

THE PSYCHOLOGY
— OF —
P R O G R E S S
— OR —
THE THIRTY-SEVEN
PRINCIPLES OF BODHI

BY
THE ANAGARIKA DHARMAPALA

THE MAHA BODHI SOCIETY
COLOMBO

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THE MAHA BODHI SOCIETY
P. O. Box 250
COLOMBO

Price: 75 cts.

First Edition	1000
Second ,,	5000
Third ,,	2000
Fourth ,,	1000
(1946) Fifth Edition	2000

Published by
THE MAHA BODHI SOCIETY
P. O. Box 250
Maligakanda, Colombo

DEDICATED

to

MRS. T. R. FOSTER

of

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*The Scripture of the Saviour of the world,
Lord Buddha—Prince Siddhārtha styled on earth—
In Earth and Heavens and Hells Incomparable,
All-honoured, Wisest, Best, most Pitiful ;
The Teacher of Nirvāna and the Law.*

—*Light of Asia*

THE Doctrine of the Holy One, the all-knowing Buddha is for Bhikkhus, lay Brahmachāris and householders. The Buddha held aloft the supremacy of Righteous Truth (Dhamma) above gods, kings, wealth, caste and colour. The Brahman is he who lives the holy life. The Buddha, the Lord of Compassion, who loveth all beings alike, preached the Kalyāna Dhamma advocating the noble holy life of Brahmachariya, and expounded the doctrine of Nirvāna, which bringeth peace, enlightenment, wisdom, and extinction of sin and sorrow. He opened the Gate of Immortality, and admitted all who wished to escape from the fetters of Ignorance and Sensuous selfish desires. The gates of hell were closed to him who walked in the path of Enlightenment (Sambodhi). Hell is for those who kill, destroy, steal, live adulterous lives, drink intoxicants, speak untruth, use harsh language, maliciously slander, covet other's things, hate others, and deny the law of cause and effect, Karma and its fruits.

The Buddha came to lead people who showed fear of the next life, and had faith in a life of Righteousness. He accepted the old ethical religions which preached charity, moral conduct, the heavenly life and proceeded further in proclaiming a new Doctrine not found in the old religions, *viz.*, the immutable Law of Change, and the way to escape from the miseries of old age, decay and death and recurrent suffering. There is no hell to him who follows His Doctrine, he is assured of the Path of Sambodhi.

The Holy One showed the path to Heaven and the Path to eternal Nirvāna. The Heavens, both lower and the higher, are under the law of Change ; Nirvāna is above the law of Change. It is *asankhata*, *avyākata* and *lokottara*, infinite, beyond matter and super cosmic.

The follower of the Holy One, the Compassionate Lord, has above all to learn the principle of *ahimsā*, harmlessness. He has to refrain from violating the five great duties of the householder, *viz.*, avoid destroying life, avoid taking that which does not belong to him, avoid unlawful sensuous pleasures, avoid speaking untruths, and avoid drinking intoxicants that cause delay making him senseless.

In addition to these five the follower of the Holy Compassionate Lord has to refrain from slander, using harsh speech, and idle talk that produces no spiritual advantage ; he has to refrain from covetousness, hatred, illwill, and foolish speculative beliefs and dogmas of the Whence, Whither and What am I.

The path to eternal Happiness is called the *Aryamārga*, the Supreme Path. The Doctrine of the Holy One is called the “ *Arya Dharma* ” and the true follower of the *Arya Dharma* is called the *Āryan* or *Ariyā*.

The thirty-seven principles of Bodhi are—

- (a) the four (satipaṭṭhānas) psychological truths relating to the body, sense feelings, mind and Nirvāna.
- (b) the (sammappadhānas) four-fold Effort to stop the growth of sin and the development of the Good.
- (c) the four (iddhipādas) foundations of psychic power.
- (d) the five (indriyas) seats of psychical growth.
- (e) the five (balas) psychical powers which lead to Nibbāna.
- (f) the seven (bojjhangas) seven-fold attributes of Enlightenment.
- (g) the eight factors of the Noble Path (Ariyo aṭṭhangiko maggo).

