bhikkhus, does a Bhikkhu not dress a sore? In this *Sāsanā*, Bhikkhus whenever a Bhikkhu perceives a form with the eye, he is led away by the general outward appearance or its details and he does not strive to guard his sense of sight to ward off such mean and evil things as covetousness and grief, which would flow over him, if he were to remain with unguarded sense of sight. He does not enter upon this course in regard to faculty of sight; he does not guard his sense of sight; and he does not restrain his sense of sight.

Whenever he hears a sound with the ear,.....

Whenever he smells an odour with the nose,.....

Whenever he tastes a flavour with the tongue.....

Whenever he feels a contact with the body,.....

Whenever he cognises a mental object with his mind, he is entranced with the general outward appearance or its details, and he does not strive to guard his mind and ward off such mean and evil things as covetousness and grief, which would flow in over him, if he were to remain with unguarded senses. He does not enter upon this course in regard to the faculty of mind; he does not guard his mind; and he does not restrain his mind. Thus, Bhikkhus, a Bhikkhu does not dress the sore.

(5) And how, Bhikkhus, does a Bhikkhu not make a smoke? In this *Sāsanā*, a Bhikkhu does not teach *dhamma* in detail to others as he has heard or as he has learnt by heart. Thus, Bhikkhus, a Bhikkhu does not make a smoke.

(6) And how, Bhikkhus, a Bhikkhu does not know the ford? In this *Sāsanā*, a Bhikkhu occasionally visits those monks who are well informed and who have learnt *dhamma-vinaya* and *pātimokkha* by heart, yet he does not ask: "What is the etymology of this word, Sirs? What is the meaning of this word, Sirs?" Then those venerable monks do not disclose to him what is to be disclosed, do not make clear what is to be made clear, and on various doubtful points of doctrine they do not set his doubts at rest. Thus, Bhikkhus, a Bhikkhu does not know the ford.

(7) And how, Bhikkhus, does a Bhikkhu not know whether water has been drunk or not? In this *Sāsanā*, Bhikkhus, when the *dhammavinaya* (Teaching of the Buddha) is being expounded, a Bhikkhu does not get the knowledge of the meaning, does not get the knowledge of the Text, does not get that delight which is associated with realization of the *dhamma*. Thus, Bhikkhus, a Bhikkhu does not know whether water has been drunk or not.

(8) And how, Bhikkhus, does a Bhikkhu not understand the path? In this *Sāsanā*, a Bhikkhu does not understand as they really are, the Noble Eightfold Path.* Thus, Bhikkhus, a Bhikkhu does not understand the path.

(9) And how, Bhikkhus, is a Bhikkhu not clever about grazing grounds? In this

* 1. Right View, 2. Right Thinking, 3. Right Speech, 4. Right Action, 5. Right Livelihood, 6. Right Effort, 7. Right Mindfulness, 8. Right Concentration.

Sāsanā, a Bhikkhu does not understand as they really are, the Four Applications of Mindfulness.** Thus, Bhikkhus, a Bhikkhu is not clever about grazing grounds.

(10) And how, Bhikkhus, does a Bhikkhu milk dry? In this Sāsanā, when devout householders offer him robes, alms, lodgings, and medicines for the sick, he does not know moderation in accepting them. Thus, a Bhikkhu milks dry.

(11) And how, Bhikkhus, does a Bhikkhu not pay special honour to those Bhikkhus who are of long-standing, who have become Bhikkhus long ago, and who are the fathers and leaders of the Order. In this Sāsanā, a Bhikkhu does not treat such Bhikkhus with kind deeds, words and thoughts both in the public and in private. Thus, Bhikkhus, a Bhikkhu does not pay special honour to those Bhikkhus who are of long-standing, who have become Bhikkhus long ago, and who are the fathers and leaders of the Order.

Bhikkhus, a Bhikkhu who has these eleven defects is not qualified to achieve growth, progress and full development in this Sāsanā.

II

“Bhikkhus, a cowherd who has the eleven qualities is qualified to look after a herd of cattle and make it prosperous. What are the eleven? In this world, a cowherd (1) is conversant with *rūpa* (forms); (2) is skilful in distinguishing the *lakkhana* (characteristics); (3) gets rid of flies’ eggs; (4) dresses the sore; (5) makes a smoke; (6) knows the ford; (8) knows whether water has been drunk or not; (9) is clever about grazing grounds; (10) does not milk dry; and (11) does special honour to those bulls who are the fathers and leaders of the herd. Bhikkhus, if a cowherd has these eleven qualities, he is qualified to look after the herd of cattle and make it prosperous.

“Bhikkhus, similarly, if a Bhikkhu has eleven qualities, he is qualified to achieve growth, progress and full development in this *dhamma-vinaya* (Sāsanā). What are the eleven? In this Sāsanā, Bhikkhus, a Bhikkhu (1) is conversant with *rūpa* (material qualities); (2) is skilful in distinguishing the *lakkhana* (characteristics); (3) gets rid of

flies’ eggs; (4) dresses the sore; (5) makes a smoke; (6) knows the ford; (7) knows whether water has been drunk or not; (8) knows the path; (9) is clever about grazing grounds; (10) does not milk dry; and (11) pays special honour to those Bhikkhus who are of long-standing, who have become Bhikkhus long ago, and who are the fathers and leaders of the Order.

(1) And how, Bhikkhus, is a Bhikkhu conversant with *rūpa*? In this Sāsanā, Bhikkhus, a Bhikkhu understands as they really are, that all *rūpas* are the Four Great Primaries and the material qualities derived from these four. Thus, Bhikkhus, a Bhikkhu is conversant with *rūpa*.

(2) And how, Bhikkhus, is a Bhikkhu skilful in distinguishing the characteristics? In this Sāsanā, Bhikkhus, a Bhikkhu understands, as it really is, that: “A fool is characterised by his evil deeds only, and a wise man by his good deeds only. “Thus, Bhikkhus, a Bhikkhu is skilful in distinguishing the characteristics.

(3) And how, Bhikkhus, does a Bhikkhu get rid of flies’ eggs? In this Sāsanā, Bhikkhus, a Bhikkhu does not entertain a thought of sensuous pleasure. Whenever it arises, he abandons it, dispels it, gets rid of it and makes it disappear. He does not entertain a malevolent thought. Whenever it arises, he abandons it, dispels it, gets rid of it and makes it disappear. He does not entertain a cruel thought. Whenever it arises, he abandons it, dispels it, gets rid of it and makes it disappear. He does not entertain any evil thought. Whenever it arises, he abandons it, dispels it, gets rid of it and makes it disappear. Thus, Bhikkhus, a Bhikkhu gets rid of flies’ eggs.

(4) And how, Bhikkhus, does a Bhikkhu dress the sore? In this Sāsanā, Bhikkhus, whenever a Bhikkhu perceives a form with the eye, he is not led away by the general outward appearance nor its details, and he strives to guard his sense of sight to ward off such mean and evil things as covetousness and grief, which would flow in over him, if he were to remain with unguarded sense of sight. He enters upon the course in regard to the faculty of sight; he guards his sense of sight; and he restrains his sense of sight.

** 1. Contemplation on the body.
2. Contemplation on sensations.
3. Contemplation on consciousness.
4. Contemplation on mental objects.

Whenever he hears a sound with the ear,.....

Whenever he smells an odour with the nose,.....

Whenever he tastes a flavour with the tongue,.....

Whenever he feels a contact with the body,.....

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

(5) And how, Bhikkhus, does a Bhikkhu make a smoke? In this Sāsana, a Bhikkhu teaches *dhamma* in detail to others as he has heard or as he has learnt by heart. Thus, Bhikkhus, a Bhikkhu makes a smoke.

(6) And how, Bhikkhus, does a Bhikkhu know the ford? In this Sāsana, a Bhikkhu who occasionally visits those monks who are well informed and who have learnt *dhamma vinaya* and *pātimokkha* by heart, asks: "What is the etymology of this word, Sirs? What is the meaning of this word Sirs?" Then those venerable monks disclose to him what is to be disclosed, make clear what is to be made clear, and on various points of the doctrine they set his doubts at rest. Thus Bhikkhus, a Bhikkhu knows the ford.

(7) And how, Bhikkhus, does a Bhikkhu know whether water has been drunk or not?

In this Sāsana, Bhikkhus, when the *dhamma-vinaya* is being expounded, a Bhikkhu gets the knowledge of the meaning, gets the knowledge of the *dhamma*, gets that delight which is associated with the realization of the *dhamma*. Thus, Bhikkhus, a Bhikkhu knows whether water has been drunk or not.

(8) And how, Bhikkhus, does a Bhikkhu understand the path? In this Sāsana, a Bhikkhu understands, as they really are, the Noble Eightfold Path. Thus, Bhikkhus, a Bhikkhu understands the path.

(9) And how, Bhikkhus, is a Bhikkhu clever about grazing grounds? In this Sāsana, a Bhikkhu understands as they really are, the Four Applications of Mindfulness. Thus, Bhikkhus, a Bhikkhu is clever about grazing grounds.

(10) And how, Bhikkhus, does not a Bhikkhu milk dry? In this Sāsana, when devout householders offer him robes, alms, lodgings, and medicines for the sick, he knows the moderation in accepting them. Thus, Bhikkhus, a Bhikkhu does not milk the cow dry.

(11) And how, Bhikkhus, does a Bhikkhu pay special honour to those Bhikkhus who are of long-standing, who have become Bhikkhus long ago, and who are the fathers and leaders of the Order? In this Sāsana, a Bhikkhu treats such Bhikkhus with kind deeds, words and thoughts both in the public and private. Thus, Bhikkhus, a Bhikkhu pays special honour to those Bhikkhus who are of long-standing, who have become Bhikkhus long ago, and who are the fathers and leaders of the Order.

Bhikkhus, a Bhikkhu who has these eleven qualities is qualified to achieve growth, progress and full development in this Sāsana.

MAHĀGOPĀLAKA SUTTA VAṆṆANĀ*

(Commentary on Mahāgopālaka Sutta)

In the case of the unskilful cowherd :

1. *Na rūpaññū hoti*: “Is not conversant with *rūpa* (form)”. The cowherd does not know his cows by way of enumeration or by outward appearance. (1) *By enumeration*—He does not know how many heads of cattle he is tending, whether they are a hundred or a thousand. Even if some of his cows have been killed, or if they have gone astray, he does not count the number of his cows, saying to himself: “Today so many of my cows are missing.” He does not endeavour to fetch the missing cows in the neighbouring forest nor in the spaces between two or three neighbouring forests nor in the spaces between two or three neighbouring villages. Even if other people’s cows have come and mingled with his own, he does not endeavour to count the number of his cows and drive away the extra ones with his stave. When other people find that their cows have been in his herd, they frighten him saying: “This man has kept our cows in his herd so long.” So saying, they take away their own cows. Thus, the number of his cows becomes diminished, and he is precluded from enjoyment of five milk products.* (2) *By outward appearance*—Again, the cowherd does not know: So many of my cows are of white colour, so many of red colour, so many of black colour, so many have specks on their bodies, and so many are of brown colour. Even if some of his cows have been killed or if they have gone astray, he does not count the number of his cows, saying to himself: “Today so many of my cows are missing”, and look for the cows which have strayed into the neighbouring forests or into the spaces between villages. Even if other people’s cows have come and mingled with his own, he does not endeavour to count the number of his cows and drive away the extra ones with his stave. When other people find that their cows have been in his herd, they frighten him saying: “This man has kept our cows so long.” So saying, they take away their own cows. Thus, the number of his cows becomes diminished, and he is

precluded from enjoyment of five milk products.

II. *Na lakkhaṇakusalo hoti*: “Is not skilful in distinguishing the *lakkhaṇas* (signs or characteristics)” It means: The cowherd does not know about the marks such as arrows, spears and spikes made on the bodies of his cows. Even if some of his cows have been killed, or if they have gone astray, he does not count the number of his cows, saying to himself: “Today my cows with such and such marks are missing.”..... Thus, the number of his cows becomes diminished, and he is precluded from enjoyment of five milk products.

III. *Na āsātikaṃ hāretā*: “Does not get rid of flies’ eggs”. It means thus: when cows are pricked with thorns or struck against tree stumps, they sustain wounds and eventually flies lay their eggs in them. These eggs should be removed from the wounds with a stick and the wounds dressed up. The unskilful cowherd does not do so. Thus it is said: “Does not get rid of flies’ eggs”. The cows’ wounds get worse and worse and deeper and deeper, and the worms enter the internal organs of the cows. The cows are thus oppressed by those wounds. They are unable to eat grass or drink water to their satisfaction. Milk dries up in the breasts of those cows and they are reduced in strength. Both these endanger the cows. Thus the number of his cows becomes diminished and he is precluded from enjoyment of five milk products.

IV. *Na vaṇaṃ paṭicchādetā hoti*: “Does not dress the sore.” It means: Medicine should be applied to the aforesaid wounds and they should be dressed up and bandaged with fibres and cloth bandage. The unskilful cowherd does not do so. Impure blood and pus flow out from the cows’ wounds. When their bodies rub against the bodies of other cows, the latter would sustain diseases through infection. Thus the cows are oppressed by those wounds. They are unable to eat grass to their satisfaction...

* Mūlapaṇṇāsaṭṭhākathā, Vol. II, p. 159, 6th Syn. Edn.

** Milk, cream, buttermilk, butter, ghee.

..... Thus, the number of his cows becomes diminished, and he is precluded from enjoyment of five milk products.

V. *Na dhūmanā kattā hoti*: "Doe not make a smoke." It means: When the cows enter the cattle-pen in the rainy season when gadflies and mosquitoes are plentiful, the pen should be fumigated. The unskilful cowherd does not do so. Thus the cows are harassed by the gadflies, etc., the whole night without getting proper sleep. The next day they went to the forest and laid themselves down at the foot of the tree the whole day. They are unable to eat grass to their satisfaction Thus, the number of his cows becomes diminished, and he is precluded from enjoyment of five milk products.

VI. *Na tittham jānāti*: "Does not know the ford." It means: The cowherd does not know whether the ford is smooth or rough, whether it is infested with aqueous beasts of prey. When the cows are taken to a place other than the ford, they may tread on gravels and thus hurt themselves or break their legs. If they happen to be taken to a place where there are aqueous beasts of prey, they may be seized by crocodiles, etc. Then the cowherd comes to a stage when he has to say: "Today so many cows of mine are ruined. Today so many cows of mine are ruined." Thus, his herd decreases and he himself is precluded from enjoyment of five milk products.

VII. *Na pītam jānāti*: "Does not know whether water has been drunk or not." It means: The cowherd should know thus: "Such and such cows have taken water, and such and such have not: such and such cows have the opportunity to drink water at the ford and such and such cows have not." After tending his cows in the forest the whole day, that cowherd saying: "My cows shall take water," takes them to the river or a single-banked pond. Heifers, bulls and strong cows gore old and weak cows with their horns, or take the opportunity of pushing them aside with their bodies, and having entered the water thigh-deep drink water to their satisfaction. The remaining cows having no opportunity to drink clean water are obliged to stand at the bank and drink the turbid water polluted with mud, or to remain without taking any water. Then that cowherd strikes the backs of his cows and drives them back to the forest. Then

those cows which have not taken water are unable to eat grass to their satisfaction..... Thus, the number of his cows becomes diminished, and he is precluded from enjoyment of five milk products.

VIII. *Na vīthim jānāti*: "Does not know the path." It means: The cowherd does not know that such and such a path is even and free from danger and such and such a path is rough, risky and dangerous. Avoiding the safe path he allows his cows to go by the other path. Thus his cows are oppressed by the smell of lions tigers, etc., and are also attacked by thieves and robbers. Then they stand stretching out their necks just as the trembling deer. They cannot eat grass to their satisfaction..... Thus the number of his cows becomes diminished, and he is precluded from enjoyment of five milk products.

IX. *Nagocarakusalo hoti*: "Is not clever about grazing grounds." It means: Surely the cowherd should know the grazing grounds, i.e. whether they are grazing grounds to which cattle can be sent only once in five days or once in seven days. Having allowed his cows to eat grass at one grazing ground one day, he should not send them to the same place again on the next day. The grazing ground where several cows take grass is as clean as the surface of a drum. There is no grass in it. The water there also is muddy. So the cowherd should send his cows to take grass at a grazing ground only once in five days or seven days. This statement is also true, because in this time fresh grass grows up and the water also becomes clean. The cowherd who does not know that the grazing ground is one to which he should send his cows only once in five or seven days, sends his cows to the same grazing ground every day. Then that cowherd's cows cannot get green grass and have to eat dry grass and take polluted water. In that cow-pen there is a shortage of milk. The cows cannot eat grass to their satisfaction ... Thus, the number of his cows becomes diminished, and he is precluded from enjoyment of five milk products.

X. *Anavasesadohī hoti*: "Milks dry." It means: A skilful cowherd should milk the cow leaving one or two nipples, i.e., as much as will sustain the flesh and blood of its calf. The unskilful cowherd milks dry without leaving any milk for the calf. Then the young calf which lives on the mother's milk gets parched through hunger for milk,

and being unable to stand, it trembles, falls in front of its mother and dies. The cow, feeling "My child does not get even its mother's milk to drink," through grief for its child cannot take enough grass or water, and the milk ceases in her nipples. Thus, the number of his cows becomes diminished, and he is precluded from enjoyment of five milk products.

XI. *Na atirekapūjā-ya*: "Does not pay special honour." It means: A skilful cowherd does utmost honour to those bulls who are the fathers and leaders of the herd. He gives them decent food. He dips five fingers in the seent and besmears it on the bodies of these bulls, and adorn them with flowers. He fits silver and gold ferrules to the horns of these bulls. At night he lights a lamp for them and allows them to sleep under a ceiling made of cloth. The unskilful cowherd does not do so. The bulls do not look after the remaining cows and avert dangers as they do not get the utmost honour. Thus the number of his cows becomes diminished, and he is precluded from enjoyment of five milk products.

The case of the unskilful Bhikkhu may be explained as follows:—

Here in the text,

Idha means "In this *sāsanā*."

I. *Na rūpaññū hoti*: "Is not conversant with *rūpa*." The Bhikkhu does not understand the Four Great Primaries either by enumeration or by their origin (*samuṭṭhāna*). (1) Just as the unskilful cowherd does not know the *rūpa* (form) of the cows by enumeration, the unskilful Bhikkhu also does not know the following twenty-five parts of the body as mentioned in the Pāli Texts: (1) the eye basis, (2) the ear basis, (3) the nose basis, (4) the tongue basis, (5) the body basis, (6) visible form, (7) sound, (8) odour, (9) taste, (10) touch, (11) the male sex, (12) the female sex, (13) the vital force, (14) bodily intimation, (15) verbal intimation, (16) material quality of limitation, namely, space, (17) *the element of cohesion* or liquidity, (18) lightness, (19) pliancy, (20) adaptability, (21) integration, (22) continuation, (23) decay, (24) impermanence or material quality, (25) nutrition.*

This Bhikkhu is like the cowherd who does not know his cattle by enumeration. Not knowing by enumeration he is unable to

make his *kammaṭṭhāna* (practice of meditations) reach the climax by (1) grasping *rūpa* (matter) and determining *arūpa* (what is not matter, i.e. mind and mental factors.)

(2) grasping *rūpa* and *arūpa* and noting their causes and

(3) meditating on their characteristics.

Just as the herd of that cowherd does not thrive, he does not thrive in this *sāsanā* with virtue, mental concentration, spiritual insight, path, fruition and *nibbāna*. Just as the cowherd is precluded from enjoyment of five milk products so he is precluded from the five kinds of *Dhammakhandhas*, namely, (1) the morality of an Arahāt, (2) the concentration of an Arahāt, (3) wisdom of an Arahāt, (4) emancipation of an Arahāt, and (5) knowledge arising from such emancipation.

(2) "Does not know their origin" means does not know that such and such physical phenomena are born of one root-cause; such and such, of two root-causes; such and such of three root-causes; such and such of four root-causes; and such and such physical phenomena are not born of any root-cause. This Bhikkhu not knowing *rūpa* by its origin (*samuṭṭhāna*) just as a cowherd does not know their outward appearance, is precluded from the five kinds of *Dhammakhandhas*emancipation.

II. *Na lakkhaṇakusalo hoti*: The Bhikkhu does not know that good and evil deeds are the characteristics of the wise and the foolish as stated in the Text "A fool is characterised by his deed. A wise man is characterised by his deed." Thus, not knowing, this Bhikkhu does not shun the foolish nor associate with the wise; he does not know what he should do and what he should not do; what is good and what is evil; what is innocent and what is not innocent; what is a slight offence and what is a serious offence; what offence can be cured and what offence cannot be cured; what is reasonable and what is not reasonable. As he does not know all these, he cannot take a subject for meditation and develop his concentration thereon. Just as the herd of the cowherd does not thrive, this Bhikkhu also does not thrive in this *Sāsanā* with the above-mentioned *sīla*, etc. Just as the cowherd is precluded from enjoyment of five milk products so he is precluded from the five kinds of *Dhammakhandhas*.

* Although only 25 are specifically mentioned, No. 10 'touch' comprises the remaining three elements of extension, motion and kinetic energy.

III. *Na āsātikam haretā hoti*: “Does not get rid of flies’ eggs” means that the Bhikkhu does not get rid of the *kāma-vitakka* (thoughts of sensuous pleasure) which have arisen. As he does not get rid of evil thoughts he becomes one who is under the influence of evil thoughts and as he goes about as such he is unable to take a subject for meditation and develop his concentration thereon. Just as the herd of the cowherd does not thrive, this Bhikkhu also does not thrive in this *Sāsanā* with the above-mentioned *sīla*, etc. Just as the cowherd is precluded from enjoyment of five milk products so he is precluded from the five kinds of *Dhammakhandhas*.

IV. *Na vanam paticchādetā hoti*: “Does not dress the sore.” Just as that cowherd does not dress the sore the Bhikkhu does not practice restraint as stated in the Texts like “Seeing a visible object with his eyes, he is swayed by its general outward appearance only.” As he goes about with all his sense doors open he is unable to take a subject for meditation and develop his concentration thereon. Just as the cowherd is precluded from enjoyment of five milk products so he is precluded from the five kinds of *Dhammakhandhas*.

V. *Na dhūmam kattā hoti*: “Does not make a smoke.” Just as the cowherd does not make a smoke, this Bhikkhu does not make a smoke of the Teaching. He does not make a discourse of the Dhamma; he does not recite the Dhamma; he does not discuss the Dhamma while sitting together; nor does he utter any appreciation (e.g. on the occasion of almsgiving by others). So people do not know whether that Bhikkhu is learned and has noble qualities. As they do not know this, they do not support him with the four requisites. As he experiences difficulty about the four requisites, he is unable to recite the Teaching of the Buddha to fulfil his duties and obligation and to take a subject of meditation and develop his concentration thereon. Just as the herd of the cowherd does not thrive, this Bhikkhu also does not thrive in this *Sāsanā* with the above-mentioned *sīla*, etc. Just as the cowherd is precluded from enjoyment of five milk products so he is precluded from the five kinds of *Dhammakhandhas*.

VI. *Na tittham jānāti*: “Does not know the ford.” It means that this Bhikkhu does not approach the well-informed Bhikkhus who resemble the ford. Even if he approaches

them he does not ask them: “What is the etymology of this word, Sirs? What is the meaning of this word, Sirs? What does the Text say in this connection? What does it make clear in this context?” As they are not asked thus, they do not explain to him what is to be explained, do not teach him in detail, do not make easy to understand what is difficult, and do not make obvious what is obscure. Not having visited the well-informed Bhikkhus who resemble the ford, he is not free from sceptical doubt and is unable to take a subject of meditation and develop his concentration thereon. Just as that cowherd does not know the ford, this Bhikkhu does not know the Dhamma “Ford”. Not knowing it he asks questions of wrong persons. Having approached one who is learned in Abhidhamma (philosophy) he asks questions as to what should be done and what should not be done according to the rules of Vinaya. Having approached one who is learned in Vinaya he asks him questions on delimitation of *nāma* and *rūpa* (Mind and Matter). As he asks questions of wrong persons, they cannot answer them; as he is not free from sceptical doubt he is unable to take a subject of meditation and develop his concentration thereon. Just as the cowherd.....
Dhammakhandhas.

VII. *Na pītam jānāti*: “Does not know whether water has been drunk.” Just as that cowherd does not know whether water has been drunk or not, this Bhikkhu does not know that delight which is associated with the realization, of the Dhamma, does not get any benefit which arises from the wholesome volitional act of hearing the Dhamma. Having gone to a place where religious Discourses are delivered, he does not listen to them with veneration. He either sleeps, while seated, or speaks to other people, or thinks of other things. As he does not listen the Dhamma respectfully, he is unable to take a subject of meditation and develop his concentration thereon. Just as
Dhammakhandhas.

VIII. *Na vīthim jānāti*: “Does not know the path.” Just as the cowherd does not know which is the path and which is not the path, he does not know the Noble Eightfold Path as it really is, i.e. which is mundane and which is supramundane. Not knowing this, he concentrates on the mundane Eightfold Path and is unable to develop the supramundane Path. Just as.....
Dhammakhandhas.

IX. *Na gocarakusalo hoti*: "Is not clever about grazing grounds." Just as the cowherd does not know whether a grazing ground is one to which he could send his cows once only in five or seven days, he does not know the Four Applications of Mindfulness as they really are, i.e. which are mundane and which are supramundane. Not knowing this, he exercises his intellect on what are difficult to comprehend, concentrates on mundane Application of Mindfulness and is unable to develop supramundane Application of Mindfulness. Just as
Dhammakhandhas.

X. *Anavasesadohī ca hoti*: "Milks dry" here means milks dry, not knowing how much only should be taken." Herein, offerings are of two kinds, namely, (1) Invitation by word of mouth (2) invitation by production of things to offer. Verbal offering means thus: People go to a Bhikkhu and invites him thus "Sir, tell us what you want." Invitation by production of things: People bring cloth, oil, treacle, etc. to a Bhikkhu and say to him: "Sir, please take as much of them as you want." That Bhikkhu does not know how much should be taken. Instead of taking only as much as is proper in accordance with Rathavinīta Sutta* where in it is stated "A Bhikkhu should know (1) the donor's wish; (2) whether he offered thing is suitable for him and (3) his own capacity", he takes all the things.

People, being displeased, do not invite him any more and he, being in difficulty about the four requisites, is unable to take a subject or meditation and make progress with it. Just as
Dhammaknandhas.

XI. *Te na atjrekapūjāya pūjetā hoti*: "Does not do most honour to them." Just as the cowherd does not do most honour to the bulls which are the fathers and leaders of the herd, that Bhikkhu does not do most honours to the Elder Bhikkhus, deeds, words and thoughts of (loving-kindness) both publicly and privately. The elders, thinking "These young Bhikkhus do not treat us with respect," do not help them with two kinds of help. (1) They do not help them with *āmisā* (materials) i.e. robes, bowls, accessories to bowls or loadings; and they do not look after them also when they are in difficulty or sorrow. (2) They do not teach them the Pāli Texts or the Commentaries, or ancient and difficult scriptures. Young Bhikkhus who do not get the two kinds of help at all from the elderly Bhikkhus are unable to remain in the *Sāsanā*. Just as the herd of the cowherd does not prosper, so the young Bhikkhu's morality etc. do not improve. Just as
Dhammakhadhas.

The good part (i.e. comparison with a skilful cowherd) should be understood as the reverse of what has been said on the bad part.

* Majjhima Nikāya, Mūlapaṇṇāsa Pāli, 3. Opama-vagga, 4. Rathavinīta Sutta, p. 199, 6th Syn. Edn.

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THE ICE IS BEGINNING TO THAW

By

U Ba Htu, B.J.S. (Retd.)

[A talk on the Vesakh Full moon (9-5-60 C. E.)]

For some years now the world has indulged in excessive assertion of *I-ness*. Achievements and successes are proclaimed with enthusiasm and pride at all levels—personal, collective, and national, with the result that every part of the world is filled with praises and acclamations.

As time rolls on, excessive individualism or egoism grows more and more, giving rise thereby to rivalry and competition. This situation of rivalry and competition involves all spheres of human activities and soon develops into an ideological warfare based primarily on national pride and prestige. And as each year passes it gathers more force and momentum.

Media of information and communication :

Nowadays the media of information through the press, telephone, radio, television are perfect, and nothing remains to be desired. The method of communication too has vastly improved. Jet plane—the newcomer has halved the flying time of the present decade. What is predicted in the coming decade is that flying speed will mount up to 1800 miles per hour. With plans for occupying the neighbouring planets at a not distant future, the human imagination has become much more luxuriant and prospects of achievements are hailed with justifiable exuberance.

At this rate of human progress it is not possible to call a halt to human enterprise. It will be readily conceded by every one that modern man has good reasons to be proud of his achievements. In a small world like ours where both camps are armed with the latest scientific weapons of enormous destructibility, the people everywhere, at one time, anticipated and feared that the conflict and consequent conflagration was at hand and that it would probably put an end to life altogether.

Competition and rivalry:

Competition among nations may be healthy; nay it may even be friendly if it is pursued to bring about the favourable con-

ditions of health, better understanding or better social relations. Where motives behind competition are pride and prestige, then it naturally becomes rivalry with its attendant hostilities. The recent trends clearly show that rivalry is rampant in the world today. This unhealthy race for leadership and supremacy in arms has been going on for some time and it is quite plain that the motive behind it is personal pride and national prestige, and they in turn are the outcome of *I-ness* or egoism. If this race continues at this terrific speed a head-on collision is inevitable with the consequent colossal destruction to all. This problem before the world has become a vicious circle of evils.

Bertrand Russell, the eminent British philosopher, recently points out that, the spread of nuclear weapons to more nations makes unintended war more likely and if the present policies continue such a war would be almost certain sooner or later. He goes on to say: "It is the massed passions of hate and fear and pride which are the enemies of East and West alike. The enemies are in our own hearts and it is in our own hearts that victory must be sought." These are surely wise and timely words from a wise and noble man. The question that now confronts the human race is: 'How to bring about a change of hearts in man?'

