

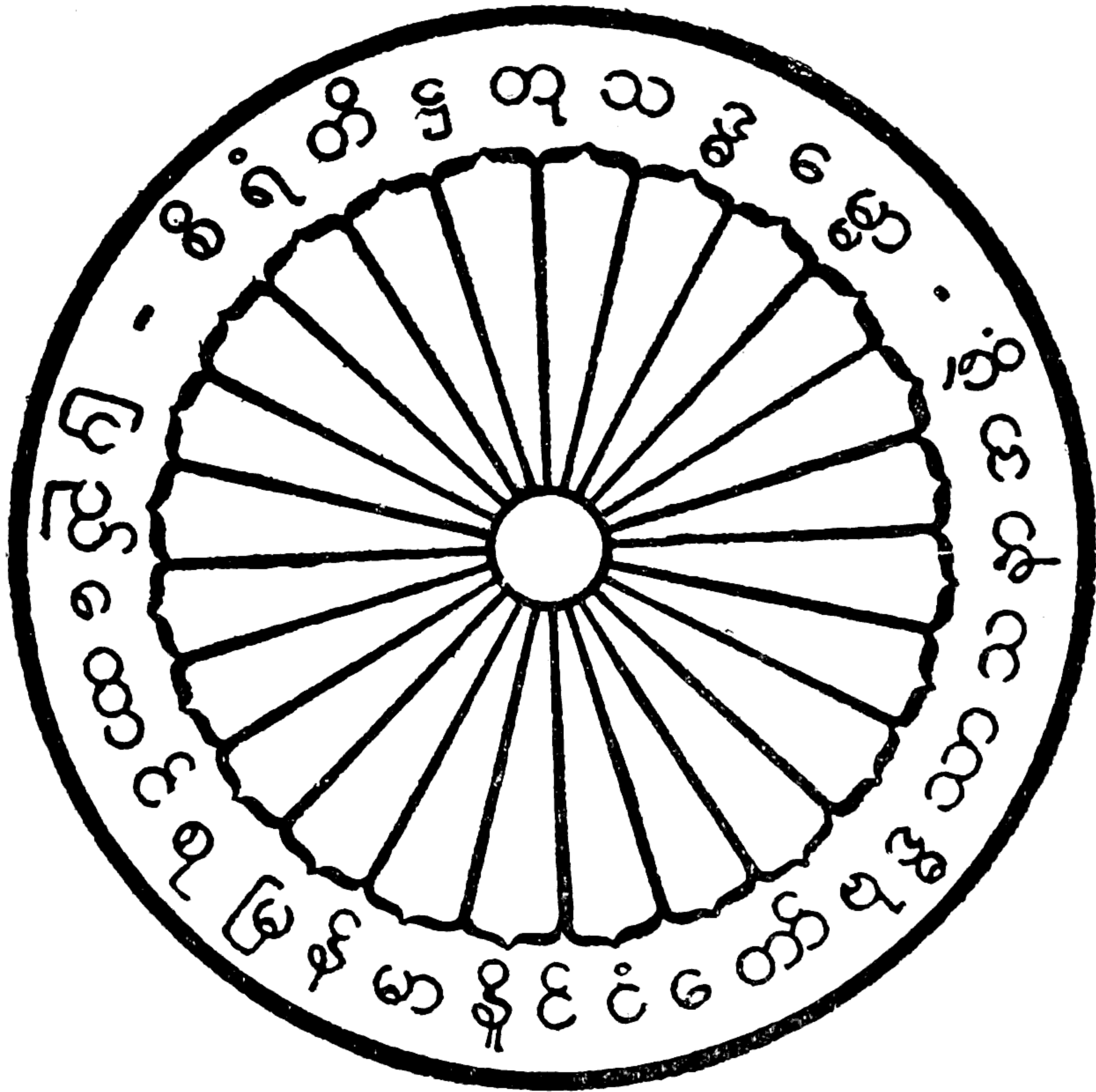
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*The* **LIGHT**  
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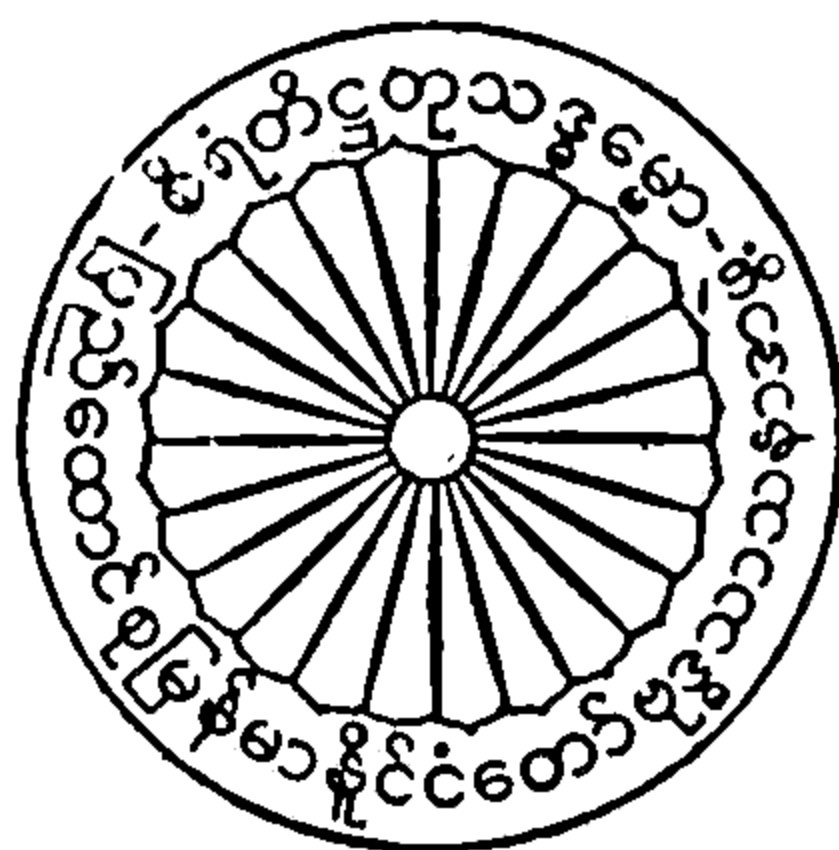
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2504 B.E.