The Complete elucidation of the 37 principles of the Bodhipakkhiya dharma is to be found in the Abhidharma.

THE FOUR SATIPATTHANAS are kāyānupassanā, vedanānupassanā, cittānupassanā and dhammānupassanā.

Kāyānupassanā teaches the way to analyse each of the 32 parts of the physical body, viz., hair of the head, hair of the body, nails, teeth, skin, flesh, sinews, bones, marrow of the bones, kidneys, heart, liver, pleura, spleen, brain, lungs, intestines, mesentery, stomach, faces, bile, phlegm, pus, blood, sweat, fat, tears, lymph, saliva, snot, synovic fluid, urine.

Vedanānupassanā treats on the psychology of sensations, which are pleasant, unpleasant, and neutral. Sensations

are caused by the activity of the six sense organs : eye, ear, nose, tongue, body and mind. Their instability is cognised by analysis.

Cittānupassanā teaches how to analyse the evolution of the thoughts that arise in the mind, viz., passionate thoughts, non-passionate thoughts, angry thoughts, non-angry thoughts, foolish thoughts, non-foolish thoughts, meritorious thoughts, demeritorious thoughts, low thoughts, sublime thoughts, unfettered thoughts, independent thoughts, unclinging thoughts, etc.

Dhammānupassanā shows the method of analysis of the five obstacles, the seven-fold principles of enlightenment, the five skandhas, and the six seats of sensation.

The five obstacles (*nīvaranas*) to realize Nirvāna are craving for sensuous enjoyments, hatred, showing illwill to others, slothfulness and inactive habits, restlessness of mind or mind-wandering, denial of a past and future life and of the necessity of doing meritorious deeds, and unbelief in the law of Cause and Effect (karma and vipāka).

THE FOUR SAMMAPPADHANAS are: (a) The effort to prevent evil thoughts, not yet arisen, to arise, and having made the effort the devotee must strenuously strive; (b) He makes the effort, perseveres strenuously to cast off the evil thoughts already arisen; (c) similarly he endeavours to bring into objectivity meritorious thoughts not yet arisen and strenuously strives to create meritorious thoughts; (d) he strives for the preservation, retention, growth, increase, development and perfection of the meritorious thoughts already arisen. This is called Strenuous Effort.

THE FOUR (*Iddhipādas*) FOUNDATIONS OF PSYCHICAL ACTIVITY.

First is creation of the Desire to attain to the supreme heights of psychical progress, with concentrated mind, the purifying desire (*Chanda*) should be created. (2) Strenuous Effort to reach the goal. (3) The purifying consciousness free from demeritorious thought. (4) The power of Analysis, whereby the conclusions are put to the test of analysis, and to this end he makes the effort, untarnished by other considerations to analyse the results in order to reach the goal of Righteous Truth.

THE FIVE PSYCHICAL POWERS (*Indriyas*) are :—

(1) Faith is the seat of Psychical development. Without faith (*saddhā*) no psychical progress is possible. Faith in the supremeness of the Enlightened One who hath reached the summit of omniscience by the power of his own perfections, who for four *asankheyya* and hundred thousand *kalpas* strenuously exerted to fulfil the ten *pāramitās* in order to reach the consummation of infinite wisdom (*anuttara sammā sambodhi*). Faith in the power of Truth ; faith in the perfect holiness of the Arhats ; faith in the purity of one's own conduct ; faith in the power of almsgiving ; faith in the existence of spiritual beings etc.

(2) Strenuous Effort (*virīya*) to reach the consummation of psychical progress in the path of Arhatship to realize *Nirvāna*. Effort should be continuous, unceasing, without showing signs of indolence. It is the effort to cast off evil, and to develop the virtues that are meritorious as given in the paragraph under the head *sammappadhānas*. ~~No power on earth or in~~

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heaven should be allowed to stand before as an impediment to give up the resolution to reach the consummation of holiness. Only by effort can the supreme goal be reached. Effort is the foundation of power, and the teachings of the Lord are founded on the doctrine which emphasises the supremeness of Effort. Effort must be well balanced, sustaining, not too much and not too slow.