Knowledge and Wisdom :

It would be admitted by most people that although the present age far surpasses the previous ages in knowledge, there has been no corresponding increase in wisdom. If one were to examine what constitutes wisdom it would raise a lot of controversies. However, it may be stated that wisdom generally flows from a wide range of knowledge but that does not necessarily mean that knowledge by itself is wisdom. Scientific and technological know-hows of the present day constitute knowledge in their own spheres, but the achievements of science and technology can in no way be said to characterise the wisdom of our age. Pursuit of

knowledge for its own sake has made the atom capable of destroying the human race. Knowledge may thus be harmful without the comprehensive vision which specialists do not necessarily possess.

What we do find nowadays as a result of increased knowledge among the nations of this tiny earth of ours is "insecurity, suspicion, fear, restlessness and strife."

This question may now be posed: "Can peace and happiness be built on these foundations?" The answer, of course, is an emphatic 'No.' With every increase of scientific and technological knowledge and skill, wisdom becomes a necessity. As knowledge continues to grow this world needs more and more wisdom commensurable with the increase of knowledge so that in the end wisdom may triumph over the forces of evil and direct the affairs of this Earth in the right direction. To give a short definition of what wisdom is would not be an easy thing. Any definition of wisdom would lack in comprehensiveness—The comprehensiveness which covers both mundane and supramundane wisdom. We are told that the world is round and that it revolves on its own axis. Naturally there ought to have no East or West in a world that is round and revolving. Yet in this tiny World of ours, problems of East and West often crop up and they resist solutions with the result that people are constantly entangled in bickerings and bitter resentment.

It is somewhat strange that at a time when the peoples of the World have reached an unprecedented level of knowledge, they are unable to solve their problems amicably among themselves. On the slightest hitch, the iron fist is invariably drawn out accompanied by a threat of disaster or total annihilation in case of continued disagreement. This inflames the other fellow and he in turn comes out with towering threats of retaliation and revenge. It is amply clear that so far no satisfactory basis has been found on which to build up mutual understanding and perpetual agreement.

The Buddhist way of thinking:

The Enlightened Buddha teaches that man has his past, and out of the past, the present becomes and from the present the future will be made. As the past of one individual reaches back to infinity so the future of the

individual lengthens into infinity as well. Both behind and before, man is hemmed in by immense stretches of time. One may probably like to ask what is the motivating factor for this long and tedious journey? The Buddhist answer is "*Kamma*," that is one's own actions. For his actions good and bad, a man is accountable to himself in his future existences. There is no escape from the consequences of his actions. This is the inexorable decree of the Cosmic Law. It favours none and frowns on no one.

The individual span of life, say one hundred years, is lamentably short against the background of eternal time. In these circumstances a string of questions that suggests itself to a thoughtful person is, "How are we to use the heritage of the past and present store of knowledge? (I) Should it be used to kill one another to satisfy our national pride and prestige? (II) Should it be used to satisfy our earthly sense desires? (III) If it is so used, would it be justified under any system of faith? Of course, answers to such questions would come to individual persons according to their own intellectual and cultural levels.

A devout Buddhist, in conformity with the teaching of the Buddha will answer the major questions in the negative. It must however be admitted that it looks easier said than done. Here also the Buddha-Dhamma provides the necessary background to enable us to arrive at the above conclusions. According to Buddhist Philosophy man in the last analysis is made up of mind and corporeality only and nothing else. That being so, in the absolute sense, there are no Armenians, Americans, British, Burmese, Chinese, Chileans, Danes, in short running according to alphabetical order up to the Zulus of Africa. These are merely conventional names used for the sake of convenience only. Wherever they may be, either in the East, West, North or South, all beings are made up of mind and corporeality and nothing more. These two factors, therefore, point to the fundamental sameness in all beings. Men everywhere possess the six sense organs through which they respond to external environments. They share the same feelings and emotions of love, hate, anger, fear, faith, hope, joy, grief, etc.

It is true that there are differences and distinctions among men, among races. But it is generally the accepted opinion of all leading minds that differences among men

are due to varying degrees of environments and mental developments. It may be noted that these differences endure at the longest for this lifetime only.

These differences among men are superficial and not fundamental. These differences are temporal and not everlasting. These differences are caused and not created by any one. A true Buddhist regards all beings including the lower animals as fellow-travellers in this long and tedious stretch of *samsāra*. This attitude to life, coupled with the spreading of loving thoughts, begets a magnanimity of heart and soon the devotee finds that he dwells in the congenial atmosphere of "Live and let live." He daily sends out thoughts of love as follows: Inasmuch as I desire to be well and happy, may all beings be well and happy also. Inasmuch as I desire to be free from worry and enmity may all beings be free from worry and enmity also.

Since the beginning of this century the world has witnessed much of the pride and hate campaign that has culminated in two destructive wars due to excessive assertion of *I-ness* or egoism. The recent trends however show that the chapter on pride and hate campaign in the history of the world is being written with a semicolon at the end of the sentence. It appears that the ice on all fronts is beginning to thaw. The mutual goodwill visits of top leaders have proved to be the harbinger of peace to come. It remains to be seen whether from these auspicious omens, lasting peace and universal goodwill will follow or not. We are inclined to hold that for such a consummation, wisdom should be exercised by the top leaders of the world at the present juncture. Wisdom has been defined as the right use of knowledge for attaining the best ends. This

definition needs some amplification according to Buddhist ideas. So the amplified rendition reads: Wisdom is the right use of knowledge for attaining the best ends in both mundane and ultra-mundane spheres. Although this definition falls short of the Buddhist definition of Wisdom (*Paññā*) it suffices as a workable hypothesis in our present day world context.*

If only the Leaders of the World would think according to the Buddhist Way of thinking that

(1) Against the background and foreground of eternity of time, this short span of life is just a twinkling of the eye—fleeting and ephemeral;

(2) Every action, good or bad, has its reactions in the future; and

(3) The main purpose of individual life on earth for spiritual growth and perfection only;

then the people everywhere should see the return of peace and happiness in the world again. Thus a new attitude to life on the part of the top leaders would enable them to put an end to the pride and hate campaign and the peace-loving people of the world will look up to them fervently and expectantly to close the chapter on the above campaign this time with a full stop. With such a change of mental outlook the leaders of the world would not only enhance their personal reputation and national prestige but they will surely be remembered by history as those who bring peace and happiness on this distracted world and their names will be preserved in the hearts of men ever afterwards in loving memory and gratitude.

Peace to all beings!

* According to Abhidhamma (Higher Doctrine), *Paññā* means "to penetratingly understand the mental and physical phenomena through the media of *anicca*, *dukkha* and *anatta*, and thus gain the knowledge of the four Noble Truths."

SOME THOUGHTS ON KAMMA

By

U Sein Nyo Tun, I.C.S. (Retd.)

Kamma is one of the imponderables. It is incomprehensible, unthinkable and impenetrable in its entirety. Thus, in the Aṅguttara Nikāya, the Buddha said :

Cattārimāni bhikkhave acinteyyāni na cintetabbāni.

*Yāni cintento ummādassa viḅhātassa bhāgi assa.**

Translated it means :

O Bhikkhus! There are four imponderables over which you should not ponder. To ponder over them is futile, and may lead to madness.

These four imponderables are enumerated as follows :

1. *Buddha visaya*—the sphere of the Buddha;
2. *Jhāna visaya* — the sphere of the Jhānas;
3. *Kamma vipāka*—the resultants of Kamma;
4. *Loka visaya* — the sphere of the worlds.

This means that the actions and interactions of the innumerable *kammās* of a person, as also their inter-factions with the other forces of nature called *niyāma dhammas* are so diverse and so infinite that no intellect—except that of a Buddha—can cover the entire domain of *kamma*, and understand completely all the incidents and manifestations of *kamma* resultants. It also means that in the large majority of cases it is an extremely difficult task to trace the direct connection between a particular *kamma* and its resultant.

But *kamma* is a basic concept of the Buddha's teachings. It is the very foundation of the Buddha-Dhamma. It is on *kamma* that the whole superstructure of *duccaritas* (evil conduct) and the *sucaritas* (good conduct), of *dānā* (almsgiving), *sīla* (moral conduct), and *bhāvanā* (mental concentration), is built. Without a proper

understanding of the workings of *kamma*, no proper grasp of the Buddha-Dhamma can be acquired. If *kamma* cannot be investigated in all its details, yet a sufficient knowledge of its general laws is necessary, and thought out the Pāli Scriptures, there are evidences that the Buddha took pains to ensure such a knowledge, so as to serve as a guide to right action, and to the avoidance of grave errors that may unwittingly cast one into the unimaginable lengths of misery of the *apāya lokas* (the Four Lower Worlds).

The basic nature of *kamma* was brought out by the Buddha in several places in the Pāli Canon. Thus in the Dīgha Nikāya, the Majjhima Nikāya, and the Aṅguttara Nikāya, the Buddha said:

“All beings have *kamma* as their personal property. *Kamma* is their heritage. *Kamma* is their origin, *Kamma* is their kith and kin. *Kamma* is the refuge. Whatever the deeds they do, good or evil, of such they will be the heirs.”**

There is no personal property of beings, properly so called, apart from *kamma*. In this world, a person owns all manner of properties, such as lands, houses, clothes, gold, silver, jewellery, radio sets, refrigerators, motor cars, money, etc. He employs them in the satisfaction of his many desires, but his use and enjoyment of them is limited to this life and this life alone, however much he may wish to take them along with him beyond the grave. Whether he wills it or not, he has perforce to leave them behind in this world, for other persons to use and enjoy, when he dies. Thus, these properties, in actual fact, are not in his permanent possessions, but are (so to say) temporarily leased to him for a lifetime.

Oftimes, this lease does not even last a whole lifetime. There are many forms of insecurity on this earth, many dangers, and many enemies, which threaten to deprive a

* Vol I, p. 392, 6th Syn Edn.

** Majjhima Nikāya, Uparipaṇṇāsa, Cūḷakammavibhaṅga Sutta p. 243, 6th Syn. Edn. See the Light of the Dhamma, Vol. VII, No. 1, p. 4.

man of his worldly possessions. There are many human enemies, such as thieves, robbers and kings (or governments); natural enemies such as floods, volcanic eruptions, and earthquakes; and there are others, such as fires, wars, insurrections, famines, and pestilences. In our modern age, new forms such as unemployment, speculation and inflation have appeared. The number of persons who have suddenly lost their properties through one or other of these causes even during our lifetime are beyond computation. In *samsāra* they are not unique events. But, in spite of these evidences, we still harbour a stability and security—of permanency and complacency—it appears that we are living in a fool's paradise of our own creation—a creation made possible by our inability to see the realities of life in the long and torturous journey of *samsāra* (round of rebirths).

The only forms of property that a man can take away with him to the next life—and to the series of lives that are to follow until he attains *Nibbāna*—are his *kammās*, the fruits of his deeds. These fruits are not subject to any of the forms of insecurity that man know of and over which they have no control. The natural law of *kamma niyāma** ensures that a man becomes heir to his own deeds. Thus, of all his worldly possessions, only *kamma* can be truly said to be his permanent property, available for his use not only in this life but also throughout the *samsāra*. If he is wise and farseeing, therefore, he will lose no time in converting his temporary possessions into the permanent and stable possession of good *kamma*, before death overtakes him and it becomes too late to use the rare opportunity that is offered him as a human being in this life.

But if *kamma* is a basic concept in the Buddha-Dhamma, yet there are many among Buddhists who harbour serious misconceptions about its place and functions in the shaping of the destinies of men. Thus, the late the Most Venerable the Ledi Sayadaw, a profoundly learned and prolific writer of the later years of the last century and the beginning of the present, whose many works are looked upon as standard expositions of the Buddha-Dhamma by Burman Buddhists today, states, in his

Rūpa Dīpanī” (Manual of Material Qualities):

“Some people firmly hold the view that *kamma* is the main factor in regulating the destinies of men. Thus, they hold that the day and hour of death, the place of death and the manner of death of a person is pre-ordained by his past *kamma* from the moment of his conception in his mother's womb. They hold that it is wrong, when people talk of death taking place through eating unsuitable food, or through going to uncongenial places, or through leading an unharmonious life. They hold that *ñāṇa* (knowledge) and *vīriya* (effort) but follow the promptings of past *kamma*.”

These people ignore the part played by the other forces of nature such as *bija niyāma* (the natural law relating to germination), *utu niyāma* (the natural law relating to climatic conditions, or changes of temperature), *citta niyāma* (the natural law relating to processes of thought), and *dhamma niyāma* (other natural laws).** They ignore the very important role that present *kamma*, as distinguished from past *kamma*, plays in the creation of future destiny especially of human beings.

In the Milinda Pañhā, eight causes of *vedanā* (feelings or sensations) are given. In the Saṃyutta Nikāya and the Aṅguttara Nikāya, these same eight causes are given as cause of death. They are:

1. Vātasamuthānaṃ—hurt, ailment, or death caused by the upset of the wind element ;
2. Pittasamuthānaṃ—hurt, ailment, or death caused by the upset of the bile ;
3. Semha samuthānaṃ—hurt, ailment, or death caused by the upset of the phlegm ;
4. Sannipātikaṃ—hurt, ailment or death caused by a combination of the three causes above ;
5. Utuvipariṇāmajāṃ—hurt, ailment, or death caused by the upset of climatic conditions, or conditions of temperature ;

* The Moral Order. Please see the Niyāma-Dīpanī. The Light of the Dhamma, Vol. IV, No. 1, p. 1.

** For the detailed explanation of the five-fold *niyāma* see the Light of the Dhamma, Vol. IV, No. 1, p. 1 *et seq.*

6. Visamaparihārajam—hurt, ailment, or death caused by one's own disagreeable acts;
7. Opakkamaṃ—hurt, ailment, or death caused by the specifically directed acts of oneself or of others;
8. Kammavipākajam—hurt, ailment, or death caused by *upapilaka* (suppressive) and *upacchedaka* (destructive) *kamma*.

Of these eight causes, *opakkama* may be due either to past or present *kamma*. Thus, the Milinda Pañhā says :*

Kammavipākaja is wholly due to past *kamma*."

The remaining six causes are all due to present *kamma*.

The observation made by the Venerable Nāgasena with respect to these eight causes is :

"*Kammavipākaja* is few. The rest are many. But onwise persons attribute *vedanā* to only *kammavipākaja*. Thus they hold views that distort the truth."**

Also in the Saṃyutta Nikaya, the Buddha said:

"In this world, *vedanā* arises from eight causes, viz. *vātasamuthāna*, *pittasamuthāna*, etc. I have myself experienced them. Wise men also attribute *vedanā* to these eight causes. Even so, some people attribute the cause of *vedanā* only to past *kamma*. These people distort my intellect. They also distort the truth as known in the world. I therefore say that their belief is wrong."

The Most Venerable the Ledi Sayadaw says in the "Rūpa Dīpanī," that forms of *opakkama* that are not due to past *kamma*, but are the results or *kamma* in the present existence, are, acts of self-immolation, suicide, fights and quarrels, war, etc. These are acts arising out of *dosa* (anger), *māna* (conceit), *soka* (grief), *lobha* (greed), etc.

In these cases, certain *vedanās* arise out of these acts. These *vedanas* are the results of past *kamma*, but their arising was made possible by present acts (or present *kamma*) through the creation of conditions suitable

for their appearance, or inducing their appearance. If present *kamma* had not created the suitable conditions, the *vedanās* concerned would not have arisen, or in other words, the past *kammas* concerned could not have produced resultants.

The learned Sayadaw gives the simile of flies and bad smells. Flies do not cause bad smells. It is because bad smells exist that flies appear. In the same way, it is only when favourable circumstances are created by present *kamma* that past *kamma* produces resultants. The creation of the favourable circumstances can be prevented by *ñāṇa* and *vīriya*, or knowledge and effort. In this world, cases of hurt and death falling under *opakkama* occasioned by present *kamma* predominate. Cases of hurt and death caused purely by past *kamma* (without present *kamma* providing a contributory cause) are very rare.

The difference between *visamaparihāraja* and *opakkama* lies in the fact that, in the case of *opakkama* the acts are specific, while in the case of *visamaparihāraja* hurt or death may result although hurt or death may not be intended, or although the intention may have been to seek pleasure. In modern usage, many events are described as accidents or misadventures. 'Accidents' may be either *opakkama* or *visamaparihāraja*, but 'misadventures' are *visamaparihāraja*.

In a consideration of these eight causes, the important point to observe is that where the forces of past *kusala kamma* on the one hand and those of *utu*, *vāta*, etc. on the other, balance each other *ñāṇa* and *vīriya* become effective, and through their employment the *kusala kamma* can be induced to produce resultants. Here, the functions of *ñāṇa* and *vīriya* constitute present *kamma*.

When the forces of past *kusala kamma* are stronger than *utu*, *vāta*, etc. than the *kusala kamma* is bound to produce resultants even though *ñāṇa* and *vīriya* are not invoked. But with the assistance of *ñāṇa* and *vīriya*, the strength of the past *kusala kamma* will be further reinforced and the incidence of the resultant will be commensurably greater.

It is only in the case where the forces of *utu*, *vāta*, etc. are stronger than the past *kusala kamma* which is in the course of

* p. 137, Milinda - Pañhā, 6th Syn. Edn.

** Saṃyutta Nikāya, Vol. II, 428.

producing a resultant that the effect of the latter will be cut short, but even so, *ñāṇa* and *vīriya* can soften the incidence of the former, while they can prevent the entry of wrong views and wrong acts which can lead to extreme disadvantages in the future.

In the Dhammapada, the story is related of the son of Mahādhana, the millionaire. It is told by the Buddha that this young man had sufficient *pāramī* (perfection, or past *kusala kammās* of great strength) to enable him to become an Arahat during his lifetime. He, however, spent his time in excesses of drinking, gambling, and the company of women,

with the result that he not only lost all his inherited riches before his death but was doomed to be cast into the *apāya* regions when he died. He did not employ his *ñāṇa* and *vīriya* towards his betterment. This story emphatically illustrates the great importance of *ñāṇa* and *vīriya* (which are present *kammās*) in the future of an individual. It is a story that reiterates the paramount importance of continual vigilance and continual effort in the performance of *kusala kammās*. That is why the Buddha admonished his disciples everyday. "Be accomplished in the three *Sikkhās** with attentiveness." *Appamādena sampādeṭha.*

* 1. Morality, 2. Concentration, 3. Wisdom.

See the Light of the Dhamma, Vol. VII, No. 1, p. 10.

Dīgha Nikāya, Mahā-vagga, Mahā-parinibbāna Sutta, p. 61, 6th Syn. Edn.

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NOTES AND NEWS

BUDDHA DAY CELEBRATIONS AT RANGOON

Buddha Day Celebrations were held at the Shwe Dagon Pagoda on the 9th May 1960, the full moon of Kason or Visākhā. Among those present were the leading Mahātheras of Rangoon, H.E. the President U Win Maung, U Ba Saw, Minister for Religious Affairs, Thado Thiri Thudhamma, Agga Mahā Thray Sithu, Dr. U Thein Maung, Justice U San Maung, Parliamentary Secretary U Than Sein, Deputy Secretary U Ba Swe, the Trustees of the Shwe Dagon Pagoda and many thousands of devotees.

At 5-40 a.m., H.E. the President U Win Maung, accompanied by the officials of the President's Household, arrived at the Shwe Dagon Pagoda and was received by the members of the *Kason Nyaung Ye Thun Pwe Daw* Committee and the Trustees of the Pagoda. After paying homage to the Buddha the President proceeded to the foot of the Sacred Bo Tree on the south-eastern side of the Pagoda platform.

At 6-10 a.m., H.E. the President U Win Maung declared the commencement of the "ceremony of pouring water on the Sacred Bo Tree." After the recitation of Gāthās by Wunnakyawhtin U Ba Swe, H.E. the President recited the stanza—" *Mahābodhi dume nātho*" and inaugurated the ceremony.

The presiding Mahāthera administered the precepts to the audience. U Ba Saw, Minister for Religious Affairs then recited the stanza beginning with "*Uddhisiyam jinam buddham.*" This was followed by an address delivered by Thado Thiri Thudhamma, Agga Maha Thray Sithu, Dr. U Thein Maung on the significance of "pouring water on the Sacred Bo Tree."

After Dr. U Thein Maung's address, the President of the Union and the distinguished guests were conducted to the Sacred Bo Tree at the foot of which they poured water of libation. The ceremony came to a close at

7 a.m. with the acclamation of "*Sādhu*" thrice.

Later, the Buddha Day Celebration was held for the tenth time at the Buddha Jayanti Dhammayon on the western slope of the Shwe Dagon Pagoda. Among those present were 2500 Bhikkhus headed by His Holiness the Most Venerable Abhidhaja Mahāraṭṭha Guru Masoeyein Sayadaw, H.E. President U Win Maung, Thado Maha Thray Sithu U Chan Htoon, U Tha Win, Secy. of the W.F.B. (Burma Branch), many leading devotees and representatives from various Buddhist organisations of Rangoon.

U Tha Win acted as the Master of the Ceremony and when he announced that the time for commencement of the ceremony had arrived, Thado Maha Thray Sithu U Chan Htoon, President of the Central Committee for the Celebration of the Buddha Day, requested H.E. the President U Win Maung to open the ceremony. His Excellency proceeded towards the flag mast and recited "*Cīram tiṭṭhatu saddhammo*" thrice and unfurled the flag. He then paid his attention to the aura of six different colours emanated from a figure of the Buddha, and recited "*Buddham pūjemi, dhammam pūjemi, sangham pūjemi*" and the gathering repeated His Excellency's words.

His Holiness the Most Venerable Abhidhaja Mahāraṭṭha Guru Masoeyein Sayadaw gave the Nine Precepts to the audience, and the Mahātheras and Theras then recited Maṅgala Sutta and Mettā Sutta.

A *minute silence* was observed during which all present sent forth thoughts of loving-kindness and peace to all beings. The President U Win Maung then offered a bowl containing morning meal, and then poured water of libation and shared merits with all sentient beings.

Meals were also offered to the Bhikkhus and the ceremony terminated at about 10 a.m.

OBITUARY

VEN. SOMA THERA

The Ven. Soma Mahāthera was born of a Roman Catholic family on the 23rd. December 1898 C.E. He had his education at St. Benedict's College at Colombo. As a boy even, he had an unquenchable thirst for knowledge. His fearless search for Truth led him to profess Buddhism at the early age of twenty. He came to Burma and was ordained as a Bhikkhu in 1936 after renouncing the Roman Catholic faith. It was after this that he turned to missionary work.

He visited a number of foreign countries to propagate Buddhism. Among the countries he visited were India, China, Hong Kong, Singapore, United Kingdom and Germany. He was at one time resident at the London Vihāra where he lectured on Buddhism.

In 1957 he was in West Germany in connection with the propagation of Buddhism in that country. When he was there he won the praise and acclaim of the professors and lecturers there for his masterly exposition of the Buddha Dhamma.

He spent most of his time at the Island Hermitage, Dodanduwa, at Colombo where he translated the Buddha Dhamma from Pāli into English. He earned the admiration of the learned Buddhists and was even respected as an authority on Satipaṭṭhāna (Way of Mindfulness). As a prolific writer and a convincing speaker, he spread the teaching of the Buddha and attracted men to him chiefly through his great learning.

He was a regular contributor to various Buddhist journals including the Light of the Dhamma.

He died at the Vajirarama temple of Colombo on 23rd. February 1960, following an attack of coronary thrombosis.

Sabbe saṅkhārā aniccā (All compounded things are impermanent).

THE VEN. NĀṆAMOLI THERA

We deeply regret to have to hear the unexpected death on 8th March 1960 of the Ven. Nāṇamoli Thera—an Oxford man, with a deep understanding of and love for the classics.

In World War II he saw active service in the British Army rising to the rank of Captain. He was in London during the "Blitz" serving in Anti-Aircraft Battery.

He was a quiet man and seldom spoke of his War experiences. But from the little he said one could see that they made a deep and lasting impression on him, driving home the truths of *Anicca* (impermanence) and *Dukkha* (suffering) as mere book learning could never do.

Coming to Ceylon in his early forties, his birth date being 25th June 1905 he renounced the lay life and was ordained as a Bhikkhu. A keen and brilliant student, he applied himself to the study of the Buddha Dhamma and of Pāli. His monumental book, "The Path of Purification," an English translation of the *Visuddhimagga*, published in 1956, bears eloquent testimony to his scholarship.

He was of a calm and understanding nature. He spoke quietly, in gentle, cultured tones. His words were pearls of wisdom, and through them ran a silver thread of humour. Speaking of Life, he once said that at times it reminded him of a joke, in rather bad taste. One feels that he met death too in the same spirit. He had faced it often enough, in its most violent form, during the War, and it held no terrors for him.

And surely death has seldom come to a man more unexpectedly, or inappropriately. The Ven. Nāṇamoli Thera was in his early fifties, strong and apparently in the best of health, at the height of his mental powers. Anybody who saw him would have confidently predicted that he had many more years of useful and rewarding life ahead of him. And yet death came, like an assassin, bringing to a sudden end his life and his work.

Sabbe saṅkhārā aniccā (All compounded things are impermanent).

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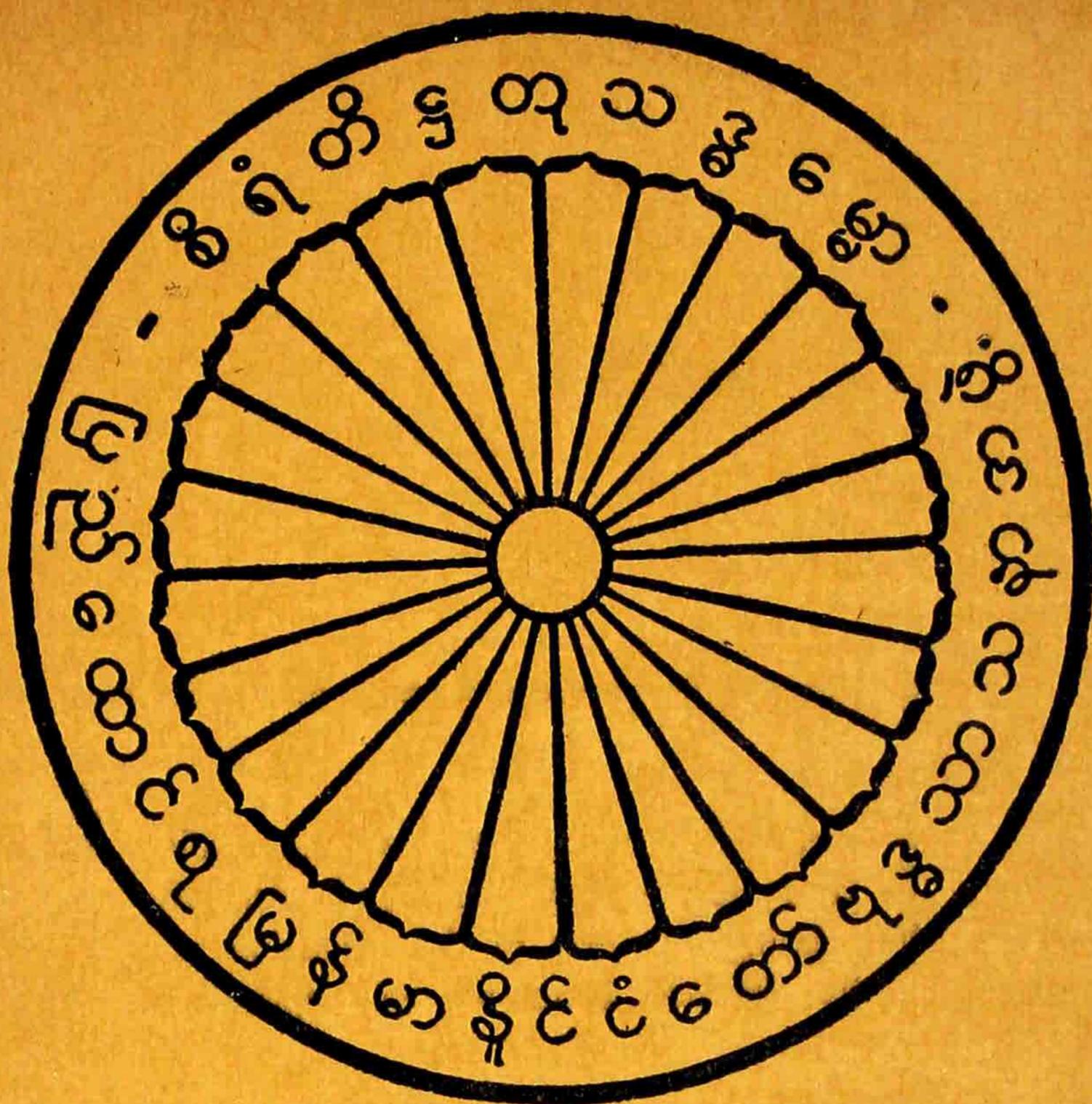
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2504 B.E.

OCTOBER 1960 C.E.