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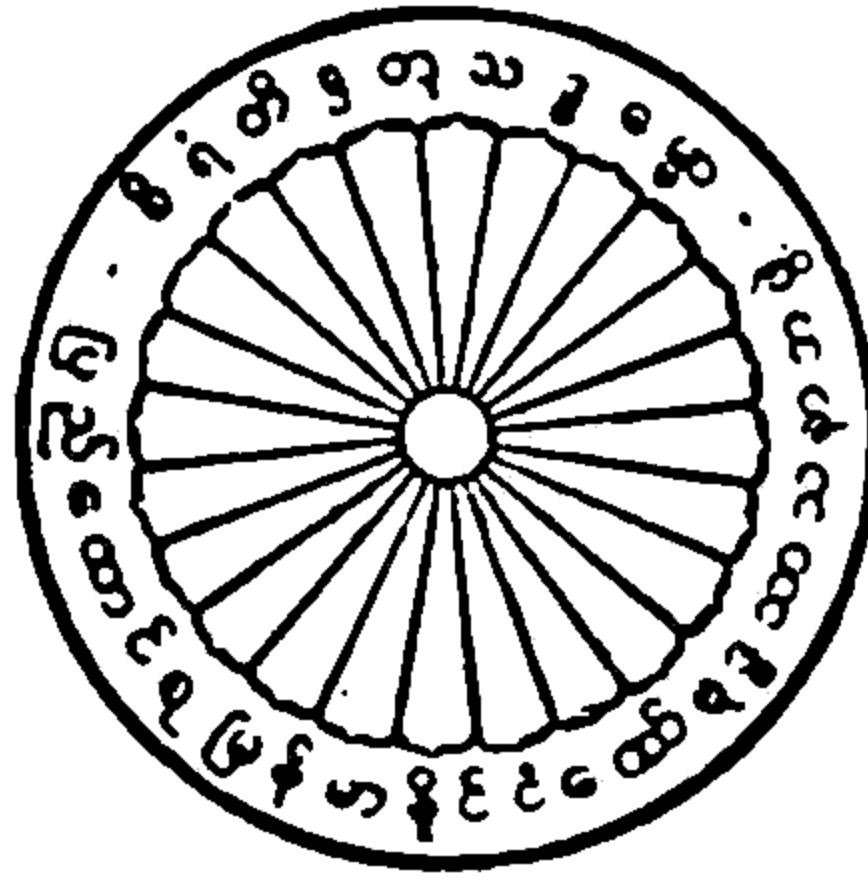
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## THE LIGHT OF THE DHAMMA

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# EDITORIAL

## MUDITĀ

### (SYMPATHETIC JOY)

*Muditā* has been translated as “altruistic joy,” “gladness,” “sympathetic joy,” “sympathetic gladness” and “appreciation of the happiness of others.” It is the third of the four Sublime States (*brahma-vihāra*), namely, *mettā* (loving-kindness), *karuṇā* (compassion), *muditā* (sympathetic joy) and *upekkhā* (equanimity). *Muditā* derives from the Pāli word “*mōdati*”, which means “rejoicing”, and it here signifies the act of congratulating others on their achievements or the appreciating of their happiness; that is to say, *muditā* means “to objectify those who succeed in life and rejoice at their success”.

The term “*brahma-vihāra*” may be rendered by: excellent, lofty or sublime states of mind; or, alternately by living like *Brahmā* or noble being.