(3) Retentive Memory (Sati). The power to remember, to recollect, to recall forgotten events in past lives is sati. Doing everything with presence of mind, such as standing, sitting, or lying down, in advancing or retiring, in looking and gazing, drawing in the arm, or stretching it out, in eating, drinking, tasting, easing, in putting on the dress etc. constitutes sati. The power to do the right thing at the right moment is sati. To have the presence of mind to avert danger, to stop the mind wandering into the realms of evil, whereby demeritorious results might follow. Sati is like the soldier that stands armed to prevent the enemy from entering the citadel. Sati is the refuge of the mind. It is the opposite of forgetfulness, and the ever watchful mind conquers the enemy in the form of evil thoughts.

(4) Samādhi is concentrated meritorious consciousness. It is the unruffled flow of purifying merit-producing thoughts, free from all passions and sins and foolishness. The undisciplined mind is like the wild bull, and only the trained mind that does not go into forbidden pastures, where sense objects disturb the calmness of the mind, that can realize the state of Samādhi. To gain Samādhi the student striving to reach the stage of holiness should be free from the burden of

domestic life and be engaged in the observance of precepts of perfect Brahmachariya, free from every kind of lustful thought, angry thoughts, free from slothfulness, restlessness and doubt. He should have a scientific conception of the immutability of the universal Law of Cause and Effect and not be a victim to mere belief in dogmas and rituals ; and given to the practice of the four Jhānas which makes the mind radiant and illuminating whereby the Truth of Truths becomes clear.

(5) Paññā or in Sanskrit Pragñā connotes super-normal wisdom whereby the truth of the Law of Cause and Effect is realized. The co-ordination of Sati, Samādhi, Viriya and Paññā produces Will-power (adhiṭṭhāna). Without Samādhi Paññā could not be realized, and when Paññā is born then all doubts of the whence, whither and what am I, cease. All questionings which belong to animistic and pagan religions about a creator or soul, or a future world are set aside. He ceases asking questions from others, and he does not answer foolish questions which fools only ask. This noble wisdom is like unto a well-sharpened sword that he uses to destroy Ignorance which is the root cause of suffering. Psychical Wisdom belongs to the supercosmic realm whereby the truth of Nirvāna is realized.

THE FIVE BALAS (Powers)—(1) Faith (saddhā) is a psycho-spiritual power built on the foundation of knowledge ; (2) Strenuousness in persevering activity (Viriya) is a psycho-spiritual power built on the foundation of Activity. By strenuous striving the highest spiritual achievements are accomplished ; (3) Attentive memory (Sati) is a psycho-spiritual

power which enables the mind trained in Jhāna (Sanskrit Dhyāna) to look back to the past incarnations of one's life for many kalpas back ; (4) Samādhi is the fulfilment of the four Jhānas which bring peace and purified thinking without being disturbed by the waves of passion, anger and foolishness ; (5) Psychical wisdom (Paññā) is the result of thinking with a knowledge of the great Law of Cause and Effect.

THE SEVEN-FOLD BOJJHANGAS are *Sati*, *Dhammavicaya*, *Viriya*, *Pīti*, *Passaddhi*, *Samādhi* and *Upekkhā*. The following note would give an idea of what *Sati* connotes : a vigilant memory is the result of training. A born idiot, or one who is feeble-minded is not expected to have a good memory. But one born with intelligence may undergo a discipline whereby memory may be strengthened. For this purpose he has to learn to do everything attentively with conscious knowledge : walking, standing, sitting, lying down, stretching his arm, in taking food, drinking water, easing himself, talking, seeing, hearing, etc. The early training of the child in school is useful to have the memory strengthened. When standing the child should be taught to stand straight, and not on one foot. Memory building should be helped by physical training, and the most important is conscious Breathing. With mouth closed, the child should be made to breathe attentively, inhaling and exhaling consciously. It helps the development of psychic energy.

