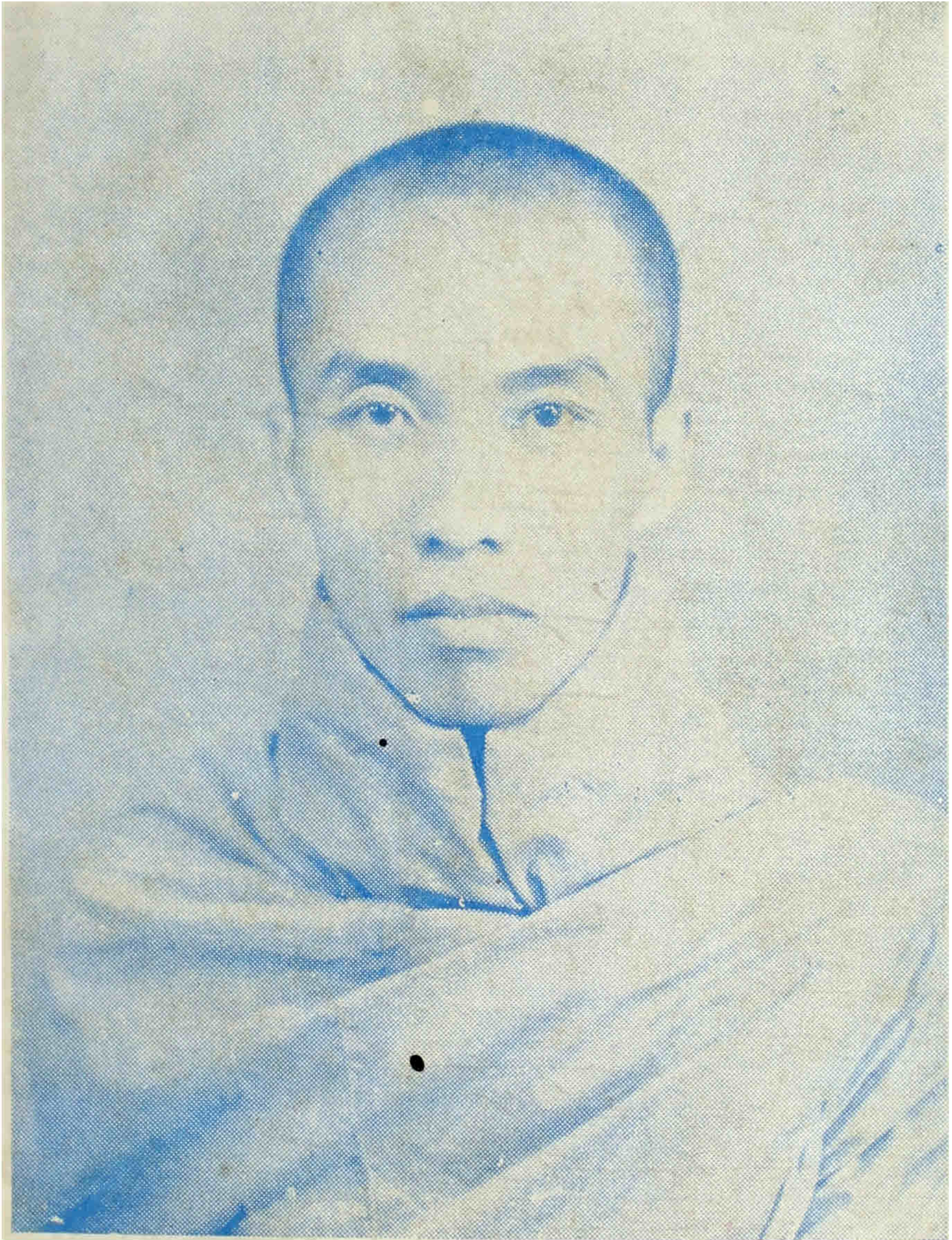


**THE BUDDHA'S WAY
TO HAPPINESS**



Sayadaw U Paññādīpa
(The Light of Wisdom)

THE
BUDDHA'S WAY
TO
HAPPINESS

**A handbook of Buddhist Meditation
presenting the essence of the Buddha-
dhamma for attainment of Ultimate
Peaceful Happiness.**

By

BHIKKHU U PANNA DIPA (mahathera)

chairman

SANGHA UNIVERSITY

kaba-Aye Rangoon

BURMA

1963

Ks. 1/50

Copyright Reserved by the Author
First Edition 1963

Any one who wants to publish or translate is requested to seek permission of the author.

“Constructive advices will be gratefully received by the author.”

7737

Published

By

U Thaung Lwin B.A.

(Publisher Registration No. 0628)

New Method Publishing House

14, Bahan 2nd Lane, Rangoon. (BURMA)

ZWE PRESS,

No. 172, 33rd Street, Rangoon.

(0045)

“PROVERBIAL QUOTATIONS”

**Enshrines herein the Ultimate Peaceful
Happiness for all:-**

- 1. Ignorance benights every Mind-body being.**
- 2. Death is ever permanent with an ignorant worldling.**
- 3. Mind-body is the very source of pain and suffering.**
- 4. The wise only see the Truth in Ultimate Reality.**
- 5. Morality is the invaluable virtue of man.**
- 6. Self-restraint engenders Blissful Peace in the heart.**
- 7. Tranquility of mind ever begets Lasting Peace.**
- 8. Man's Ultimate Happiness blossoms from the Enlightened Spiritual Realm.**
- 9. Realization of Non-self is Eman-
cipation of all sufferings.**
- 10. Real Happiness blooms in Supreme
Wisdom.**
- 11. Attainment of Enlightenment is the
Ultimate Happiness of all.**
- 12. Nibbana is the most Supreme
Happiness.**

INTRODUCTION

Nowadays many a man is seen to be overwhelmed with pomp and sunk in the sensual pleasures on all phases of life. Having been beclouded with ignorance, man, as a being of sin, cannot discern that he is suffering because of his own craving for pleasures. Yet, there is still brilliant light shown on our eyes to see the ultimate happiness which is absolutely liberated from all ills and sufferings of life.

In fact, the doctrine of the Noble Truth (Sacca) can be realized only by the wise who have implicitly and assiduously followed the Buddha's well-admonished advice. The Teaching of the Buddha, called Dhamma, is indeed very profound and subtle. Yet it can be appreciated, understood and realized by those who are highly developed in three stages, namely (1) Morality (Sila), (2) Concentration (Samadhi) and (3) Supreme Wisdom (Panna).

In our modern scientific space age, with my own experience, still many are awakened in practical and philosophical search for the

Ultimate Truth and also have realized even the enlightenment of Path, Fruition and Nibbana. Therefore my chief aim of this little work is with a view to induce free thinkers or truth seekers to critically examine and ardently practise the Buddha's Teaching as herein represented, and to impart their knowledge for the welfare of all mankind.

May the Noble Truth spread all over the world !

May all beings be peaceful and happy !

May you be enlightened in the supreme wisdom !

Kaba-Aye Sayadaw

U PANNADIPA

THE BUDDHA'S WAY TO HAPPINESS

CONTENTS

CHAPTER I					Page
1. Man's Ultimate Desire.	...	...			1
2. Space Age.	...	...	...	...	2
3. Man is Supreme.	...	...	...	...	2
4. Will.	...	...	...	...	2
5. Buddha, the Most Supreme Man.	...				3
6. Brief Sketch of the Life of the Buddha.					4
7. Ideal for Ultimate Peaceful Happiness.					7
8. Illusions.	...	...	...	...	8
9. Wholesome and Unwholesome Volition.					9
10. Consciousness.	...	...	...	...	10
11. Mind and Path of Cognition.				...	11
CHAPTER II					
12. Kammic Force.	...	...	...	...	13
13. Volitional Activity.	...	...	...	...	14
14. Process of Kammic Energy (Samsara).					14
15. Cause and Effect.	...	...	...	...	15
16. No doer, no Creator, but only One's Volition.	...	...	...	...	16
17. Karma, not Fatalism.		...	...	...	18
18. No Subject apart from Consciousness.					19
19. The Similes of Mangoes and Fire.	...				19

Contents

	Page
20. Classification of Kamma.	20
21. Functions of Kamma.	21
22. Other Kammas.	23
23. Cosmic Order.	25
24. Primary Elements.	26

CHAPTER III

25. Two main Conceptions.	31
26. Two kinds of doors, Body & Mind.	32
27. Two kinds of Happiness.	33
28. Craving (Tanha).	34
29. Evil deeds to be avoided (Sila). ...	35
30. The Source of Consciousness(Vinnana).	36
31. The Origin of Suffering.	39
32. Origination of Life.	40
33. Temporary Feeling Happiness (Vedayita Sukha).	43

CHAPTER IV

34. Spiritual Attainment.	44
35. The Noble Eightfold Path.	45
36. The Stage of Morality (Sila). ...	47
37. The Stage of Concentration(Samadhi).	49
38. The Stage of Wisdom (Panna). ...	58

Contents

	page
39. The First Stream Winner (Sotapan).	61
40. The Second Path Winner(Sagadagam).	64
41. The Third Path Winner (Anagam).	64
42. The Last Conqueror (Arahat). ...	65
43. The Ultimate Peaceful Happiness (Nibbana).	66

CONCLUSION

44. The Author's Earnest Request. ...	66
45. Discourse on Blessing(Mangala Sutta).	68
46. Discourse on Universal Love (Metta Sutta).	71
47. Discourse on the Wheel of Truth (Dhammacakka pavattana Sutta). ...	73
48. Discourse on No-soul (Anatta lakkhana Sutta).	80
49. Dependent Origination of Life. ...	83
50. Twenty Four Relations.	86

Namo Tassa Bhagavato Arahato
Sammāsambuddhassa.

THE BUDDHA'S WAY TO HAPPINESS



CHAPTER I

“Man's Ultimate Desire”

Happiness is the greatest and highest wish of every one, and that is why each and every individual is always seeking ways and means for attaining it. Man's ultimate desire is only to attain happiness whether mundane or supramundane.

Then is it an attainable factor? Where can we get it? How can it be attained? Is it within the reach of human power? What is happiness in the fullest sense of the word?

2 **The Buddha's Way to Happiness**

“Space Age”

In this scientific space age, man has launched powerful rockets, satellites and space ships to other worlds or planets. Such is the incessant human striving power which gives birth to all new and new wonderful discoveries in the world day by day.

It is achieved by man only, not by any other supernatural being or heavenly body else. If it is possible to reach the Mars, which has hitherto been beyond human expectation, why cannot happiness be attained?

“Man is Supreme”

If man is in real search of happiness there is no reason why he cannot find it. Man is rational and intelligent enough to realize his ambitions and reach his final goal. He is supreme master of himself.

It is therefore, indeed, within the reach of human power. Happiness is, of course, an attainable phenomenon. Yet many might have attained a very little amount of it whereas some may have attained a little more amount, but a very few who are really extraordinary truth-seekers might have been able to realize the perfect indissoluble happiness in their inner enlightened realm by their own experience.

“Will”

Will is an indispensable factor for any and every success. ‘Man is active in

life, moving, travelling, working and so on, by the order of this very will. It is only the will that enables one to achieve great admirable success even though he may have been a weakling in his physical nature.