၁၉၅၉ ခုနှစ်၊ ပုံနှိပ်သူများနှင့် ထုတ်ဝေသူများ (မှတ်ပုံတင်) အက်ဥပဒေပုဒ်မ

၇ (၁) အရာ၊ ပေးအပ်သော ဝန်ခံချက်များ

အောက်တွင် လက်မှတ်ရေးထိုးသူ ကျွန်တော် ဦးသိမ်းမောင် သည် ၁၉၅၉ ခုနှစ်၊ ပုံနှိပ်သူများနှင့် ထုတ်ဝေသူများ (မှတ်ပုံတင်) အက်ဥပဒေ၏ ဒုတိယဇယားတွင် ဖော်ပြထားသည့် အောက်ပါ ဝန်ခံချက် များနှင့်အညီ ထာဝစဉ်ဆောင်ရွက်ရန် ကတိဝန်ခံချက်ပြုပါသည်။

(က) ပြည်ထောင်စု မြန်မာနိုင်ငံ၏ဖွဲ့စည်းအုပ်ချုပ်ပုံအခြေခံ ဥပဒေတွင်ပါရှိသော မူလအခွင့် အရေး များကို ပျက်ပြားစေရန် ကြံရွယ်သော၊ သို့တည်းမဟုတ် ပျက်ပြားမည့်အကြောင်း ဖြစ်ပေါ်စေသော မည်သည့်အကြံပေးမှု၊ တိုက်တွန်းမှု၊ လှုံ့ဆော်မှု၊ အားပေးမှု၊ သို့တည်းမဟုတ် ဝါဒဖြန့်မှုမျိုးကိုမဆို မည်သည့်အခါမျှမပြုပါ။

(ခ) ဘာသာရေးဆိုင်ရာ ကိုးကွယ်မှုကိုသော်၎င်း၊ ယုံကြည်မှုကိုသော်၎င်း၊ မည်သည့်အခါမျှ မပုတ်ခတ်၊ သို့တည်းမဟုတ် မရှုတ်ချပါ။

(ဂ) နိုင်ငံရေးအာဏာကို လက်နက်ဖြင့်သိမ်းယူရန် မည်သည့်ရှေးရှုချက်၊ သို့တည်းမဟုတ်ကျင့်သုံး ချက်မျိုးကိုမဆို မည်သည့်အခါမျှ ထောက်ခံခြင်း၊ တိုက်တွန်းခြင်း၊ လှုံ့ဆော်ခြင်း၊ အားပေးခြင်း၊ သို့တည်းမဟုတ် ဝါဒဖြန့်ချိပေးခြင်းမပြုပါ။

(ဃ) ပြည်ထောင်စု မြန်မာနိုင်ငံတွင် မည်သို့သော နိုင်ငံရေး အာဏာရှင်စံနစ်မျိုးကိုမဆို ရှေးရှုရန်၊ တည်ထောင်ရန်၊ သို့တည်းမဟုတ် ကျင့်သုံးရန်၊ မည်သည့်အခါမျှ ထောက်ခံခြင်း၊ တိုက်တွန်းခြင်း၊ လှုံ့ဆော်ခြင်း၊ အားပေးခြင်း၊ သို့တည်းမဟုတ် ဝါဒဖြန့်ချိပေးခြင်းမပြုပါ။

(င) အတိုက်အခံ နိုင်ငံရေး အဖွဲ့အစည်းများ ထားရှိခွင့်ပြုသော ပါလီမန် ဒီမိုကရေစီ စံနစ်ကို ပျက်ပြားစေရန် ကြံရွယ်သော၊ သို့တည်းမဟုတ် ပျက်ပြားမည့်အကြောင်း ဖြစ်ပေါ်စေသော၊ မည်သည့် အကြံပေးမှု၊ တိုက်တွန်းမှု၊ လှုံ့ဆော်မှု၊ အားပေးမှု၊ သို့တည်းမဟုတ် ဝါဒဖြန့်မှုမျိုးကိုမဆို မည်သည့် အခါမျှ မပြုပါ။

(စ) လျှို့ဝှက်ရဲအဖွဲ့ (Secret Police) ဖွဲ့စည်း၍ စိုးမိုးအုပ်ချုပ်သည့်စံနစ်မျိုး တည်ထောင်ခြင်းကို သော်၎င်း၊ တည်ထောင်ရန် ကြိုးပမ်း အားထုတ်ခြင်းကိုသော်၎င်း၊ မည်သည့်အခါမျှ အကြံပေးခြင်း၊ လှုံ့ဆော်ခြင်း၊ တိုက်တွန်းခြင်း၊ ထောက်ခံခြင်း၊ အားပေးခြင်း၊ သို့တည်းမဟုတ် ဝါဒဖြန့်ချိပေးခြင်း မပြုပါ။

(ဆ) အခြားနိုင်ငံတခုခုမှဖြစ်စေ၊ နိုင်ငံခြားသားများထံမှဖြစ်စေ ရံပုံငွေအတွက်ကြေးငွေ၊ သို့တည်း မဟုတ် ပစ္စည်းအကူအညီ၊ အထောက်အပံ့ကို မှတ်ပုံတင်အာဏာပိုင်၏ကြိုတင် သဘောတူခွင့်ပြုချက်မရဘဲ တိုက်ရိုက်ဖြစ်စေ၊ သွယ်ဝိုက်၍ဖြစ်စေ မည်သည့်အခါမျှ လက်ခံခြင်း မပြုပါ။

(ဇ) ပြည်ထောင်စု မြန်မာနိုင်ငံ၏ ဖွဲ့စည်း အုပ်ချုပ်ပုံအခြေခံ ဥပဒေ၏ မူများကို ဆန့်ကျင်သော အဖွဲ့အစည်းများနှင့် လုပ်ငန်းများကို မည်သည့်အခါမျှ ထောက်ခံခြင်း၊ အားပေးခြင်း၊ သို့တည်းမဟုတ် ဝါဒဖြန့်ချိပေးခြင်း မပြုပါ။

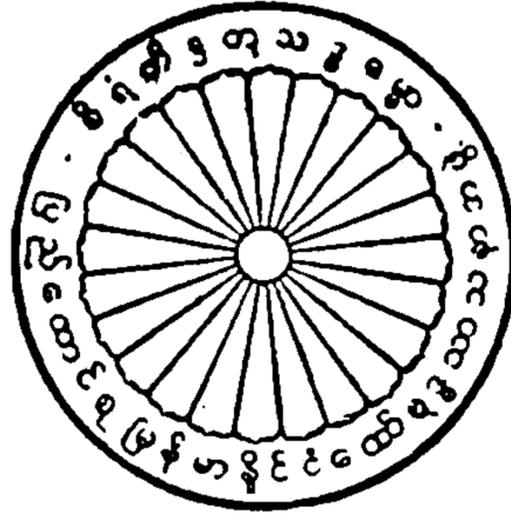
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ထုတ်ဝေသူ၏လက်မှတ်.....(ပုံ) သိမ်းမောင်။

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EDITORIAL

ANICCA (IMPERMANENCE)

*Sabbe saṅkhārā aniccā'ti
yadā paññāya passati,
atha nibbindati dukkhe:
esa maggo visuddhiyā.*

—Dhammapada, verse 277.

(When one realises with wisdom that all conditioned things are impermanent, one gets disgusted with the unsatisfactoriness of life. This is the Path to Purity.)

Anicca is usually translated as “impermanence”, and is one of the three characteristics of existence (*ti-lakkhaṇa*). The universe is in a state of constant change. Nothing remains the same for two consecutive moments. From the very moment a thing is built, it tends down to destruction with all certainty. The newly erected beautiful building becomes older day by day, till one day it is brought down, and not even a trace of it is to be found. Each beat of our heart brings us nearer to death.

Impermanence is not a philosophical dogma but it is a fact—a reality, which we feel and experience so very strongly in our every day life. It is only due to *avijjā* (ignorance) that we fail to see things as they really are (*yathā bhūta*). We have heard a man say, “I was using a particular motor car for a period of more than twelve years.” During these twelve years he had often to change and replace almost each and every part of it, to get it repaired, overhauled and varnished it. Still, he said that it was the same motor car that he had bought twelve years ago. It is so, because his purpose of riding the car was fulfilled all along. And so, he continued to identify it to be the same throughout. Though we have to make such identifications everywhere for our practical mundane purposes, from the standpoint of the ultimate truth, such idea as ‘permanent’ or ‘lasting’ is the outcome of ignorance.

In the ultimate sense the life-moment of living beings is extremely short, being only

as much as the occurrence of a single conscious moment. Just as a chariot wheel, when it is rolling, rolls or touches the ground only on one point of the circumference of its tyre, and, when it is at rest, rests only on one point, so too, the life of beings lasts only for a single conscious moment. When that consciousness has ceased, the being is said to have ceased, according as it is said: ‘In the past conscious moment he did live, not he does live, not he will live. In the future conscious moment not he did live, not he does live, he will live. In the present conscious moment not he did live, he does live, not he will live.’

“Life, person, pleasure, pain—just these
alone
Join in one conscious moment that
flicks by.
Ceased aggregates of those dead or alive
Are all alike, gone never to return
No (world is) born if (consciousness is)
not
Produced; when that is present, then it
lives;
When consciousness dissolves, the world
is dead;
The highest sense this concept will
allow”.

—Mahā Niddesa 42.

“The five aggregates are impermanent. Why? because their essence is to rise and fall and change. Impermanence is the rise and fall and change in those aggregates, or it is their non-existence after having been; the meaning is, it is the breaking-up of produced aggregates through their momentary dissolution since they do not remain in the same mode.”*

The commentaries of Venerable Buddhaghosa elaborate the Sutta definitions further, distinguishing between *anicca* (the impermanent) and *anicca-lakkhaṇa* (characteristic of impermanence). “The five categories are impermanent. Why? Because their

* See Nāṇamoli's *Visuddhimagga*, page 313.

essence is to rise and fall and change, and because, after having been, they are not. But the characteristic of impermanence (*anicca-lakkhaṇa*) is their state of rise and fall and alteration, or it is their mode-transformation (*ākāra-vikāra*) called non-being after having been.”

“These modes are not included in the aggregates because they are states without individual essence (*asabhāva-dhammā*); and they are not separate from the aggregates because they are unapprehensible without the aggregates. But they should be understood as appropriate conceptual differences (*paññatti-visesa*) that are reasons for differentiation in the explaining of dangers in the five aggregates, and which are allowable by common usage in respect of the five aggregates.”*

Impermanence is observable empirically and is objectively and publicly evident, always if looked for, and from time to time forcing itself upon our notice. Externally it is found in the inconstancy of ‘things’, which extends even to the periodical destruction of world-systems; and in oneself it can be observed, for instance, in the body’s blemishes (*ādinava*) because it ages, is prone to sickness, dies and gradually decays after death; life is short. But it would be better for an unskilled lay person to treat as self (*atta*) this body, which is constructed upon the Four Great Primaries (*mahābhūta*), than cognizance (*citta*). Why? Because this body can last one year, two years.....even a hundred years; but what is called “cognizance” and “consciousness” (*viññāṇa*) arises and ceases differently through night and day, just as a monkey roaming in a forest from tree to tree seizes a branch, and, letting that go, seizes another.**

IMPERMANENCE AS A SUBJECT FOR CONTEMPLATION :

*Handa dāni bhikkhave āmantayāmi vo vayasammā saṅkhārā, appamādena sampādettha.***

(Indeed, Bhikkhus, I declare to you: all formations are subject to destruction; work out your own salvation with earnestness.) A little earlier He had said ‘Has it not been

repeatedly said by me that there is separation, division and parting from all that is dear and beloved? How could it be that what is born, come to being, formed and inseparable from the idea of fall, should not fall? That is not possible.’

In the Saṃyutta Nikāya the Buddha declared:

“Bhikkhus, the eye is impermanent. What is impermanent, that is ill. What is ill, that is impersonal. What is impersonal, that is not mine: I am not it: it is not my personality. That is how to see things, with right knowledge, as they really are.

The ear is impermanent. What is impermanent, that is ill. What is ill, that is impersonal. What is impersonal, that is not mine: I am not it: it is not my personality. That is how to see things, with right knowledge, as they really are. The nose.....,the tongue.....,the body....., the mind is impermanent. What is impermanent, that is ill. What is ill, that is impersonal. What is impersonal, that is not mine: I am not it: it is not my personality. That is how to see things, with right knowledge, as they really are. So seeing, Bhikkhus, the well-trained Noble disciple is disgusted with eye, ear, nose, tongue, body and mind. Being disgusted with them, he has no craving for them. Having no craving for them, he is set free. In him, thus set free, there arises the knowledge of his freedom, and he realises: ‘Rebirth is no more; I have lived the pure life; I have done what ought to be done; I have nothing more to do for realisation of Arahatsip.’***

“When a man abides thus mindful and fully aware, diligent, ardent and self-controlled, then if pleasant feeling arises in him, he understands: ‘This pleasant feeling has arisen in me; but this is dependent and not independent. Dependent on what? Dependent on this body. But this body is impermanent, formed and dependently originated. Now how could pleasant feeling, arisen dependent on an impermanent,

* See Nāṇamoli’s Visuddhimagga, page 747.

** Suttaṅta Piṭaka, Saṃyutta-Nikāya, Niṛāna-vagga Saṃyutta Pāli 7. Mahā-vagga, Assutavā Sūta, p. 320, 6th Syn. Edn.

*** Suttaṅta Piṭaka, Dīgha Nikāya, Mahā-vagga Pāli, 1. Mahāparinibbāna Sutta, p. 100, 6th Syn. Edn.

**** Saṃyutta Nikāya, Saḷāyatana Saṃyutta Pāli, 1. Saḷāyatana Saṃyutta, 1. Ajjhata Sutta, p. 236, 6th Syn. Edn.

formed, dependently arisen body, be permanent? In the body and in the feeling he abides contemplating impermanence and fall and fading and cessation and relinquishment. As he does so, this underlying tendency to lust for the body and for pleasant feeling is abandoned. Similarly, when he

contemplates unpleasant feeling his underlying tendency to resistance (*paṭigha*) to the body and unpleasant feeling is abandoned; and when he contemplates neither-pleasant-nor-unpleasant feeling his underlying tendency to ignorance of the body and of that feeling is abandoned." *

* Saṃyutta Nikāya, Saḷāyatana-vagga Saṃyutta Pāḷi, 1. Sagāthā-vagga, 7. Paṭhama-gelaṇṇa Sutta p. 412, 6th Syn. Edn



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DEVOTION IN BUDDHISM

By

Ven. Nyanaponika Mahāthera.

The Buddha repeatedly discouraged any excessive veneration paid to him personally. He knew that an excess of purely emotional devotion will obstruct or disturb the development of a balanced character, and that it may become a serious obstacle to progress on the path to deliverance. The history of religion has since proved him right, as illustrated by the extravagancies of emotional mysticism in East and West.

There is the story of the monk Vakkali* who full of devotion and love for the Buddha, was every desirous to behold him bodily. To him the Buddha said: "What shall it profit you to see this impure body? Who sees the Teaching (Dhamma) sees me."

Shortly before the Buddha passed away, he said: "If a monk or a nun, a devout man or a devout woman, lives in accordance with the Teaching, is correct in his life, walks in conformity with the Teaching—it is he who rightly honours, reverences, venerates, holds sacred and reveres the Perfect One (*Tathāgata*) with the worthiest homage."**

A true and deep understanding of the Dhamma, together with a conduct that is in conformity with that understanding—these are vastly superior to any external homage or mere emotional devotion. That is the instruction conveyed by these two teachings of the Master.

It will be a mistake, however, to conclude that the Buddha disparaged a reverential and devotional attitude of mind when it is the natural outflow of a true understanding and a deep admiration of what is great and noble. It would also be a grievous error to believe that the "Seeing of the Teaching" (spoken of in the first saying) is identical with a mere intellectual appreciation of the doctrine and a purely conceptual grasp of it. Such a one-sidedly abstract approach to the very concrete message of the Buddha all too often leads to intellectual smugness. In its barren-

ness it will certainly not be a substitute for the strong and enlivening impulse imparted by a deep-felt devotion to what is known as great, noble and exemplary. Devotion being a facet and natural accompaniment of Confidence (*saddhā*), a necessary factor in the 'balance of faculties' (*indriya-samatā*) required for final deliverance. Confidence, in all its aspects (and among them, the devotional) is required for resolving any stagnation and other shortcomings resulting from a one-sided development of the intellectual faculties (intelligence, insight, wisdom; *paññā*) which often tend to turn around in circles endlessly, without being able to effect a break-through. Here, Devotion, Confidence, Faith (in whatever way we wish to render the Pāli term *saddhā*) may be able to give quick help.

Though the Buddha refused to be made the object of an emotional 'personality cult', he, on the other hand, knew that "respect and homage paid to those who are worthy of it, is a great blessing." The Buddha made this statement in the very first stanza of one of his principal ethical injunctions, the verses on Blessings (*Mahā-Maṅgala Sutta*).*** Mentioning the value of a respectful, reverential attitude together with the blessings of "avoiding fools and associating with the wise", the Buddha obviously regarded such attitude as fundamental for individual and social progress and for the acquisition of any further and higher Blessings. One who is incapable of any reverential attitude will also be incapable of any spiritual progress beyond the narrow limits of his present mental condition. One who is so blind as not to see or recognize anything higher and better than the little mud-pool of his own petty self and environment, will for a long time suffer from 'retarded growth'. And he who out of a demonstrative self-assertion, scorns any reverential attitude in himself and in others, is imprisoned in his self-conceit which is a most

* Khuddaka Nikāya Dhammapada Aṭṭhakathā, 25. Bhikkhuvagga, II. Vakkali Thera Vatthu, p. 380; 6th Syn. Edn.

** Dīgha Nikāya, Mahāvagga Pāli, 3. Mahāparinibbāna Sutta, Tathāgatapacchimavācā, p. 127; 6th Syn. Edn.

*** Khuddakapāṭha-Aṭṭhakathā, 5 Maṅgalasutta-vaṅṅā, p. 75, 6th Syn. Edn.

effective bar to a true maturity of character and to spiritual growth. It is by recognizing and honouring someone or something higher, one honours and enhances one's own inner potentialities.

*“When the high heart we magnify,
And the sure vision celebrate,
And worship greatness passing by,
Ourselves are great.”*

Since respect, reverence and devotion are partial aspects of the Buddhist concept of Confidence (*saddhā*), one will now understand, also from this angle, why Confidence has been called the seed of any other beneficial quality.

The nobler the object of reverence or devotion, the higher is the blessing bestowed by it. “Those who have joyous confidence in the highest, highest fruit will be theirs.”* The supreme object of a Buddhist's reverence and devotion are his Three Refuges, also called the Three Jewels or Ideals: the Buddha, his Teaching (*Dhamma*) and the Community of saintly monks (*Saṅghā*). Here, too, the Buddha is revered not as a personality of such and such a name, nor as a deity, but as the embodiment of Enlightenment. A text often recurring in the Buddhist scriptures, says that a devout lay disciple “has confidence (*saddhā*), he believes in the Enlightenment of the Perfect One.” This confidence, however, is not the outcome of blind faith based on hearsay, but it is derived from the devotee's reasoned conviction based on his own understanding of the Buddha Word which speaks to him clearly with a voice of unmistakable Enlightenment. This derivation of his assurance is emphasized by the fact that, along with Confidence, also Wisdom is mentioned among the qualities of an ideal lay follower.

We may now ask: Is it not quite natural that feeling of love, gratitude, reverence and devotion seek expression through the entire man, through acts of body and speech as well as through his thoughts and unexpressed sentiments? Will one, for instance, hide one's feelings towards parents and other beloved ones? Will not one rather express them by loving words and deeds? Will not one cherish their memory in suitable ways, as for instance, by preserving their likeness in one's

home, by placing flowers on their graves, by recalling their noble qualities? In such a way, also one who has become alienated from the devotional aspects of religion, may seek to understand the outward acts of homage which are customary in Buddhist lands: when, with reverential gesture, flowers and incense are placed before a Buddha image and devotional texts are recited which are not prayers but meditation. Provided that such practice does not deteriorate into a thoughtless routine, a follower of the Dhamma will derive benefit if he takes up some form of devotional practice adapting it to his personal temperament and to the social customs of his environment.

Buddhism, however, does not in the least impose upon its followers a *demand* to observe any outward form of devotion or worship. This is entirely left to the choice of individuals whose emotional, devotional and intellectual needs are bound to differ greatly. No Buddhist should feel himself forced into an iron-cast mould, be it of a devotional or a rationalistic shape. As a follower of the Middle Way, a Buddhist should, however, avoid one-sided judgement also in this respect, and should try to appreciate individual needs and preferences of others which differ from those of his own.

More important and of greater general validity, however, than these outward forms of devotion, are the basic capacity for respect and reverence discussed at the beginning, and the practice of meditations or contemplations of a devotional character. Many benefits accrue from these and hence it was for good reasons that the Enlightened One recommended strongly and repeatedly the meditative Recollection of the Buddha (*Buddhānussati*), along with other kindred Recollections.** Here, again, the reference is to the embodied ideal; and, therefore, the Buddha as a being freed from all traces of vanity and egotism, could well venture to recommend to his disciples a meditation of the Buddha.

What, then, are the benefits of such devotional meditations? Their first benefit is *mental purification*; they have been called by the Buddha “efficacious procedures for purifying a defiled mind”*** “When a noble

* *Āṅguttara Nikāya, Catukkanipāta Pāḷi, I. Paṭhamapaṇṇāsaka, 3. Uruvela-vagga, 4. Kālakārāma Sutta, p. 333, 6th Syn. Edn.*

** *The Path of Purification by Ñāṇamoli, page 206.*

*** *Āṅguttara Nikāya, The Threes, No. 71; Channa Sutta, p. 216, 6th Syn. Edn.*

disciple* contemplates upon the Enlightened One, at that time his mind is not enwrapped in lust, nor in hatred, nor in delusion. At such a time his mind is rightly directed: it has got rid of lust, is aloof from it, is freed from it. Lust is here a name of the five sense desires. By cultivating this contemplation, many beings become purified.”

If, by practising that devotional meditation, one endeavours to live, as it were, ‘in the Master’s presence’ (*satthā sammukhī bhūto*), one will feel ashamed to do or speak or think anything unworthy, one will shrink back from evil; and as a positive reaction, one will feel inspired to high endeavour, in emulation of the Master’s example.

Images, and not abstract concepts, are the language of the subconscious. If, therefore, the image of the Enlightened One is often created, within one’s mind, as the embodiment of the Man Perfected, it will deeply penetrate into the subconscious mind, and, if sufficiently strong, will act as an ‘automatic brake’ against evil impulses. In such a way, the subconscious may become a powerful ally in gaining self-mastery while normally it is too often the hidden enemy of such endeavour. For that purpose of ‘*educating the subconscious*’, it will be helpful to use a Buddha image or a picture, as an aid in visualization, and in that way concentration of mind may be attained fairly soon. For evoking and deeply absorbing some features of the Buddha’s mentality, his qualities should be contemplated for instance, in the way described in the ‘Path of Purification’ (*Visuddhi Magga*).

The Recollection of the Buddha, being productive of joy (*pīti*), is an effective way of *invigorating the mind*, of lifting it up from states of listlessness, tension, fatigue, and frustration, which occur during meditation as well as in ordinary life. The Buddha himself advised: “If (in the strenuous practice of a subject of meditation, for instance) in the Contemplation of the Body, bodily agitation (including sense desires), or mental lassitude or distraction should arise in the meditator, then he should turn his mind to a gladdening (or elevating) subject.”** And here the

Teachers of old recommend especially the Recollection of the Buddha. When under its influence those hindrances to concentration have vanished, the meditator will be able to return to his original subject of meditation.

For a beginner especially, attempts at gaining concentration are often frustrated by an uneasy self-consciousness; the meditator squints, as it were, back upon himself; he becomes disturbingly aware of his body with its little discomforts, and of his mental state struggling against obstacles and thereby strengthening them. This may, for instance, happen when the subjects of meditation are one’s own physical or mental processes, but it may also occur with any other subject. In such a situation, it will be profitable to follow the advice given earlier and to turn one’s attention from one’s own personality to the inspiring visualization of the Buddha and the contemplation of his qualities. The joy thus produced may bring about that self-forgetfulness which is such an important factor for gaining concentration. Joy (*pīti*; “joyful interest”) produces calm (*passaddhi*), calm leads to ease (*sukha*) and ease to concentration (*samādhi*). Thus devotional meditation can serve as a valuable *aid in attaining mental concentration* which is the basis of liberating insight. This function of devotional meditation cannot be better described than in the words of the Master.

When a noble disciple contemplates upon the Enlightened One, at that time his mind is not enwrapped by lust nor by delusion and at that time his mind is rightly directed towards the Perfect One (Tathāgata). And with a rightly directed mind the noble disciple gains enthusiasm for the goal, enthusiasm for the Dhamma, gains the delight derived from the Dhamma. In him thus delighted, joy arises; to one joyfully minded body and mind become calm; calmed in body and mind, he feels at ease; and if at ease the mind finds concentration. Such a one is called a Noble disciple who among a humanity gone wrong, has attained to what is right; who among a humanity beset by troubles, dwells free of troubles.”***

* Aṅguttara Nikāya, The Sixes, No. 25, Anussatiṭhāna Sutta, n. 275, 6th Syn. Edn.

** Saṃyutta Nikāya, 3. Satipaṭṭhāna Saṃyutta, 10, Bhikkhunupassaya-sutta, p. 134, 6th Syn. Edn.

*** Aṅguttara Nikāya, The Sixes, No. 10, p. Mahānāma Sutta, p. 252, 6th Syn. Edn.

BODHIPAKKHIYA DĪPANĪ

THE MANUAL OF THE FACTORS LEADING TO ENLIGHTENMENT

By

Mahāthera Ledi Sayadaw, Aggamahāpaṇḍita, D. Litt.

(Translated from the Burmese by U Sein Nyo Tun, late of the Indian Civil Service)

(Continued from previous issue)

CHAPTER IX

HOW TO PRACTISE THE BODHIPAKKHIYA DHAMMAS

Beings who encounter a Buddha Sāsana have to set up *sīla visuddhi* first and practise the *bodhipakkhiya dhammas* in order to attain the status of *ariya sota*.

I shall now give a brief description of how the practice may be undertaken.

The practice of the seven *visuddhis* amounts to practising the *bodhipakkhiya dhammas*.

In particular, *citta visuddhi* concerns only persons who follow the way of the *samatha yānika*.

Maggāmagga nāṇadassana visuddhi concerns only those *adhimānika* persons* who think that they have attained the Holy Paths and the Fruits although they have achieved no such attainment.

Sīla visuddhi, *kaṅkhāvitarāṇa visuddhi*, *paṭipadā nāṇadassana visuddhi*, and *lokuttara nāṇadassana visuddhi*, relate to many kinds of persons.

Of these five *visuddhis*, *sīla visuddhi* has been dealt with under *sīlakkhandha maggaṅga*. It consists of keeping the *ājīvaṭṭhamaka sīla*.

Citta visuddhi, in general, consists of setting up *kāyagatā sati*. Some persons set up *kāyagatā sati* through out-breath and in-breath. It may be said generally that if one's attention resides on out-breath and in-breath, whenever one wills it, no matter what the posture of the body may be, *kāyagatā sati* has been set up. Some persons set up *kāyagatā sati* through the four body postures in accordance with the statement in the Text** : "gaccanto gacchāmīti pajānāti", while some

set it up through *sati sampajañña* (Clearness of Consciousness) on bodily movements. Yet others set up *kāyagatā sati* through attention on the thirty-two parts of the body. Here, hairs of the head, hairs of the body, nails, teeth, and skin, are called *taca-pañcaka****. If attention on these parts can be firmly and steadily placed at will, whatever may be the postures of the body, *kāyagatā sati* is set up. Attention can also be directed to the bones of the body. *Kāyagatāsati* is set up if attention can be steadily and firmly placed on the bones of the head. If, from the beginning, the *rūpa* and *nāma* groups of the body can be analytically differentiated, and if attention on such work is steady and firm, the work of *kāyagatā sati* is accomplished. This gives concisely the method of *kāyagatā sati*.

In the work of *diṭṭhi visuddhi*, if the six elements (*dhātu*) of *pathavī*, *āpo*, *tejo*, *vāyo*, *ākāsa*, and *viññāṇa*, can be analytically perceived, it is accomplished.

In the work of *kaṅkhāvitarāṇa visuddhi*, if the causes for the appearance of the *dhātus* mentioned above can be clearly perceived, it is accomplished. It must be clearly perceived that the causes for the appearance of *pathavī*, *āpo*, *tejo*, *vāyo* and *ākāsa* are *kamma*, *citta*, *utu*, and *āhāra*, and that the causes for the appearance of the six *viññāṇas* are the six objects of perception.

By *paṭipadānāṇadassana visuddhi* is meant the three characteristics of *anicca*, *dukkha*, and *anatta*. If these three characteristics can be clearly perceived in the six *dhātus* mentioned above, *paṭipadānāṇadassana visuddhi* is attained.

Lokuttara nāṇadassana visuddhi means the four *magga nāṇas*.

* Highly conceited persons.

** Dīgha Nikāya, Mahā-vagga, Mahāsatipaṭṭhāna Sutta, p. 231, 6th Syn. Edn.

*** Aṅguttara Nikāya, Duka-nipāta, 9. Upaṇḍāta Sutta, p. 53, 6th Syn. Edn.

This shows concisely the five *visuddhis*.

For a more detailed account see my "Lakkhaṇa Dīpanī", "Vijjāmagga Dīpanī", and "Āhāra Dīpanī".

These thirty-seven *bodhipakkhiya dhammas* are the heritages of the Buddha. They are the heritages of the Sāsana. They constitute gems of the Sāsana that are priceless and invaluable.

CHAPTER X

HERITAGE OF THE SĀSANĀ

I shall now examine what constitutes *sāsanadāyajja*.

Sāsanadāyajja means the act of receiving the heritage of Sāsana.

"*Dātabbanti dāyaṃ*".

(That which is given as heritage is called *dāya*.)

Property that should be given as heritage by parents to their children.

"*Dāyaṃ ādadāṃti dāyādo*."

(Fit to receive heritage. Hence called *dāyādo*.)

Children or heirs who are fit to receive heritage.

"*Dāyādassa kamman dāyajjan*."

(The act of receiving heritage by heirs. Hence called *dāyajjan*.)

"*Sāsanassa dāyajjan sāsanadāyajjan*."

(The act of receiving the heritage of the Sāsana. Hence called *sāsanadāyajjan*.)

It is also called *Buddhadāyajja* (the act of receiving the heritage of the Buddha.)

First, I shall show the nature of the heritage.

In the Sāsana there are two kinds of heritages, namely, *Āmisa* and *Dhamma*.

The four requisites of a Bhikkhu, namely, alms-food, robes, dwelling place, and medicines are called *āmisa* heritage. The three *sikkhās* of *sīla*, *samādhi* and *paññā*, the seven *visuddhis*, such as *sīla visuddhi*, *citta visuddhi*, etc., the thirty-seven *bodhipakkhiya dhammas*, such as the four *satipaṭṭhānas*, the four *sammappadhānas*, etc., are called *dhamma* heritage.

There are two kinds of *dhamma* heritage, namely.

1. *lokiya dhamma* heritage.
2. *lokuttara dhamma* heritage.