To develop *Satisambojjhanga* the student has to practise thinking from cause to effect, and from effect to cause. This is called *yonisomanasikāro*. The mind is ever in motion. Before anyone of the sense organs is made to work the mind begins to act. To develop *Sati* it is

necessary to go through a preliminary training of doing everything with attention. The feeble-minded has not the power to bring consciousness to work beforehand. His mind is partially atrophied, and is very slow to act. In order to develop the attribute of Satisambojjhanga the student should associate with persons of active mind, not with dullards, and should reside in places which help the growth of sati. Books which treat on the psychology of attention should be studied.

To develop the *Dhammavicaya Sambojjhanga* the student should investigate, question and study treatises on psychology ; he should obey the laws of hygiene, and be clean in body, in the clothes that he wears, in the seats that he uses. *Cleanliness is the first principle for the fulfilment of the precepts of the Doctrine promulgated by the Tathāgata.* He who is unclean, untidy, from whose body and clothes the smell of perspiration emanates is unable to develop the dhammavicaya sambojjhanga. The student should make an effort to bring the sense organs under the control of laws of discipline. The eye, the ear, the nose, the tongue, and the tactile organs are called in the Aryan psychology 'ocean' because of the extensiveness of impact. The student should not associate with ignorant people but with the learned in psychology and sciences, and be strenuous in his effort to comprehend the higher laws of psychology (gambhīrañāna), and the place that he lives should be clean and helpful to develop the faculty of analysis. He has to study the science that relates to the physiology of the body, the elements, physical and psychic, etc. In Pāli the terms are khandha, dhātu, āyatana, indriya, bala, boj-jhanga, magganga, jhāna, samatha, vipassanāñāna.

To keep the body and mind in a state of equilibrium he should make effort ; and the effort should be in harmony with the development of other psychic attributes.

Too much faith and little wisdom is injurious. Faith without wisdom (*paññā*) makes a man stupid, and only reasoning without faith makes one cunning. Some people argue saying, “ oh ! I do show my love to Buddha in thought,” and neglect the virtues of alms-giving, paying adoration to the Relics of the Buddha, do not observe the precepts, refrain from visiting the Bhikkhus who are saintly, learned etc. Hypocrisy has no place in the life of the earnest student who makes the effort to realize Truth. To harmonize the principles of faith, wisdom, concentration of good thoughts and effort the attribute of Sati is required. The mere assertion that the creation of good thought is sufficient without doing meritorious deeds is insufficient to produce the merit of going to heaven. The actual doing of meritorious deeds is required to be born in heaven. Indolence of mind is caused if there is more of calm and less of effort. Calmness and effort working together leads to real concentration and is productive of Samādhi. Faith, strenuousness and wisdom are to be equilibrated by the functioning of Sati, hence the necessity of analysis. It is the presence of Sati that helps the mind. Without Sati, the mind (*cittaṃ*) is without a refuge. He who is ignorant of the science of the skandhas is called unwise (*duppañño*). The one who is efficient in the science of evolution and dissolution is called (*Paññāvanta puggala*) enlightened. The knowledge to analyse the changes of the atom has to be acquired. The student who has the desire to

acquire Dhammavicaya sambojjhanga should follow the above instructions.