Such being the case, if one has "will" there is nothing which he cannot achieve. If he has a really strong will, whether it is for reaching a remote place or to attain supernatural power or Sainthood or even Buddhahood, he is bound to achieve his objective sooner or later.

Actually, man has full potential capacity within himself. Success therefore depends upon intensity of will and right method of application to reach the final goal.

"Buddha, the Most Supreme Man."

One great religion, popularly known to the world as Buddhism is the Teaching of the Buddha who was enlightened in India over 2500 years ago.* The Teachings called Dhamma are principles to be practised for one's liberation from sufferings in this life as well as hereafter. These principles were discovered by the Buddha through His enlightenment to the Ultimate Truth and then taught by Himself what He found out in His own experience.

The Buddha was neither incarnation of God or Creator nor were the Teachings

4 **The Buddha's Way to Happiness**

revealed by any supernatural Being. He was born as a human being, lived as a human being and passed away as a human being. But the distinguished character is that he became a supreme man called Buddha which literally means Knower or Awakened One. He surpassed all beings because of His Omniscience (Sabbannutanana).

“Brief Sketch of the Life of the Buddha.”

An Indian prince, the Buddha to be in his last life, was born in 623 B.C. at Kapilavatthu on the border of modern Nepal in Northern India. His parents were King Sudhodana and Queen Mahamaya and his princely name was Siddhattha (fulfilment of wishes).

On the birth of the prince, the King invited eight Brahmins and asked them to predict the prince's future. Finding significant signs, the youngest Brahmin astrologer raised one finger and definitely predicted that the Prince would certainly become a Buddha, while other seven Brahmins raising two fingers predicted that the Prince would become either a Buddha or a Universal Monarch.

Naturally, the King desired his son to become a Universal Monarch rather than a Buddha. Therefore he brought up his son amidst pleasures and luxuries. When the prince reached the age of sixteen he was

given three magnificent palaces according to three seasons so that he could enjoy life to the utmost.

The Prince married a very beautiful Princess, Yasodhara, and thus he was surrounded by worldly delights and pleasures up to the age of twenty nine.

One day, being desirous of visiting the Royal Gardens he went out in a chariot and on the way he saw an aged man, a sick man, a dead man and he was very much shocked by the true nature of the conditioned life, its impermanency, suffering and impersonality. But finally on seeing a recluse he made a decision to renounce the world and to search for a way of release from the sufferings of life.

After his return from the Royal Gardens, a messenger brought the news that a son had been born to Princess Yasodhara and his mind was more depressed by the thought that "A son is a fetter."

Realising his responsibilities as a married man with a son and also his position as a prince he thought that if he remained as a ruler he would have to spend his precious time in kingly duties and not in searching for the remedy for the universal sufferings of humanity, and he finally renounced all his royal possessions including his wife and son and went forth on his search for Truth. Putting on the yellow robe and wandering as a recluse, he studied all

the systems of philosophies and religious beliefs of his time, and practised all forms of austerities for six long years. Yet he was still far from his goal because of these misleading practices which led only to pain instead of a solution to suffering.

He reverted to a normal diet and balanced the mode of living by avoiding the two extremes, self-indulgence and self-mortification; he followed the new path known as the "Middle Way". And during his deep meditation under the Bodhi tree he discovered the Four Noble Truths and finally attained the Enlightenment.

After attaining Buddhahood, the Buddha expounded the Doctrine for forty five years. In His Teaching Dhamma, the Buddha proclaimed to the world that man has latent inconceivable possibilities and creative power within himself for the attainment of happiness. He can gain purification, enlightenment and deliverance, by his own effort through practice of the Teaching.

The Buddha made no discrimination as to caste, colour, rank or position, but He taught that all beings are the same, they having been made up of two constituent parts, namely mind and body, and also pointed out that they have therefore equal opportunities for the attainment of liberation.

He encouraged His followers to have freedom of thought and action to practise

the Teaching aiming at only one objective that they might be liberated from the miseries of life and attain the Ultimate Peaceful Happiness.

“Ideal For Ultimate Peaceful Happiness”

In Theravada Buddhist countries, especially in Burma one ideal which is popular nowadays is the Arahatta Ideal—the ideal for attainment of ultimate peaceful happiness. Many followers prefer to aspire to this ideal because one can achieve it in this life time, provided that the resultant potentiality of past kamma is perfected. However, a Buddhist understands that the force accumulated by practising meditation insight (Vipassana) to reach the ideal makes him more advanced on the way towards release from the ills of life, even if he cannot achieve the final Arahathood.

This Arahatta ideal is a practical attainable ideal for a person who wills to attain the Happiness either in this life or the next. Any person can aspire to this ideal irrespective of sex, colour, race or social standing. It wholly depends on one's own ability to practise the meditation course in the Teaching by which the latent potentiality of enlightenment can be developed through the stages of insight, namely from the stage of ignorant worldling (Andha puthujana) to that of good worldling (Sappurisa puthujana), from the stage of good worldling to

8 The Buddha's Way to Happiness

that" of perfect virtuous worldling (Kalayana puthujana), from the stage of perfect virtuous worldling to that of minor stream winner (Cula Sotapan), and to greater stream winner (Maha Sotapan), the second stage of (Sagadagam), the third stage of (Anagam), and the fourth and final stage of Arahatsip which is termed in Buddhism the Ultimate Peaceful Happiness (Santi sukha).

“Illussions”

Though there is a golden opportunity of obtaining the ultimate happiness, yet many men have not attained it because of their own vagueness or ignorance which blinds them from seeing the things as they really are. Man, being beclouded with delusion, naturally is subject to the sway of any one of the three kinds of illusions.

According to the Buddhist conception, there are three kinds of illusions (Vippallasas), e.g. (1) illusion of perception, (2) illusion of mind and (3) illusion of view.

There arise the illusions because of vagueness or ignorance which is deeply rooted in an unenlightened Mind Body being. Again illusions misrepresent the impermanent as the permanent; the pain as the pleasure; the non-self as the true self; the detestable as the lovable; etc.

Thereby, being under the thick cloak of delusion, all living beings crave only for the worldly life and sensual enjoyments as

being their happiness on one hand, and as a recoil from suffering too much pain from the ills of life, on the other. Yet, almost every individual scarcely recognizes that the very source of pain and suffering emerges from the indulgence in the sensual pleasures after which he is always hankering.

Thinking all unreal manifestations as real because of wrong conception and erroneous view, one attaches and clings to each and everything of beauty, pleasure, enjoyment, well-being, etc, that he encounters in all phases of his life.

“Wholesome and Unwholesome”

As long as man does not escape from these illusions, or in other words, until he has attained the stage of the Ariyahood (Saintly person = Sotapan, etc), he will be doing, as he has been doing all the time either wholesome or unwholesome actions at every thought moment. At one moment, one might act or speak or think with a pure volition, but at another moment he might again act or speak or think with an evil volition.

Therefore when he commits any evil deed or speech or thought, then naturally the kammic force or energy of bad reaction will accrue to the person concerned.

Likewise, when a person has done any good deed or speech or thought, he will

10 The Buddha's Way to Happiness

also certainly have to reap the good resultant force of his own actions.

Thus the acquisition of either good or bad kammic result whether wholesome or unwholesome follows as an effect according to the preceeding activity at every thought moment.

Wholesome means having the characteristics of faultlessness or harmlessness and good effect, whereas unwholesome the characteristics of fault or guilt or harm and bad effect.

“Consciousness”

Man is for ever and ever acquiring some kind of kammic energy, with good (Kusala), evil (Akusala), or neutral (Abyakata) volition in some way or the other from the very moment of birth consciousness to the last moment of death. These wholesome or unwholesome or neutral actions, speeches, thoughts are performed only through the contact between six sense fields and six objects.

For example, due to the contact between eye and visible object, eye-consciousness arises in the first instance and consequently and simultaneously there arise concomitant feeling, perception, volition and consciousness or mind. Then one thought moment whether good or bad has elapsed and the force or energy of that kamma also accu-

mulated therefrom as a phenomenon of kammic force.

“Mind and Path of Cognition”

Therefore the so-called “Mind” is nothing but a series of successive thoughts (Vithi) made at every moment. Here, let us see some points of the path of cognition from the standpoint of the Buddhist Psychology.

When an impression is received through any one of the six senses there usually occurs the following series of thought moments.

The passive state of mind in its own smooth nature is called Bhavanga. All thoughts come into being on its surface and rise up like a wave on the still water splashed by a stone. First and foremost, it causes a vibration in the smooth flow of the passive mind, which is called (Bhavanga-calana). Then the flow gets stationed for a very short moment, which is called (Bhavangupaccheda) or the cessation of the passive mind.

Then, along the same course, there occur the following thought moments one by one in quick succession, rising up and sinking down. After cessation of the passive mind, the state of mind feebly strives to make out whether the stimulus came through the eye, or the ear, or the nose, or the tongue, or the body (touch).

12 The Buddha's Way to Happiness

This is called (Pancadvara vajjana) or turning to impression at the five doors of senses.

Then the sensation (Vinnana) arises respectively according to its initial state of mind.

When the stimulus is received as an independent object existing outside in the world of reality, then it is called (Sampaticchana) or the recipient consciousness.

After that the mind examines the object reflecting over it and trying to understand it in the light of its previous experiences and then it is called (Santirana) or the investigating consciousness.

When the state of mind ascertains the object giving it a definite place in the field of knowledge, then it is called (Votthapana) or the determining consciousness.

After that the state of mind tends to adjust the object according to its own suitability. This is the most lively state of consciousness, in which the subject becomes fully conscious of itself and determines its own attitude towards the object. Then it is called (Javana) or the active consciousness. This process is called one thought.

Even during such a process of consciousness, at each and every moment, there occur three stages, namely (1) rising up (Uppada), (2) remaining (Thita) and (3) vanishing away (Bhanga). Thus, along the path

of cognition, mind is made up of all these processes of thoughts occurring by the contact of two phenomena, e.g. eye and visible object, ear and sound, nose and odour, tongue and taste, body and touch and mind and mental object.

But one is very rarely aware that consciousnesses arise respectively from six sense organs and being so swift that generally they elapsed unnoticeably from one another. They are something like electricity which is always passing on, but one sees it as if it were the same.

CHAPTER II

“Kammic Force”

Along with this path of consciousness, one's volitional activity has been performed. So, when one momentary thought has occurred based on any unwholesome volitional consciousness of something like greed, hatred and ignorance, then that very thought has been made as an accumulation of unwholesome kammic force.

When the momentary thought has occurred again based on any wholesome consciousness of something like alms-giving, morality or loving-kindness, then that very thought has been made as an accumulation of wholesome kammic force.

14 The Buddha's Way to Happiness

“Volitional Activity”

Therefore how one encounters good or bad experiences in one's every walk of life wholly depends on what volitional activity engenders his kamma, wholesome or unwholesome. Here the Buddha explained in the Anguttara Nikaya,

“Cetanaham bhikkhave kammam vadami”

“O Bhikkhus volitional activity is kamma.”

Thus each and every volitional activity adds to a stream of kammic energy which goes on until he attains the stage of Arahant where no new kammic force can be generated, that is when one attains the final enlightenment of an Arahant or a Buddha.

This volitional activity is always running on except when one falls into the dreamless state of consciousness while asleep. While one is performing new kammass good or bad, the old kamma from the past births as well as in this life is also continually operating whenever there is chance, from moment to moment, from day to day, from year to year and from life to life.