The *lokiya sikkhās* of *sīla*, *samādhi*, and *paññā*, the six *lokiya visuddhis*, and the thirty-seven *bodhipakkhiya dhammas* associated with the *lokiya visuddhis*, are called the *lokiya dhamma* heritage. The *sikkhās* associated with the Holy Paths and the Fruits, the *lokuttara nānadassana visuddhi*, and the thirty-seven *lokuttara bodhipakkhiya dhammas* are called *lokuttara dhamma* heritage.

Lokiya dhamma heritage may be divided into:

1. *Vaṭṭa nissita dhamma* heritage,
2. *Vivaṭṭa nissita dhamma* heritage.

or into:

1. *Niyata dhamma* heritage.
2. *Aniyata dhamma* heritage.

The practice of *sīla*, *samādhi*, and *paññā*, directed towards the attainment of worldly positions, such as mentor and teacher of kings, or towards the acquisition of dignity, power, retinue, and property, or towards the attainment in *samsāra* of rebirth as noble and highly placed humans and *devas*, is called *vaṭṭa nissita dhamma* heritage.

There are three forms of rounds of rebirths (*vaṭṭa*), namely, *kilesa vaṭṭa*, *kamma vaṭṭa* and *vipāka vaṭṭa*.* *Vivaṭṭa* means Nibbāna which is the end of these rounds of rebirths. The practice of *sīla*, *samādhi*, and *paññā*, directed, towards the ending of the three forms of rounds of rebirths is called *vivaṭṭa nissita dhamma* heritage.

The practice of *kusala kammās* directed towards the ultimate attainment of Nibbāna, as well as of worldly benefits and pleasant rebirths in the interim before Nibbāna is attained, is related to both *vaṭṭa* and *vivaṭṭa*, and hence is called *ubhaya nissita*. In the Pāli Texts, however, only *vaṭṭa* and *vivaṭṭa* are mentioned. Those who are more inclined to the attainment of *vaṭṭa* results may be said to perform *vaṭṭa nissita kammās*, and those who are more inclined to the attainment of *vivaṭṭa* results may be said to perform *vivaṭṭa nissita kusala kammās*.

With reference to the classification of *niyata* and *aniyata*, the great realm of *sak-kāya-dīṭṭhi anusaya* that *puthujjanas* (worldlings) possess is like a great wide and deep ocean of hot burning embers. The *sīla*, *samādhi* and *paññā*, that occasionally occur to *puthujjanas* may be compared to droplets

* 1. Round of defilements, 2. Round of *kamma*, 3. Round of resultants.

of rain falling on that great ocean of burning embers. "I fulfill *sīla*. I possess *sīla*. I develop *samādhi*. I am knowing. I am wise. I am clever. I perceive *rūpa* and *nāma*. I contemplate *rūpa* and *nāma*" are declarations of acts of *sīla*, *samādhi*, and *paññā*, which revolve round the *sakkāya-diṭṭhi* that is "I", and thus resemble the droplets of rain falling on the great ocean of burning embers. Just as the great ocean of burning embers scorch and dry-up the droplets of rain and cause their disappearance, so does the great kingdom of *sakkāya-diṭṭhi* cause the disappearance of such *sīla*, *samādhi*, and *paññā*. Hence, the *sīla*, *samādhi*, and *paññā*, appearing in *puṭhujjanas* are of the *aniyata* class. Although *puṭhujjanas* may possess *sīla*, *samādhi*, and *paññā*, the possession is *tadaṅga* or temporary.

The *ājīvaṭṭhamaka lokiya sīla* of *sotāpannas*, their *lokiya samādhi* which resides steadily on the noble and incomparable qualities of the Buddha, the Dhamma, and the Saṅgha, and their *lokiya paññā* which perceives the Four Noble Truths, are of the *niyata* class. Like droplets of water falling on the great lake of *Anavatatta*, such *lokiya sīla*, *samādhi*, and *paññā*, do not disappear throughout many lives and many world-cycles.

This shows the nature of *lokiya dhamma* heritage.

The *lokuttara dhammas* of *sīla*, *samādhi*, and *paññā*, *nānadassana visuddhi*, and the thirty-seven *bodhipakkhiya dhammas*, which accompany the eight kinds of *lokuttara* consciousness are *vivaṭṭa nissita*. They are *niyata*. The *lokiya sīla*, *samādhi*, and *paññā*, which occur to *ariyas* who have attained *lokuttara sīla*, *samādhi*, and *paññā*, also reach the *niyata* stage. In such persons there is no longer any possibility of their becoming *dussīla* (immoral), *asamāhita* (not composed), *duppaññā* (unwise), and *andhabālā* (silly).

This shows the heritage of the *Sāsanā*.

The heirs of the *Sāsanā* are :

1. *Bhikkhu*,
2. *Bhikkhūnī*,
3. *Sāmaṇera*,
4. *Sāmaṇerī*,
5. *Sikkhamāna* (female),
6. *Upāsakā*,
7. *Upāsikā*.

Here, *sikkhamāna* means "embryo *Bhikkhūnī*."

Of the above seven heirs, the first five are called "fellow workers or colleagues within the *Sāsanā*." Men, *devas*, and *Brahmās*, who are not "fellow workers or colleagues within the *Sāsanā*." but who are established in *Ti-saraṇa*, are included in *Upāsakā* and *Upāsikā*.

Among the seven heirs, the *āmisa* heritage of the four requisites can be received only by the five "fellow workers or colleagues within the *Sāsanā*." The *lokiya* and *lokuttara dhamma* heritages, however, can be received by all the seven. In the receipt of such heritages, there are special considerations in respect of the heritage of *lokiya sīla*. There are special considerations with respect to the heritages of *lokuttara sīla*, *lokiya* and *lokuttara samādhi*, and *lokiya* and *lokuttara paññā*.

The special considerations with respect to *lokiya sīla* arise because, the five "fellow workers or colleagues within the *Sāsanā*" receive the heritages of both the *Vinaya sīla* and *Suttanta sīla*, while *upāsakās* and *upāsikās* receive only the *Suttanta sīla*.

Suttanta sīla means:

- (1) in respect of the five "fellow workers or colleagues within the *Sāsanā*," the *sīlas* enumerated in the *Brahmajāla Sutta* (*Dīgha Nikāya*),*
- (2) in respect of *upāsakās* and *upāsikās*, *ājīvaṭṭhamaka sīla* and *dasaṅga sīla*.

Dhūtaṅga sīla, *indriya sīla*, and *paccaya-samissita sīla*, are also *Suttanta sīlas*.

Sammā-vācā, *sammā-kammanta*, and *sammā-ājīva*, included in *lokuttara maggaṅga* are called *lokuttara sīla*. These *sīlas* can be received by the five "fellow workers or colleagues within the *Sāsanā*" as also *upāsakās* and *upāsikās*. Hence no special considerations arise with respect to *lokuttara sīla*. The same is the case in the two kinds of heritages of *samādhi* and *paññā*. The seven *visuddhis* and the thirty-seven *bodhi-pakkhiya dhammas* are included within these *sīla*, *samādhi*, and *paññā*.

Of the seven heirs of the *Sāsanā*, the five "fellow workers or colleagues within the *Sāsanā*," who are in the service of the *Sāsanā*,

* See The Light of the Dhamma, Vol. III, No. 2, and the *Brahmajāla Sutta* published by the Union Buddha Sāsana Council.

are heirs for their own benefit as well as heirs who act as caretakers of the heritages of the Sāsana in order that the Tipiṭaka and the other requisites of the Sāsana may endure for the duration of 5000 years. The remaining two are heirs of the Sāsana only for their own benefit.

The status of caretakers of the Sāsana, on whose shoulders rest the responsibilities of the Sāsana, is much higher than that of the status of being merely heirs. Thus, a householder who has been an *ariya* for sixty years has to pay respect and obeisance to a young *puthujjana sāmaṇera* of seven years of age who has been initiated for only a day. Thus also, a Bhikkhu who is an *arahat* has to pay respect and obeisance to a *puthujjana* Bhikkhu who was ordained just an hour before him.

This shows the heirs of the Sāsana.

The three *sikkhās*, the seven *visuddhis*, and the thirty-seven *bodhipakkhiya dhammas*, are practices that are in consonance with the nine *lokuttara dhammas*,* and hence are called *dhammānudhamma-paṭipatti*. The seven heirs of the Sāsana who practise these *dhammas* well are called *suppaṭipanna* individuals. They are also called *ujjuppaṭipanna* individuals, *ñāyappaṭipanna* individuals, and *sāmicippaṭipanna* individuals**. Although they may be *puthujjanas*, they are included among the *sotāpaṭṭi-maggatthasekha* individuals (persons in training for the *sotāpaṭṭi magga*), who constitute the first group (or the group in the first stage) of the eight *ariyas*. They constitute *dhammānudhammapaṭipanna ariyas*. Since they are still *puthujjanas*, they are not yet *paramattha ariyas* (Purified Noble Ones).

I shall substantiate what I say. In the Sekhappatipadā Sutta,*** Buddha said:

“*Iminā ariyena sīlakkhandhena saman-nāgato hoti.*” meaning thereby that the practices which are comprised within the *bodhipakkhiya dhammas*, such as *ājīvaṭṭhamaka sīla*, constitute *ariya sīla*, *ariya samā-dhi*, and *ariya paññā*. Hence, in the Buddha Sāsana, the *upāsakās* and *upāsikās* who are permanently confirmed in the *ājīvaṭṭhamaka sīla* and in the *Ti-saraṇa*, are persons who are partly endowed with the *suppaṭipanna* quality, and the *sāmicippaṭipanna* quality,

and hence are *dhammānudhammapaṭipanna ariyas*.

When these qualities are enumerated coupled with the name of the *Saṅghā*, such as in:

Saṅgham saraṇam gacchāmi. Suppaṭip-panno bhagavato sāvaka saṅgho,
etc.,

Only the Bhikkhus and Bhikkhūnīs who are *sīlavanta kalyāṇa puthujjanas* (worldlings who are morally good and virtuous) should be understood. In the matter of the Vinaya, all persons other than *upasampanna saṅgha* (ordained *saṅgha*), that is, *sāmaṇeras*, *sāma-nerīs*, *sikkhamānas*, *upāsakās*, and *upāsikās*, are excluded.

A person who practises the *dhammānu-dhammapaṭipatti*, which may also be called the *bodhipakkhiya dhammas*, is called *samaṇa* and *brāhmaṇa* in the Suttanta discourses, although he or she may be only an *upāsakā* or an *upāsikā*.

Thus it is said in the Dhammapada:

*Alaṅkato ce pi saman careyya
santo danto niyato brahmacārī,
sabbesu bhūtesu nidhāya daṇḍam,
sa samaṇo, sa brāhmaṇo, sa bhikkhu.*

—Dhammapada 142.

[Though dressed in gay and festive clothes, if he practises an even mind, if his passions are subdued, if his senses are controlled, if he is confirmed in the four Paths, if he permanently observes conduct that is chaste and pure, that person is a recluse (*samaṇa*), he is an *ariya* (*brāhmaṇa*), he is a Bhikkhu.]

This passage shows that a person who practises the *dhammānudhammapaṭipatti*, which are the *bodhipakkhiya dhammas*, and lives with pure mind and body, can be called a Bhikkhu even though he dons the clothes of an ordinary layman.

This shows the nobility and high status of the heirs of the Sāsana.

In the matter of the heritages of the Sāsana, there are two kinds of heritages, namely, good and bad. There are also two kinds of heirs, namely, good and bad.

* Four *maggas*, four *phalas* and Nibbāna.

** See Nāṇamoli's *Visuddhimagga*, page 236 *et. seq.*

*** *Saṃyutta Nikāya*, Mahā-vagga *Saṃyuttā Pāḷi*, 1. Magga *Saṃyutta*, 3. Sekha Sutta, p. 12, 6th *Syn. Edn.*

I shall here show the essentials in the Dhamma Dāyāda Sutta*, Mūla Paṇṇāsa, Majjhima Nikāya.

*Dhamma dāyādā me bhikkhave bhavatha,
mā āmisadāyādā. Atthi me tuñhesu
anukampā.*

*Kinti me sāvakā dhamma dāyādā bhaveyyuṃ,
no āmisa dāyādā ti.*

(Bhikkhus: Let you be heirs of the Dhamma. Let not you be heirs of the material requisites. I have compassion and anxiety for you. How do I have this compassion and anxiety? How can my disciples become heirs of the Dhamma; how can they avoid becoming heirs of the material requisites? It is thus that I have compassion and anxiety for you.)

The meaning of this passage is as follows:

The Buddha's heritage consists of the two kinds of *āmisa* heritage and *dhamma* heritage. *Āmisa* heritage is of three kinds, namely, (1) *paccayāmisa*, (2) *lokāmisa*, (3) *vaṭṭāmisa*.

The benefits consisting of alms-food, robes, dwelling place and medicines, are called *paccayāmisa*. Worldly renown, grandeur, dignity, power, worldly positions, such as teachers and mentors of kings, ministers, persons of wealth and influence, and possession of followers and retinue, are called *lokāmisa*. Pleasant rebirths such as rebirth in high stations, rebirth in affluent families, or rebirth in circumstances where one's wants and needs are fulfilled, are called *vaṭṭāmisa*.

I have already expounded *dhammāmisa*.

The Buddha foresaw that after his attainment of *parinibbāna* the Sāsana would be overwhelmed by the excessive increase of the three categories of *āmisa* heritage, in just the same way as islands within the ocean are overwhelmed and submerged by the three waves of rising floods. Hence did he leave behind the exhortation:

*Dhammadāyādā me bhikkhave bhavatha,
mā āmisadāyādā.*

Anukampa means the anxiety or concern nurtured by the Buddha.

The Buddha's anxiety was that, just as when the flood waters of the ocean rise the

people inhabiting the islands are submerged and cast adrift. His disciples in the Sāsana would in time be submerged and cast adrift by the rise and expansion of *āmisa* heritage, thus severing them from the invaluable heritage of the *dhamma*. Hence did He leave behind the exhortation:

*Kinti me sāvakā dhammadāyādā
bhaveyyuṃ,
no āmisa dāyādā.*

The three *āmisa* heritages are therefore heritages which caused anxiety and concern in the Buddha, and thus are heritages which the Buddha discouraged. Hence, these three *āmisa* heritages are bad heritages. On the other hand, the thirty-seven *bodhipakkhiya dhammas*, such as *satipaṭṭhāna* are heritages which the Buddha extolled with a clear mind free from anxiety, and thus are good heritages.

Having shown good and bad heritages, bad and good heirs should also be examined.

In particular, it must be remembered that there are certain heritages in the *āmisa* category which the Buddha extolled. They are *piṇḍiyālopa* (morsel) alms-food, *paṃsukūla* robes (robes made out of rags and cast away cloth such as from dust and heap), *rukkhamūla* dwelling place (dwelling place constructed in a lonely place at the foot of a tree), and *pūtimutta* medicine (strong smelling urine of cattle used as medicine). These four are called *Buddhadāyajja*. They are the four great heritages which the Buddha approved.

If that is the case, it needs to be explained why the Buddha permitted the acceptance of *atireka lābha* (surplus acquisition) *āmisa* given by lay donors, as when He said:

Atireka lobho vihāro aḍḍhayogo, etc.

(Surplus monastery, dwelling place, etc.)

The *pariyatti Sāsana*** consisting of the Tipiṭaka is the base—the foundation—of the *paṭipatti* (practice of the Dhamma) and the *paṭivedha* (realisation) Sāsana. Only when the *pariyatti Sāsana* stands firmly established can the other two Sāsana be also firmly established. The burden of preserving the *pariyatti Sāsana* for 5000 years is indeed great, since these are times of a waning *kappa* (world-cycle) when the life-span of men is

* 1. Mūlapariyāva-vagga, 3. Dhammadāyāda Sutta, p. 15, 6th Syn. Edn.

** Learning of the Doctrine.

also on the wane. The physical and mental strength of the members of the *saṅghā*, who are the servants and caretakers of the *Sāsanā*, are as a result on the wane too. The Buddha thus foresaw that it would not be possible for these servants and caretakers, in the future, to shoulder the burden of preserving the *pariyatti* and at the same time live in lonely places under trees—without the concession of *atireka lābha*. This is one reason.

In the cases of those persons whose *pāramīs* are yet immature, the Buddha foresaw that the opportunity afforded them of practising the works consisting of acquiring the *pariyatti*, performing *dāna*, observing *sīla*, and giving *paccayānuggaha* (assistance in kind) extensively, would secure for them escape from the *apāya lokas* in the next birth, and enable them to obtain release from worldly ills during the next Buddha *Sāsanā*. This is another reason.

It may be argued here that if what has been said above is true, it would amount to the Buddha himself having contrived to submerge beings and cast them adrift in *āmisa* heritage. In this particular, it may be pointed out that the Buddha prescribed and left behind the practice of *paccavekkhaṇa suddhi* (purity of contemplation or purity of review), such as “*paṭisaṅkhāyoniso cīvaram paṭisevati*,” which should be observed and practised with proper attention and care, in order that the servants and the caretakers of the *pariyatti Sāsanā* who have to associate themselves unavoidably with *paccayāmisā* and *lokāmisā* may not be overwhelmed and submerged in *āmisa taṅhā*. Hence, if such persons ride the ship which consists of the wisdom arising out of *paccayasannissita sīla cetanā* according to the prescription in *paccavekkhaṇa suddhi* that is free from the association of the two kinds of *āmisa taṅhā*, they cannot become submerged and be adrift in the ocean of *āmisa* although they are obliged to live in association with *āmisa taṅhā*.

The meanings of the expressions “submerged” and “adrift” are as follows: The non-appearance of *ādīnava-ñāṇa* (awareness of blemishes) in the three *āmisas* of *paccayāmisā*, *lokāmisā* *vaṭṭāmisā*, is what is meant by “submerged.” To be non-aware of blemishes for a lengthy period, and to derive joy and pleasure in the three *āmisas* throughout the whole of the three periods of life, is what is meant by “adrift”.

Hence, in order to prevent being so “submerged” and “adrift”, the Buddha said in the *Dhammapada*:

*Tiṇṇam aññataram yāmam
paṭijaggeyya paṇḍito.*

—*Dhammapada*, verse 157.

(The wise man should purify himself during one of the three periods of life.)

This means that if one is “submerged” and be “adrift” in the first period of life, one should attempt to purify oneself during the second period. If, however, one continues to remain “submerged” and “adrift” during the second period of life, one should attempt to purify oneself in the third period.

Here, “purifying oneself” means establishing oneself in the *bodhipakkhiya dhammas* after ridding oneself of the attachments to *āmisa* heritages. It means establishing oneself well in the four *ariyavaṃsa dhammas* (practices of the noble family of *Ariyas*), which are:

- Cīvarasantosa*—being easily contented in robes,
- Piṇḍapātasantosa*—being easily contented in alms-food,
- Senāsanasantosa*—being easily contented in dwelling place,
- Bhāvanārāma*—deriving joy in meditation.

The Buddha said that if one remains “submerged” and “adrift” within the *āmisa* heritages during the whole of the three periods of life, one will be cast into the *apāya lokas*. Thus in the *Dhammapada*, He said:

*Ayasāva malaṃ samuṭṭhāya,
taduṭṭhāya tameva khādati.
evaṃ atidhonacāriṇaṃ,
tāni kammāni nayanti duggatiṃ.*

—*Dhammapada*, verse 240.

(Just as rust springs from iron and eats away that self-same iron, the deeds arising out of *āmisa taṅhā* of a person who lives without reflection lead him to the *apāya lokas*.)

This discourse* was delivered by the Buddha in connection with a Bhikkhu who dies in the Jetavana monastery, and who was reborn as a louse in his erstwhile Bhikkhu’s robes, because he harboured an attachment

* *Dhammapada Aṭṭhakathā*, 3. Tissa Thera Vatthu, p. 218, 6th Syn. Edn.

to those robes just before he died. If the attachment to a set of robes can cast one in the *apāya lokas*, what more need be said on greater attachments?

The robes were received as a share from *saṅghika* property (property belonging to the Order of the Saṅghā), and hence were *dhammika* property (righteous or lawful property). The Bhikkhu in question was also one who scrupulously observed the 227 *sikkhās* of the Vinaya. Thus it may be said that a set of lawful robes cast a Bhikkhu endowed with the 227 *sikkhās* into the *apāya lokas*. What more need be said about properties acquired with lust and greed by ordinary layfolk endowed with only five *sikkhās*? It is thus that one should contemplate and acquire agitation (*saiṁvega*)*.

I shall now give an illustration.

There was a wealthy man who possessed many crores worth of silver, many crores worth of gold, and many crores worth of pearls. In order that these properties may not be lost during bad times, he buried the bulk of them in the ground, and kept only sixty-thousand worth of money, rice, paddy, wearing apparel, and ornaments for immediate and ready use.

This wealthy man has six sons. On his death, the six heirs divided the properties among themselves in six equal shares. The properties buried beneath the earth were also similarly allocated. These buried properties could be secured by the heirs only if the owners personally dug them out of the ground.

One of the sons was full of greed. He was not content with the property he could immediately use. He was satiated with the desire for the buried property and could not bear to wait long in order to get it. He therefore exerted himself and dug up the property, thus becoming a wealthy man.

One of the sons was full of energy. He did not look on the prospect of having to exert himself for days and months as burdensome. He therefore put forth effort and applied himself to the work of unearthing the buried treasure, thus becoming a wealthy man.

One of the sons was strong in his attachment. From the moment he received the

heritage, his mind was always on the property. Sleep and food are of no consequence, so greatly was his mind attached to the property. He thus put forth effort and dug up the buried property, becoming a wealthy man.

One of the sons was clever and ingenious. He contrived to construct machinery and dug up the buried property, thus becoming a wealthy man.

One of the sons lacked greed. He imagined himself to be well-off with even ten thousand worth of property. He had no desire to acquire the buried property. He was satisfied with the property that he received for his immediate use.

One of the sons was a spendthrift. He squandered all the property not even leaving the price of a spade for the exhumation of the buried property. He sunk to bad ways and was eventually banished from his native place.

In this illustration, the Buddha resembles the wealthy father. *Sīla visuddhi* and the *pariyatti dhamma* resemble the treasure available for immediate use. *Jhāna* and *abhiññā* which constitute *citta visuddhi* resemble the buried silver treasure. The four *lokiya paññā visuddhis*, such as *ditṭhi visuddhi*, resemble the buried gold treasure. The *lokuttara ñānadassana visuddhi* resembles the buried pearl treasure. The layfolk and Bhikkhus of the Buddha Sāsanā resemble the six heirs.

Those persons within the Sāsanā who are filled with the *iddhipāda* of *chanda* (desire) resemble the first son who was filled with greed. Persons filled with the *iddhipāda* of *chanda* are not satisfied with the mere acquisition of *sīla visuddhi* and the *pariyatti dhamma*. They do not think that by such acquisition they have encountered the Buddha Sāsanā, or that they have become heirs of the Sāsanā. They nurture great desire for attaining the higher *visuddhis* and will not rest until they are achieved.

Those persons who possess the *iddhipāda* of *vīriya* (effort) resemble the second son who was full of effort. Such persons are happy and easy in mind only when they are engaged in the attempt to acquire the higher achievements which they do not as yet possess.

* Dread caused by the contemplation on the miseries of this world. See the Light of the Dhamma Vol. VII, No. 3, p. 17.

Those persons who possess the *iddhipāda* of *citta* (attachment) resemble the third son who possessed strong attachment. Whenever such persons come to know of work productive of great benefits, they invoke great attachment for it, and their minds do not wander to any other matter.

Those persons who possess *iddhipāda* of *paññā* (wisdom) resemble the fourth son who was clever and ingenious. Such persons attain happiness and ease of mind only when they are engaged in the attempt to acquire great knowledge that is difficult of acquisition, deep, and productive of great benefits.

Those persons who do not possess any of the *iddhipādas*, who possess only inferior *chanda*, *vīriya*, *citta*, and *paññā*, resemble the fifth son who is easily satisfied with the unburied property. Such persons who lack *saddhā* and *chanda* do not even possess the idea that the higher attainments of the *visuddhis* are the heritages which they can acquire in this very life. Because they lack *vīriya*, they are reluctant to put forth effort that requires the encountering of privations. They are liable to reject such effort as impossible. Because they are weak in their volitions, their minds are not fixed on such kinds of work. They change their minds whenever they listen to various theories and expositions. Because they lack knowledge and wisdom, they reject such work as beyond their capabilities. It is because the Buddha had such persons in view that He said:

*Chandiddhipādaṃ bhāveti,
Vīriyiddhipādaṃ bhāveti
Cittiddhipādaṃ bhāveti,
Viññānsiddhipādaṃ bhāveti.*

In these words the Buddha urged all beings to strengthen their weak *iddhipādas* such as *chanda*, etc. Then only can new desires and new thoughts arise.

In the Buddha Sāsana, layfolk and Bhikkhus who are defective in their moral conduct resemble the sixth son. Among layfolk, those persons who are defective in the establishment of the *Ti-saraṇa*, and the *nieca sīlas* of *pañca sīla* and *ājīvaṭṭhamaka sīla*, do not possess the qualities of an *upāsakā* or an *upāsikā*, who only are the heirs of the Sāsana. Among Bhikkhus and *sāmaṇeras*, those who commit the *pārājika** offences do not possess the qualities of a good Bhikkhu or a good

sāmaṇera, who only are the heirs of the Sāsana. If layfolk vow that they would keep the *pañca sīla* or the *ājīvaṭṭhamaka sīla* from today, they can immediately become *upāsakās* and *upāsikās* who are heirs of the Sāsana.

This illustration shows how of the many persons who are truly in the line of heritage of the one Father (the Buddha), only those who possess one or other of the four *iddhipādas* as foundation can enjoy the full benefits of the heritages. Persons who do not possess one or other of the four *iddhipādas* get the opportunity to enjoy only some of the superficial benefits of the heritages. They do not get the opportunity to enjoy the real essence of the heritages. Some persons do not get the opportunity of enjoying even the superficial benefits because they squander their heritages and thus become severed from the Buddha's and the Sāsana's heritages.

The heirs of the Sāsana may also be classified into:

1. *Niyata* heirs, and
2. *Aniyata* heirs.

People who have never once obtained *anicca ñāṇa* and *anatta ñāṇa* within themselves are called *aniyata* heirs. *Aniyata* means that they may be the disciples of the Sabbaññuta Buddha (Omniscient Buddha)—or the heirs of the Sabbaññuta Buddha—today, but they may become the disciples and heirs of another teacher tomorrow. They may even scorn and destroy the Sāsana of the Sabbaññuta Buddha. Even in the present world there are persons who have changed their faith from the Buddha Sāsana to Christianity, and who scorn and undermine the Buddha Sāsana. How easily they can change after death in another birth can be imagined.

One can be a disciple of the Sabbaññuta Buddha this month, and the disciple of another teacher next month. One can be the disciple of the Sabbaññuta Buddha this year, and the disciple of another teacher the next. One can be the disciple of the Sabbaññuta Buddha in the first period of life and the disciple of another teacher in the second. One can be the disciple of the Sabbaññuta Buddha in the second period of life and the disciple of another in the third. One can be the disciple and heir of the Sabbaññuta Buddha in this life and the

* Offences which entail loss of monkhood.

disciple and heir of another teacher in the next.

Thus in the *Paṭisaṃbhidā Magga*, the Buddha said:

*Nānāsatthārānaṃ mukhaṃ ulloketīti puthujjanā.**

(A *puthujjana* is so called because he looks up to the faces of various teachers.)

The meaning of this passage is that in the infinite past *saṃsāra*, *puthujjanas* have never been constant in the choice of the teachers in whom they have taken refuge. It has been one teacher today and another tomorrow. One teacher this month and another the next. One teacher this year and another the next. One teacher this life and another the next. The number of occasions on which they have approached and taken refuge in the *Sabbaññuta Buddha* during the infinite past *saṃsāra* is very few indeed. Sometimes, they have taken refuge in the *Brahmā*, sometimes in the *Sakka*, sometimes in the various *devas*, sometimes in the sun, sometimes in the moon, sometimes in the planets, sometimes in the spirits of the earth, and sometimes in the ogres, and they have done so as if these 'refuges' were almighty.

In the world, the number of false teachers is very numerous. The number of existences in which *puthujjanas* have approached and taken refuge in these false teachers is also very numerous. Sometimes they have taken refuge in the *nāgās*, sometimes in *garulas*, sometimes in rivers, sometimes in mountains, sometimes in forests, sometimes in trees, sometimes in hillocks, sometimes in fire, and sometimes in water.** Thus, in nature, the number and kinds of teachers which *puthujjanas*, afflicted with *sakkāya-diṭṭhi* have approached and taken refuge in, are extremely numerous. The more they approach and take refuge in these false teachers, the more do they sink into the *apāya* and *niraya lokas*.

If further, beginning with this life, they continue to wander and drift in *saṃsāra* replete with false attachments of *sakkāya-diṭṭhi*, they will continue to change the teachers whom they approach and take refuge in. How frightful, terrible, and nasty is the state of a *puthujjana*!

This is the meaning of the passage, "nānāsatthārānaṃ mukhaṃ ulloketīti puthujjanā."

On every occasion a *puthujjana* changes his teachers and refuges, a change also occurs in the doctrines and principles that he depends on for his guidance. Sometimes *puthujjanas* have depended on the *adhisīla dhamma* (purified morality) expounded by the *Sabbaññuta Buddha*; sometimes on *gosīla govata dhamma* or the practices of cattle; sometimes on the practices of dogs; sometimes on the practices of horses; and sometimes on the practices of elephants. Thus the moral practices which they have adopted and depended on are also very numerous. In the matter of *diṭṭhi* (views), the number of existences in which they have adopted and depended on *sammā-diṭṭhi* (right views) are extremely few. On the other hand, the number of existences in which they have adopted and depended on *micchā diṭṭhi* (wrong views) are extremely numerous. The more they have adopted and depended on these wrong views and practices, the more have they sunk—deeper and deeper—into the *apāya* and *niraya lokas*.

Of the countless and infinite number of errors and perversities possessed by *puthujjanas*, wandering and drifting in *saṃsāra*, the error of seeking refuge in wrong protectors (teachers) is one of the greatest errors conducive of causing them great harm. This is because the error of seeking refuge in wrong teachers leads to wrong moral principles and practices, and the difficult achievement of rebirth as human beings (*manussatta dullabha*), which may be compared to a great *padēsā**** tree producing the fruits of good rebirths, becomes in its entirety a tree producing the evil fruits of rebirths in the *niraya* regions.