Viriya Sambojjhanga (the principle of strenuousness) is associated with the initial effort (*ārambhadhātu*) its continuance (*nikkhama dhātu*) and (*parākkama dhātu*) the sustaining power in co-ordination gives the necessary result to produce the attribute of psychic Will. The psychic Will is the product of the four indriyas of *sati*, *samādhi*, *virīya* and *paññā*. The indolent can have no idea of the meritoriousness of effort. The aids to provoke *virīya sambojjhanga* in the *Bhikkhu* are going the round to receive food with the begging bowl with a reflective mind, and when received to return to the temple and partake it with a reflective mind. He has to think of the great inheritance he is heir to, and think of the supremeness of the Great Teacher, and of the royal house to which He belonged, and that he is a scion of the great Kshatriya family tracing descent from the primeval monarch *Ikshvāku*, so that he may thereby not bring shame on the royal ancestors by any want of strenuous effort for the realization of the consummation of the seven principles of Enlightenment ending in *Nirvāna*. The strenuous effort should not be allowed to wane, and as aids he has to associate with individuals who are strenuous, and reject the association of the dullards and the lazy. It is only during the period of youth that one can exert, and youth should therefore be used to practise strenuousness. Those born in states of suffering are not given to make the effort. The opportunity is now and exertion is a psychic necessity for supernal progress. The old, the feeble and the diseased have not the power to exert, only the strong and the young can make use of the power to exert. The Doctrine of the *Tathāgata* is for the scion of noble

family (kulaputra) whether by birth or by (ācāra) noble conduct. Unhealthy places are not suited for the spiritual student who is making the psychic effort to reach Nibbāna's shore.

Pīti Sambojjhanga connotes psychic delight which is a result of psychic effort. To acquire the attribute of Pīti one should think of the holy life of the Buddha and of His incomparable Doctrine and of His holy Disciples, and of the saintly life which comes to him who follows the path of four-fold Sīlas wherein he has to practise the ethics in their fullness ; Self-control, moderate in diet, and righteous livelihood. He should practise the five precepts, and avoid the ten prohibitions. When he knows that he is free from psychic impurities, which come from the violation of the five precepts, viz., destroying life, stealing, sensuous living, untruthfulness and drunkenness, and that he is not violating the ten precepts, a joy and delight come to the mind.

The student who desires to enjoy the feeling of psychic delight has to practise charity and self-denial in order to give to the poor and the needy. He should think of spiritual beings who are born in states of happiness and avoid doing such things as will produce lust and passion. He should avoid association with harsh, rough people, and seek the company of the gentle and the pure, and study such sutras which treat on the subject of psychic delight. Whatever place that is unsuited to lead the life of delight should be avoided. Cool places, arbours, etc. he should seek.

Passaddhi Sambojjhanga. Serenity of mind, feelings, perceptions and thought activities is called passaddhi sambojjhanga. To bring into existence the serenity into the mind one has to regulate his diet, and take

only such food as will help the body to produce the required serenity. Pleasant food, such as milk, curd, butter, ghee, fruits, corn and grain, and other food obtained without destruction of life. A pleasant climate, pleasant surroundings, pleasant seats, pleasant postures, that are healthy to the body will help the development of *passaddhi sambojjhanga*. Association with persons who believe in the law of karma, avoiding the association of dogmatists, unbelievers of the law of karma, immoral people who do not lead the psycho-spiritual life is required. Such seats and places as are helpful to develop the serenity of mind should be selected.

Samādhi sambojjhanga belongs to the pure life of psychic unity. Unfavourable demeritorious thoughts which produce mind-wandering have to be avoided. Restlessness of mind is unfavourable to psychic unity. To develop *samādhi sambojjhanga* perfect cleanliness of body and surroundings is required. The sense organs have to be controlled. Lustful thoughts should find no place in the heart. Ever watchful to prevent evil thoughts arising, ready to rebuke the mind when needed, he should be proficient in the science of yoga. His associations should be all aids to the development of *samādhi*. He should associate with persons who are practising the *Dhyānas* (*Jhānas*).

The *Jhānas* are four which are only for the *Brahmachāris* and *Bhikkhus* who strictly follow the principles of the Noble eightfold path. Those given to destroying life and violating the precepts, and have the desire for sensuous enjoyment need not make the attempt to practise the *Jhānas* (*Dhyānas*). The five obstacles (*nīvaranas*) have to be removed. When the

mind is freed from the five *nīvaranas* then only can the mind be turned towards the field of *Dhyāna*. Sensuous desires, hatred, illwill, slothfulness, excitement, and psychical doubts have to be removed altogether, giving place to purity, loving kindness, mental awakefulness, serenity of body and mind, and faith based on knowledge. Purified ideations, psychical investigation, love of solitude, cheerfulness, and bliss are the results of the first stage of *Jhāna*. When the mind is well established in the *Jhānas* the supernal knowledge of looking back to the past births, the insight into the future births and the supreme knowledge of the cosmic process ending in *Nirvāna* are obtained.