“Process of Kammic Energy (Samsara)”

As long as the so-called being is performing such a successive series of new volitional activities good or bad, he is certainly bound to be composed of Mind

(Nama) and Body (Rupa) encountering experiences, pleasant at one moment, unpleasant at another and sometimes neither pleasant nor unpleasant as a result of his own kammass.

In Buddhism the word "Samsara" means the process of kammic energy that is ever going along with the aggregate (Khandhas), sense organs and sensual objects (Ayatanas) and contacts (Dhatus). In other words, as long as one's volitional activity is producing the resultant effects, he is ever going through the rounds of rebirth (Samsara), as a being is composed of the two component phenomena, mind and body (Nama and Rupa).

"Cause and Effect"

Every resultant effect is a cause of samsara. It is an immutable law of nature that if there is a cause there must be an effect and similarly an effect cannot be produced without a cause.

If there is a cause produced in the contact between eye and visible object, ear and sound, nose and odour, tongue and taste, body and touch, and mind and mental object, there certainly arises an effect, i.e. eye-consciousness or ear-consciousness etc, which occurs inevitably as a new phenomenon of kammic series.

Therefore samsara is nothing but co-relation of cause-effect and effect-cause. If one consciousness passes away another con-

16 **The Buddha's Way to Happiness**

sciousness arises and disappears in the same manner. Other phenomena like contact, feeling, perception, volition and consciousness also simultaneously arise as interdependent factors of co-existence.

Though they are operating together in association, yet one does its own work separately. For instance, in the case of feeling (Vedana), as a phenomenon of feeling it enjoys only feeling of the contact whether pleasant or unpleasant, then stops suddenly and works no more. So do other phenomena in the same manner, like a machine in a factory where every part functions according to its nature to produce a finished article.

“No Doer, no Creator, But Only One's Volition”

When all these mental states or psychic factors have finished their respective work, then a phenomenon of samsara or a volitional activity whether wholesome or unwholesome is made as a consequence. Therefore there is no person or no doer or no creator who guides one's own destiny to be moral or immoral or to go to Hell or to Heaven, but one's own root consciousness which has its base on either wholesome or unwholesome latent tendency.

Good or bad results experienced by a person are due to his own volitional actions,

words or thoughts, as the proverb implies "as one sows, so he will reap."

Naturally when one meets best fortunes, he will be happy and when he again comes across bad experiences then he will find himself unhappy according to the ups and downs of life. To face a fortune or misfortune, or to experience happy or unhappy state of feeling therefore depends on how a volitional act or speech or thought has been made whether wholesome or unwholesome.

This volitional act or speech or thought has always been happened to every individual, as being resultant of past latent tendency; but not to those who have been beyond the mundane level, e.g. those who have reached the Ariya stage, like Sotapan, Sagadagam etc. (higher saintly persons).

In the minds of those Ariyas, no volitional activity has been made as a cause or a result and thus there will be neither effect nor series which will go in the rounds of rebirth (Samsara).

For example, the smile of an Arahant does not produce any cause-effect cycle, so no kamma is accumulated by him, since he has completely eradicated all the attachments and fetters. Therefore, so long as one has done something good or bad with a volitional act or speech or thought, he

18 The Buddha's Way to Happiness

is still circling in the series of either wholesome or unwholesome activities. In other words, his kamma is still operating in samsara.

“ Kamma, not Fatalism ”

But the reader should not be let into the wrong conception that kamma as a fatalism or determinism. Kamma is not like a permanent soul viewed in Hindu conception. It is not identical with the idea of God in Cristian sense which deals with creation of all things in the universe.

Kamma does not or cannot create anything; it is only a force or energy of one's own volitional activities in action or speech or thought. Therefore there is neither one who performs a kamma nor one who reaps the fruits of it, says Ven. Buddhaghosa in the Visuddhimegga:-

“No doer is there who does the deed
Nor is there one who feels the fruit.”

In the ultimate sense of Buddhism, a person or being or an animal is subject to the changing phenomena, that is two combined aggregate of series of physical and mental phenomena. The forms or appearances which manifest as a person or a man or a woman or an animal are only conventional terms. They are, indeed, merely temporary manifestations of series of kammic force.

“No Subject apart from Consciousness”

In Buddhism, there is no actor apart from action, no perceiver apart from perception, no conscious person or subject apart from consciousness. A series of kammic force is a stream of volitional activities, wholesome or unwholesome. Being ignorant of the truth about the Right Understanding (Samma Ditthi) there is no end of this series of kamma. That is, the manifestation of name and form is still in a continuum of cause-effect circle.

“The Similes of Mangoes and Fire”

On this point, Ven. Nagasena replied to the question of king Milinda, “where is kamma?” thus:—

“Oh Maharaja, kamma is not stored somewhere in this fleeting consciousness or in any other part of the body. But dependent on the physical and mental phenomena it arises manifesting itself at the opportune moment, just as mangoes are not said to be stored somewhere in the mango tree; but dependent on the mango tree and other requisites, the fruit springs up in due season.”

Another simile is that, just as fire is not stored in any particular place, but it arises when the necessary qualities are complete, even so kamma is not stored anywhere within or without the body.

20 The Buddha's Way to Happiness

Physiologically or chemically, all compounded things are changing from one phenomenon to another, and therefore though one phenomenon perishes, it is not totally annihilated; it only changes to another form of phenomenon as in the case of nuclear fission resulting in transformation into atomic energy.

In the same way, the force or energy for which a person or a being has performed bodily, verbally or mentally with a wholesome or unwholesome volition, cannot be totally annihilated and is bound to produce something in some way or the other and at one moment or another.

“Classification of Kamma”

Here, you will have to study how kamma is performed according to the view of Buddhism. Kamma can be classified into four categories.

(1) There are moral and immoral actions which may produce their due effects in this very life. Such a Kamma is called “Immediate Effective Kamma” (*Ditthadhamma vedaniya kamma*). For instance, a person who commits murder is bound to be hanged, sooner or later, for his serious crime.

(2) in some cases, the moral or immoral actions will not be able to produce effect because of its inherent weakness. As they

cannot operate in this life they are called "Ineffective Kamma" (Ahosi kamma). For instance, though fire is produced under certain conditions, it can be extinguished by water if the latter is of sufficient quality. In the same way, a slight moral or immoral action cannot be effective when a more powerful opposing kamma of the "weighty action" is done either morally or immorally.

(3) There are some other actions which may produce their due effects in a subsequent life. Such kind of kamma is called "Subsequently Effective Kamma" (Upapajja vedaniya kamma). They too can be ineffective if they do not operate in the second life.

(4) Those actions done morally or immorally at one time will produce their due effects in any life during the course of one's wandering in samsara. Such a kamma is known as "Successively Effective Kamma (Aparapariya vedaniya kamma)"

"Functions of Kamma"

With reference to the functions (kiccās) of kamma, there are also of four kinds of kamma.

(1) In the course of a long series of samsara, every birth is conditioned by either past good or bad kamma that predominate

at the moment of death. Such a kamma that conditions the future birth is called "Reproductive Kamma" (Janaka kamma).

But, while one is circling in the round of rebirths by the effect of the Reproductive kamma, the two kammas which might change the course of one's life may suddenly step forward in order to condition this Reproductive kamma.

(2) Out of these two, one kamma which has a force of tendency to maintain or support and strengthen the Reproductive kamma is called "Supportive Kamma" (Upa-thambhaka kamma).

(3) Another kamma which tends to weaken, interrupt or retard the function of the Reproductive kamma and counteracts its course is known as "Counteractive Kamma" (Upapilika kamma).

(4) According to the Buddhist point of view, kamma is not a permanent entity but a changing phenomenon. Therefore, the potential energy of the Reproductive kamma could be deprived of effect because of a more powerful opposing kamma of the past which occurs at the opportune moment.

This kamma might quite unexpectedly operate and break down the previous series of force. Just as fire of explosion accidentally burns the aeroplane down to the

ground while flying, even so the kamma suddenly operates and destroys the whole force of the Reproductive kamma.

It is therefore called "Destructive Kamma" (Upaghataka Kamma) which is more effective than the previous two "Supportive and Counteractive kammass, because it not only can obstruct the past kamma, but also destroy the whole force of it.

"Other Kammass"

There are other four classes of kamma according to the order of effect.

1. A kamma is called Garuka if it is weighty or serious. Being too serious for the acts done either morally or immorally, the results will be experienced even in this present life or in the next for certain.

In the case of morally serious action, it may be concerned only with the purely mental state as in the case of Ecstasies (Jhanas). Otherwise, since it may be concerned with the verbal and bodily, in the second case, the five kinds of weighty kamma are committed for the immoral acts.

They are:- (1) Matricide, (2) Patricide, (3) The Murder of an Arahant, (4) The Wounding of a Buddha and (5) The Creation of a Schism in the Sangha.

Apart from these, permanent scepticism, (Niyata micchaditthi) is also included as one of the Weighty Kammass.

24 The Buddha's Way to Happiness

2. When there is absence of a Weighty Kamma to condition the next birth, a death proximate kamma (Asanna kamma) might operate immediately before the dying moment. As the result, one might change the course of the next birth.

For instance, at the dying moment of consciousness, though one's kamma is conditioned to be an ordinary person in the next birth, yet he might become a more influential person because of recalling of moral actions which are done as an Asanna kamma.

3. Habitual kamma (Acinna kamma) is the next priority of effect for which one has a great liking, therefore one habitually performs and recalls again and again.

4. The fourth is the cumulative kamma (Katatta kamma) which one performs very slightly generating just a very light force that cannot really operate as a kammic energy.

Just as a small boy innocently has done something wrong by indulging in abusive talk unintentionally in the same way this kamma has been committed just as a matter of fact either morally or immorally but not effective as kammic force.

According to the Buddhist conception, every individual is conditioned and governed by the law of kamma. This is the reason for the inequality of mankind appa-

rent in the human world. What one encounters in the sphere of every day life is but the result of his own kamma done either in the past or in this present life.

But this very kamma again can be modified by the present kamma. Although kamma is one of the chief causes of the world order, yet there are many other conditions which can counteract, neutralize or reinforce it through the present kammas.

“Cosmic Order”

In the Teaching of the Buddha, a being is conditioned according to the fivefold cosmic order (Niyama), e. g.

- (1) (Utuniyama) The order of things in relation to climatic conditions,
- (2) (Bijaniyama) The order of things in relation to germinal conditions,
- (3) (Kammaniyama) The order of things in relation to moral or immoral conditions,
- (4) (Cittaniyama) The order of psychogenesis,
- (5) (Dhammaniyama) The order of natural phenomena.

In this respect, every mental and physical phenomenon can be explained by

these all-embracing five cosmic orders. Therefore it is, of course, not necessary that one should always be dependent wholly on the kamma.

But on the contrary, one is absolutely responsible to put forth his diligent effort to become better and better for his own good and develop the higher stage of his inner supreme wisdom.

“Primary Elements”

According to the Buddhist conception all inanimate objects are aggregates of the following five inherent elements, namely:-

- (1) The Element of Solidity (Pathavi),
- (2) The Element of Fluidity (Apo),
- (3) The Element of Heat (Tejo),
- (4) The Element of Vibration (Vayo) and
- (5) The Element of Space (Akasa).