This shows the future path of *aniyata* heirs of the *Sāsanā*.

Those persons who perceive the *anicca* and *anatta* characteristics in themselves are freed from the kingdom of *sakkāya-diṭṭhi*. They become the *niyata* heirs of the *Sāsanā*. *Niyata* means that they are freed from the susceptibility of approaching and seeking refuge in erroneous teachers throughout future infinite *saṃsāra*. They become the true children of the *Sabbaññuta Buddha*

* *Paṭisaṃbhidāmagga Aṭṭhakathā*, 9. *Saṅkhārupakkha-ñāṇadassana-vaṇṇanā*, p. 245, 6th Syn. Edn.

** Cf. *Dhammapada*, verse 188.

*** "Wishing tree"—

throughout the future succession of rebirths. They become members of the “*bon-sin-san*” family, and though they may pass through many rebirths and many world-cycles in *saṃsāra*, their views of the unbounded and incomparable qualities of the Buddha, the Dhamma, and the Saṅghā, become clearer and brighter from one rebirth to another.

The three *sāsanās* of *sīla*, *samādhi*, and *paññā*, the seven *visuddhis*, such as *sīla visuddhi*, and the thirty-seven *bodhipakkhiya dhammas* of *satipaṭṭhāna*, *sammappadhāna*, *iddhipāda*, *indriya*, *bala*, *bojjhaṅga*, and *maggāṅga*, are *dhamma* heritages that prosper and increase in their minds from one rebirth to another. The three *sāsanās* of the *pariyatti*, *paṭipatti*, and the *paṭivedha*, become permanently established in them throughout the succession of rebirths and the succession of world-cycles.

Although they continue to wander in *saṃsāra* enjoying the joys and pleasures of humans, *devas*, and *brahmās*, they are no longer beings of the world who change their teachers and refuges from one existence to another. They continue to wander in *saṃsāra* as being of the *lokuttara*, or the region of the *ariyas*. They are no longer beings of *saṃsāra* liable to the miseries inherent in the round of rebirths, and who thus are subject to being submerged, suffocated, exhausted, and cast adrift in *saṃsāra*'s great whirlpool. They have become the true beings of the first stage of Nibbāna called *Sa-upādisesa Nibbāna*. They are beings who will invariably ascend to *Anupādisesa Nibbāna* through the joys and pleasures of “*bon-sin-san*” existences.

In infinite *saṃsāra*, all wise humans, *devas*, *brahmās*, desire to become *niyata* beings who only are the true children of the Sabbaññuta Buddhas, and this they hope and look forward to encountering the Buddha, the Dhamma, and the Saṅghā. They have to perform many acts of *dāna* and establish the wish that such acts may lead to such encounter. They have to perform many acts of *sīla* and establish the wish that such acts may lead to such encounter. They have to perform many acts of *bhāvanā* and establish the wish that such acts may lead to such encounter.

This shows the undeviating path of *niyata* heirs of *Sāsanā*.

It is to reveal this path that the Buddha, in several places of the *Suttanta* and *Abhidhamma Piṭakas*, said:

*Tiṇṇaṃ saṃyojanānaṃ parikkhayā sotāpanno hoti,
avinipāta dhammo niyato sambodhiparāyaṇo.**

(Because the three *Samyojanas* cease, the person becomes a *Sotāpanna*. He becomes free from rebirth in states of suffering. He becomes confirmed as heir of the *bodhipakkhiya dhammas*. He finds rest and support in the higher Paths and Fruits.

Note: The three *saṃyojanas* are *sakkāya diṭṭhi*, *vicikicchā*, and *sīlabhataparāmāsa*. Of these, *sakkāya diṭṭhi* is the essential or ruling factor.)

This ends the part showing the *aniyata* and *niyata* heirs.

Good and virtuous persons who perceive what constitutes good heritage and bad heritage, what is fixed or *niyata* heritage and what unstable or *aniyata* heritage, what are good heirs and bad heirs, what are heirs of fixed heritage and heirs of unstable heritage,—these good and virtuous persons did not put forth effort in past successive existences and successive worlds because they desired to become heirs of bad heritages of the *Buddha Sāsanā*. They put forth effort because it was their desire to become heirs of the good heritages. They did not practise *dāna*, *sīla*, and *bhāvanā*, because they desired to become heirs of the unstable temporary heritages, but because it was their desire to become heirs of the *niyata* heritages.

Taking these facts into account, and taking heed of the fact that the Buddha disapproved of the bad heritages of the *sāsanā*, those persons who have in this existence become the disciples and heirs of the Buddha should not permit themselves to become bad heirs. They should not permit themselves to become temporary unstable heirs. They should attempt to become heirs of the good heritages which are the *bodhipakkhiya dhammas*. They should attempt to become stable heirs.

In the lengthy period of the series of rebirths known as *saṃsāra*, whenever acts of *dāna*, *sīla* and *bhāvanā*, are performed it is usually because beings desire that by virtue of these good acts they may in a future existence

* *Abhidhamma Piṭaka*, *Puggalapaññatti Pāḷi*, P. 120, 6th Syn. Edn.

as a human being encounter a Buddha and attain release from worldly ills, or attain the Path knowledge, the Fruit knowledge, and *Nibbāna*. Thus it is usual for them to wish for the heritages of the *dhamma*. It is not usual for them to desire that by virtue of these good acts they may in future existence encounter a Buddha and attain worldly riches and worldly positions. It is not usual for them to wish for these *āmisa* heritages. It is not usual for them to desire the gaining of opportunities for the performance of good acts leading to *bhava sampatti*, *bhoga sampatti*, and *issariya sampatti*.

But, at the present day, the bad heritages of *paccayāmisa taṇhā*, *lokāmisa taṇhā*, and *vaṭṭāmisa taṇhā*, constitute to be ruling factors. Modern men and women do not like to hear the mention of the four *ariya vaṃsa dhammas* which are the antitheses of the three *taṇhās* mentioned. The four *ariya vaṃsa dhammas* are, as has already been mentioned previously, being easily satisfied with almsfood, robes, and dwelling place, and deriving joy and pleasure in the work of *bhāvanā*. They are called *ariya vaṃsa dhammas* because they are *dhammas* on which Buddhas, the disciples of Buddhas,

and the heirs of Buddhas, should not release their hold.

This is a reminder to those persons who possess wisdom.

As regards persons deficient in wisdom, the mere performance of many good and meritorious, acts has to be extolled as good.

Those persons who are endowed with wisdom, however, should, if they desire to become heirs of the *niyata dhamma* heritages either in this life, or in the next in the *deva lokas*, establish the *ājivaṭṭhamaka sīla*, set up *kāyagatā sati*, and try (for at least three hours a day) to achieve perception of the three characteristics of existence in the five aggregates of the body. If they perceive either of the three characteristics in the five aggregates, they can become *niyata* heirs and achieve the status of a “*bon-sin-san*”.

For this purpose, see my “*Lakkhaṇa Dīpanī*,” “*Vijjāmagga Dīpanī*,” “*Āhāra Dīpanī*,” and “*Kammaṭṭhāna Dīpanī*”. For the path of *niyata* “*bon-sin-san*” individuals, see my “*Catusacca Dīpanī*”, and the Chapter on *Nibbāna* in my “*Paramattha Sankhitta*”.



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BUDDHISM AMONG THE INTERNATIONAL RELIGIONS OF THE WORLD TODAY

(A talk on the Mahāsamaya Day)

By

U Ba Htu, B.J.S. (Retd.)

There are three Great International Religions in the world today. They are described as international in the sense that their influence is not confined to one particular race or country but extends far beyond racial and geographical boundaries. They are: Buddhism, Christianity and Islam.

Although Hinduism is the oldest religion, yet it sought no conversion outside India and perhaps for that reason it was not considered an international religion in the world.

Foundation Principles of Christianity and Islam:

The two fundamental principles on which both Christianity and Islam are built up are God and Soul. In fact, these two factors are also found to be the main pillars in all other systems of faith. They are so closely inter-related that it appears as if one depends upon the other for existence. Inasmuch as God creates the soul of man it becomes necessary for God to salvage the soul from the spiritual consequence of sin.

Salvation in Christianity is contingent upon faith, hope, prayer and grace. In this respect, Buddhism is unique, because it is the only religion that denies the existence of God and Soul. This denial of the existence of both God and Soul is surprisingly striking to the Western student of Buddhist philosophy for any other religion worthy of the name builds up its fundamental doctrines on or around the two themes of God and Soul. In this connection the remarks made by an eminent Western writer may be quoted: "It will seem strange to many that a religion which ignores the existence of God and denies the existence of Soul should be the very religion which has found most acceptance among men."*

Western Scholar's Interest in Buddhism:

Western scholars are interested to know what special features there are in Buddhism that stand for God and Soul. After an intensive study of the scriptural texts they find that the entire Cosmos functions at the behests of the Universal Laws of Nature that reign supreme from eternity to eternity. They are described in the texts as "*Niyāma Dhammas*". They exist on their own rights as the Universal Cosmic Order; in this context they are synonymous with the Universal Truths of Nature. And as the Universal Truths they endure for all times. It is quite plain that the entire structure of the Buddha Dhamma stands on the unshakeable foundation of the Universal Truths of Nature. For this reason alone, Buddhism has nothing to fear from the shattering discoveries of Modern Science.

In place of Soul there is in the Buddha Dhamma the continuum of consciousness or life-processes motivated by the moral Law of Cause and Effect. This moral Law of Cause and effect is one of the five Universal Laws of nature** mentioned above. No one can put a stop to the operation of this Law of Cause and Effect. Successive rebirth immediately after the termination of one life is the result of the unrelenting operation of this Law and not due to any creator from outside. Naturally, a true Buddhist does not look up to any agency for liberation from suffering. On the other hand, he is self-reliant on his personal efforts while treading the Middle Way chalked by the Omniscient Buddha. As they come to understand the full significance and inner core of the Teaching, it is easy for foreign students of Buddhist philosophy to find that it is founded on Universal Truths and nothing else.

* T. W. Rhys Davids. Buddhism, 1910, p. 156.

** The Five-fold Niyāma is as follows:— (1) *Utu-niyāma* (The Caloric Order), (2) *Bija-niyāma* (The Germinal Order), (3) *Kamma-niyāma* (The Moral Order), (4) *Citta-niyāma* (The Psychological Order), (5) *Dhamma-niyāma* (Natural Phenomenal Sequence). See the Light of the Dhamma, Vol. IV. No. 1. p. 1.

Past, Present and Future :

The Buddha Dhamma, unlike other systems, speaks about the past, present and future existences. On the basis of the operation of the Universal Laws of Nature, it becomes quite reasonable and justifiable for the Dhamma to speak about the past, present and future. In Buddhism nothing ever comes out of nothing. The Jātaka stories fully explain how the Buddha in his embryonic stages had to pass through millions of lives in the past existences.

The Dhamma not only deals with different stages of time but also speaks about millions of universes that have gone by and are now no more; it speaks about millions of universes that are existing at present in space and it speaks about millions of universes that are to come in the future. This fact about millions of universes existing at present is fully supported and substantiated by modern science. In this connection it may be interesting to point out the instructive discourse in which the exploits of Rohitanatha (God) are explained. This celestial Rohita possessed *iddhi* (supernormal powers) or moving about in the air at tremendous speed and had a desire to go to the end of the Cakkavālas (Universes). He tried his utmost for one hundred years when he found that his span of life came to an end and he expired in the midst of adventure.* Not only do we have subjects on time and space fully discussed in the Buddha Dhamma, but it also deals with the infinity of beings that are tirelessly travelling to and from this Samsāric existence against the immense background of time and space mentioned above.

Inasmuch as there is the infinity of beings one notices also the diversities that distinguish one from the other. Could you, for one moment find any justification or reason for these appalling, nay staggering diversities among creatures if they issued from a single source? The Buddhist answer for those diversities is that all living beings performed multitudinous acts in the past for which they inherit dissimilarities in status both good and bad in this life and as they still continue to perform variegated acts in this life which will in time produce varying resultants in the future. This view satisfies all who advocate rationalism in religion.**

Infinity of Beings:

Now Science reveals that millions of life matter are to be found in a drop of water. It also tells us that each grain of sand on the seashore holds a film of water about itself and that inconceivably minute beings swim through the liquid film surrounding a grain of sand as fish would swim through the ocean covering the sphere of the Earth. And in this miniature world of their own round a single grain of sand, the immeasurably small creatures are living, dying, feeding, breathing and reproducing in a way most incomprehensible to ordinary human intellect.*** Surely, this question forces itself upon us: "If there are millions of living creatures in a film of water around a grain of sand, then in all the waters of the seas and oceans, what would be the magnitude of life?" Another query that strikes us is: "If this gigantic magnitude of life is the result of creation, then what is the aim and purpose of it all?" Here, the discourse given by the Omniscient Buddha fully answers the question when He asked the monks after taking some grains of sand on the tip of His finger, "Bhikkhus, which is greater in number, the grains of sand on the tip of my finger or all the grains of sand on the Earth?" The Bhikkhus replied: "Immeasurably greater, Oh Lord, is the number of sands on the Earth." The Omniscient Buddha continued: "So too, Bhikkhus, are the beings in the heavens and in the human world comparable to sands on my finger tip; the rest of the grains on the Earth represents beings in the four abodes of suffering." The Buddha speaks about the infinite vastness of space and inordinately huge number of beings which Modern Science supports in this Twentieth Century. Against this background of the immensity of time and space the pettiness of man is apparent. In time of crisis man displays his pettiness to the extreme. It is certain he can rarely rise above the crowd and environment. And if environment lifts him up he is capable of being haughty to the extreme. On the other hand, if his mind is tamed and cultivated, he can rise to the height of nobleness. Man's position and potentiality cannot be underrated. Unlike adherents of other systems of faith, a Buddhist does not look up to an outside

* Saṃyutta Nikāya, Sagāthā Saṃyutta Pāḷi, 2. Devaputta Saṃyutta-vagga, 6. Rohitassa Sutta, p. 60, 6th Syn. Edn.

** Readers' Digest, March 1956 Mystery of Life on a Seashore.

*** Majjhima Nikāya, Cūḷakammavibhaṅga Sutta, Uparipañṇāsa, page 243, 6th Syn. Edn.

agency for liberation from suffering or going to higher abodes of celestial Gods. According to the Buddha Dhamma man's liberation depends upon the practice of morality, meditation and attainment of intuitive knowledge. It emphasises the need for personal efforts to improve one's own mind. The human mind can be brought to the heights of excellence and perfection by following the grand Middle Way prescribed by the Buddha. In the last analysis it is the personal efforts that count on the way to Liberation—to Nibbāna.

Criticism Against Religion:

Eminent men in the West are voicing misgivings against their own religion in the light of modern research. The discoveries of Science have undermined the traditional beliefs of the past. Buddhism is unique in this respect as no responsible criticism has been levelled that its tenets are not tenable in face of scientific progress.

The Buddha Dhamma has not only the answer for solving the riddle of life but also for peace and happiness of all beings. As one walks the Way, peace and happiness comes by spontaneously and when he reaches the Upper heights on the Way he finds that he is at peace with himself and with the world around him.

The Buddha after attaining Omniscience untiringly preached the Dhamma for forty-five years. His teaching is deep and profound and is meant primarily for the wise. It exhaustively deals with ethics, physiology, psychology and philosophy.

In short, it comprises the entire range of subjects leading to knowledge and wisdom for the attainment of both mundane and ultra-mundane objectives in this life. It may be compared to a deep ocean in which invaluable treasures of centuries lay hidden or it is like a precious mine from which priceless stones and jewels may be dug out and owned.

Current Trends of our Small World:

The present World conditions do not lead anyone to hope or to complacency. On the other hand, all thinking men sense the imminence of the third global War. Just a handful of men on top seem to think that it is time to uphold their pride and prestige. Surely, by their persistence and waywardness they will knowingly throw this world into a state of abomination or annihilation. As citizens of the World we are constrained to ask: "Is it civilisation by any standard East or West?" Through the misguided manipulations of a few, this World is again heading for a major catastrophe. The peace-loving peoples of the World should unanimously raise a note of protest and indignation. There is no justification whatsoever, either morally or politically for a small group of men to put an end to life on Earth. At no time in the history of the world is there such a need for men as now the sobering influence of the Buddha Dhamma: Conciliation-Forbearance—Mettā.

With Mettā, May there be peace and happiness to all beings.

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THE DHAMMAPADA AND THE PRESENT-WORLD SITUATION

By Myanauug U Tin,

(*Broadcast from B.B.S. on 27-6-60 C.E.*)

The recent Paris Summit Conference ended before it had scarcely begun. And we are now living in a period which we might call, to use the words of Turgenev, an eminent Russian writer, "that dim, murky period when regrets come to resemble hopes, and hopes are beginning to resemble regrets."

The so-called East and West blamed each other for the break-down. Canon John Collins, Preceptor of St. Paul's Cathedral, London, observed, "Both sides are to blame for the collapse of the Summit, for both sides have built their house upon the sands of fear."

Now what is meant by fear? According to the Buddhist philosophy, fear is a phase of hate or anger. The Buddha teaches us that greed arises through unwise reflection on an attractive object; hate, through unwise reflection on a repulsive object. Thus, greed comprises all phases of attraction towards an object from the faintest trace of personal desire to the grossest egotism, whilst hate comprises all phases of ill-humour up to the highest pitch of hate or wrath. Fear is, obviously, a phase of hate or anger.

The so-called East and West hate each other for reasons that go down deep into history. They have been going all out to dominate, if possible, to destroy each other. And yet, because of increasing atomic power which both possess, they fear each other much more than ever. It appears that this mutual fear is a blessing in disguise.

In 1945, Albert Einstein said, "Since I do not foresee that atomic energy is to be a great boon for a long time, I have to say it is a menace. Perhaps it is well that it should be. It may intimidate the human race into bringing order into its international affairs, which, without the pressure of fear, it would not do so."

Atomic power has now become Frankenstein's monster, a monster that becomes

formidable to the person who has created it. A war between the two blocs will certainly bring about not merely mutual destruction, but spell radioactive disaster in the whole world.

Canon Collins further observed, "Yet after the failure of the Summit Conference, we now turn more hysterically than before to the false prophets of fear, who insist that we rely on military strength, espionage, economic warfare, threats propaganda and the nuclear deterrent. As Christians, we should be more realistic, understanding and sympathetic to both sides."

We, as Buddhists, should like to endorse fully the observations of Canon Collins. The Buddha enjoins upon us to show our loving-kindness and compassion to all without any discrimination. To us Buddhists, the peoples of both sides are our fellow-beings, be they Russians or the Chinese, the Americans, the British or the French. However, we must say that both sides are seized with hate, anger and fear, and they will be well advised to ponder a few verses of the Dhammapada, uttered by the Buddha over 2500 years ago. They are as fresh as ever and relevant to the contentions and disputes between the two sides.

"He abused me, he beat me, he defeated me, he robbed me," the hatred of those who harbour such thoughts is not appeased."—Verse 3.

"He abused me, he beat me, he defeated me, he robbed me," the hatred of those who do not harbour such thoughts is appeased."—Verse 4.

"Hatred never ceases by hatred in this world; by love alone it ceases. This is an ancient law."—Verse 5.

In connection with a dispute that arose between two parties of Bhikkhus or monks, the Buddha said, "The quarrelsome persons

For the story relating to Dhammapada, verses 3 and 4, see the Light of the Dhamma, Volume 1, No 4, p. 26.

For the story connected with Dhammapads, verse 5, see the Light of the Dhamma, Vol II-No. 1 p. 19.
For the story connected with Dhammapada, verse 6, see the Light of the Dhamma, Vol. II-No. 2, p. 30.

know not that in this quarrel they perish; those of them who realize it have their quarrels calmed thereby.”—Dhammapada, Verse 6.

On another occasion, when King Pasenadi of Kosala lay writhing in shame and pain because he was defeated in battle by his nephew King Ajātasattu of Rājagaha, the Buddha observed, “Victory breeds hatred; the defeated live in pain. Happily the peaceful live, giving up victory and defeat.”—Dhammapada, Verse 201.

The Buddha gave six discourses to 500 Bhikkhus at Mahāvana forest on a certain Full moon day, which is known as Nayan Full moon in this country. It is recognised as Mahāsamaya, Great Occasion. This year it fell on the 8th day of this month of June. The discourses relate to the six types of character:— (1) The greedy-natured; (2) The hateful-natured; (3) The stupid or dull-natured; (4) The faithful-natured; (5) The intelligent-natured; and (6) The ruminant-natured. The discourses may be read in the Khuddaka Nikāya. Here, it will suffice to point out that the 500 Bhikkhus to whom these six discourses were addressed were drawn, 250 each from among the Sākyas, members of the Buddha’s own clan, and their neighbours the Koliyas, who quarrelled about the use of the water of the Rohini river. The Buddha went and dissuaded both clans from fighting, finally uttering three verses as contained in the Dhammapada.

“Ah! happily do we live without hate among the hateful; amidst hateful men we dwell unhated.”—Verse 197.

“An! happily do we live in good health amongst the ailing; amidst ailing men we dwell in good health.”—Verse 198.

“Ah! happily do we live without yearning (for sensual pleasures) amongst those who yearn; amidst those who yearn for them we dwell without yearning.”—Verse 199.

Of the six discourses given on the Mahāsamaya Day, Kalahavivāda Sutta* deals with the hateful-natured. It is the discourse on Contentions and Disputes. The Buddha teaches thus:

“From dear things rise contentions and disputes,
Grief with laments and envy in their train,
Pride and conceit with slander’s tongue
in wake:

Contentions and disputes are envy-linked.

And slander’s tongues born amidst disputes.

“Desire’s the source of dear things in the world.

And all the greed that in the world prevails;

From that is hoping’s and fulfilment’s sources,

Which bring man to the common lot beyond.

“‘Tis pleasant, ‘tis pleasant” says the world,

From trust in such there riseth up desire,
Man sees in forms becomings and decay,
And shapes his theories about the world.

“Anger and falsehood and perplexity,
These things prevail when those twin states exist.

Let doubter in the path of knowledge train.

These things by the recluse are taught—
he knows.”

This is exactly what is happening in this world. Delusion breeds greed. Greed leads to hate, anger and fear. Because of these three roots of evil—Delusion, Greed and Hate, so-called Big Powers and little individuals plan and strive for world conquest. Surely, they will not achieve world conquest: world destruction is more likely.

The Jātakas (the Buddha’s Birth Stories) mention that, in the days of yore, the monarchs ruled in righteousness, observing the ten-fold code of the king or ten rules of governing, one of them being non-anger. The Buddha says, “Anger knows no reason or consequences.”** Non-anger is ever desirable, more so in a ruler or rulers.

In one of the Jātakas,*** the King of Banaras was given a piece of advice to which any ruler of any age should pay attention: “A monarch should check his anger. Whilst

* Khuddaka Nikāya, Suttanipāta Volume 1, p. 413, 6th Syn. Edn.
Khuddaka Nikāya, Mahāniddeśa Volume 1, p. 196, 6th Syn. Edn.

** Khuddaka Nikāya, Itivuttaka, p. 252, 6th Syn. Edn.

*** Jātaka-aṭṭhakathā, Volume IV, Verses Nos. 227-234, 6th Syn. Edn.

anger in an ordinary person is not so dangerous, anger in a monarch can easily lead to dire consequences. A monarch's word is a weapon. A monarch's glance in anger may bring destruction in its wake. A monarch should be more careful than an ordinary person to check his anger. A monarch should show forbearance, loving-kindness and compassion. An angry monarch is not capable of guarding even his own interests."

It appears that the destiny of mankind is, at the moment, in the hands of the rulers of five mighty States: Soviet Russia, People's China, United States of America, United Kingdom and France. May these rulers be able to check their anger. The Buddha remarks: "Whosoever pulls back rising anger as a driver to a rolling chariot, him I call a charioteer; others merely hold the reins."*

We, as Buddhists, wish to make an appeal with all the good-will and earnestness to all concerned to pause and ponder the Buddha's counsels. In the words of the Dhammapada (Verse 223) may they be able to "conquer anger by love; conquer evil by good; conquer the stingy one by giving; conquer the liar by truth!"

APPENDIX

"Victory breeds hatred; the defeated live in pain. Happily the peaceful live, giving up victory and defeat."

—Dhammapada, Verse 201.

This religious discourse was given by the Master while He was staying at Jetavana monastery with reference to the defeat of King Pasenadi of Kosala.

The story runs as follows:—

King Pasenadi of Kosala fought against his nephew Ajātasattu near the village of Kāsika and suffered defeat thrice. As he returned from defeat the third time, he thought to himself, "Since I have not been able to subdue this tender youth, what is the use of my living any longer?" So he refused to eat and took to his bed. The news of what he had done, spread throughout the city and monastery. The monks reported the matter to the Master, saying, "Reverend Sir, report has it that the king, who thrice suffered defeat near the village of Kāsika and has just now returned from defeat, has refused to eat and has taken

to his bed, saying, "Since I have not been able to defeat this tender youth, what is the use of my living any longer?" "When the Master heard this report, He said," Monks, by winning a victory, a man produces hatred; and he that is defeated is afflicted with suffering." So saying, the Master uttered the following stanza:

"Victory breeds hatred; the defeated live in pain.

Happily the peaceful live, giving up victory and defeat."

—Dhammapada, Verse 201.

A Quarrel Among Bhikkhus

"Ah ! happily do we live without hate among the hateful; amidst hateful men we dwell unhated."—Verse 197.

"Ah ! happily do we live in good health amongst the ailing; amidst ailing men we dwell in good health."—Verse 198.

"Ah ! happily do we live without yearning (for sensual pleasures) amongst those who yearn; amidst those who yearn for them we dwell without yearning."—Verse 199.

This religious discourse was given by the Teacher while He was staying among the Sākyas with reference to the cessation of a quarrel among kinsmen.

The story runs as follows:—

The Sākyas and the Koliyas caused the waters of the river Rohiṇi to be confined by a single dam between the city of Kapilavatthu and the city of Koliya, and cultivated the fields on both sides of the river. Now in the month Jetṭhamūla the crops began to droop, whereupon the labourers employed by the residents of both cities assembled. Said the residents of the city of Koliya, "If this water is diverted to both sides of the river, there will not be enough both for you and for us too. But our crops will ripen with a single watering. Therefore let us have the water."

The Sākiyas replied, "After you have filled your storehouses, we shall not have the heart to take ruddy gold and emeralds and black pennies, and, baskets and sacks in our hands, go from house to house seeking favours at your hands. Our crops

* Dhammapada, Verse 222.

also will ripen with a single watering. Therefore let us have this water". "We will not give it to you". "Neither will we give it to you." Talk waxed bitter, until finally one arose and struck another a blow. The other returned the blow and a general fight ensued, the combatants making matters worse by aspersions on the origin of the two royal families.

Said the labourers the Koliyas, "You who live in the city of Kapilavatthu, take your children and go where you belong. Are we likely to suffer harm from the elephants and horses and shields and weapons of those who, like dogs and jakals, have cohabited with their own sisters?" The labourers employed by the Sākiyas replied, 'You lepers, take your children and go where you belong. Are we likely to suffer harm from the elephants and horses and shields and weapons of destitute outcasts who have lived in jujube-trees like animals?' Both parties of labourers went and reported the quarrel to the ministers who had charge of the work, and the ministers reported the matter to the royal households. Thereupon the Sākiyas came forth armed for battle and cried out, "We will show what strength and power belong to those who have cohabited with their sisters." Likewise the Koliyas came forth armed for battle and cried out, "We will show what strength and power belong to those who dwell in jujube-trees.'

As the Teacher surveyed the world at dawn and beheld his kinsmen, he thought to himself, "If I refrain from going to them, these men will destroy each other. It is clearly my duty to go to them." Accordingly, he flew through the air quite alone to the spot where his kinsmen were gathered together, and seated himself cross-legged in the air over the middle of the river Rohini. When the Teacher's kinsmen saw the Teacher, they threw away their weapons and did reverence to him. Said the Teacher to his kinsmen, "What is all this quarrel about, great king?" "We do not know, Reverend Sir." "Who then would be likely to know?" "The commander-in-chief of the army would be likely to know." The commander-in-chief of the army said, "The viceroy would be likely to know." Thus the teacher put the question first to one and then to another, asking the slave-labourers last of all, The slave-labourers replied, "The quarrel is about water, Reverend Sir"

Then the Teacher asked the king, "How much is water worth, great king?" "Very little, Reverend Sir." "How much are Khattiyas worth, great king?" "Khattiyas are beyond price, Reverend Sir." "It is not fitting that because of a little water you should destroy Khattiyas who are beyond price." They were silent. Then the Teacher addressed them and said, "Great kings, who do you act in this manner? Were I not here present today, you would set flowing a river of blood. You have acted in a most unbecoming manner. You live in enmity, indulging in the five kinds of hatred. I live free from hatred. You live with the sickness of the evil passions. I live free from disease. You live in eager pursuit of the five kinds of sensual pleasure. I live free from the eager pursuit of aught." So saying, he pronounced the following Stanzas:

"Ah ! happily do we live without hate among the hateful; amidst hateful men dwell unhated." —Verse 197.

Ah ! happily do we live in good health amongst the ailing; amidst ailing men we dwell in good health." —Verse 198.

"Ah ! happily do we live without yearning (for sensual pleasures) amongst those who yearn; amidst those who yearn for them we dwell without yearning." —Verse 199.

The Tree-Spirit and the Monk:

"Whosoever pulls back rising anger as a driver to a rolling chariot, him I call a charioteer; others merely hold the reins."

This religious discourse was given by the Teacher while He was staying at Aggālava Shrine with reference to a certain monk.

For after the Teacher had given permission to the Congregation of Monks to lodge outside the walls of monastery, and while the treasurer of Rājagaha and others were busy providing such lodgings, a certain monk of Ālavī decided to build himself a lodging, and seeing a tree which suited him, began to cut it down. Thereupon, a certain spirit who had been reborn in that tree, and who had an infant child appeared before the monk, carrying her child on her hip, and begged him not to cut down the tree, saying,

“Master, do not cut down my home; it will be impossible for me to take my child and wander about without a home.” But the monk said, “I shall not be able to find another tree like this,” and paid no further attention to what she said.