Upekkhāsambojjhanga. This is the last state of the enlightened mind looking at things impartially with no desire for material things, free from favouritism, showing equal love to all. Anger, illwill, covetousness, pride have no place in his mind. He knows that man is born here according to his past karma, and that according to the karmic deeds here he shall be reborn again. He does not care for amusements, and is free from frivolousness. All are objects of his tender solicitude. Like the waters of the ocean, like the earth that receives whatever is thrown upon it he is free from attachment. He is merciful to friend and foe.

The NOBLE EIGHTFOLD PATH (*Ariyo aṭṭhangiko maggo*).

1. Right view of Truth (*Sammādiṭṭhi*). *Sammā* is the opposite of *mithyā*, and *mithyā* connotes untruth. The truths that the *Tathāgata* Buddha proclaimed are that sorrow, suffering, pain, misery, grief, despair, lamentation exist where the physical body with its

correlate-feelings, perceptions, karma activities, and consciousness exist. This is the first truth which He proclaimed. What man is there who will not feel the sorrow of old age, physical sufferings caused by illness, and at the death of his nearest and dearest ones? To deny that there is sorrow is due to mental aberration caused either by disease or unscientific and false religious teachings proclaimed by ignorant prophets and seers. The mother only knows the pain of travail. The child just born dies and the mother feels the loss. In certain cases the mother dies and the child lives. Think of the different "aches"—earache, toothache, bellyache, headache etc. that cause pain and physical suffering. Virulent forms of neuralgia, rheumatism, gout, sciatica, and a score of other diseases assuredly give physical pain. To deny physical pain is perhaps possible in the case of feeble-minded folk, or paralytics. Physical pain exists, and by means of psychical effort it is possible to bear the pain with patience. The psychically advanced bear the pain by power of samādhi.

The Four Great Truths that the Blessed One proclaimed are (1) the Existence of pain (dukkha), (2) the Causes that give rise to pain, (3) the Complete cessation of pain, (4) the Way to realize the painless state. It is to elucidate the psychology of these Four Great Truths that the Blessed One formulated the Dharma, Vinaya and the Abhidharma, which are embodied in the sacred Books called the Tripiṭakas. To understand the psychology of the Four Great Truths (dukkha, samudaya, nirodha, magga) it is necessary to study either Pāli or Sanskrit or Chinese. The Tripiṭakas were brought into their present shape three months after the Great Release (Parinirvāna) of the Buddha Tathāgata.

The second Truth explains the cause of (dukkha) the manifold Sorrows. It is Tanhā based on Ignorance. Tanhā (Sanskrit trishnā) is the never satisfied desire for enjoyment of sensuous pleasures of the eye, ear, nose, tongue and body. In three ways the tanhā operates, which make men desire for sensuous pleasures on earth and in the sensuous heavens. This form of tanhā is called kāma tanhā. The craving for a permanent existence in physical form in a heaven is called bhava tanhā. The other form of tanhā is called vibhava tanhā connoting the desire for annihilation. The first desire is confined to religions which are polytheistic, the second to monotheistic religions, and the third to nihilistic religions. The kāma tanhā operates in the six heavens of the Mahārājas, Tāvatisa, Yāma, Tusita, Nirmānarati and Paranirmita vasavarti. The bhava tanhā operates in the sixteen *rupa* brahmalokas and in the four *arupa* brahmalokas. Those who crave for nihilism are born in the parasakvalas outside the solar systems. Man's desire is psychically creative. The deliberate motive is karma which must produce effect (cetanā ahaṃ bhikkhave kammaṃ vadāmi). Nirvāna belongs to the realm of the unconditioned and is infinite, and eternal. It is called asankhata dhātu. The heavens come under sankhata dhātu. The asankhata dhātu is beyond the range of cosmic matter. The heavens are within the range of cosmic matter. Hence the existence of sorrow, death etc. in the heavens. The so-called gods come from heaven, are born on this earth, and die and again born in heaven and again return to this earth.