In the case of animate objects, all living beings are also aggregates of six inherent elements i. e. the above five with addition of mind.

The so-called khandha or the aggregate of mind and body is constituted with the five groups of existence, namely, Corporeality, Feeling, Perception, Mental Formations and Consciousness. These groups are summed up two constituent parts. e. g. physical and mental phenomena which appear to an ignorant man as his ego or self

or personality. The body is nothing but a fivefold classification of elements.

All corporeal phenomena, whether past, present or future, one's own or external, gross or subtle, lofty or low, far or near all belong to the Group of Corporeality. This group of corporeality is conditioned or constituted with the Four Primary Elements (dhatu or maha-bhuta), popularly called earth, water, fire and wind.

According to the Buddhist Philosophy, the corporeality derived from the Four Primary Elements consists of the following twenty four material phenomena and qualities:-eye, ear, nose, tongue, body, visible form, sound, odour, taste, masculinity, femininity, vitality or (Phenomena of life), basis of mind or (source of consciousness), nutriment, space, bodily movement, verbal movement, agility, elasticity, kammic adaptability, growth, continuity, decay and impermanence.

1. What is the Element of Solidity?
Whatever in one's own body there exists of hardness or firmness, such as the hairs, nails, teeth, skin, flesh etc, is called one's own solid element.

By realizing the true nature of the solid element, there cannot be found one's own I'ness or personality or ego (Atta), but only the element of solidity which is

28 The Buddha's Way to Happiness

ever arising and passing away from growth to decay, from decay to death. In reality, this is not mine; this am I not; this is not my Ego, but only the atoms of physical phenomena.

2. What is the Element of Fluidity?

Whatever in one's own body there exists of liquidity or fluidity, such as blood, sweat, fat, tears etc, is called one's own fluid element.

By realizing the true nature of the fluid element, there cannot be found one's I'ness or personality or ego (Atta), but only the element of fluidity which is ever changing from one form to another. In reality, this is not mine; this am I not; this is not my Ego, but this is only the atoms of fluid phenomena.

3. What is the Element of Heat?

Whatever in one's own body there exists of hotness, such as that whereby one is heated, consumed, scorched, perishable, whereby that which has been eaten, drunk, is fully digested or wasted, and so on, is called one's own heating element.

By realizing the true nature of the heating element, there cannot be found one's own I'ness, or personality or ego (Atta), but only the element of that which is ever warming (usma), digesting (pacaka),

decaying (jirana), going up and down of temperature (santappana) and burning (daha). In reality, this is not mine; this am I not; this is not my Ego, but this is only the atoms of firing phenomena.

4. What is the Element of Vibration?

Whatever in one's own body there exists of wind or vibration, such as the upward-going and downward-going winds, the winds of stomach and intestines, in-breathing and out-breathing and so on, is called one's own vibrating elements.

By realizing the true nature of the vibrating element, there cannot be found one's own I'ness or personality or ego (Atta), but only the element of vibration which is ever moving, supporting and permeating from place to place. In reality, this is not mine; this am I not; this is not my Ego, but this is only the atoms of vibrating phenomena.

In the case of the Element of Space, there is, of course, the space between any two phenomena or elements such as bone and flesh, or skin and flesh and so on.

By taking the whole view of the physical phenomena, to one-pointedness, one should understand, discern and realize that the body composed of hairs, bones, teeth, blood, sweat, wind etc, is nothing, but the atoms of these four primary phenomenal

30 The Buddha's Way to Happiness

elements which are for ever and ever arising and passing away without any stop even a very short moment.

Being so, the so-called body named such and such with a conventional term is, in the sense of ultimate reality merely proton, neutron and electron of physical phenomena, but not infinite soul; nor mine; nor am I, nor my personality nor ego or self.

By realizing the true nature of the ultimate reality, one is able to be contented; contentment leads to lesser and lesser desire for sensual pleasures, from lesser desire to delightness, then to rapture, and absolute purity, happiness, one-pointedness of the mind, discernment in insight as it really is, banefulness in craving, will for emancipation from craving, realization of insight in absolute emancipation, and then finally leads to the attainment of Ultimate Peaceful Happiness of Nibbana.

(CHAPTER III.)

“Two Main Conceptions”

It is possible for a person to be perfect in morality and concentration, yet he can never realize the true insight through Right Understanding (Sammaditthi nana), unless he has right view of the true nature of phenomena. With reference to views, there are two main conceptions in the Teaching of the Buddha, namely, (1) Kamma Formation (kammassakata nana) and (2) Vipassana Insight (Vipassana nana).

The Dhamma taught by the Buddha is based on the conditional relation between cause and effect or action and its results (kamma and kammavipaka). According to this kamma view, one believes in the kamma formation that whatever one has done, wholesome or unwholesome at every conscious moment, bodily, verbally or mentally, he is certain to have the results he deserves sooner or later.

In addition, he sees the true nature of kamma formation and cosmic order, and thus does not hold the following three wrong views:-

- (1) The view that holds that one's own good and evil results experienced here in this life are only

32 The Buddha's Way to Happiness

due to the past kamma (Pubbekata hetu ditthi).

- (2) The view that holds that all animate or inanimate things are created by a mighty personage or God (Issara nimmana ditthi).
- (3) The view that holds that there is no causal relation for beings to exist in this life; and that they evolve by themselves and there is no future resultant existence after this life (Ahetuka ditthi).

With regard to the second view (Vipassana nana), he must also understand the nature of three universal characteristics, namely, (1) All is impermanent (Anicca), (2) All is incomplete, unsatisfactory and therefore subject to suffering (Dukkha) and (3) All is non-self or devoid of any real or lasting individual essence or substantiality (Anatta).

According to the Teaching, those who wish to develop their spiritual attainments in morality, concentration and wisdom, should discern the true nature of these two conceptions.

“Two Kinds of Doors, Body and Mind”

There are two kinds of doors (organs), e.g. bodily door and mental door, through which either moral and immoral actions

are always performed at every thought moment. If moral actions are done with a pure volition, good results will be reaped and if immoral actions are done with an impure volition bad effects will be result.

Such being the case, one must watch the two doors in order that evil tendencies may not enter to associate with a pure and clean thought. In other words, one must be mindful and be able to control the mental phenomenon not to be swayed towards the impure and defiled states of consciousness.

Original state of mind is clean and pure like a transparent water which is not mixed with anything. But if it is mixed with any state of greed, hatred and delusion etc, then the mind becomes unclean and defiled. The more the mind becomes unclean and defiled, the more the unhappiness will overpower the person who, in turn, will be more and more miserable.

“Two Kinds Of Happiness”

Happiness is of two kinds, (1) bodily happiness and (2) mental happiness. In another way (1) permanent peaceful happiness (Santi Sukha) and (2) temporary feeling happiness (Vedayita Sukha).

The permanent peaceful happiness (Santi sukha) is also termed as supramun-

34 The Buddha's Way to Happiness

dane happiness (Lokuttara Sukha) and the temporary feeling happiness (Vedayita Sukha) as mundane happiness (Lokiya Sukha.)

If there is no affliction concerning the body, i. e. any kind of pain or disease or wound, one might think his body is feeling well. Such a state is called bodily happiness. But this sort of feeling of happiness is, of course, just merely momentary and temporary.

For example, if a person sees an object which he very much desired, he might think that he has attained some kind of happiness. But immediately, as soon as that very object has been lost or disappeared or destroyed, he will suffer because of his own craving or desire. i. e. feeling = happy, no feeling = unhappy.

The same applies to other sense doors. Such a state of a very short moment of happy feeling is also called the temporary feeling happiness (Vedayita Sukha).

“Craving (Taṇha)”

Ordinary people might consider such a temporary feeling of happiness as the real happiness. Being born as a worldling (Puthujana) in the sensuous plane (kama loka), each and every individual naturally is always hankering after sensual pleasures. Sense doors are always open to enjoy their respective sense objects. One is never sat-

isfied with what he has or with what he has felt or enjoyed, because of craving (Tanha) which is too deeply rooted in him.

For instance, if something which is attached to one is in absence, the person concerned will certainly feel at least some amount of unhappiness. That is the reason why one suffers as long as one is craving for something more and more. Even if he gets what he desires, yet he won't be happy because his happiness is not complete, because of something still lacking in his mind. Here it is quite evident that such kind of happiness is not real and final.

In order to obtain even such temporary feeling of happiness, one must avoid committing all evils bodily, verbally or mentally, and do much good or meritorious deed whenever and wherever he has to do anything in the form of action or speech or thought. The most important factor is volition or willing or tendency (cetana) which motivates his kamma in deed or speech or thought. Good consciousness will be produced by wholesome volition whereas bad consciousness by unwholesome volition.

“Evil Deeds to Be Avoided”

There are many evil deeds done by each and every one, bodily, verbally and

36 **The Buddha's Way to Happiness**

mentally. The evil bodily actions are:— Killing any living being, stealing, committing sexual misconduct and indulging in intoxicants.

The evil verbal actions are:— lying, slandering, rude speeches and frivolous talks.

The evil mental actions are:— avarice, illwill and wrong views.

Avoiding all these evils is the first and fundamental stage of morality (sila). When the stage of morality (sila) has been developed, one has to control his sense doors not to be allured by the realm of sensual pleasures, and watch very mindfully how each and every consciousness arises by its law of nature.

“The Source of Consciousness”

Here, the law of nature (Dhatu) is that when the internal senses are in contact of the external objects, then the (Dhatu) or the consciousness of the contact or stimulus has appeared. The appearance is not created or discovered by any Being or Creator, but by its law of nature (Dhamma).

1. For example, in the case of eye-consciousness, only when there are four complete factors, namely (1) the inner glowing base of the eye, (2) the object or colour, (3) light and (4) mind's attention,

then there indelibly arises the eye-consciousness, expressing itself in its own way.

In the like manner,

- | | | |
|----|----------------|---|
| 2. | as for ear, | (1) the inner base of
the ear,
(2) sound,
(3) open door,
(4) mind's attention; |
| 3. | as for nose, | (1) the inner base of
the nose,
(2) odour or smell,
(3) wind,
(4) mind's attention, |
| 4. | as for tongue, | (1) the base of the
tongue,
(2) taste,
(3) saliva,
(4) mind's attention; |
| 5. | as for body, | (1) the base of the
whole body,
(2) contact,
(3) feeling,
(4) mind's attention; |
| 6. | as for mind, | (1) sub-consciousness
(bhavangamana)
(2) object of thought,
(3) mind's attention. |

In all of these sensual organs there is no ready or permanent consciousness reign-

38 The Buddha's Way to Happiness

ing to feel and enjoy the respective affects or contacts. But there arises a growth of consciousness for sure respectively only when necessary requisites are complete in the impact of internal sense organs and external objects.

In reality, no single thought can stand at two consecutive moments, there can arise only a thought moment at any definite instance upon a sensory organ, while remaining five are temporarily blank and void of psychic factors. They are awaiting their turn in the near instances, because the thought will be for and again with them by its swift and fleeting visits.

Having gained the right view of the fact that there is nothing of so-called Mind, but a mere series of these consciousnesses that makes one either pleasant or unpleasant, the practitioner should be aware of each and every consciousness in this way:-

“When you see, see without any pleasure or displeasure over the pleasing and displeasing state of feeling and meditate only on the consciousness with indifference and remain neither pleasant nor unpleasant; then be mindful of the very presence of the consciousness, extinguishing all detectable sensations or feelings and not following unwholesome actions of Body, Speech and Mind.