The tree-spirit thought to herself, “If he but look upon this child, he will desist,” and placed the child on a branch of the tree. The monk, however, had already swung his axe, was unable to check the force of his upraised axe, and cut off the arm of the child. Furious with anger, the tree-spirit raised both her hands and exclaimed, “I will strike him dead.” In an instant, however, the thought came to her, “This monk is a righteous man; if I kill him, I shall go to Hell. Moreover, if other tree-spirits see monks cutting down their own trees, they will say to themselves, ‘Such and such a tree-spirit killed a monk under such circumstances,’ and will follow my example and kill other monks. Besides, this monk has a master; I will therefore content myself with reporting this matter to his master.”

Lowering her upraised hands, she went weeping to the Teacher, and having saluted him, stood at one side. Said the Teacher, “What is the matter, tree-spirit?” The tree-spirit replied, “Reverend Sir, your disciple did this and that to me. I was sorely tempted to kill him, but I thought this and that, refrained from killing him, and came here.” So saying, she told him the story in detail. When the Teacher heard her story, he said to her, “Well done, well done, spirit! you have done well in holding in, like a swift speeding chariot, your anger when it was thus aroused.” So saying, he pronounced the following Stanza:

“Whosoever pulls back rising anger as a driver to a rolling chariot, him I call a charioteer; others merely hold the reins.”

At the conclusion of the discourse the tree-spirit was established in the Fruit of Stream-winner; the assembled company also profited by it.

But even after the tree-spirit had obtained the Fruit of Stream-winner, she stood weeping. The Teacher asked her, “What is the matter, tree-spirit?” “Reverend Sir,” she replied, “my house has been destroyed; what am I to do now?” Said the Teacher, “Enough, tree-spirit; be not disturbed; I will give you a place of abode.” With these

words he pointed out near the Perfumed Chamber at Jetavana a certain tree from which a tree-spirit had departed on the preceding day and said, “In such and such a place is a tree which stands by itself, enter therein.” Accordingly the tree-spirit entered into that tree. Thenceforth, because the tree-spirit had received her place of abode as a gift from the Buddha, although spirits of great power approached that tree, they were unable to shake it. The Teacher took this occasion to lay down and enjoin upon the monks the observance of the precept regarding injuring of plants and trees.

Story of Uttarā and Sirimā:

From the day Uttarā went to the house of her husband, she was no longer privileged to approach a monk or a nun, to give alms, or to listen the Dhamma. After two and a half month she asked the maid-sevants: “How much of the rainy season still remains?” “Half a month, your ladyship”. So Uttarā sent the following message to her father: “Why have they incarcerated me? It would be far better to put a brand on me and proclaim me as a slave-girl, than to give me over to such a *micchādīṭṭhi* (heretic) household as this. From the day I first entered this house, I have not so much as seen a monk, nor have I had the opportunity to perform any wholesome volitional action”.

When her father received this message, he was displeased, saying: “Oh, how unhappy my daughter is”. And he sent fifteen thousand pieces of silver to his daughter, together with the following message: “There is a concubine in this city named Sirimā, who receives a thousand pieces of silver a night. With this money have her brought to your husband’s house and install her as your husband’s mistress. Then you can devote your time to perform wholesome volitional actions.”

So Uttarā caused Sirimā to be summoned to her house and said to her: “Friend, take this money and minister to your friend during the coming fortnight.” “Very well” replied Sirimā, consenting to the proposal. So Uttarā took Sirimā to her husband. When Uttarā’s husband saw Sirimā, he asked, “What does this mean?” Uttarā replied, “Husband, during the coming fortnight my friend is to be your mistress. For my part, during the coming fortnight I desire to give alms and listen the

Dhamma." When Uttarā's husband saw Sirimā who was a beautiful woman, he desired to take her as his mistress, and immediately consented to the arrangement, saying, "Very well; so be it".

Thereupon Uttarā invited the Company of Monks presided over by the Buddha, saying, "Reverend Sir, during the coming fortnight may the Exalted One take morning meals here and nowhere else." On obtaining the Teacher's consent, she rejoiced at heart and said to herself, "From this day forth, until the Great *Pavāraṇā* (ceremony at the termination of the Vassā), I shall have the privilege of waiting on the Buddha and listening the Dhamma." And she bustled about the kitchen making the necessary arrangements, saying, "Cook the porridge thus; cook the cakes thus."

"Tomorrow will be the Great *Pavāraṇā*," thought her husband as he stood at his window looking towards the kitchen. "What is that foolish woman doing?" When he saw her going to and fro arranging for the ceremony, her body moist with sweat and sprinkled with ashes and smeared with charcoal and soot, he thought to himself, "Ah, in such a place the fool does not enjoy luxury and comfort." "I will minister to the *samaṇas* with shaven heads," thinks she; and her heart rejoices as she goes about. He laughed and left the window.

As he left the window, Sirimā who stood near him, thought to herself, "What did he see to make him laugh?" Looking out of the same window, she saw Uttarā. "It was because he saw her that he laughed", thought Sirimā; "doubtless an intimacy exists between them." Although Sirimā had lived in this house for a fortnight as a concubine, in the enjoyment of splendour and luxury, she did not realize that she was only a concubine, but thought that she was the mistress of the house.

Sirimā immediately conceived hatred towards Uttarā and said to herself, "I will make her suffer." So descending from the palace-terrace, she entered the kitchen; and going to the place where the cakes were being fried, she took some boiling ghee in a spoon and advanced towards Uttarā. Uttarā saw her advancing and said, "My friend has done me a great service. This universe may be narrow, and the World of Brahmā low; but the goodness of my friend is great indeed, in that through her help I have received the

privilege of giving alms to the monks and listening the Dhamma. If I cherish anger and hatred towards her, may this ghee burn me. If not, may it not burn me." So saying she suffused her enemy (Sirimā) with thoughts of *mettā* (loving-kindness). When Sirimā flung the boiling ghee on her head, it felt like cold water. "The next spoonful will feel cool," said Sirimā sarcastically. And filling the spoon again, she advanced towards Uttarā with the second spoonful of boiling ghee in her hand.

When Uttarā's maid-servants saw her, they tried to frighten her away, crying out, "Get away you benighted heathen. What right have you to fling boiling ghee on the head of our mistress?" And springing to their feet in every part of the kitchen, they beat her with their fists and kicked her with their feet and flung her to the ground. Uttarā although she tried to stop them, was unable to do so. Finally, she stood over Sirimā, pushed all of her servants away, and admonished Sirimā, saying, "Why did you do so wicked a deed?" So saying, she bathed her with hot water and anointed her with oil a hundred times refined.

At that moment Sirimā realized that she was only a concubine. And straightaway she thought to herself, "It was indeed a most wicked deed I committed when I flung boiling ghee on the head of this woman, merely because my master laughed at her. As for this woman, instead of ordering her maid-servants to seize me, she pushed them all away when they tried to harm me, and then did for me all that could possibly be done. If I do not ask her to pardon me, my head is kely to split into seven pieces." And forthwith Sirimā fell at the feet of Uttarā and said to her, "Pardon me, my lady."

Uttarā replied, "I am a daughter and my father is living. If my father pardons you, I will also pardon you." "Very well, my lady, I will also ask pardon of your father the treasurer Puṇṇa." "Puṇṇa is my father in this round of rebirths. If my father to whom rebirth is no more will pardon you, then I will also pardon you." "But who is your father to whom rebirth is no more?" "The Buddha, the Supremely Enlightened One." "I am not acquainted with him." "I shall introduce you to Him. Tomorrow the Teacher will come here with his company of Bhikkhus; bring such offerings as you can and come right here and ask His pardon."

“Very well, my lady”, replied Sirimā. And rising from her seat, she went home and ordered her five hundred companions to keep ready to accompany her. Then she procured various kinds of foods and curries, and on the following day, taking these offerings with her, she went to Uttarā’s house. Not daring to place her offerings in the bowls of the company of Bhikkhus headed by the Buddha, she stood waiting. Uttarā took all of her offerings and made proper use of them, and after the Teacher had taken the meal, Sirimā together with her retinue prostrated herself at the Teacher’s feet. Thereupon the Teacher asked her, “What offence have you committed?” “Reverend Sir, yesterday I did this and that. But my friend only made her servants stop beating me, thereby showing a turn of kindness to me. Recognizing her goodness, I asked her to pardon me. But she said to me, “If the Teacher will pardon you, I will also pardon you.” “Uttarā, is this true.” “Yes, Reverend Sir. My friend flung boiling ghee on my head.” “What thoughts do you then entertain?”

“Reverend Sir, I suffused her with *mettā*, thinking to myself, ‘This universe may be narrow, and the World of Brahmā low; but the goodness of my friend is very great indeed, in that through her help I have received the privilege of giving alms to the Bhikkhus and listening the Dhamma. If I cherish anger and hatred towards her, may this ghee burn me. If not, may it not burn me.’” The Teacher said. “Well done, well done Uttarā; That is the right way to overcome anger. Anger should be overcome with loving-kindness. He that utters abuse and slander may be overcome by him who refrains from uttering abuse and slander. An obstinate miser may be overcome by the giving of one’s own. A liar may be overcome by speaking the truth.” So saying, he uttered the following stanza:

“Conquer anger by love; conquer evil
by good; conquer the stingy one by
giving; conquer the liar by truth.”

—Dhammapada 223.



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THE BUDDHA'S MESSAGE IS SIMPLE

By

Dr. G.P. Malalasekera, Ceylon's Ambassador in Moscow.

To all those who put the question, "Has the Buddha any message that can be of use to the modern world?", I have one answer. The Buddha stated that His teachings were timeless, that they were true, that they were effective for all peoples in all places.

Perhaps I can amplify this statement. When we Buddhists go to our temples for worship, we utter three formulas of adoration. One of these deals with the Buddha Himself, with his personal qualities as teacher, as sage, as guide, philosopher and friend of mankind. Our worship consists not in prayer but in the hope that by striving to practise those qualities in our own lives we too may acquire those virtues which the Buddha embodies. So we hold the Buddha before our minds as an exemplar, and we show our respect to Him by lighting a lamp, offering flowers and burning incense. In the formula which is uttered last, we enunciate the qualities that should be found in a follower of the Buddha, in order that he may in the end reach the goal of Nibbāna.

But it is the second of these formulas which I should like to speak of especially; an expression of the qualities of the Buddha's own teaching. This formula, like the others, is stated in Pāli:

Svakkhāto Bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opanayiko paccattam veditabbo viññūhi'ti.

Translated, this means that we honour the Buddha's teaching, first, because it is plainly stated; it contains nothing hidden or esoteric. Just as the palm of one's hand can be clearly seen and understood, so are the Buddha's teachings plain, explicable, understandable. This established a tradition quite different from the custom of teaching in ancient India called *guru musthi**. This term indicated that there was something which the teacher held in reserve, as in his closed fist, because he felt that if the pupil

were told everything he might lose respect for the teachers, or he might not understand it. Therefore the knowledge had to be given in small doses. The teaching of the Buddha was not of this kind; the whole was there for all to see.

That is the first characteristic of the Buddha's teaching. The second is that it is *sandiṭṭhika*, that is, its efficacy is direct and immediate. "Is it a good thing," the Buddha asked, "to show greed?" The answer comes at once: "No, it is not a good thing to be greedy." "Is it a good thing to practise anger and ill-will and hatred?" "No, it is not a good thing to show anger, ill-will and hatred." "Therefore the Buddha would say, "Do not have greed or ill-will or hatred or anger in your hearts, because, as you yourself admit it is a bad thing." "Is it a good thing to practise compassion and friendliness and good-will to everybody?" The answer comes immediately, "Yes it is a good thing." And then the Buddha says, "Therefore practise good-will and compassion and sympathy." The efficacy of the Buddha's teaching can be shown, it can be demonstrated at once. It is self-evident.

The Buddha's teaching is, as I mentioned, *akāliko*; it is timeless and universal; it is true of all places and all people. It is also *ehipassiko*, that is, it is the come-and-see doctrine. The Buddha's teaching invites investigation: it is not something to be accepted and believed on faith or authority. Rather, the seeker is asked to examine the teaching for himself, to consider it in all its details, and then accept it or reject it.

Acceptance by the individual is predicated only upon his own conviction that the teaching is meaningful and valid for him. This is the proper basis for acceptance. Once a group of men told the Buddha, "There are many wise men who try to convert us to their points of view, which are often contradictory and in conflict with one

* Ācariya-muṭṭhi; "Close-fistedness in teaching." Suttanta Piṭaka, Dīgha Nikāya, Mahāvagga Pāli, 3. Mahāparinibbāna Sutta, p.85, 6th Syn. Edn.

another. What are we to do in such cases?" The Buddha said, "The only thing you can do is to examine what each man says and accept what you think is reasonable and correct. But when you feel you cannot accept something, do not condemn it outright. Never say, 'I do not accept this, and therefore it cannot be right.' That is not the path of wisdom. Put it by, saying, 'I do not understand this thing and therefore it is not for me, but perhaps I shall come back to it later.' In this way no idea is rejected arbitrarily."*

The teaching of the Buddha is also *paccattam veditabbo*; it must be realised by each man for himself. It is also *opanayiko*, i.e., it has a definite goal. The goal which the Buddha set for Himself and for every man is the discovery of truth. And what is truth? He defined truth as that which is as it is. When we understand truth, then we see things as they really are, then we possess knowledge of what is—not as what we would like it to be, not as other people say things are, but reality as it is. And this reality has to be appreciated by each man for himself. It is like the curing of a disease. If I am ill, I go to a physician. The physician diagnoses my ailment and gives me a prescription for its cure. I take this prescription to a chemist, have it made up, and then I must drink the medicine. It is not enough for the physician to be clever and to understand my difficulty. I can never be cured by singing his praises and saying what a wonderful man he is, or holding festivals in his honour, or trying to persuade others that he is the one they should consult. None of this would cure my disease. Nor is it enough for me to accept his written prescription, put it in a casket, place it on the back of an elephant and carry it in a procession to the accompaniment of music and dancing. That is not going to cure my disease either. Nor is it enough for me to obtain the medicine from the chemist, put it

on a shelf and place before it a vase of flowers, burn incense and light candles to it, and say "How wonderful is this prescription given by a great and wise physician, may my disease thereby be cured." That is not enough. Nor is it enough for my wife, anxious to spare me trouble, to say, "This man, my husband, has been sick; he is old and feeble and weak and it is very unpleasant for him to take this bitter medicine. Therefore I will swallow it for him." None of these things will cure me. I myself must make the effort and swallow the medicine. I must follow the directions given with regard to my diet and conduct. Then it is that I will be cured, and when at last I have become whole and healthy, I shall have done it myself, by my own action.

It is the same with the realization of truth,** that is to say, the attainment of *Nibbāna*. Each must achieve it for himself. But the Buddha qualifies this statement: the realization of truth is possible only for the wise. That is why the teaching is called Buddhism; it is designed to attain *bodhi*, or wisdom. And what is wisdom? It is awakening. And what is awakening? It is the realization of the truth. It is *Nibbāna*.

When the Buddha was asked to define *Nibbāna* He gave his answers in many different ways to suit the capacities and the temperaments of His hearers. But one of the commonest answers He gave was that *Nibbāna* is the attainment of *bodhi*, and *bodhi**** is enlightenment.

The Buddha is unlike other religious teachers, in that He did not make any claims to personal uniqueness. Rather, in calling Himself the Awakened One, He spoke of Himself as a pioneer whose task was to discover the way to enlightenment and to point it out for others to follow. He said

* Cf, Dīgha Nikāya, Silakkhandha, Brahmajāla Sutta. See The Light of the Dhamma, Vol. III, No. 2., p. 29.

** The four-fold Noble Truth comprises the Noble Truth of Suffering, the Noble Truth of the Cause of Suffering, The Noble Truth of the Cessation of Suffering, the Noble Truth of the Path leading to the Cessation of Suffering.

Now at the times of penetrating to the truths each one of the four Path knowledges is said to exercise four functions in a single moment. These are full-understanding, abandoning, realizing, and development. Just as a lamp performs four functions simultaneously in a single moment—it burns the wick, dispels darkness, makes light appear, and uses up the oil—, so too, Path knowledge penetrates to the four Noble Truths simultaneously in a single moment—it penetrates to suffering by penetrating to it with full-understanding, penetrates to origination by penetrating to it with abandoning, penetrates to the Path by penetrating to it with developing, and penetrates to cessation by penetrating to it with realizing.

See Nāṇamoli's *Visuddhimagga*, p. 808.

Visuddhimagga, Vol. II, 22. Nāṇadassana-*visuddhi-niddesa*, p. 331, 6th Syn. Edn.

*** Knowing the four Noble Truths.

that He did not create this way, He only rediscovered it. This is the ancient road which has been trodden for thousands of years by countless men and women in their unending search for enlightenment, and others before Him achieved their goal of Nibbāna and became Buddhas. Just so, also, many who follow after the Buddha will so achieve.

But for the task of winning enlightenment, wisdom is necessary. The opposite of wisdom is folly or ignorance, and according to Buddhism, this ignorance is the root cause of all unhappiness, of all sorrow, of all misery. Therefore, for happiness wisdom is necessary. That is why Buddhism became the religion of enlightenment, and that is why Buddhism encourages men to pursue all the ways that they can find for the acquisition and development of wisdom. Throughout the history of Buddhism wherever the teachings have spread, every possible encouragement has been extended to fostering all the ways of knowing that would deepen and broaden men's minds, that would make them learned and wise, skilful and accomplished. To be wise one must have skills, and skills are acquired by practice. If the skills are good and the practices are good, then wisdom will follow. That is why in Buddhism the word for good is *kusala*, which means skill, and the word for evil is *a-kusala*, which

means lack of skill. If one wants to acquire wisdom and attain *Nibbāna*, one must cultivate skill—those things that make the attainment possible. Herein resides the ethics of Buddhism, which enunciates the skills whose attainment leads to the goal of enlightenment.*

How did the Buddha discover these things? Those who have read His life will remember how, as He sat at the foot of the Bodhi tree, enlightenment came to Him. The story is an interesting one, which the Buddha has given in His own words. He said, "As I sat there on the last watch of the night in the month of the full moon of May—the month when all nature is beautiful—the moon shone bright in the blue sky and all was still, for the whole world was awaiting this great event which it had expected for centuries. Knowledge appeared in me, the eye of wisdom appeared in me, light appeared in me, vision appeared in me." This wisdom *bodhi*, comes as what might be described as a vision of transparency. Just as in a mountain pool of crystal water, shells and pebbles on the bottom are to be seen, and the fish floating in the water, and the plants that grow therein appear through the limpidness and clarity of the water, so in the transparency of the awakened mind the facets of truth are perceived.

* One should establish himself in *sīla* (Morality) and then practise *samatha bhāvanā* (Mental Concentration). When one's mind becomes tranquil and purified, one should practise *vipassanā bhāvanā* (Insight practice) such as *nāmarūpa-paricchedañāna* (Knowledge determining Mind and Body), *paccaya-pariggahañāna* (Knowledge determining the relations of one phenomenon to another), etc., so as to accomplish the seven *visudhis* (Paths of Purification) step by step, and finally attain to Deliverance.

"*Appamāda* (earnestness), O king, is the one quality by which you can acquire and keep welfare both in this life and in life to come. As the elephant, of such creatures as can walk, combines all pedal characters in its foot, and as the elephant's foot in point of size is the chief among all kinds of feet, even so, O king, this one quality acquires and keeps welfare both in this life and in life to come."

—*Saṃyutta Nikāya*, Bk. I, III. 2-6.

BUDDHIST MEDITATION

By

Anāgārika Sugathananda

(Former Mr. Francis Story)

The mental exercise known as meditation is found in all religious systems. Prayer is a form of discursive meditation, and in Hinduism the reciting of slokas and mantras is employed to tranquillise the mind to a state of receptivity. In most of these systems the goal is identified with the particular psychic results that ensue, sometimes very quickly, and the visions that come in the semi-trance state, or the sounds that are heard, are considered to be the end-result of the exercise. This is not the case in the forms of meditation practised in Buddhism.

There is still comparatively little known about the mind, its functions and its powers, and it is difficult for most people to distinguish between self-hypnosis, the development of mediumistic states, and the real process of mental clarification and direct perception which is the object of Buddhist mental concentration. The fact that mystics of every religion have induced in themselves states wherein they see visions and hear voices that are in accordance with their own religious beliefs indicates that their meditation has resulted only in bringing to the surface of the mind and objectifying the concepts already embedded in the deepest strata of their subconscious minds. The Christian sees and converses with the saints of whom he already knows; the Hindu visualises the gods of the Hindu pantheon, and so on. When Sri Ramakrishna Paramahansa, the Bengali mystic, began to turn his thoughts towards Christianity, he saw visions of Jesus in his meditations, in place of the Hindu Avatars of his former visions. The practised hypnotic subject becomes more and more readily able to surrender himself to the suggestions made to him by the hypnotiser, and anyone who has studied this subject is bound to see a connection between the mental state of compliance he has reached and the facility with which the mystic can induce whatever kind of experiences he wills himself to undergo. There is still another possibility latent in the practice of meditation: the development of

mediumistic faculties by which the subject can actually see and hear beings on different planes of existences, the *Devalokas* and the realm of the unhappy ghosts, for example. These worlds being nearest to our own are the more readily accessible, and this is the true explanation of the psychic phenomena of Western Spiritualism.

The object of Buddhist meditation, however, is none of these things. They arise as side-products, but not only are they not its goal, but they are hindrances which have to be overcome. The Christian who has seen Jesus, or the Hindu who has conversed with Bhagavan Krishna may be quite satisfied that he has fulfilled the purpose of his religious life, but the Buddhist who sees a vision of the Buddha knows by that very fact that he has only succeeded in objectifying a concept in his own mind, for the Buddha after his *Parinibbāna* is, in His own words, no longer visible to gods or men.

There is an essential difference, then, between Buddhist meditation and concentration and that practised in other systems. The Buddhist embarking on a course of meditation does well to recognise this difference and to establish in his own conscious mind a clear idea of what it is he is trying to do.

The root cause of rebirth and suffering is *Avijjā* conjoined with and reacting upon *Taṇhā*. These two causes form a vicious circle: on the one hand, concepts, the result of ignorance, and desire arising from concepts. The world of phenomena has no meaning beyond the meaning given to it by our own interpretation. When that interpretation is conditioned by *Avijjā* we are subject to the state known as *Vipallāsa*, or hallucination. *Saññā-vipallāsa*, hallucination of perception, *Citta-vipallāsa*, hallucination of consciousness, and *Diṭṭhi-vipallāsa*, hallucination of views, cause us to regard that which is impermanent (*Anicca*) as permanent; that which is painful (*Dukkha*)

as a source of pleasure, and that which is unreal (*Anatta*), or literally, without any self-existence, as being a real, self-existing entity. Consequently, we place a false interpretation on all the sensory experiences we gain through the six channels of cognition, that is, the eye, ear, nose, tongue, sense of touch and mind (*Cakkhu, Sota, Ghāna, Jivhā, Kāya* and *Mano āyatanas*). Physics, by showing that the realm of phenomena we know through these channels of cognition does not really correspond to the physical world known to science, has confirmed this Buddhist truth. We are deluded by our own senses. Pursuing what we imagine to be desirable, an object of pleasure, we are in reality only following a shadow, trying to grasp a mirage. It is *Anicca, Dukkha, Anatta*—impermanent, associated with suffering, and insubstantial. Being so, it can only be the cause of impermanence, suffering and insubstantiality, since like begets like; and we ourselves, who chase the illusion, are also impermanent, subject to suffering and without any persistent ego-principle. It is a case of a shadow pursuing a shadow.

The purpose of Buddhist meditation, therefore, is to gain a more than intellectual understanding of this truth, to liberate ourselves from the delusion and thereby put an end both to Ignorance and Craving. If the meditation does not produce results tending to this consummation—results which are observable in the character and the whole attitude to life—it is clear that there is something wrong either with the system or with the method of employing it. It is not enough to see lights, to have visions or to experience ecstasy. These phenomena are too common to be impressive to the Buddhist who really understands the purpose of Buddhist meditation. There are actual dangers in them which are apparent to one who is also a student of psycho-pathology.

In the Buddha's great Discourse on the practice of mindfulness, the *Mahā-Satipaṭṭhāna Sutta**, both the object and the means of attaining it are clearly set forth. Attentiveness to the movements of the body, to the ever-changing states of the mind, is to be cultivated in order that their real nature should be known. Instead of identifying these physical and mental phenomena with the false concept of "Self", we are to see them

as they really are: movements of a physical body, an aggregate of the Four *Mahā bhūtas***, subject to physical laws of causality on the one hand, and on the other a flux of successive phases of consciousness arising and passing away in response to external stimuli. They are to be viewed objectively, as though they were processes not associated with ourselves but belonging to another order of phenomena.

From what can selfishness and egotism proceed if not from the concept of "Self" (*Sakkāyadiṭṭhi*)? If the practice of any form of meditation leaves selfishness or egotism unabated, it has not been successful. A tree is judged by its fruits and a man by his actions; there is no other criterion. Particularly is this true in Buddhist psychology, because the man is his actions. In the truest sense they, or the continuity of *Kamma* and *Vipāka* which they represent, are the only claim he can make to any persistent identity, not only through the different phases of this life but also from one life to another. Attentiveness with regard to body and mind serves to break down the illusion of self, and not only that; it also cuts off craving and attachment to external objects, so that ultimately there is neither the "self" that craves nor any object of craving. It is a long and arduous discipline, and one that can only be undertaken in retirement from the world and its cares. Yet even a temporary retirement, a temporary course of this discipline, can bear good results in that it establishes an attitude of mind which can be applied to some degree in the ordinary situations of life. Detachment, objectivity, is an invaluable aid to clear thinking; it enables a man to sum up a given situation without bias, personal or otherwise, and to act in that situation with courage and discretion. Another gift it bestows is that of concentration—the ability to focus the mind and keep it steadily fixed on a single point (*Ekagattā*, or one-pointedness), and this is the great secret of success in any undertaking. The mind is hard to tame; it roams here and there restlessly as the wind, or like an untamed horse, but when it is fully under control it is the most powerful instrument in the whole universe. He who has mastered his own mind is indeed master of the Three Worlds.***

* Suttanta Piṭaka. Dīgha Nikāya, Mahāvagga Pāli, 9. Mahāsatipaṭṭhāna Sutta, p. 231, 6th Syn. Edn.

** Four Great Primaries... 1. Element of extension, 2. Element of cohesion or liquidity, 3. Element of kinetic energy, 4. Element of motion or support.

*** 1. World of beings, 2. World of space, 3. World of *kamma*-activities.

In the first place he is without fear. Fear arises because we associate mind and body (*Nāma-Rūpa*) with 'Self', consequently any harm to either is considered to be harm done to oneself. But he who has broken down this illusion by realising that the Five *Khandhā* process is merely the manifestation of cause and effect, does not fear death or misfortune. He remains equable alike in success and failure, unaffected by praise or blame. The only thing he fears is demeritorious action, because he knows that no thing or person in the world can harm him except himself, and as his detachment increases he becomes less and less liable to demeritorious deeds. Unwholesome action comes of an unwholesome mind, and as the mind becomes purified, healed of its disorders, bad *Kamma* ceases to accumulate. He comes to have a horror of wrong action and to take greater and greater delight in those deeds that are rooted in *Alobha*, *Adosa* and *Amoha*—generosity, benevolence and wisdom.

One of the most universally-applicable methods of cultivating mental concentration is *Ānāpānassati*, attentiveness on the in-going and out-going breath. This, unlike the Yogic systems, does not call for any interference with the normal breathing, the breath being merely used as a point on which to fix the attention, either at the tip of the nostrils. The attention must not wander, even to follow the breath, but must be kept rigidly on the selected spot. In the initial stages it is advisable to mark the respiration by counting, but as soon as it is possible to keep the mind fixed without this artificial aid it should be discontinued, and only used when it is necessary to recall the attention. As the state of mental quiescence (*Samatha*) is approached the breath appears to become fainter and fainter, until it is hardly discernible. It is at this stage that certain psychic phenomena appear, which may at first be disconcerting. A stage is reached when the actual bodily *Dukkha*, the sensation of arising and passing away of the physical elements in the body, is felt. This is experienced as a disturbance, but it must be remembered that it is an agitation that is always present in the body but we are unaware of it until the mind becomes stabilised. It is the first direct experience of the *Dukkha* which is inherent in all phenomena—the realisation within oneself of the first of the Four Noble Truths, *Dukka Ariya Saccā*. When that is passed there

follows the sensation of *Pīti*, rapturous joy associated with the physical body. The teacher of *Vipassanā*, however, is careful never to describe to his pupil beforehand what he is likely to experience, for if he does so there is a strong possibility that the power of suggestion will produce a false reaction, particularly in those cases where the pupil is very suggestible and greatly under the influence of the teacher.

In *Kammaṭṭhāna* it is permissible to use certain devices, such as the earth and water *Kasiṇa*, as focal points for the attention. A candle-flame, a hole in a wall, or some metal object can also be used, and the method of using them is found in the Pāli Texts and the *Visuddhi Magga*. In the texts themselves it is to be noted that the Buddha gave objects of meditation to His Disciples in accordance with their individual characteristics, and His unerring knowledge of the right technique for each came from His insight into their previous births. Similarly with discursive meditation, a subject would be given which was easily comprehensible to the pupil, or which served to counteract some strong unwholesome tendency in his nature. Thus, to one attracted by sensual indulgence, the Buddha would recommend meditation on the impurity of the body, the "cemetery meditation". Here the object is to counterbalance attraction by repulsion, but it is only a "skilful means" to reach the final state, in which attraction and repulsion both cease to exist. In the Arahāt there is neither liking nor disliking: he regards all things with perfect equanimity, as did the Thera Mahāmoggallāna when he accepted a handful of rice from a leper.