The Brahman and the Kshatriya philosophers who lived in the forest practising the dhyāna yoga desired to be born after death in the *brahmalokas*, *rupa* and *arupa*.

In the rupa brahmalokas the Gods live in a spiritual form, and in the arupa heaven only consciousness exists. The highest form of the arupa heaven was known as the nevasaññā nā saññā (the neti neti of the Upanishad spiritual philosophy). The Buddha realized the nevasaññā state of happiness by the yoga process, and He went beyond the neti neti state, which He called the saññā vedayita nirodha, only possible for the celibate neophytes who are free from sensuous desires of the anāgāmi order of holiness, freed from the fetters of egoism, ritualistic superstitions, doubts, sensuous desires, and illwill, anger or hatred.

The nihilist enjoys life here to the full, and denies a future. Morality and loving kindness are not in his mind. Semitic morality is devoid of love. Materialistic nihilism, spiritualism, resurrectionism, brahmaloka happiness come under the three-fold tanhā. Where tanhā exists there is Ignorance. The tanhaic heavens were the psychical creations of illuminated seers long before the birth of Sākya Muni Buddha, Krishnā, Rāmā, Jesus and Mohammad. The Buddha Sākya Muni accepted the heavens of the Aryan Seers with certain modifications. The follower of the Buddhas may take birth in any one of the heavens, or in the rupa brahmalokas, (but not in the arupa brahmalokas or in the asaññā satta, where the psychical body exists without consciousness in activity), ultimately to reach the infinite condition of Nirvāna. The desire for sensuous enjoyment is born of avidyā (ignorance). Where the skandhas operate there is dukkha. The enlightened follower of Buddha Sākya Muni avoids the creation of tanhaic desires in his mind. The Buddha and the Arhats are free from this tanhā. They eat the food given to them but is free from the desire (chanda rāga) to have the same kind again.

The third great Aryan Truth is Nirvāna. The strenuous effort to get rid of the tanhā was made by the Prince Siddhārtha, and when He discovered the Middle path He found the Way to eternal bliss and peace of Nirvāna. The state of Nirvāna has to be reached by observing the principles of the Noble Path, which is called the “Ekāyano Maggo.” The eternal state of Nirodha is called Nibbāna. It is the consummation of love, perfect purity, a stainless life free from egoism, pride, and foolishness. Only through the noble eight-fold path can this eternal state of Nirvāna be won. It is freed from the abominations of sensuous materialism. It is beyond the Neti Neti of the Upanishad philosophers.

The fourth great Aryan Truth is the Way to reach the great freedom whereby the purified mind realizes the eternal bliss of Nirvāna. The Noble Way has eight stages, viz., (1) Right Views of Truth, (2) Right Desires, (3) Right Speech, (4) Right Actions, (5) Right Kind of Livelihood, (6) Right Exertion, (7) Right Training of Memory, (8) Right Unification of Good Thoughts.

(In Pāli the words are sammā diṭṭhi, sammā sankappo, sammā vācā, sammā kammanto, sammā ājīvo, sammā vāyāmo, sammā sati, sammā samādhi).

(In Sanskrit : Samyak drishti, samyak samkalpanā, samyak vachana, samyak karmānta, samyak ājīva, samyak smṛiti, samyak samādhi).

Samyak drishti is the right acceptance of truth by means of (Vidyā) scientific investigation in accordance with the Law of Cause and Effect. Truth is based on loving kindness, renunciation of sensuous pleasures which hinder the realization of Truth, and the desire to

avoid giving pain to man or beast (ahimsā naishkramya, and avyāpāda).