And futher more, you introspect into the true nature of the internal vision, grasping the characteristics of Impermanence, Painfulness, Beauti-lessness, Essence-lessness and mere phenomenalness.

In the same manner, the meditation on each and every consciousness of all six sensualities should be undergone successively and strenuously until you gain the eternal equanimity in the detachment of self-views, or self-illusions or self-delusions (sakkaya ditthi)."

"The Origin of Suffering"

The unwholesome volition is the result of contact of internal senses and external objects, when ignorance (Avijja) is based, and then activity arises; dependent on activity, consciousness arises; dependent on consciousness, mental factor (nama) arises; dependent on mental factor (nama), mind (chatthayatana) arises; dependent on mind, contact arises; dependent on contact, feeling arises; dependent on feeling, craving arises; dependent on craving, determination arises: dependent on determination, existence arises; dependent on existence, birth arises; dependent on birth, old age and death arise. That is the origination of all sufferings.

In the like manner, the wholesome volition arises, when, in the contact of in-

ternal senses and external objects, the tendency or motive is based on non-greed, non-hatred and non-delusion, and then activity arises; (as in the above same case), dependent on activity, there arises consciousness; dependent on consciousness, there arises mental factor; dependent on mental factor, there arises mind; dependent on mind, there arises contact; dependent on contact, there arises feeling; dependent on feeling, there arises cleanliness or transparency (pasado); dependent on cleanliness, there arises determination; dependent on determination, there arises existence; dependent on existence, there arises birth; dependent on birth; there arise old age and death. That is also the origination of all sufferings.

All forms of volition whether wholesome or unwholesome' finally must end with suffering, because neither former nor latter is exempt from the cycle of the process of Mind and Body (samsara).

“Origination of Life”

According to the dependent origination, whenever there is any activity involved in the contact between a sense base and an object, consciousness will surely arise either wholesome or unwholesome, producing the inevitable process of coming into being (Uppada), remaining (thita)

and passing away(banga). At that very moment, a process of samsara or the origination of life has been completed by eye, or by ear, or by nose, or by tongue, or by body, or by mind as the case may be.

Invariably, a resultant process of one's samsara is dependent on his own performances undergone either in past lives or in present life. This universal law of cosmic order to which every individual is subject never stops, so long as internal sense organs and external objects are in the state of being conditioned.

Dependent on the contact evolved by the impact between eye and visible object, ear and sound, nose and odour, tongue and taste, body and touch, mind and mental object, there usually appears either pleasant or unpleasant feeling.

Naturally, when one enjoys pleasant feeling he will crave for it. In fact, he does not stop at this craving state, but goes on to attaching, clinging and fettering. Being so, if something to which he is attached or fettered is lost or destroyed, he will certainly suffer for it.

Again when one encounters with the unpleasant feeling, then he will hate to it and consequently by hatred he has bred evil tendencies. Therefore neither of these two will make one happy.

42 The Buddha's Way to Happiness

The so-called happiness which one thinks or enjoys is also not a real one, but only imaginary. Under such a wrong imaginary conception, one is always thinking "This is I. This is Mine. This is concerned with Me. This is done by Myself" so long as he is persisted with the wrong idea of I'ness.

Thus one will always be unhappy because of everyone and everything that attach to oneself. Here, the root cause of one's suffering has been found out. It is nothing, but the wrong idea of self-illusion. By basing the wrong idea of self illusion, one is always performing actions bodily, verbally or mentally whether wholesome or unwholesome.

The experiences whether pleasant or unpleasant, happy or unhappy, good or bad etc, encountered by any one are dependent on the nature of his own volition generated by his mind and body. Here, the most important point of which one should be ever mindful is how one keeps his mind as wholesome as possible, whenever there is occasion of stimulus for volition. Therefore, the more wholesome deeds, speeches and thoughts there are the more the happier will be the state accruing to the doer.

“Temporary Feeling Happiness”

In such cases, he will obtain good position, health, prosperity and even mental happiness in his present life. He may enjoy a lot of great worldly pleasures by virtue of his own meritorious deeds, speeches and thoughts. Here, he gets what he deserves as inheritance of his own good actions.

While he is enjoying such happiness of pleasures he might think that he has attained some kind of happiness. Of course, it is true that he has gained a kind of happiness which is called temporary ‘feeling’ happiness (Vedayita Sukha). But it is merely a worldly or mundane form of happiness which is known as (Lokiya Sukha).

Naturally, anything which is changable and impermanent can never satisfy a person or give him the real happiness. Because transitoriness again leads to a miserable state which in turn makes one unhappy. So the happiness that has been enjoyed temporarily or in a mundane nature is not a real perfect peaceful happiness.

Only when one has attained imperishable peaceful happiness, then one is said to have attained the ‘Happiness’ supreme, which is termed ‘Nibbana’ in Buddhism.



CHAPTER IV.

"Spiritual Attainment"

It is an obvious fact that moral degeneration or progress of human beings in the world is mostly concerned with the spiritual side of their natures. Spiritually one can be content and can console himself by relieving himself of anxieties and sorrows, whereas materially one is ever and ever craving for fresh and new sensual pleasures. The more one craves for something material the more will he find himself engrossed in a great misery.

Spiritual attainment is, therefore real and indissoluble, whereas material attainment impermanent and leads to suffering. All material phenomena are naturally in a state of flux. They come into 'being' (uppada) and immediately pass away (vaya). By 'being' it means old age or growth followed by death. In other words, 'being' goes on from growth to ruin or death.

From this point of view, the true nature of the fact is that every compounded or material phenomenon is in successive states of "Being", "Remaining" and "Passing away". There is no material phenomenon that is indestructible and indissoluble. In fact, destructible and

changable things can never give one the real happiness. It is only spiritual happiness that can give complete fulfilment and perfect satisfaction to man.

Being thus, real happiness can only be achieved not by seeking outwardly and materially, but by realizing inwardly and spiritually. So, one needs a mental well-training by which the ultimate happiness will be gradually, but certainly realized.

In the highly concentrated mental stage, the practitioner will see how his mind and psychic factors have been associated wholesome or unwholesome volition. By knowing that his psychic factors or mental properties are associated with unwholesome volitions, he will suddenly stop them and try to be as wholesome as possible. As a result, his mind will become free from evil tendencies, defilements and sensuous passions. He will be always inclined only towards the side of moral purity.

“The Noble Eightfold Path”

Here, in view of the benefits of wholesome actions, as a devoted follower of the Buddha, he has to live up “the Middle Way” found out by the Buddha. In the first discourse after the Buddha's Enlightenment, He delivered to the five disciples

46 The Buddha's Way to Happiness

that there are two extreme courses to be avoided; on the one hand that of Sensual Indulgence, which is low, vulgar, impure, unprofitable and harmful, and on the other the practice of extreme Self-physical Asceticism which is painful, unprofitable, vain and harmful.

In contrast to these two extremes, the Noble Eightfold path, known as the Middle Way, enables one to see and to know, which leads to peace, to higher wisdom, to enlightenment and to Nibbana. The Noble Eightfold path is therefore the practical means as well as a way of life of every one in this present life as well as hereafter. This path can be enumerated as follows:

1. Right Understanding,
2. Right Thought,
3. Right Speech,
4. Right Action,
5. Right Livelihood,
6. Right Effort,
7. Right Mindfulness,
8. Right Concentration

But these eight ways of practice are not necessarily meant to be practised according to the serial number, but according to the three stages, namely, morality (sila), concentration (samadhi) and wisdom (panna).

On this point, the Buddha said:-

(A) "A wise man who well-established in morality, can develop concentration and wisdom. Thus, as one who sees the danger, ardent and self-controlled succeeds in disentangling this tangle".

(B) "Based on moral precepts, concentration is of great benefit and value;

Based on concentration, wisdom is of great benefit and value;

Based on wisdom, the mind will be free from all kinds of defilements, namely the defilement of Sensual Craving, of Clinging to Existence and of Ignorance".

(C) "Virtue, Concentration, Wisdom and the peerless freedom,

To these verities awoke illustrious Gotama the Buddha".

"The Stage of Morality (Sila)"

In the Buddha's Teaching, moral standard of living (sila) is of first and foremost importance. Only by laying the firm foundation stone of moral purity, one will be able to proceed towards the attainment of Concentration (samadhi) and then Wisdom (panna). That means the aspirant specially needs Purity of Body (Action), Purity of Speech and Purity of Mind.

As a first step, the practitioner is, therefore, to be perfect for the well-establishment of his moral standard by living up the following threefold ideal in the real practice, namely Right Action, Right Speech and Right Livelihood.

1. Right Action here means doing good deeds which are not injurious and harmful to oneself or others. A man of right action must refrain from killing any living being, from stealing, from indulging in wrongful sexual intercourse, from taking any intoxicating drinks, from fighting others with cruel spirit and manners and treating others with bad or cruel behaviours and so on.

2. Right Speech means speaking pure' virtuous, truthful words. Therefore a man of right speech must refrain from telling lies, from speaking ill of others, from injurious and slandering speech, from rude and abusive talk, from frivolous speech or idle gossip and so on. The speaker must only use kind, sweet, pleasant and profitable words.

3. Right Livelihood means earning one's own living justly, honestly and purely. A man of right livelihood therefore only follows harmless occupation without any selfish motives. He never commits himself to deceit, trickery or fraud in his

living, but deals only with work which is fair, just, profitable and virtuous for himself as well as for others. In his earning of life he avoids trading in arms, poisons, flesh, intoxicating drinks and living beings.

By living up these moral principles the average person or ignorant worldling has become a good worldling (Sappurisa) because he steadfastly keeps the observance of the Five Precepts, i. e. killing, stealing, committing sexual misconduct, telling lies and indulgence in intoxicating drinks.

In further practice for his moral purity, when he can keep himself away from all vicious and sinful deeds, e. g. Ten Evil Actions he becomes a perfect virtuous person (Kalayana puthujana). Here, he is said to have attained the stage of the "Purification of Morality" (1. Sila visuddhi).

"The Stage of Concentration (Samadhi)"

As a second stage, the practitioner also will have to follow the following three factors, e. g. Right Effort, Right Mindfulness and Right Concentration.

1. Right Effort here means endeavouring to live a moral and blameless life. Therefore one has to practise according to the four principles of Right Effort, namely,

50 The Buddha's Way to Happiness

(1) the effort to prevent evils from arising, (2) the effort to overcome evils which have already arisen, (3) the effort to develop good and meritorious deeds which have not yet arisen and (4) the effort to concentrate frequently on the meritorious thoughts already arisen or developed.

2. Right Mindfulness is most important because without right mindfulness one cannot aspire to a higher developed stage.

“Mind is the most powerful phenomenon which attracts all beings to its domain and sovereignty. Each and every individual is therefore led by mind which acts as his forerunner or chief.”

“It is only mind which makes one defiled or purified like water which can make one dirty with mud or clean with itself.”

The so-called mind is always flitting about from one sense object to another so swift that the process of mental thoughts appear to be a substantial entity. Mind is something like an electric light that is produced by the current of electricity.

Actually, there is no mind in the brain or in the heart or in any part of the body, but it is only a stream of conscious-

ness emerged successively from six sense bases what we call mind is only a conventional name.