The use of the rosary in Buddhism is often misunderstood. If it is used for the mechanical repetition of a set formula, the repeating of so many phrases as an act of piety, as in other religions, its value is negligible. When it is used as a means of holding the attention and purifying the mind, however, it can be a great help. One of the best ways of employing it, because it calls for undivided attention, is to repeat the Pāli formula of the qualities of Buddha, Dhamma and Saṅghā, beginning "*Iti pi so Bhagavā—*" with the first bead, starting again with the second and continuing to the next quality: "*Iti 'pi so Bhagavā, Arahāt—*" and so on until with the last bead the entire formula is repeated from beginning to end. This cannot be carried out successfully

unless the mind is entirely concentrated on what is being done. At the same time the recalling of the noble qualities of Buddha, Dhamma and Saṅghā lifts the mind to a lofty plane, since the words carry with them a meaning that impresses itself on the pattern of the thought-moments as they arise and pass away. The value of this in terms of Abhidhamma psychology lies in the wholesome nature of the *Cittakkhaṇa*, or "consciousness-moment" in its *uppāda* (arising), *thiti* (static) and *bhaṅga* (disappearing) phases. Each of these wholesome *Cittakkhaṇa* contributes to the improvement of the *Sankhāra*, or aggregate of tendencies; in other words, it directs the subsequent thought-moments into a higher realm and tends to establish the character on that level.

Samatha bhāvanā, the development of mental tranquillity with concentration, is accompanied by three benefits: it gives happiness in the present life, a favourable rebirth, and the freedom from mental defilements which is a prerequisite for the attainment of insight. In *Samatha* the mind becomes like a still, clear pool completely free from disturbance and agitation, and ready to mirror on its surface the nature of things as they really are, the aspect of them which is hidden from ordinary knowledge by the restlessness of craving. It is the peace and fulfilment which is depicted on the features of the Buddha, investing His images with a significance that impresses even those who have no knowledge of what it means. Such an image of the Buddha can itself be a very suitable object of meditation, and is in fact the one that most Buddhists instinctively use. The very sight of the tranquil Buddha image can calm and pacify a mind distraught with worldly hopes and fears. It is the certain and visible assurance of *Nibbāna*.

Vipassanā bhāvanā is realisation of the Three Signs of Being, *Anicca*, *Dukkha* and *Anatta*, by direct insight. These three characteristics, Impermanence, Suffering and Non-self, can be grasped intellectually, as a scientific and philosophical truth, but this is not in itself sufficient to rid the mind of egoism and craving. The final objective lies on a higher level of awareness, the direct "intuitional" plane, where it is actually experienced as psychological fact. Until this personal confirmation is obtained

the sphere of sense-perceptions (*Āyatana*) and sensory-responses remain stronger than the intellectual conviction: the two function side by side on different levels of consciousness, but it is usually the sphere dominated by *Avijjā* which continues to determine the course of life by volitional action. The philosopher who fails to live according to his philosophy is the most familiar example of this incompatibility between theory and practice. When the direct perception is obtained, however, what was at its highest intellectual level still merely a theory become actual knowledge, in precisely the same way that we "know" when we are hot or cold, hungry or thirsty. The mind that has attained it is established in the Dhamma, and *paññā*, wisdom, has taken the place of delusion.

Discursive meditation, such as that practised in Christian devotion, is entirely on the mental level, and can be undertaken by anyone at any time. It calls for no special preparation or conditions. For the more advanced exercises of *Samatha* and *Vipassanā*, however, the strictest observance of *Sīla* becomes necessary. These techniques are best followed in seclusion, away from the impurities of worldly life and under the guidance of an accomplished master. Many people have done themselves psychic harm by embarking on them without due care in this respect. It is not advisable for anyone to experiment on his own; those who are unable to place themselves under a trustworthy teacher will do best to confine themselves to discursive meditation. It cannot take them to Enlightenment but will benefit them morally and prepare them for the next stage.

Mettā bhāvanā is the most universally beneficial form of discursive meditation, and can be practised in any conditions. Thoughts of universal, indiscriminating benevolence like radio waves reaching out in all directions, sublimate the creative energy of the mind. With steady perseverance in *Mettā bhāvanā* a point can be reached at which it becomes impossible even to harbour a thought of ill-will. True peace can only come to the world through minds that are at peace. If people everywhere in the world could be persuaded to devote half an hour daily to the practice of *Mettā*

bhāvanā we should see more real advance towards world peace and security than international agreements will ever bring us. It would be a good thing if, in this new era of the *Buddha Sāsana*, people of all creeds could be invited to take part in a world-wide movement for the practice of *Mettā bhāvanā* and pledge themselves to live in accordance with the highest tenets of their own religion, whatever it may be. In so doing they would be

paying homage to the Supreme Buddha and to their own particular religious teacher as well, for on this level all the great religions of the world unite. If there is a common denominator to be found among them it is surely here, in the teaching of universal loving-kindness which transcends doctrinal differences and draws all beings together by the power of a timeless and all-embracing truth.



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ANATTA-LAKKHAṆA SUTTA*

(DISCOURSE ON THE CHARACTERISTIC OF ANATTA)**

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

Thus I have heard. On one occasion the Exalted One was staying at Banaras, in the Deer Park at Isipatana.*** There the Exalted One addressed the Bhikkhus: "O Bhikkhus!" "Yes, Lord," answered those Bhikkhus to the Exalted One. The Exalted One delivered this discourse:

"Bhikkhus, *rūpa* (corporeality) is *anatta* (not-self). If *rūpa* be self, then this *rūpa* would not be subject to disease, and one should be able to say, 'Let my *rūpa* be thus, let my *rūpa* be not thus'. And since *rūpa* is not-self, so it is subject to disease, and none can say, 'Let my *rūpa* be thus, let my *rupa* be not thus'.

"Bhikkhus, *vedanā* (sensation) is not-self. If sensation be self, then this sensation would not be subject to disease, and one should be able to say, 'Let my sensation be thus, let my sensation be not thus.' And since sensation is not-self, so it is subject to disease, and none can say, 'Let my sensation be thus, let my sensation be not thus'.

"Bhikkhus, *saññā* (perception) is not-self. If perception be self, then this perception would not be subject to disease, and one should be able to say, 'Let my perception be thus, let my perception be not thus'. And since perception is not-self, so it is subject to disease, and none can say, 'Let my perception be thus, let my perception be not thus'.

"Bhikkhus, *saṅkhāra* (*kamma*-activities) are not-self. If *kamma*-activities be self, then these *kamma*-activities would not be subject to disease, and one should be able to say, 'Let my *saṅkhāra* be thus, let my *saṅkhāra* be not thus'. And since *saṅkhāra* are not-self, so they are subject to disease, and none can say, 'Let my *saṅkhāra* be thus, let my *saṅkhāra* be not thus'.

"Bhikkhus, *viññāna* (consciousness) is not-self. If consciousness be self, then this consciousness would not be subject to

disease, and one should be able to say, 'Let my consciousness be thus, let my consciousness be not thus'. And since consciousness is not-self, so it is subject to disease, and none can say, 'let my consciousness be thus, let my consciousness be not thus.'

"Bhikkhus, what do you think: is *rūpa* permanent or impermanent?—Impermanent, venerable sir.—Now, is what is impermanent painful or pleasant?—Painful, venerable sir.—Now, is what is impermanent, what is painful, what is subject to change, fit to be regarded thus: 'This is mine, this is I, this is my self'?—No, venerable sir.

"Bhikkhus, what do you think: is *vedanā* permanent or impermanent?—Impermanent, venerable sir.—Now, is what is impermanent painful or pleasant?—Painful, venerable sir.—Now, is what is impermanent, what is painful, what is subject to change, fit to be regarded thus: 'This is mine, this is I, this is my self'?—No, venerable sir.

"Bhikkhus, what do you think: is *saññā* permanent or impermanent?—Impermanent, venerable sir.—Now, is what is impermanent, painful, or pleasant?—Painful, venerable sir.—Now, is what is impermanent, what is painful, what is subject to change, fit to be regarded thus: 'This is mine, this is I, this is my self'?—No, venerable sir.

"Bhikkhus, what do you think: are *saṅkhāra* permanent or impermanent?—Impermanent, venerable sir.—Now, are what are impermanent, painful or pleasant?—Painful, venerable sir.—Now, are what are impermanent, what are painful, what are subject to change, fit to be regarded thus: 'This is mine, this is I, this is my self'?—No, venerable sir.

"Bhikkhus, what do you think: is *viññāna* permanent or impermanent?—Impermanent, venerable sir.—Now, is what is impermanent painful or pleasant?—Painful, venerable

* Saṃyutta Nikāya, Khandha-vagga Pāli, 1. Khandha Saṃyutta, 1. Upaya-vagga, 7. Anatta-lakkhaṇa Sutta, p. 55, 6th Syn. Edn.

** Anatta : Not-self ; impersonality ; soulless-ness; without soul-essence ; without ego-entity.

*** Now identified with Sarnath, Banaras.

sir.—Now, is what is impermanent, what is painful, what is subject to change, fit to be regarded thus: ‘This is mine, this is I, this is my self’?—No, venerable sir.

“So, Bhikkhus, any kind of *rūpa* whatever, whether past, future, or present, whether gross or subtle, whether internal or external, whether inferior or superior, whether far or near, must, with right understanding of things as they really are, be regarded thus: ‘This is not mine, this is not I, this is not my self’.

“Bhikkhus, any kind of *vedanā* whatever, whether past, future, or present, whether gross or subtle, whether internal or external, whether inferior or superior, whether far or near, must, with right understanding of things as they really are, be regarded thus: ‘This is not mine, this is not I, this is not my self’.

“Bhikkhus, any kind of *saññā* whatever, whether past, future, or present whether gross or subtle, whether internal or external, whether inferior or superior, whether far or near, must, with right understanding of things as they really are, be regarded thus: ‘This is not mine, this is not I, this is not my self’.

“Bhikkhus, any kind of *saṅkhāra* whatever, whether past, future, or present,

whether gross or subtle, whether internal or external, whether inferior or superior, whether far or near, must, with right understanding of things as they really are, be regarded thus: ‘This is not mine, this is not I, this is not my self.’

“Bhikkhus, any kind of *viññāṇa* whatever, whether past, future, or present, whether gross or subtle, whether internal or external, whether inferior or superior, whether far or near, must, with right understanding of things as they really are, be regarded thus: ‘This is not mine, this is not I, this is not my self.’

“Bhikkhus, seeing thus, the learned noble disciple becomes wearied of *rūpa*, of *vedanā*, of *saññā*, of *saṅkhāra* and of *viññāṇa*. Becoming wearied of all those he gets detached, and from detachment he attains to Deliverance.

“And he realises: “Rebirth is no more; I have lived the pure life; I have done what ought to be done; I have nothing more to do for the realisation of Arahatsip.”

That is what the Exalted One said. The delighted Bhikkhus rejoiced at His words.

Now, during this discourse the minds of the Bhikkhus of the group of five were liberated from defilements through clinging no more.



CORRECTION

The Light of the Dhamma, Vol. VII. No. 2:—Line 30 on page 45.—For “and to be born many times is more miraculous than to have been born once”, read “and to be born many times is *no* more miraculous than.....”. We regret for omissions and misprints in the article “The Case For Rebirth.” *Ed.*

THE FOUR GREAT OMENS

Being a broadcast talk from B.B.S by U Sein Nyo Tun, I.C.S. (Retd.)

Namo Tassa Bhagavato Arahato Sammā-sambuddhassa.

Every devout Buddhist knows the story of the Four Great Omens—the omens or signs that appeared to Prince Siddhattha, the Future Gotama Buddha, and which led Him on to make the Great Renunciation. These omens are landmarks which are full of meaning and import in the illustrious and inimitable life of *Sammāsambuddha*.

When the young prince, Siddhattha, was born, there was a prophecy that he would become either an Universal Monarch—a Cakkavattin, a powerful King of Kings—or an Universal Teacher—an All Enlightened Buddha, a Teacher of *brahmās*, *devas*, and men. It was foretold that in the latter eventuality, He would decide to become a Buddha after seeing four omens, namely, an old man, a sick man, a dead man, and a *bhikkhu* or recluse. As is the case with mundane men endowed with earthly power, luxuries, and riches, the prince's father, King Suddhodana of Kapilavatthu, desired to see his son become an Universal Monarch, and was extremely anxious to prevent the possibility of the prince becoming an Universal Teacher.

The King therefore gave the prince in marriage to his beautiful cousin, Princess Yasodhaya, at the early age of sixteen, and surrounded him with a surfeit of worldly luxuries and worldly sensual pleasures. On the other hand, he placed strong guards and patrols within the city and its environments to see that the omens did not and could not appear to the prince. Thus did Siddhattha live in the lap of luxury, ease, sensuality, and forgetfulness, surrounded and guided by vigilant watchmen and protectors.

But this state of affairs could not last indefinitely. The *pāramīs* or perfections that had been attempted and fulfilled by this Man of great destiny during four *asaṅkheyyas* and a hundred thousand world-cycles could not forever remain dormant. Soon after He entered his twenty-ninth year, the *devas* of the Tusita *deva* world, took it upon themselves to penetrate the elaborate precautions and guards, and to show the four Great

Omens to the pleasure and luxury wrapped prince.

The prince was greatly disturbed by the sight of the omens. On the first occasion, when He saw the omen of the decrepit old man while on a pleasure drive in the Royal Park, He asked His charioteer, "Who is this strange man? He appears to be so full of misery and is unlike any man I have seen before." "He is an old man, Sir," replied the charioteer. "Shall I also become like him one day?" again asked the prince. "Without a doubt, Your Royal Highness," said the charioteer, "Where there is birth, old age follows inevitably." The prince was greatly upset and turned back immediately to his palace. He asked similar questions on the second and third occasions when he saw the sick man and the dead man, and received similar replies. Again, on each of these occasions, he was greatly upset and returned immediately to his palace.

On the fourth occasion when the prince saw the yellow robed recluse, he asked, "Who is this man who looks so composed, dignified, and serene?" "He is a recluse, a holy man, Sir," replied the charioteer. "And who is a recluse?" again asked the prince. "He is a man who has renounced the world in order to seek a way of escape from the suffering that exists in the world," replied the charioteer.

The charioteer was further inspired to embark on a lengthy praise of the many excellent qualities of a recluse. The prince was greatly pleased with this inspired eloquence and listened to it with a willing ear. He thereupon resolved that he too would forthwith renounce the world and become a recluse for the purpose of seeking a way of escape from worldly miseries, not only for himself, but also for the sake of the whole of animate nature, and agitations of the mind that had assailed him on the occasions when he saw the first three omens now became appeased, and he experienced a new-won happiness and serenity unlike any he had felt before.

This, in short, is the story of the Four Great Omens.

Now, if we pause to consider the nature and intensity of Prince Siddhattha's reactions to the sight of the four omens, we cannot but be struck by the contrast between them and those of the countless millions of men and women that we know and see around us in this modern world. Despite the fact that He lived amidst the mental-vacuum-inducing atmosphere of distracting pleasures and luxuries, the intrinsic thoughtful nature of the prince immediately produced in him a fear and an agitation in regard to the fundamental nature of all worldly life. The pleasures and luxuries that were at his beck and call were transformed in a moment from attractive pursuits to empty, chimerous, and falsely alluring pitfalls when faced with the prospect of the inevitableness of decaying old age, distressing disease, and the vast uncertainty that lay beyond death.

On the other hand, the infinite number of ordinary humans who are born into this world, live their humdrum unthinking lives, and untimely die—from day to day, year to year, and generation to generation—are unmoved by these meaningful omens which are common sights they see practically every day of their lives. In their work as in their leisure, the realisations that they also are subject to old age, decay, disease, and death, do not occur to them. And, if they do, they are fleeting flashes that exercise little effect on the decisions and acts which they make and perpetrate every waking moment of their lives.

In their absorption and pre-occupation with present events, their daily acts seemingly emerge from the standpoint that they themselves would never become old, nor decay, nor be subject to disease, nor to death. It is as if they labour continually under the strongly wishful delusion that they are the exceptions to the inexorable natural law that whoever is born into this world is subject to old age, decay, disease, and death. And these remarks apply not only to the men in the street but also to the many leaders of men in every walk of life—in politics, religion, commerce, education, etc. The world would be a vastly changed place for the better, if the man and women who inhabit it are continually mindful and alert to the inevitability of old age, decay, disease, and death.

There is nobody in this world who can avoid old age, disease, and death, or who can in the future be able to avoid old age, disease, and death, and yet there are very few persons who live under the continual realisation that these are sure and certain eventualities to which they are willy-nilly subject. Everybody tries in his or her own way to postpone the occurrence of these banes of mankind with varying degrees of failure, and behind the facade of this attempt they build a wishful fools' paradise wherein they tacitly believe that old age, disease, and death can be indefinitely deferred. Even science is hope—hopeful in this particular, for there have been scientifically sponsored attempts throughout the last few centuries of scientific advancement not only of deferring old age, disease and death for a time but also of preventing their occurrence altogether. The fallacy of science in this context consists not in the belief that there is a way of avoiding old age, disease and death altogether, but in the assumption that this way can be found within the vicious circle of worldly life.

Prince Siddhattha, at the age of twenty-eight, was in the prime of his life when he saw the four Great Omens. He was as hale and healthy as any human being could wish to be, and he was as remote from death as any human being could possibly be. And yet, the moment he saw the omens, he was immediately shaken out of his forgetfulness, which the sedatives of ease and pleasure had induced, and his realisation of the inevitability of old age, disease, and death was so strong that he felt that he would be afflicted by them at the very moment.

Therein lies the difference between men of great destiny who have aeons of work towards greatness behind them and the common place men and women whose future after death is enshrouded in anxious uncertainty. While in the case of these great men their sensibilities are so sharp and delicate that the prospect of old age, disease, and death becomes imminent the moment they see signs of them; in the case of the mass of ordinary humans of uncertain destiny their senses are so gross and undeveloped that even repeated sights of such signs day-in and day-out every day of their lives do not produce any impression.

The ability to acquire an internal realisation of the Truth, a realisation which is more than an intellectual or logical acceptance,

comes out of a lengthy process of specifically directed work which comprises more than one lifetime. In fact it involves an infinite number of lifetimes or rebirths. It is because individuals vary in this foundation of previously attempted specific work that there exists in this present world infinite varieties and degrees of reactions to the portents that they see around them every day of their lives. In the Buddhist teachings, five extremely difficult acquisitions are mentioned. Of them, *saddhamma savanam dullabham* means "Hard is it to hear the doctrine of the good" and *dullabha saddhā sampatti* means "hard is it to acquire a fullness of faith in the doctrine of the good." They imply that the opportunity to have the way to truth presented is not easily acquired but is the result of an infinite number of years of hard work, while having obtained the opportunity to hear the presentation of the way to truth, it is a still more difficult

task to acquire a realisation—an internal realisation—of the truth of that way.

In the Buddhist teachings, the realisation of the truth is a personal concern. Truth cannot be taught or otherwise conveyed from one person to another. All that can be done is to show the way to truth—the method of how truth can be achieved—and each individual will have to put forth effort according to that method in order to obtain a realisation of that truth. That is why the Buddha said, "Buddhas only show the way."* Buddha embodied Truth in the word *Nibbāna*. Let us therefore take heed and put forth unrelenting effort in order to realise *Nibbāna*. As human beings we have a certain amount of previous effort to sustain us. Let us continue the good work in this life and persevere in that effort so that *Nibbāna* may be ours before long.

Sabbe sattā sukhitā hontu !

* Dhammapada, verse 276.

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BUDDHISM AND THE VITAL PROBLEMS OF OUR TIME

By

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Buddhism venerates as its founder the Indian Prince Siddhattha of the family of the Sakyas (c. 560-480 B.C.), whom his contemporaries were accustomed to call by his surname Gotama or by the honorific "Buddha". The word Buddha means the Awakened, the Enlightened, and was applied to the Indian men of those times who were believed to have fathomed the mystery of the world and to have discovered the way to salvation, by their own efforts and not through revelation. The gospel of Gotama spread quickly over the whole of India in his lifetime and after his death, but fell into decay by about 1000 A. D., and had to give way, in the country of its origin, to Hinduism and Islam.

But Buddhism found ample recompense for this loss in Ceylon and Further India, in Chian, Japan, Tibet and Mongolia. The number of Buddhists in the Far East is estimated at 500 to 600 million, but this figure does not give a clear idea of its extension, since the acceptance of some of its doctrines or the observance of Buddhist customs is not incompatible with adherence to Confucianism, Taoism, Shinto and the various popular cults. For it has always been foreign to the spirit of Buddhism to claim exclusive validity. On the contrary, in its all-embracing tolerance, it has always lived peacefully side by side with other religions, and has absorbed ideas originally foreign to it, trying to permeate them with its own spirit.

Present-day Buddhism flourishes in two different forms. In Ceylon and Further India the original doctrine prevails, which is called the Lesser Vehicle, or *Hinayāna*; in the Far East and the Tibetan cultural area this "simple doctrine" has undergone a significant broadening as regards philosophy and ceremonial. This is called the Great Vehicle to salvation, *Mahāyāna*. But the basic ideas of all forms of Buddhism have remained more or less the same, so that in our survey we need take no notice of the differences in detail.

Among the world religions, Buddhism is the one whose area of influence lies farthest

from the West, and also that which is most different in its doctrine from the teachings of Christianity and Islam.

God

First and foremost, Buddhism does not teach the existence of any personal god who created and rules the world. It admits the existence of many gods; but these are only transitory beings with limited powers. They are born and pass away; they can exert no influence on the world process as a whole. Also the great saints and saviours, the *Buddhas* and *Bodhisattavas* do not have the position which the Western religions ascribe to their one God. They can enlighten individuals, and according to the Great Vehicle can lead them by their grace to the path of salvation. But they are not able to interfere with the cosmic process or change the world.

The Universe follows its own unalterable natural and moral laws. The most important of these is the law of *Kamma*, the law of retributive moral causality. This brings it about that every ethically good or bad action inexorably finds its rewards or punishment, because the doer of the deed is born again after his death as a new being, and in that life reaps what he has sown in the previous life.

The Soul

Another point which differs from Christianity and Islam is this: both Western religions assume immortal souls created by God, which after death continue to exist in heaven or hell. Buddhism however denies that there can be anything in the world which persists unchanged. According to its theory, life is a stream of elements which are always coming into existence and ceasing to exist, which influence each other according to certain laws. The life-stream of man continues after his death as a new being which has to pursue its happy or unhappy existence, as god, man, animal or inhabitant of hell, in accordance with the good or evil nature of his deeds. A life continues until the *kamma*, the power of the deeds which called the being

into existence, is exhausted. Then, on the basis of the actions performed in that life, a new being comes into existence which is the heir of the previous life, and so on.

Since each life is the consequence of the actions of a previous life, no beginning of the world can be conceived. Since in each life new actions are performed which produce *kamma*, there can in the natural course of things be no end of the world. A few beings, however, succeed, through knowledge of truth, in getting rid of the passions which are the root cause of the *kammic* process. They withdraw from the world, they enter into *Nibbāna*, into the great peace. But however many beings may enter into *Nibbāna*, the cosmic process will never come to an end. For the number of beings who inhabit the infinitely vast number of worlds as animals, men, spirits, gods and inhabitants of hell, is infinitely great.

Thus as little can be said about an end of the world as about a beginning. And with this we come to a third important point where Buddhism differs from Islam and Christianity. Both of these teach that the world was created by God out of nothing, that it remains under his governance for some thousands of years and that on the Last Day it will come to a definite end, when the dead will rise again, all men will receive their eternal reward or eternal punishment, and a new earth of eternal duration and splendour will be created. The ideas of a primordial creation and a definite end of the world are as foreign to Buddhism as that of a providential direction of cosmic events in accordance with a divine plan. It will be evident that, because of these divergences from the conceptions and dogmas of theistic religions, Buddhism must arrive at different answers concerning many of the questions which concern us here.

Before I proceed to discuss these questions, I must say a word about my own personal attitude towards Buddhism. I am not a Buddhist, but one engaged in Buddhist research. I have concerned myself for over thirty years with the Buddhist scriptures in the Indian languages, and have studied the principal Buddhist countries (except Tibet and Mongolia) at first-hand on three prolonged visits. In view of my knowledge of the Buddhist sacred writings, and the many discussions I have had with Buddhist monks and laymen, I believe I can answer these questions objectively and correctly in the spirit of Buddhism. I hope that in this way

I shall be able to add to the understanding of a doctrine the study of which has been my life's work, and a knowledge of which, in my opinion, is necessary for anybody who seriously concerns himself with the various solutions which the riddle of existence puts before us.

The Meaning of Life

(1). The first question which has been addressed to me is: "So far as we can see, both the life of the individual, and the history of mankind as a whole, proceed according to definite laws and indefinite phases. Apart from such causal regularities, has life any *meaning* which is comprehensible to us? Has man any definite task within this world? Or does this task merely consist in preparing himself to leave the world?"

"Regarded from the religious standpoint, is it ultimately unimportant how man behaves in this world? If not, where can he find directions as to his behaviour, and how can he know the validity of these directions? If the world has a comprehensible meaning, how is the suffering of innocent people to be explained?"

As I see it, there are in this group of questions no fewer than six separate questions. I shall answer them one by one.

(a) What is the goal of the cosmic process? According to the Buddhist view, which I have already outlined, this question cannot be answered. For Buddhism does not believe in a final state of things towards which history progresses. The cosmos is in eternal movement, and the numerous world systems of which it consists, pass periodically through the four phases of coming into being, existence, dissolution and non-existence.

Cosmology

Buddhist cosmology usually starts by describing how an existing world which is ripe for dissolution, is emptied of its inhabitants. These beings, after death, are born again in another world, and the uninhabited world is destroyed completely by fire, water or wind. The world thus destroyed disappears for an enormous period of time, and there exists in its place only empty space. When the lawfully fixed period of non-existence comes to an end, there arises a new world system by virtue of the latent *kammic* power of the beings of the world which was destroyed. In empty space there first springs up a faint breeze which grows ever stronger finally the heaven worlds, earth and hell are

formed. These are then populated with the beings who have had to live through the intervening period in other worlds.

At the beginning of such a newly arisen world, men are without sex. They are endowed with a radiant body, they hover over the earth's surface, and they need no physical nourishment. But because of curiosity they feed on the finer substance of the earth, they become earth-bound creatures with gross and perishable bodies. Desire which grows ever stronger in them, causes them gradually to lose their original purity and virtue; they give themselves to bodily pleasures and quarrel with each other over their possessions which had so far been held in common. So that order may be re-established, property is introduced, and one man is installed as king. The need for a division of labour then leads to the formation of special callings and castes.

Over a period of millions of years, the natural and moral condition of the world deteriorates from generation to generation, so that human beings who in the beginning had an unimaginably long life, now never live beyond a hundred years. This position in which we find ourselves now, will in the future become still worse. At last Armageddon, "the time of the swords", breaks out, which lasts for seven days, during which the greater part of mankind is killed.

During this period of horror a few men have gone back to live in the forest, and subsist peacefully on fruit and roots. Taught by catastrophe, they determine for the future to live a peaceful, moral life. Henceforth conditions improve so that men become good and happy. This better state of things again lasts only for a time, and then decline sets in. Twenty periods of this kind, of falling and rising culture, follow in succession. When in the last, the twentieth period, the optimal point is reached, an emptying of the world from all living beings takes place, and finally its destruction, as described before. In this manner the cosmos undergoes continuous change, as in accordance with eternal laws many worlds, one after another, come into existence and pass away.

(b) Thus Buddhism knows no ultimate goal of world evolution. Nevertheless the world has a meaning. It is the ever-changing scene of the retribution of good and evil deeds (*Kamma*).

(c) The duty of man consists in the first place, to see to it that, through leading a moral life, he is reborn in a good environment, with a happy future. As a distant and supreme goal *Nibbāna* beckons to the religious man, but it can be attained only after long purification. Hence the final task of man is to prepare himself to leave the world.

(d) From the foregoing it follows that according to the Buddhist view the present conduct of man is of fundamental importance for his future fate. The entire Buddhist teaching is based on a belief in the moral structure of the universe. Such a belief rests not only on the conviction that everything good and evil will have its retribution and that it is possible for man continually to perfect himself; it also presupposes that there exists an objective criterion of what helps man on the way to perfection and of what obstructs his progress.

The Buddha proclaimed an ethics of intention. What decides whether an action produces good or bad *kamma* is the intention which it is performed. Therefore actions which are not performed as the result of a moral decision, positive or negative have no *kammic* results.

It is understandable that this lofty philosophical view has not been preserved for long. In the course of its history Buddhism has developed, in many different forms, the theory that the giving of gifts to monks, and the performance of certain sacred rites, produce a store of meritorious works. Indeed in many of the schools of the Great Vehicle, ritualism has obtained such importance that the performance of magical rites, like the mechanical turning of prayer-wheels or the muttering of certain sacred formulae, have become a principal activity of the devotees. This is a regrettable though understandable, degeneration, which indeed is not unknown in other religions.

Rebirth

(e) For the doctrine that good or evil deeds receive their reward or punishment in a new existence, Buddhists find empirical confirmation in this, that according to their opinion, men who have reached a certain height of spiritual development are able to look upon their own previous lives and rebirths, of other beings. Since only a few individuals have reached so high a stage of

spiritual maturity, the rest of us must rely on the testimony of these saints, just as those who have not visited a foreign country have to put their trust in the statement of reliable travellers.

First among possessors of such knowledge come the Buddhas, *i.e.*, men to whom, by virtue of the enlightenment they have attained the connection between natural events and the moral realm has become evident. The word of a Buddha therefore ranks as the highest authority for all conduct; and from sayings of Gotama preserved in the holy scriptures, a Buddhist derives guidance for his life.

(*f*) The doctrine of moral causality offers the Buddhists an explanation why one man is distinguished, rich and happy, and the other lowly, poor and miserable. The fact that good men often fare badly, while evil men are happy, is explained according to the doctrine by assuming that the good men have still to expiate in this life the sins of a previous existence, while a bad man who has done good deeds in his previous life is now getting the reward for them. For the whole of the circumstances in which anyone now lives is a consequence of the actions of his previous existence, while on the other hand what he does now is done by the free decision of his will.

It can be objected against this theory that in his behaviour man is very largely determined by his predispositions, and that it is therefore difficult to establish the freedom of his moral decisions. Buddhism replies on this point that, against the fatalistic teachings of his time, the Buddha always emphasised: "I teach (the efficacy of) action and energy," and that the workings of the law of *kamma* are beyond the grasp of the ordinary man.