Samyak samkalpanā connotes the reproduction of lofty desires based on Truth. Savage, pagan ideas of cruelty, bloodshed, hatred, envy, jealousy, harming others have no place in the mind that generates the sublime desires of harmlessness, loving kindness to all living beings, and renunciation of ignoble, sensuous enjoyments. The samyak drishti and samyak samkalpanā are co-related. Both combined produces (pragñā) the wisdom leading to the realisation of perfect bliss. The seeker of Truth and happiness should try to get knowledge by the study of astronomy, geology, biology, psychology, the ethics of evolution, and of the great Law of Cause and Effect. What would be the Effect of what is going to be done should be the thought of the seeker of happiness. The seeker of Truth and happiness should not follow blindly the sayings of paid preachers who are asked to preach certain dogmas, which are utterly false. The man of truth is kind to all, he refrains from harming others, he is free from using torture to gain converts. He makes an effort to be free from partiality, anger, fear and stupidity. He rejects dogmas, superstitions, traditional beliefs, biblical authorities, miracles, sayings of so called holy men, and the utterances of sensuous prophets and gods. There are angry gods, jealous gods, vine gods, gazelle gods, water gods, lamb gods, black gods, white gods, serpent gods, crucified gods, fighting gods, gods that fear iron chariots, gods that order demons to prompt men to do evil deeds, gods that love roast meat, and blood of bullocks, gods that live in arks and in tabernacles, etc. The Buddhist accepts the gods of love, kindness, mercy and compassion.

The three factors of Samyak vacana, Samyak karmānta, and Samyak ājīva are co-related, and the neophyte who is exerting to realize Truth should cultivate truthfulness, loving speech, and abstain from falsehood, harsh speech, slander and unprofitable talk, and abstain from killing living beings, from stealing, and sensuousness in every form whatsoever. He refrains from adulterousness, fornication and alcoholic drinks. He refrains from making his livelihood by selling flesh, and animals to be slaughtered, he refrains from selling intoxicating drinks and drugs, and poisonous substances and weapons of destruction and the sale of human beings. The three factors combine to make a man righteous in deeds. He does not help others to do evil deeds, and exhorts others to refrain from doing unrighteous deeds. The Aryan morality consists in the observance of the three factors. This is called the Aryan Sīla.

The remaining three factors of Samyak vyāyāma, Samyak sati or smriti and Samyak samādhi form the Aryan samādhi. Man by nature has a tendency to do wrong, and the Buddha therefore taught mankind to make an effort to avoid doing evil by deed, word and thought. He held up the standard of strenuousness as a beacon light in His Religion. Activity, Strenuousness, and Earnestness are ever praised in the psychology of His Religion.

Samyak vyāyāma is explained under the head “Sammappadhāna” above.

Samyak sati or smriti is explained under “Satipaṭṭhāna”, “Satisambojjhanga”, “Sati indriya, Sati bala”.

Samyak samādhi is explained under “Samādhi Sambojjhanga”.

For forty-five years the Blessed Tathāgata, the Buddha Sākyamuni, from the day that He first preached the Sermon of the Dhammacakka at the Deer Park, Isipatana, Benares, three months after He had reached perfect Enlightenment, to the last day of His life, He daily taught the doctrine of “Sambodhi” which consists of the above thirty-seven principles of supercosmic truth. His final words were spoken on His way to Kusinārā to realize the state of the Great Release of anupādisesa nibbānadhātu, and they are well translated by Dr. Rhys Davids in the “Dialogues of Buddha”, Part 2, p. 128, which are herein reproduced :

“These O Bhikkhus, are the truths which, when I had realized, I made known to you, which when you have mastered it behoves you to practise, meditate upon, and spread abroad, in order that pure religion may last long and be perpetuated, in order that it may continue to be for the good and happiness of the great multitudes, out of pity for the world, to the good and gain and the weal of gods and men.

“Behold now, O Bhikkhus, I exhort you:—The nature of things that come to be is dissolution. Fulfil ye the principles of the life of Righteousness with strenuousness.”



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