In reality, nothing remains the same for even two consecutive moments whether physical or mental phenomena. The whole universe is flowing on in a state of constant flux. The two factors, construction and destruction are never at rest, one phenomenon rises up at this present moment and passes away with all certainty at the very next.

The body which we think to be one's own is also in a state of flux, getting older and older, moment by moment, day by day and year by year, till one day when it collapses down to an earthly phenomena. In like manner, the mind is also flowing on in a process of consciousness.

But it is due to our own self-illusive view that we see everything and everyone to be as real, identical and personal, and for this very reason we come to attach and cling to each and everything we experience at everytime thus making us incapable of realizing the true impermanent nature of physical and mental phenomena (Anatta).

The personal attachments, wrong views, sceptical doubts, defilements and on the whole, all evil tendencies are not perma-

52 The Buddha's Way to Happiness

nently existing in our brain or heart or in any other part of the body. But they arise for sure, as soon as one is negligent from his vigilant mindfulness.

All these defilements and evil tendencies are not to be existed, but to "become". Here the practitioner has only to be fully aware of the peaceful serenity not letting any defiled mental state of his consciousness into the realm of existing psychic phenomena.

That is, he must always be mindful in the tranquil and peaceful phenomenon. Only then the aspirant can hope to obtain the peaceful serenity that he is going to seek for.

So, Right Mindfulness means constant attentiveness to one's own fleeting thoughts. A man of right mindfulness must be able to control his sense doors through which a great number of pleasant or unpleasant sensations continually make consciousness arise.

But the aspirant who is in the quest of Ultimate Truth, following neither pleasant nor unpleasant sensations, must discern the actual verity of the phenomena.

"Here, you need to practise meditation so as to know how your mind and

body are interdependently relating to each other and how the phenomena of Mind and Matter are passing in a state of flux.

You please try first to get the best privacy of time and place, keeping yourself away from close and abrupt annoyances of any kind, lest your meditation may take no timely effect due to unnecessary break-ups and stops.

Keep yourself in any modest posture of comfort and ease, and stay calm and quiet so that you can get the topmost serenity both of mind and body during the meditation hours.

You are earnestly advised that you need rather inspired, enthusiastic and thoughtful mind with a true sincere love of "Ultimate Reality". You are now ready for exploring your inner spiritual realm in order to discover the real facts and ultimate truth about Mind and Body.

Reform the way of your mental function, freeing it from all forms of personal and individual biasness, exertion, representation, ideas or imaginative thoughts. You only have to be mindful of every affect at sense fields and meditate just upon the newly rising phenomena, marking a mental note at each and every consciousness and sticking to the very definite and ultimate "Present."

54 The Buddha's Way to Happiness

Thus, the meditator will be mindful and aware of every thought process produced all the time in contact between eye and visible object, ear and sound, nose and smell, tongue and taste, body and touch, mind and mental object. Whenever he sees, hears, smells, tastes, touches or perceives any sense object, he must be fully aware of his psychic activities mentally noting in their minutest details, in order to see only the seen in what is seen, to hear only the heard in what is heard and so on.

He should never stray from applying awareness to each and every consciousness. As the result, the meditator confines his notion just to the very moment of seeing, hearing etc, thereby leaving no room for production of any sensuous desire or ill-will, pleasant or unpleasant, like or dislike, craving or disinterestedness, clinging or non-attachment.

In such a state, the meditator is quite mindful in the right way, not letting any greedy or impure thoughts enter into his consciousness. When he has gained the purer state of mind it is called the stage of the "Purification of Mind" (2. Citta visuddhi) or he is in the stage of Right Mindfulness.

3. Progressing further, the practitioner will come to know that many hundreds of

mental processes or mental states are arising and disappearing within a second. In this stage, he may think that he is applying constant awareness with the object of thought.

But, actually his mental processes may have escaped his watchful awareness and may have wandered off. This period of wandering away of the mind may be for only a very short moment, but even during this moment, the mental states of Desire or pleasant sensation and Aversion or unpleasant sensation would have occurred and disappeared innumerable times, without being recognized by the practitioner.

But he must endeavour unremittingly to apply his awareness to all objects of thought that arise from everything, as the seen that is seen, as the heard that is heard and so on. He must always be fully aware of any sensation or any object of thought that comes into contact with his mind.

As for a common meditator, with sluggish intuition, trying to see only the seen in what is seen is extremely difficult as initial exercise in mindfulness. This is only because consciousness is a very subtle object of contemplation and cannot be readily grasped with the impure, weak, shaken and unmanagable mind.

56 The Buddha's Way to Happiness

But when the mind of meditator has become pointed and sharpened on the whetstone of the sensation he is able to hold the seen as the seen, the heard as the heard, the smelled as the smelled, the tasted as the tasted, the touched as the touched and the thought as the thought.

During the practice of mindfulness, distractions may arise and then the mind should follow after them to take a mental note of them. Theoretically one thinks that it is easy to follow each distraction to grasp it mindfully.

However, in practice, it is extremely difficult for the distracted mind to be mindful of whatever has distracted.

In course of time, if it had been powerfully concentrated, it would not be distracted away from its originally selected object of meditation.

Moreover, in taking mental note of the distraction the meditator's mind often runs the risk of being under the wrong notion that he is being mindful of the distraction, whereas he is being actually drawn along by it.

Here, the meditator is urged to try harder in order to generate additional zeal to be more mindful of the initial object of meditation, e. g. "Touch and aware of it".

During the period of energetic mindfulness of such sensation, there often arise subtle forms of hindrances and then very suddenly they disappear away. Thus, no sooner has the sensation been consumed than the factor of enlightenment may appear.

Here, the meditator will have to be mindful of these mental elements as and when they arise and disappear. Then he will find the contemplation on these mental elements is rather subtle, and even more subtle than consciousness. That is why he cannot obtain direct access to them.

So, if the hindrance of ill-will arises he should not make a mental note that it is "ill-will" (Byapada), but merely keeps vigilantly aware of the fact of ill-will. If the detachment factor of enlightenment arises, the meditator also has to keep vigilantly aware of the fact of detachment.

Such being the case, he will be able to accomplish his course well because he has developed a powerful concentration and clear and firm mind out of the practice of mindfulness of sensation.

In fact, the four sensations of mindfulness – Body, Sensation, Consciousness and Mental phenomena do not arise independently of each other. They arise toge-

58 **The Buddha's Way to Happiness**

ther in association and co-existence and pass away.

When the meditator is mindful of the awareness of "Touch" there takes place concomitantly notion of station of body, station of sensation, station of consciousness and station of the mental phenomena. Being mindful of one the meditator is also mindful of all the others.

It is something like a cup of coffee in which four elements of water, coffee, sugar and milk are present, together in association. But it becomes to be called light, strong, sweet, and milky according as one element or another predominates. When sensation predominates it is called Vedanupassana; when consciousness predominates it is called Cittanupassana and so on.

Being aware of mindfulness in his progressive course, eventually, the process of consciousness or mental states, so-called 'Mind' which has been always flitting, shaking and moving about from object to object, from idea to idea without any rest or pause, now will slowly settle down into a calm and tranquil state, called the Stage of Concentration (Samma samadhi).

"The Stage of Wisdom (Panna)"

Progressing further, the meditator has discerned that his physical and mental phe-

nomena are always arising and passing away separately in their own nature. The sparkling atoms of physical phenomena of the whole body are arising and disappearing from moment to moment as the bubbles of water do.

Similarly, the processes of mental phenomena are also arising and disappearing like electricity. Thus he has realized that his body and mind are going on not according to his will, but according to their cosmic order.

Here he comes to know that the constituent group of mind-body is only a process of two combined elements which is indeed not owned by himself, but is only the object of illusion conceived through his wrong view of "Compactness" (ghana pannatti).

He also has discerned that the burden of the sparkling atoms of these two phenomena is merely suffering. While the meditator is going on his course, he has also acquired the Seven Factors of Enlightenment (Bojjhanga), namely,

- (1) The noble element in mindfulness,
- (2) The noble element in the penetration of the Dhamma,
- (3) The noble element in the great effort,
- (4) The noble element in much delight,

60 The Buddha's Way to Happiness

- (5) The noble element in peaceful serenity,
- (6) The noble element in the one-pointedness of mind and
- (7) The noble element in equilibrium.

In fulfilling for the attainment of the seven factors, the meditator has also to pass through the following stages of realization (Nana). They are:-

1. The Realization of the difference between Mind and Matter;
2. The Realization of the difference between Cause and Effect;
3. The Realization by which the nature of Impermanence (Anicca), Misery (Dukkha) and Selflessness (Anatta) is understood;
4. The Realization of the processes of arising and disappearance of Mind and Body;
5. The Realization of disappearance of physical and mental phenomena;
6. The Realization of fearfulness of Mind and Body;
7. The Realization of banefulness of Mind and Body;
8. The Realization of both burdensomeness and weariness of the whole world;
9. The Realization of the desirability of freedom from the world;

10. The Realization of complete significance of Anicca, Dukkha and Anatta;
11. The Realization of the mental state of equilibrium and equanimity.

After passing these stages, having discerned the true state of nature of existence and penetrated into the insight of cessation of Mind-Body, the meditator reaches the Right Path attaining the Supreme Wisdom (Panna).

That is, he has come to know the true fact about Right Thought (Samma sankappa) and Right Understanding (Samma ditthi).

“The First Stream Winner (Sotapan)”

Having truly understood the things as they really are, the meditator comes to realize that the world viewed as non-existent is not true; conversely, having so truly understood the world in the state of vanishing away by true knowledge as it really is, he also realizes that the world viewed as being in existence is also not true.

Generally man is attached, grasping and bound to himself as his Self or Ego. But he is now unable to be attached to himself, well-discerning that existence means only suffering and vanishing away also suffering and therefore “I” is not a personality or a self (Atta).

62 The Buddha's Way to Happiness

The aggregate (khandha) composed of so-called Mind and Body, is only a process in a state of constant flux; in fact, it is not I, or He, or a Person, or a Being, or a Creator, or a Doer, or a Life, or a Soul, or an Enjoyer.

He has fully realized the Mind and the Body in the true state of nature in such a way that the so-called aggregate (Khandha) is besides I'ness, empty, transitory, essenceless and selfless or soulless. In this stage, the practitioner is said to have attained the stage of the "Purification of View" (3. Ditthi visuddhi)".

In the next stage, when his doubts about the existence of Mind and Matter, etc, are discarded and cleared away, he reaches the stage of the "Purification by overcoming Doubt", (4. Kankha vitarana visuddhi). Then the practitioner's mind will become purer and purer, in due course of time, through the remaining stages of purifications, namely, the Purification of Insight Vision with regard to Path and Not-path. (5. Maggamagga nanadassana visuddhi), the Purification of Insight Vision regarding the Way (6. Patipada nanadassana visuddhi) and the Purification of Insight Vision (7. Nanadassana visuddhi).

He now becomes free from attachments, wrong views and self-illusions, and as a

result, no sooner his mind is completely liberated from egoistic views, sceptical doubts and superficial rites and rituals, than he becomes a Sotapan, the First Stream Winner. That is, he who begins to experience the first stage of the Permanent Peaceful Happiness.