(2) The second question which I have to answer from the standpoint of Buddhism runs thus; "If man has a normative ideal to which he has to conform, what are the conditions of life which guarantee him the quickest fulfilment of this task?"

According to the Buddhist view, man occupies an exceptional position among beings. He alone is in a position to question life itself and to achieve a transcending of it. Animals cannot do so, since they are wholly absorbed by the life of the senses. The heavenly beings also cannot do so, since because of their long life and the happiness

they enjoy, the idea never occurs to them that life is transient and therefore unsubstantial and unsatisfactory.

In consequence of this middle position in the hierarchy of living forms which man occupies, existence as a man is always praised as a rare piece of good fortune. On this point it is said: "The chance is as small as that a blind turtle, emerging from the sea once in a hundred years, should put its head straight into a single-necked basket—so small is the chance that being in the course of his repeated rebirths should once become a man (Majjhima, 159).

Man should, therefore, make use of the precious boon which has fallen to his lot, and take care that he improves himself morally, in order gradually to attain perfection. A famous saying in the Dhammapada (v. 183) shows the way to the fulfilment of this task: "Shun all evil, do good, and purify your own heart: that is the teaching of the Buddhas". The avoidance of evil consists in not killing, not stealing, not lying, not committing fornication and not using intoxicating drinks which reduce man's mental capacity or deaden his sense of responsibility. He should, therefore, follow no calling in which he is bound to come into conflict with these postulates: he cannot be a hunter, a butcher, an executioner, a publican, and so on. It is easiest for him if he detaches himself from the world, and thus avoids its temptations. But only a few are mature enough to enter the monastery or to live as a pious hermit.

Thus the Buddhist ought not to be content with conditions as he finds them; he must try, wherever he can, to change them in accordance with Buddhist principles. Where that is not possible, his effort must be to make himself inwardly free from his environment so that he may detach himself from it and rise above it.

(3) We now come to the third question which raises the following problem:

"Are all men equal? If not, in what do they differ? In what respects is equality of all men desirable, and how far should existing differences be preserved?"

Since not even twins are completely alike in their abilities and their destiny, there can be in practice no complete equality of all men. Buddhism has therefore never

tried to make all men alike. According to Buddhism mankind as a whole resembles to a certain extent a great pyramid, the broad base of which consists of the crude worldlings who are still far removed from the light of truth, while the narrow summit comprises only the few perfected ones. And between these two extremes, men are ranged in infinitely many degrees of virtue and knowledge. But for all of them, Buddhism tries to show the way to spiritual progress, by prescribing for them a spiritual diet to their individual needs. And just as it answers to the many different levels of comprehension of men, it also tries to adapt itself to the peculiarities of various cultures and races.

The Amitabha Cult

In its eagerness to satisfy the most varied needs of people, the Great Vehicle in particular has taken over many features and conceptions which were originally foreign to Buddhism. Thus in East Asia today, the cult of Buddha Amitabha is very widespread. This mythical saviour calls to his heavenly paradise all those who, in their hour of death, in faith seek refuge in him; so that, being protected there from all evil influences, they can prepare themselves for *Nibbāna*. Here Buddhism has adopted modes of thought from the theistic religions of divine grace. But in doing, so it has not abandoned its principle of an eternal cosmic law which governs everything, for Amitabha is only the bringer of good tidings into this sorrowful world. He has no part in creating or ruling it, for how could an omniscient spiritual being bring into existence this world full of pain, or hurl the wicked down into the abyss of hell for their misdeeds, or condemn them to reincarnation in miserable forms of life?

Thus Buddhism acknowledges the differences among men in spiritual-religious matters, and has therefore presented its doctrine of salvation in the most variegated forms. On the other hand, it attaches no weight to differences of race, nationality, class or caste. In contrast to Brahmanism it has not excluded wide sections of the people from its gospel of salvation, and entry into its order is open to all strata of society.

(4) The fourth question which has been put to me is this: "Which social institutions

belong to the foundations of mankind and which are susceptible of alteration and development without harm to what is truly human? How does it stand in this regard with marriage, the family, the State, property, the right of self-determination of the individual, and so on?"

According to its doctrine that all things are in a continual process of change, Buddhism recognises no social institution as eternal or unalterable. While the Chinese consider the State an institution belonging to mankind from its earliest times, Buddhism holds that it arose at a definite period of the cosmic process and will later disappear. Caste, which for the Hindus rests on God-given foundations, is for Buddhism a system arising from needs of the time, and having value only for India. Likewise marriage, the family, and property are obligatory only for worldly men of a limited historical period. With the giving up of the worldly life all these institutions lose their significance. The monk, who has renounced worldly life, has at least in theory, risen above these obligations.

It is not surprising that this standpoint, adopted by the Buddha and by the authoritative fathers of the Buddhist church, has been much modified in the course of history. Under the pressure of outside forces, Buddhism had to make concessions to the state in several countries, and the prevailing ideal of nationalism is not without influence on the thought of many Buddhists. It is well-known that in Japan among many sects loyalty to the monarch and patriotism have become articles of religious faith, and that in Tibet a kind of theocratic state has arisen.

No Central Authority

All these facts in no way alter the basic position which Buddhism adopts in relation to all earthly institution. They have their value and their sphere of application at a certain stage; but for those who can see everything from a higher plane, they are in themselves only temporary means whereby order is maintained in the world.

As I understand it, Buddhism is, all throughout a doctrine of salvation for the individual; the idea of a human collectivity, which has sinned and can be redeemed, is alien to it. Therefore it has no central authority which claims the right of issuing

orders or proclaiming dogmas binding on all the Buddhists of the world. When the Buddha lay on his death bed and was asked who henceforth would lead the community, he said "In future the *dhamma* will be your master."

It is clear that this pronouncement of the Exalted One had various unfortunate consequences for the community. For the absence of a generally acknowledged supreme spiritual authority had the result that very soon after the Nibbāna of the Perfect One dissensions arose over the interpretation of controversial points in the doctrine or over individual cases of monastic discipline, and that again and again new sects appeared.

Buddhism has accepted this with open eyes, for the right of self-determination of the individual and of the local congregation represented by the monastic chapter, have always seemed to it to outweigh these disadvantages. How far-reaching this right of self-determination is can be seen from the fact that it not only was, and is open to the layman, under certain conditions, to enter at any time into the circle of devotees of the Exalted One, and to leave it again but it was and is even possible to belong at the same time to other religious communities and cults. The monk was always free to leave the order, and it often happened that people repeatedly during their lives became monks and returned to the world again.

In the twenty five centuries of the history of Buddhism one naturally comes across instances in which the conditions described here have undergone modification for a time. But in general both the Lesser and the Great Vehicle have maintained the basic principle of the right of self-determination.

Buddhism and Politics

(5) The fifth question addressed to me runs as follows:

"As far as it appears possible and necessary to alter institutions, how far and by what means is it permissible to act against the existing system and its defenders? When may co-operation be refused in the undertakings carried on by the current holders of power? When is obedience to the conventions of the society into which one was born, obligatory?"

The answer to this can be given briefly, Since Buddhism tried to establish a spiritual order, which is not for this world, it does not claim to be a protagonist of social reforms. It is a common error to believe that the Buddha wished to destroy the caste system in India; he did not interfere with the social order as it existed, when he laid down that caste differences should no longer be observed within his order. This was no innovation, for this principle was observed among other Indian ascetics.

To change existing conditions by violence must appear to all Buddhists completely opposed to the teaching of the Master. For any exercise of brute force is alien to the merciful spirit of the pure doctrine. The Buddha condemned any thought of hate-inspired retaliation (Dhammapada 3-5).

Certainly, departures from this hallowed principle occurred, but in the whole course of the history of Buddhist history they play no important part. It has, therefore, never known either a social revolution, nor crusades, nor wars of religion. The struggle against conditions which were found to be oppressive, and against the unrighteous claims of the mighty, was therefore mostly conducted in a peaceful manner by way of passive resistance.

The Perfectibility of Man

(6) The answer to the sixth question will also not occupy us long. It is as follows:

"Is man capable of changing, transforming himself, induced by instruction or revelation, and has he perhaps that capacity even to an unlimited extent? And which are the limits of his capacity to become good and wise?"

Buddhism does not recognise any fundamental difference between the children of light and children of darkness, foreordained to eternal bliss or to eternal damnation. On the contrary, it assumes that there are infinitely many stages in spiritual development, and in the achievement of them, beings rise or fall in accordance with their actions performed in the course of their rebirths. The story of the robber-chief Angulimāla who had committed many murders, shows that a man may by virtue of right instruction, evolve from a criminal to a saint in the course of one existence. Converted by the

Buddha, Aṅgulimāla became an Arahat and entered into Nibbāna.

That even the worst sinner can finally attain perfection is also shown by the story of the Buddha's cousin Devadatta. This man committed the two worst sins known to Buddhism: he had sought, inspired by ambition, to murder the Buddha, and he had brought about a schism in the order. As punishment he died of a haemorrhage and went to hell. When he will have atoned for his misdeeds by staying in hell for a hundred thousand aeons, he will be purified of evil, and finally attain enlightenment and become a Solitary Buddha. The belief in man's unlimited capacity for change could hardly go farther than that.

The related question, whether all beings have the capacity, in the course of their rebirths, to become wise and good and thereby finally attain deliverance, was not answered by the Buddha. Later teachers expressed themselves on this subject in various ways. While many seem to have accepted such a belief, others thought that there are beings who are by nature incapable of assimilating the highest knowledge, and therefore must remain forever subject to the cycle of rebirths.

Buddhism and Modern Science

(7) I now turn to the seventh and last question. It runs: "How far is what contemporary science has to say about man and world, in harmony with the teaching of Buddhism, or in contradiction to it?"

Buddhism originated 2500 years ago in India, and until the beginning of the last century it was confined to countries which were entirely untouched by modern science. It, therefore, goes without saying that many of its doctrines, so far as they touch upon scientific, cosmological, and geographical matters, are irreconcilable with the results of modern Western science. It was born and grew in an era when an unlimited credulity prevailed; if we read the holy scriptures as we should read works of later times, in the spirit of literal history, we shall find things which do not fit into our modern picture of the world. We read that the Buddha was conceived by his mother miraculously, that he was able to fly through the air to Ceylon three times, that he increased food by magic.

walked on water, and so on. And similar miracles are reported of his followers and of later saints; visions, magical cures, fantasies and the like, in short almost all those things which were natural to the mode of thought of antiquity and mediaeval times in all parts of the world.

A Law-governed Universe

Notwithstanding many such features, so strange to us, which like a thick undergrowth over spread more especially the later literature, we do, on the other hand, find much, even in the old texts, which strikes us as quite modern.

(a) First and above all is to be noted the principle of general and throughgoing conformity to natural law which rules the whole Buddhist system. Again and again it is said: "This basic principle stands firm, this universal conformity to law, the conditioning of one thing by another" (Sāmyutta, 12-20-4). "Profound is this law of dependent origination. Since it does not know, understand or grasp this law, this generation has become confused, like a ball of thread" (ib. 12. 4). But a well-trained disciple ponders thoroughly the dependent origination, for he knows thus: "When that is, this comes into being; through the destruction of that, this is destroyed" (ib. 12. 41-51, etc.).

(b) A further point of agreement is its positivistic character. For the Buddhist doctrine denies the existence of eternal substances: matter and spirit are false abstractions; in reality there are only changing factors (dhamma) which are lawfully connected and arise in functional dependence of each other. Like Ernst Mach, the Buddha therefore resolves the ego into a stream of lawfully co-operating elements, and can say with him: "The ego is as little an absolute permanent entity as the body. The apparent permanence of the ego consists only in its continuity."

In the philosophy of the Great Vehicle, Buddhism goes to the point of denying the reality of the external world. It is characteristic of the philosophical spirit of Asia that such epistemological doctrines do not, as with us, remain without close relation to the true religious life, but enter deeply into it and occupy the thought of wide circles. The consistent idealism of the theory of 'Consciousness only' forms the

basis of the Zen sect, widespread in China and Japan, which tries through meditation to realise the "void" which is above contradictions; and is also the basis of the priestly magic and mysticism of Tibet.

(c) It resembles modern modes of thought when the Buddha teaches that there are many problems that man, with his limited intellectual capacity, will never be able to solve, but in his cogitations about them entangles himself again and again in contradictions concerning problems such as the workings of *kamma*, the nature of the world, the question whether the world is eternal or not, finite or infinite, how the vital principle connects with the body, and what is the state of the saint who has entered into *Nibbana*.

(d) Buddhism also agrees with modern science in its picture of a universe of a vast spatial extent and unending time. The Buddha taught that there exist side by side infinitely many world systems which continually come into existence and perish again. It is not that he anticipated Copernicus; for each world system has an Earth at the centre, and sun, moon and stars revolve round it. It is rather that the conception of a multiplicity of worlds appears in his teaching as the natural consequence of the principle of retributive causality of actions. The number of actions which have to find reward or punishment is so infinitely great, that the appropriate retribution could not be comprised within one world, with its regular alternation of rising and falling cultural levels.

(e) Buddhism finds itself again in agreement with modern biology in that it acknowledges no essential difference, but only a difference of degree, between man and animal. However, it is far from the Darwinian line of thought.

(f) Finally, it can also be said that the Indians discovered the unconscious earlier than the Western psychologists. For them the unconscious consists in the totality of the impressions which slumber in the individual as the inheritance from his previous existence. The Buddhist technique of meditation, which is concerned with these latent forces, is thus a forerunner of modern

psychoanalysis, of autogenic mental training, etc.

The attitudes of present-day Buddhists towards modern science vary. So far as I can see, three attitudes can be distinguished:

(a) The great mass of Buddhist laymen and monks in Asia are still untouched by the modern natural sciences. For them the words of the Buddha and the commentaries on them are still the infallible source of all knowledge of the universe and its phenomena.

(b) Many Buddhists try to prove that the cosmological ideas and miraculous stories of the Canon conform to fact, and for his purpose interpret the texts in an artificial sense or draw upon the assertions of modern occultism as proofs. It is noteworthy that they do not consider miracles to be violations of the law of nature brought about by a supernatural power, but assume that there are unknown forces and laws which cause events that to us appear as miracles but are really not.

(c) Other Buddhists again, regard the statements of the text on natural phenomena as conditioned by the ideas prevailing in those times and therefore no longer authoritative. They say that the Buddha was not concerned to put forward a scientific world view valid for all time, but that the essential core of Buddhism is rather its practical doctrine of salvation. The Buddha always maintained that everything of this earth is transitory, unreal and therefore unsatisfactory and that so long as man is still under the subjection of the three cardinal vices of hatred, greed and ignorance he will never attain to inner peace and serene clarity of vision. Only through the purification from all desires and the complete realisation of absolute selflessness, though a moral conduct of life and constant practice of meditation, can he approach a state in which he lives in peace with himself and with the world. Man can elevate himself and raise his stature by emulating the great example of the Buddha seated in calm meditation, whose face shines in triumphant peace. Then man can lift himself above the fierce current of time, up to the imperishable state that is beyond all the unrest of the inexorable nexus of Becoming and Suffering. And the ideal

that presents itself here is that unshakable
composure of mind which a Buddhist verse
describes:

He whose mind is like a rock,
Firmly anchored, shakes no more,

Who has escaped from all passion,
Is no more angry and no more afraid,
He whose mind is thus without equal,
How can sorrow defeat him?

(*Udāna 4.4*)



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SOME SALIENT FEATURES OF BUDDHISM

By

Venerable Nārada Mahāthera

The foundations of Buddhism are the four Noble Truths, namely, Suffering (the *raison d'être* of Buddhism), its cause, *i.e.* Craving, its end, *i.e.* Nibbāna (the *summum bonum* of Buddhism), and the Middle Way.

What is the Noble Truth of Suffering?

“Birth is suffering, old age is suffering, disease is suffering, death is suffering, to be united with the unpleasant is suffering, to be separated from the pleasant is suffering, not to receive what one craves for is suffering; in brief the five Aggregates of Attachment are suffering.”

What is the Noble Truth of the Cause of Suffering?

“It is the craving which leads from rebirth to rebirth accompanied by lust of passion, which delights now here, now there; it is craving for sensual pleasures (*kāma taṇhā*), for existence (*bhavataṇhā*) and for annihilation (*vibhavataṇhā*).

What is the Noble Truth of the Annihilation of Suffering?

“It is the remainderlessness, total annihilation of this very craving, the forsaking of it, the breaking loose, fleeing, deliverance from it.”

What is the Noble Truth of the Path leading to the Annihilation of Suffering?

“It is the Noble Eightfold Path which consists of Right Understanding, Right Thinking, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.”

Lay Hidden :

Whether the Buddhas arise or not these four Truths exist in the universe. The Buddha only reveal these Truths which lay hidden in the dark abyss of time.

Scientifically interpreted, the Dhamma may be called the law of cause and effect. These two embrace the entire body of the Buddha's Teachings.

The first three represent the philosophy of Buddhism; the fourth represents the ethics of Buddhism based on that philosophy. All these four Truths are dependent on this body itself. The Buddha states: “In this very one-fathom long body along with perceptions and thoughts, do I proclaim the world, the end of the world, and the path leading to the end of the world.” Here the term world (*samsāra*) is applied to suffering.

Pivot of Sorrow :

Buddhism rests on the pivot of sorrow. But it does not thereby follow that Buddhism is pessimistic. It is neither totally pessimistic nor totally optimistic, but on the contrary, it teaches a truth that lies midway between them.

One would be justified by calling the Buddha a pessimistic if He had only enunciated the Truth of suffering without suggesting a means to put an end to it. The Buddha perceived the universality of sorrow and did prescribe a panacea for this universal sickness of humanity. The highest conceivable happiness, according to the Buddha is *Nibbāna*, which is the total extinction of suffering.

The author of the article on Pessimism in the Encyclopaedia Britannica writes: “Pessimism denotes an attitude of hopelessness towards life, a vague general opinion that pain and evil predominate in human affairs. The original doctrine of the Buddha is in fact as optimistic as any optimism of the West. To call it pessimism is merely to apply to it a characteristically Western principle to which happiness is impossible without personality. The true Buddhist looks forward with enthusiasm to absorption into eternal bliss.”

Ordinarily the enjoyment of sensual pleasures is the highest and only happiness of the average man. There is no doubt a kind of momentary happiness in the anticipation, gratification and retrospection of such fleeting material pleasures, but they are

illusory and temporary. According to the Buddha non-attachment is a greater bliss.

The Buddha does not expect His followers to be constantly pondering on suffering and lead a miserable unhappy life. He exhorts them to be always happy and cheerful, for rapture (*pīti*) is one of the factors of Enlightenment.

Real happiness is found within, and is not to be defined in terms of wealth, children, honours or possessions. If such possessions are misdirected, forcibly or unjustly obtained, misappropriated or even viewed with attachment, they will be a source of pain and sorrow to the possessor.

Seek the Cause :

Instead of trying to rationalise suffering, Buddhism takes suffering for granted and seeks the cause to eradicate it. Suffering exists as long as there is craving. It can only be annihilated by treading the Noble Eightfold Path and attaining the supreme bliss of Nibbāna.

These four Truths can be verified by experience. Hence the Buddha Dhamma is not based on the fear of the unknown, but is founded on the bedrock of facts which can be tested by ourselves and verified by experience. Buddhism is, therefore, rational and intensely practical.

Such a rational and practical system cannot contain mysteries or esoteric doctrines. Blind faith, therefore, is foreign to Buddhism. Where there is no blind faith there cannot be any coercion or persecution of fanaticism.

To the unique credit of Buddhism it must be said that throughout its peaceful march of 2,503 years no drop of blood was shed in the name of the Buddha, no mighty monarch wielded his powerful sword to propagate the Dhamma, and no conversion was made either by force or by repulsive methods. Yet, the Buddha was the first and greatest missionary that lived on earth.

Aldous Huxley writes: "Alone of all the great world religions Buddhism made its way without persecution, censorship or inquisition."

Lord Russell remarks: "Of the great religions of history, I prefer Buddhism,

especially in its earliest forms; because it has had the smallest element of persecution."

In the name of Buddhism, no altar was reddened with the blood of a Hypatia, no Bruno was burnt alive.

Intellectual :

Buddhism appeals more to the intellect than to the emotion. It is concerned more with the character of the devotees than with their numerical strength.

On one occasion Upāli,* a follower of Nigaṇṭha Nātaputta,** approached the Buddha and was so pleased with the Buddha's exposition of the Dhamma that he instantly expressed his desire to become a follower of the Buddha. But the Buddha cautioned him, saying:

"Of a verity, O householder, make a thorough investigation. It is well for a distinguished man like you to (first) make a thorough investigation."

Upāli, who was overjoyed at this unexpected remark of the Buddha, said: "Lord, had I been a follower of another religion, its adherents would have taken me round the streets in a procession proclaiming that such and such a millionaire had renounced his former faith and embraced theirs."

"But, Lord, Your Reverence advises me to investigate further. The more pleased am I with this remark of yours. For the second time, Lord, I seek refuge in the Buddha, the Dhamma and the Sangha."

Buddhism is saturated with this spirit of free enquiry and complete tolerance. It is the teaching of the open mind and the sympathetic heart, which, lighting and warming the whole universe with its twin rays of wisdom and compassion, sheds its genial glow on every being struggling in the ocean of birth and death.

Tolerance :

The Buddha was so tolerant that He did not even exercise His power to give commands to His lay followers. Instead of using the imperative, He said: "It behoves you to do this; it behoves you not to do this." He commands not, but does exhort.

This tolerance the Buddha extended to men, women and all living beings.

* See the Light of the Dhamma, Vol. V. No. 1, p. 57.

** See the Light of the Dhamma, Vol. V. No. 1, p. 25, and also Sāmaññaphala Sutta published by the Union Buddha Sāsana Council.

It was the Buddha who first attempted to abolish slavery and vehemently protested against the degrading caste system which was firmly rooted in the soil of India. In the words of the Buddha it is not by mere birth one becomes an outcast or noble, but by one's actions.*

Caste or colour does not preclude one from becoming a Buddhist or from entering the Order. Fishermen, scavengers, courtesans, together with warriors and Brahmin were freely admitted to the Order and enjoyed equal privileges and were also given positions of rank.

Upāli, the barber, for instance, was made in preference to all others the chief in matters pertaining to Vinaya discipline. The timid Sunita,** the scavenger, who attained Arahatsip, was admitted by the Buddha Himself into the Order. Aṅgulimāla*** the robber and criminal, was converted into a compassionate saint. The fierce Āḷāvaka**** sought refuge in the Buddha and became a saint. The courtesan Ambapāli***** entered the Order and attained Arahatsip.

Such instances could easily be multiplied from the Tipiṭaka to show that the portals of Buddhism were wide open to all, irrespective of caste, colour or rank.

Women:

It was also the Buddha who raised the status of downtrodden women and not only brought them to a realisation of their importance to society but also founded the first celibate religious order for women with rules and regulations.

The Buddha did not humiliate women, but only regarded them as feeble by nature. He saw the innate good of both men and women and assigned to them their due places in His teaching. Sex is no barrier to attaining Sainthood.

Sometimes the Pāli term used to denote women is *mātugāma* which means mother-folk or society of mothers. As a mother, woman holds an honourable place in Buddhism. Even the wife is regarded as

“the best friend” (*parama sakha*) of the husband.

Hasty critics are only making *ex parte* statements when they reproach Buddhism with being inimical to women.

Although at first the Buddha refused to admit women into the Order on reasonable grounds, yet later He yielded to the entreaties of His foster-mother, Pajāpati Gotamī, and founded the Bhikkhūnī Order.

Just as the Arahats Sāriputta and Moggallāna, were made the two chief disciples in the Order of monks, even so He appointed Arahats Khemā and Uppalavaṇṇa as the two chief female disciples.***** Many other female disciples were named by the Buddha Himself as His distinguished and pious followers.

Free Atmosphere.

On one occasion the Buddha said to King Kosala who was displeased on hearing that a daughter was born to him:

“A woman child, O Lord of men,
may prove
Even a better offspring than
a male.”

Many women, who otherwise, would have fallen into oblivion distinguished themselves in various ways and gained their emancipation by following the Dhamma and entering the Order.

In this new Order, which later proved to be a great blessing to many women, queens, princesses, daughters of noble families, widows, bereaved mothers, destitute women, pitiable courtesans—all, despite their caste or rank, met on a common platform, enjoyed perfect consolation and peace, and breathed that free atmosphere which is denied to those cloistered in cottages and palatial mansions.

It was also the Buddha who banned the sacrifice of poor beasts and admonished His followers to extend their loving-kindness (*mettā*) to all living beings—even to the tiniest creatures that crawl at one's feet.

* Dhammapada, verse 393.

** Khuddaka Nikāya, Theragāthā Pāli, 2. Sunītattheragāthā, p. 310, 6th Syn. Edn.

*** Theragāthā, 8. Aṅgulimāla Thera Gāthā, p. 333, 6th Syn. Edn.

**** Saṃyutta Nikāya, 12. Āḷāvaka Sutta, p. 216, 6th Syn. Edn.

***** Dīgha Nikāya, Ambapālīgaṇikā, p. 81, 6th Syn. Edn.

***** Vinaya Pitaka, Mahākhanda, 14. Sāriputtamoggallāna-pabbajjākathā, p. 50, 6th Syn. Edn.

***** Khuddaka Nikāya, Therī Gāthā Pāli, 1. Uppalavaṇṇā Gāthā, p. 404, 6th Syn. Edn.

No man has the power or the right to destroy the life of another as life is precious to all.

A genuine Buddhist would exercise his loving-kindness towards every living being and identify himself with all, making no distinction whatsoever with regard to caste, colour or sex.

It is this Buddhist *mettā* that attempts to break all the barriers which separate one from another. There is no reason to keep aloof from others merely because they belong to another persuasion or another nationality. In that noble toleration Edict which is based on Culla-Vyuha and Māha-Vyuha Suttas, Asoka says: "Concourse alone is best, that is, all should harken willingly to the doctrine professed by others."

Buddhism is not confined to any country or any particular nation. It is universal. It is not nationalism which, in other words, is another form of caste system founded on a

wider basis. Buddhism, if it be permitted to say so, is supernationalism.

To a Buddhist there is no far or near, no enemy or foreigner, no renegade or untouchable, since universal love realised through understanding has established the brotherhood of all living beings. A real Buddhist is a citizen of the world. He regards the whole world as his motherland and all as his brothers and sisters.

Buddhism is, therefore, unique, mainly owing to its tolerance, non-aggressiveness, rationality, practicability, efficiency and universality. It is the noblest of all unifying influences and the only lever that can uplift the world.

These are some of the salient features of Buddhism, and amongst some of the fundamental doctrines may be said to be *Kamma* or the Law of Moral Causation, the Doctrine of Rebirth, *Anatta* and *Nibbāna*.



There are five groups of clinging, *Rādha*. What five? They are the group of body-clinging, the group of sensation-clinging, the group of perception-clinging, the group of mental-formation-clinging, the group of consciousness-clinging.

Now *Rādha*, when the Noble disciple understands in their true nature the arising, and the passing away, the satisfaction in, the misery of, the escape from these five groups of clinging, this Noble disciple, *Rādha*, is called "steam-winner", "saved from disaster", "assured", "bound for enlightenment".

—*Saṃyutta Nikāya*, Bk. III, XXIII-9.

THE DHAMMAPADA COMMENTARY

The Story of a Certain Monk

(*Aññatarabhikkhussa Vatthu*)

(*Translated by the Department of Pāli, University of Rangoon.*)

Appamādarato bhikkhu pamāde bhaya-
dassi vā
saṃyojanam aṇum thūlam daham aggīva
gacchati.

Dhammapada, Verse 31.

(A monk, who takes delight in heedfulness and sees danger in negligence, goes on destroying, like fire, the fetters big and small.)

While residing at Jetavana, the Teacher delivered this religious discourse beginning with, "A monk who takes delight in heedfulness" (*appamāda rato bhikkhu*) with reference to a certain monk.

It is said that he, having begged of the Teacher to speak on the subject of meditation (leading) to Arahatsip, entered the forest, but was unable to attain it although he did strive and exert. With the idea of requesting the Teacher to explain specifically a subject of meditation, he left the place and as he was approaching Him, on the way he came across a big forest-fire blazing. Running up to the top of a bare mountain he sat down and observing the forest on fire, he accepted it as the object of his meditation with the thought, "Just as this fire proceeds burning big and small fire-wood, in the same way the fire of Knowledge of the Noble Path will have to proceed burning big and small fetters of life."

Even as He remained seated in the scented chamber, the Teacher became aware of his line of thinking and said, "This is so, O monk, like the big and small pieces of fire-wood are big and small fetters of life that arise within the beings. It is proper to burn them by the fire of Knowledge, and to make them incapable of arising again". The Buddha radiated light, appeared as if He was

right in front of that monk and spoke this illuminating verse :

Appamādarato bhikkhu pamāde bhaya-
dassi vā
saṃyojanam aṇum thūlam daham aggīva
gacchati.

(A monk, who takes delight in heedfulness and sees danger in negligence, goes on destroying, like fire, the fetters big and small).

Therein, *Appamādarato* means "taking pleasure and intense delight in heedfulness—*i.e.* living in heedfulness".

The expression "*pamāde bhayadassivā*" means "seeing danger in negligence with reference to birth in hell and so on, or looking at negligence as danger, on account of it being the root-cause of the dangers".

Samyojanam means "chaining or fettering with suffering in the round of existences. The ten kinds of fetters which are capable of making (people) sink in the (whirlpool) of the round of rebirths."

Aṇum thūlam means "small and big".

This expression "*daham aggīva gacchati*" means "just as the fire proceeds burning big and small firewood, in the same way the monk who takes delight in heedfulness (*appamādarato bhikkhu*) proceeds burning this fetter by the fire of Wisdom acquired through heedfulness, making it impossible to come into existence again".

At the end of the verse the monk destroyed all his fetters even as he remained seated and attained Arahatsip together with Analytical Knowledge. (Then) he went through the sky, extolled and praised the golden hued body of the Tathāgata, and departed paying respects to Him.



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