When a person has attained this first stage of Spiritual Insight, he will never commit killing, theft, sexual misconduct, false speech and indulgence in intoxicants. Moreover, Sceptical doubts about the Buddha, His Teaching (Dhamma), His noble disciples (Sangha) and the causal links of "Dependent Origination" which had assailed him in the past will so completely disappear that his unflinching faith in the Buddha and His Teaching never changes even for his life.

Even though he still has some diminished degree of sensuous desire and anger, they become too weak to be able to urge him to commit sins. This is the reason why a Sotapan, by virtue of his practices, will never fall back to lower planes of existence. He has therefore caught a glimpse of the first light of the Ultimate Peaceful Happiness.

Just as a climber of a slippery pole has grasped the goal bar as a first attempt, in the same way once the practitioner has

64 **The Buddha's Way to Happiness**

reached the first stage, it is impossible for him to commit misdeeds which can lead him to the lower levels of existence.

“The Second Path Winner (Sakadagam)”

In the next attempt, by his continual practice of awareness he sees the second light or step of happiness called the stage of Sakadagam, with a diminished degree of Sensual desire and Ill-will.

That means the practitioner has attained more superior state of Ultimate Peaceful Happiness than the first stage. Here, the Sakadagam comes to realize that his greed and ill-will become much more weaker in this stage.

“The Third Path Winner (Anagam)”

Continuing his practice of awareness, the practitioner attains the third stage of Spiritual Insight known as the Anagami-magga and Anagami-phala.

The person who has become an Anagam certainly finds extraordinary changes in himself by virtue of extinction of all his Sensual desire and Ill-will. It is because of the total elimination of these factors or fetters that the person can never be made angry or afraid or sensuous.

But even when he reaches this stage of higher spiritual realm, still he retains

The Buddha's Way to Happiness 65

in him the diminished degree of fetters—something like pious desire to be reborn after death in the higher spiritual world of Brahmas, conceit, restlessness and ignorance which are latently immured in his kammic result from the past.

“The Last Conqueror (Arahat)”

Finally, by advancing his practice of awareness, he reaches the fourth and final stage of Spiritual Insight known as the Arahatta-magga and Arahatta-phala. When he becomes an Arahat all the remaining fetters and attachments for either existence or non-existence, conceit, restlessness and ignorance are totally annihilated.

He has now won the complete emancipation from the bondage of all shades of fetters. He therefore becomes enlightened in the Four Noble Truths, e.g. (1) The Truth of Suffering, (2) The Cause of Suffering, (3) The Cessation of Suffering and (4) The way to the Cessation of Suffering; he now has attained the Ultimate Peaceful Happiness which can never be destroyed.

He is absolutely liberated from the endless cycles of suffering with which he has long been confronted throughout the courses of Samsara. That is He who in the end, has attained the Lasting Ultimate Supramundane Happiness (Santisukha) which is called Nibban in Buddhism.

66 The Buddha's Way to Happiness

“ Nibbana ”

His heart becomes free from sensual craving, free from passion for existence and free from passion of ignorance.

“Freed is He ” This knowledge arises only in the Liberated One; and He knows:—“Exhausted is rebirth, fulfilled the Holy Life; what was to be done, has been done; nothing remains for this world to do.”

“For ever is He liberated,
This is the last time that He's born,
No new existence will be for Him.”

“This is, indeed, the highest, the most supreme wisdom: to know that all suffering has passed away. ”

“This is, indeed, the highest, the Ultimate Peaceful Happiness; the total appeasement of greed, hatred and delusion, Nibbana.”

CONCLUSION

“The Author's Earnest Request”

Being born as a human being who has full capacity of rationality and intelligence, one's life is most precious of all. Unless life is enriched or endowed with peace and happiness in its inner enlightened realm man is something like an animal who knows only three things, namely eating, sleeping and indulgence in sexual relation.

The Buddha's Way to Happiness 67

Being thus, all human beings are earnestly solicited irrespective of colour, caste, nation and faith to flash out a challenging spirit and ideal in order to explore their own inner enlightened wisdom.

You can experience and realize the everlasting happiness of the new life, the supreme and the noblest ever to be enjoyed, here in this present existence. This Perfect Peaceful Happiness, despite out of verbal expression, blooms immeasurably only in the realm of your inner psychic life or mental plane.

The ultimate nucleus phenomenon, something like the term, "Nibbana Dhatu" in Buddhism is the enlightened state that emerges from the realm of one's inner psychic life by the realization of the most Supreme Wisdom.

In conclusion, all readers are strongly encouraged to try to test and practise the Buddha's experimental Teaching so that all of you can see, discern and realize the most Eternal Blissful Happiness of Nibbana in this present life.

May all beings attain the Ultimate
Peaceful Happiness of Nibbana!

68 The Buddha's Way to Happiness

MANGALA SUTTA

“Discourse on Blessing”

On one occasion, the Buddha was dwelling at Jetavana monastery built by the rich man Anathapindika at Savatthi. One night a certain god (Deva), illuminating the whole monastery with his surpassing splendour came into the presence of the Blessed One.

Having paid great respect and stood on one side, the Deva addressed the Buddha thus:

“Lord, many gods and men, yearning after good, have pondered over blessings. Pray, tell me what is the Highest Blessing.”

The Buddha then gave a discourse known as the Mangala Sutta. There are thirty-eight ways to the attainment of Blessings:

1. not to associate with fools,
2. to associate with the wise,
3. to honour those worthy of honour,
4. to live in a suitable locality,
5. to have done good deeds in the past,
6. to set oneself in the right course,
7. to have vast learning,
8. to be skilful in arts and crafts,
9. to be learned in the moral discipline,
10. to speak good words,
11. to support parents,
12. to provide for wife and children,
13. to be engaged in peaceful occupations,
14. to be generous in alms-giving,

The Buddha's Way to Happiness 69

15. to be righteous in conduct,
16. to help one's relatives,
17. to be blameless in actions,
18. to abstain from bodily misdeed and evil speech,
19. to refrain from evil thoughts,
20. to refrain from intoxicating drinks,
21. to be steadfast in moral virtue,
22. to pay respectful reverence,
23. to be humble,
24. to be contented,
25. to be grateful,
26. to hear the Teaching (Dhamma) on proper occasions,
27. to be patient,
28. to be obedient,
29. to see holy persons,
30. to hold religious discussion on proper occasions,
31. to possess self-restraint,
32. to lead a holy and chaste life,
33. to discern the Noble Truths,
34. to realize Nibbana,
35. to be unruffled by the weal and woe of life,

70 The Buddha's Way to Happiness

- 36. to be released from sorrow,
- 37. to be cleansed from impurities and
- 38. to attain absolute security.

These are the Highest Blessings for all.

METTA SUTTA

“Discourse on Loving-kindness”

On one occasion, when the Buddha was residing at Savatthi, some of His disciples (Bhikkhus) went to stay for their rainy season (Vassa). The power of their morality became intolerable to the wood spirits who began to trouble the Bhikkhus who were therefore compelled to return to Savatthi.

Having heard the matter, the Buddha delivered a sermon of loving-kindness (Metta Sutta) and asked them to concentrate on it with a pure loving heart.

This is what should be practised by one who is skilled in his benefits and who wishes to attain the tranquility of Nibbana. He should be diligent, straightforward, upright, obedient, gentle and not proud of himself.

He should be contented, frugal, not busy with worldly affairs, of light livelihood, with senses controlled, prudent, not impudent and not greedily attached to families.

He should not commit any slight misdeed for which the wise might censure him.

May all beings be happy and secure; may their hearts be purified!

Whatever living beings there be—feeble or strong, long, medium or short, small or large, seen or unseen, dwelling far off or near, those

72 The Buddha's Way to Happiness

who are born or would be born—may all beings without exception be happy in peace.

Let none deceive another nor despise any one wherever he be ; in anger or ill-will let him not wish any misery to another.

Just as a mother looks after her only child even at the risk of her own life, so let one radiate his boundless love and goodwill toward all beings.

Let his loving thoughts of universal kindness pervade the whole world—above, below, and across without any obstruction, any hatred or any enmity.

As long as he is awake, whether standing, or walking, or sitting or lying down, he should always concentrate on the mindfulness of loving-kindness. This stage is said as the abode of higher holiness.

Not falling into wrong view, but virtuous and endowed with Insight, he discards all his attachments to sensuous pleasures and thus never be born again in a womb, i. e, he has attained Arahatsip.

DHAMMACAKKAPAVATTANA SUTTA

“Discourse on the Wheel of Truth”

After the attainment of Buddhahood, the Buddha wended His way to Banaras and taught the first sermon known as “Dhammacakkapavattana Sutta” to a group of his former five companions, which He Himself found out the enlightenment in supreme wisdom.

1. Once, when the Blessed One was staying near Banaras, in the Deer Park, at Isipatana, He addressed the company of five Bhikkhus:

“These two extremes, Bhikkhus, should not be followed by one who has gone forth from home to the homeless holy life. What are these two ?”

2. “The giving up to the sensual indulgence which is low, vulgar, worldly, unworthy and harmful; and the giving up to self-mortification which is painful, unworthy and harmful. O Bhikkhus, by avoiding these two extremes the Buddha (Tathagata) has found out the middle way which giveth vision and knowledge, and which tends to peace, high^{er} insight, enlightenment and Nibbana.”

3. “What is the middle way, Bhikkhus, found out by the Tathagata, which giveth vision and knowledge, and which tends to peace, higher

74 The Buddha's Way to Happiness

insight, enlightenment and Nibbana ? It is this very noble eightfold path: namely, right understanding, right thought, right speech, right action, right livelihood, right effort, right mindfulness and right concentration.”

4. “Truly, Bhikkhus, this middle way found out by the Tathagata, gives vision, gives knowledge, and tends to peace, higher insight, enlightenment and Nibbana.”

5. “Now this, O Bhikkhus, is the noble truth of suffering. Birth is suffering; decay is suffering; disease is suffering; death is suffering; to be associated with things which we dislike is suffering; to be separated from things which we like is suffering; not to get what one desires is suffering; In short, the five aggregates of grasping are suffering.”

6. “Now this, O Bhikkhus, is the noble truth of the origin of suffering. This very craving which causes rebirth, is accompanied by passionate pleasure, and takes delight in this and that object, namely, sensuous craving, craving for existence, and craving for annihilation.”

7. “Now this, O Bhikkhus, is the noble truth of the cessation of suffering. Verily, it is the utter passionless cessation of the giving up, the forsaken, the complete release from, and the complete detachment of this craving.”

8. “Now this, O Bhikkhus, is the noble truth of the way leading to the cessation of suffering. Verily, it is this noble eightfold path, namely,

The Buddha's Way to Happiness 75

right understanding, right thought, right speech, right action, right livelihood, right effort, right mindfulness and right concentration.”

9. “This is the noble truth of suffering, thus, O Bhikkhus, there arose in me, vision, knowledge, insight, wisdom and light concerning things unheard before.”

“This noble truth of suffering is to be understood; thus O Bhikkhus, there arose in me vision, knowledge, insight, wisdom and light concerning things unheard before.”

“This noble truth of suffering has been understood; thus O Bhikkhus, there arose in me vision, knowledge, insight, wisdom and light concerning things unheard before.”

10. “This is the noble truth of origin of suffering, thus, O Bhikkhus, there arose in me vision, knowledge, insight, wisdom and light concerning things unheard before.”

“This noble truth of origin of suffering should be eliminated, thus, O Bhikkhus, there arose in me vision, knowledge, insight, wisdom and light concerning things unheard before.”

“This noble truth of origin of suffering has been eliminated; thus, O Bhikkhus, there arose in me vision, knowledge, insight, wisdom and light concerning things unheard before.”

11. “This is the noble truth of cessation of suffering, thus, O Bhikkhus, there arose in me vision, knowledge, insight, wisdom and light concerning things unheard before.”

76 The Buddha's Way to Happiness

“This noble truth of cessation of suffering has to be realized, thus, O Bhikkhus, there arose in me vision, knowledge, insight, wisdom and light concerning things unheard before.”

“This noble truth of cessation of suffering has been realized, thus, O Bhikkhus, there arose in me vision, knowledge, insight, wisdom and light concerning things unheard before.”

12. “This is the noble truth of the way leading to the cessation of suffering, thus, O Bhikkhus, there arose in me vision, knowledge, insight, wisdom and light, concerning things unheard before.”

“This noble truth of the way leading to the cessation of suffering has to be developed, thus, O Bhikkhus, there arose in me vision, knowledge, insight, wisdom and light concerning things unheard before.”

“This noble truth of the way leading to the cessation of suffering has been developed, thus, O Bhikkhus, there arose in me vision, knowledge, insight, wisdom and light concerning things unheard before.”

13. “Now, O Bhikkhus, so long as my knowledge and insight of reality regarding these four noble truths, in three phases and twelve modes in their essential nature, was not perfectly clear to me, I did not declare to the world of spiritual beings (Devas) and Satans (Maras), and to the mass of recluses and higher spiritual beings (Brahmas), including gods and

mankind, that I had gained the incomparable supreme Enlightenment.

14. "But when, O Bhikkhus, my knowledge and insight of reality regarding these four noble truths, in three phases and twelve modes in their essential nature, was quite clear to me, then only, O Bhikkhus I declared to the world of spiritual beings (Devas) and Satans (Maras) and to the mass of recluses and higher spiritual beings (Brahmas), including gods and mankind, that I had gained the incomparable supreme Enlightenment; and there arose in me knowledge and insight, "Unshakable is the deliverance of my mind; this is the last birth. there will be no more birth for me again."

15. Thus spoke the Blessed One, and the company of five Bhikkhus were heartily glad and rejoiced at the words of the Blessed One. When this discourse was being expounded, there arose in the Venerable Kondanna the pure and stainless Eye of Truth and he realized: "Everything that has the nature of arising is subjected to the nature of cessation."

16. When the discourse on the Wheel of Truth had been expounded by the Blessed One, the Devas of the earth proclaimed with one voice; "The unsurpassed Wheel of Truth has been established by the Blessed One, in the Deer Park, at Isipatana, near Banaras and no recuse, Brahmin, Deva, Mara and Brahma could never establish it than ever before."

17. Hearing the rejoicing voice of the earth-

78 The Buddha's Way to Happiness

inhabiting Devas, the higher Devas, Catumaharajika, too proclaimed with one voice: "The unsurpassed Wheel of Truth has been established by the Blessed One, in the Deer Park, at Isipatana, near Banaras, and no recluse, Brahmin, Deva, Mara, and Brahma could ever establish it than ever before."

18. Hearing the rejoicing voice of the Catumaharajika, the Devas of Tavatimsa, Yama, Tusita, Nimmanarati, Paranimmitavassavati and the Devas of Brahmakayika heaven also proclaimed with one voice: "The unsurpassed Wheel of Truth has been established by the Blessed One, in the Deer Park, at Isipatana, near Banaras, and no recluse, Brahmin, Deva, Mara, and Brahma could never establish it than ever before."

19. Thus at that very moment, in an instant and in a flash, the voice reached even to the Brahma realm. And this whole system of the ten thousand worlds trembled, and quaked and shook. There appeared a boundless sublime radiance surpassing even the power of the Devas.

20. Thereupon the Exalted One uttered this solemn saying: "Truly, Kondanna has understood." Thus it was that Venerable Kondanna won his name as the wise (Annathi) Kondanna, e.g. the one who has understood. Then Kondanna requested to the Buddha to become a Bhikkhu. The Buddha called him "Come bhikkhu" because he had a firm faith in

The Buddha's Way to Happiness 79

cause and effect, penetrated in the insight and had cleared away all doubts in him. He finally became a fully ordained Bhikkhu.

The other two, Vappa and Bhaddiya had received further explanations and instructions. As a result, they too realized the Dhamma and became fully ordained Bhikkhus.

While these three were going round the neighbouring villages to collect alms-food which they brought back to their settlement, Deer Park, the Buddha still continued to instruct the remaining two Mahanama and Assaji. Eventually these two also realized the Dhamma. Thus all the five companions attained Sotapatti, the first stage of Arahathood.

80 · The Buddha's Way to Happiness

ANATTALAKKHANA SUTTA

“Discourse on No-soul”

After the doctrine on “the Wheel of Truth” had been propounded, the Buddha continued to address the same companion of five Bhikkhus.

The Buddha said, “O Bhikkhus.”

“Lord” they replied.

Thereupon the Buddha spoke as follows:

“The body (Rupa), o Bhikkhus, is soulless (Anatta). If, O Bhikkhus, there were in this a soul, then this body would not be subject to ill. Let this body be thus, let this body be not thus, such possibility of ordering would also exist.

But, O Bhikkhus, in as much as this body is soulless, it is certainly subject to ill, and no possibility of ordering for existence. “Let this be so, let this be not so.”

In like the Body, Sensations (Vedana) Perceptions (Sanna), Volitional Activities (Sankhara) and Consciousness (Vinnana) are too soulless.

“What think ye, O Bhikkhus, is this body permanent ?”

“Impermanent (Anicca,) Lord.”

“Is that which is impermanent. happy or painful ?”

The Buddha's Way to Happiness 81

“Is it justifiable, then, to think of that which is impermanent, painful and transitory:—
“This is mine; this am I; this is my soul.”

“Certainly not, Lord.”

“Similarly O Bhikkhus, Sensations, Perceptions, Volitional Activities and Consciousness are impermanent and painful.”

“Is it justifiable to think of each of these which is impermanent, painful and transitory:—“This is mine; this am I; this is my soul ?”

“Certainly not, Lord.”

“Then, O Bhikkhus, all body, whether past, present or future, inside or outside, coarse or subtle, low or high, far or near should be understood by right knowledge in its real nature:—“This is not mine; this am I not; this is not my soul.”

“Each and every of all Sensations, Perceptions, Volitional Activities, and Consciousness, whether past, present or future, inside or outside, coarse or subtle, low or high, far or near, should be understood by right knowledge in its real nature:—This is not mine; this am I not; this is not my soul.”

“The wise holy disciple who sees thus, O Bhikkhus, gets a disgust for Body, for Sensation, for Perception, for Volitional Activities, for Consciousness and thus gets detached from his self-illusions. As a result, he is emancipa-

82 The Buddha's Way to Happiness

ted from defilements through detachments and thereupon dawns on him the insight — “Emancipated am I.”

He finally has realized that birth is ended, lived is the Holy Life, the Path has been done, there is nothing more to do beyond this.”

This the Blessed One said, and the delighted Bhikkhus applauded the words of the Master.

When this doctrine was being expounded the minds of the five Bhikkhus were totally free from all defilements without any attachment.

On hearing this discourse, all the five Bhikkhus realized things as they truly are, and attained Arahatsip, the final stage of Sainthood, having eradicated all forms of craving.

PATICCASAMUPPADA

“Dependent Origination of Life”

Dependent on Ignorance (Avijja),
there arise Volitional Activities (Sankhara);

Dependent on Volitional Activities,
there arises Consciousness (Vinnana);

Dependent on Consciousness,
there arise Name and Form (Nama-rupa);

Dependent on Name and Form,
there arise Sense Organs (Salayatana);

Dependent on Sense Organs,
there arises Contact (Phassa);

Dependent on Contact,
there arises Feeling (Vedana);

Dependent on Feeling,
there arises Craving (Tanha);

Dependent on Craving,
there arises Clinging (Upadana);

Dependent on Clinging,
there arises Existence or Becoming
(Bhava);

Dependent on Existence,
there arises Rebirth (Jati);

Dependent on Rebirth,

84 The Buddha's Way to Happiness

there arise Old age, Death, Sorrow, Lamentation, Pain, Grief and Despair. Thus the whole aggregation of suffering comes to exist.

Just as the Dependent Origination evolves and chains from link to link through depending on the Ignorance, so also this Dependent Origination ceases through depending on the Extinction of Ignorance as follows:-

Dependent on the Extinction of Ignorance,
Volitional Activities become extinct;

Dependent on the Extinction of Volitional
Activities,

Rebirth Consciousness becomes extinct;

Dependent on the Extinction of Rebirth
Consciousness,

Mental and Physical States of a being
become extinct,

Dependent on the Extinction of the Mental
and Physical States of a being,

Six Senses become extinct,

Dependent on the Extinction of the Six
Senses,

Contact becomes extinct;

Dependent on the Extinction of the Contact,
Feeling becomes extinct;

The Buddha's Way to Happiness 85

Dependent on the Extinction of the
Feeling,

Craving becomes extinct;

Dependent on the Extinction of the
Craving,

Grasping becomes extinct;

Dependent on the Extinction of the
Grasping,

Process of Life becomes extinct;

Dependent on the Extinction of the
Process of Life,

Rebirth becomes extinct;

Dependent on the Extinction of Rebirth,
Old age, Death, Sorrow, Lamentation,
Pain, Grief and Despair become extinct.

Thus the whole mass of suffering in
Samsara is absolutely annihilated.

86 The Buddha's Way to Happiness

CATUVISATI PACCAYA

“Twenty Four Relations”

1. The Relation by Way of Root (Hetu-paccayo),
2. The Relation of Object (Arammana-paccayo),
3. The Relation of Dominance (Adhipa-tipaccayo),
4. The Relation of Contiguity (Anan-tara-paccayo),
5. The Relation of Immediate Conti-guity (Samanantara-paccayo),
6. The Relation of Co-existence (Saha-jata-paccayo),
7. The Relation of Mutuality (Anna-manna-paccayo),
8. The Relation of Dependence (Nissa-ya-paccayo),
9. The Relation of Suffering Condition (Upanissaya-paccayo),
10. The Relation of Pre-existence (Pure-jata-paccayo),
11. The Relation of Post-existence (Pac-chajata-paccayo),
12. The Relation of Habitual Recurrence (Asevana-paccayo),

The Buddha's Way to Happiness 87

13. The Relation of Kamma (Kamma-paccayo),
14. The Relation of Effect (Vipaka-paccayo),
15. The Relation of Food (Ahara-paccayo),
16. The Relation of Control (Indriya-paccayo),
17. The Relation of Ecstasy (Jhana-paccayo),
18. The Relation of Path (Magga-paccayo),
19. The Relation of Association (Sampayutta-paccayo),
20. The Relation of Dissociation (Vip-payutta-paccayo),
21. The Relation of Presence (Atthi-paccayo),
22. The Relation of Absence (Natthi-paccayo),
23. The Relation of Abeyance (Vigata-paccayo),
24. The Relation of Continuance (Avigata-paccayo).