They are said to be excellent, or sublime, because they are the right, ideal way of conduct towards living beings (*sattesu sammā paṭipatti*). These four states of mind provide in fact the answer to all situations arising from social contact. They are the great removers of tension, the great peace-makers in social conflict, the great healers of wounds suffered in the struggle for existence; levellers of social barriers, builders of harmonious communities, awakeners of long forgotten slumbering magnanimity, revivers of joy and hope long abandoned, promoters of human brotherhood against the forces of egotism.

They are incompatible with a hateful state of mind, and in that they are akin to the state of mind of *Brahmās* who are hateless ones, in beneficial contrast to many other conceptions of deities, in East and West, who by their own devotees, are said to show anger, wrath, jealousy and “righteous indignation.” He who assiduously develops these four sublime states, by conduct and meditation, is said to live like a *Brahmā* (*Brahma-samo*); and if they become the dominant influence in his mind, he will be reborn in the realms of *Brahmā*. Therefore, these states of mind are called *Brahmā-like*.

Our minds should become thoroughly saturated by them. They should become

the inseparable companions of our days, and we should be mindful of them in all our common activities.

Turning back to *muditā*, it checks all the disagreeable feelings one may have towards anyone. Hatred, ill-will, envy and other such feelings find no place in the mind of a man whose has absorbed this particular sublime feeling. In the place of these immoderate feelings that tend to endanger human civilisation and culture and to frustrate all that would improve human society, there would arise patience, tolerance and benevolence. *Muditā* fights against all evil thoughts and safeguards the mind, expelling unwholesome mental factors therefrom.

A person who desires to practise this sublime state should first understand the disadvantages of hatred and its kindred feelings, such as ill-will. Many degrees of hatred arise in a weak worldling. A man tends to become irritated when he is dominated by aversion to an object. This is “*dosa*” (hatred), one of the six *hetus* (root-causes) enumerated in *Abhidhamma*, and this tendency is eradicated only when one becomes an *Anāgāmi* (Non-returner). When *dosa* co-operates with *moha* (delusion), *ahirika* (moral shame), *anottappa* (moral dread) and *uddhacca* (restlessness), the mind passes the first stage of irritation and proceeds to *kodha* (anger). If *kodha* is not immediately controlled it intensifies to *vera*, enmity, which in turn, ferments to *upānaha*, bitter enmity.

*Visuddhimagga* deals with this point in considerable length. One may think of the disadvantages of yielding to anger as follows. When one surrenders to hatred one is liable to fall victim to and one’s mind becomes obsessed with hate. When actuated by this dangerous mental factor one harms or even kills kith and kin, thereby becoming a curse to society. Through anger individuals turn against individuals, families against families, nations against nations; in consequence there occur strife, torture and other such catastrophes. The uncontrolled passion of anger has indeed become a threat to peace and



unity with wars which may spell the collapse of human culture and civilisation.

The Buddha declared "*Anatthajanano doso*"\* (Anger is productive of misfortune). Man's mind starts to soak with hatred and thereby the avowals of mutual benevolence are frustrated; in their place there arise selfish motives guided by greed and ill-will. Through ill-will people adopt a competitive and antagonistic attitude towards one another. This is true both on a personal and an international level. Man lowers his human level and, forgetting that he is a rational animal, growls and bites, cringes and fawns, as the occasion appears to demand. Thus, in spite of his moral principles, he becomes unable to handle human relationships either for his own good or for the benefit of society in general.

Ill-will, anger and hatred springing up in a man's heart are able to arouse wrath which may at once cause him to lose all that is beneficial to him. In short, there is no more dangerous mental factor than *dosa*. Thus it will be seen that *dosa* is the opposite of *muditā*.

It is common experience that when a person is successful in his enterprise, very few people are able to appreciate his achievement and rejoice at his success. On the contrary most of the people feel jealous of him and this jealousy develops into ill-will, anger and hatred. Below is an example:

Once a man opened a drapery shop. In a few months' time, by a stroke of luck his trade prospered and he became rich. Very few friends of his could appreciate his achievement and rejoice at his success. Many of them felt jealous of him and entertained evil thoughts. One or two of them opened similar shops and thus became his rivals.

If we examine such slogan as "Down with capitalists", we shall find that the working classes cannot appreciate the successful achievements of the capitalists. On the contrary, they entertain thoughts of ill-will, anger and hatred against the capitalists.

But in our daily life we have experienced the cases of *muditā* too. Congratulatory messages and letters, Birth Day greetings and

the like are examples of *muditā*. When a youth succeeds in his career in any walk of life, his parents appreciate his happiness and rejoice at his success. Also, when a teacher finds that a greater percentage of his students pass in an examination, he rejoices at their success. These are the examples of *muditā*.

Developed in a man in its full sense, *muditā* would raise him to so high a social status that he would become a real blessing not only to himself and his relatives but also to all human society. In other words, such a person, with fully developed *muditā*, would invariably become one with the world since all geographical and physical differences would sink and the oneness of the world dawn on him.

Visuddhimagga says: "One who begins the development of *muditā* (sympathetic joy) should not start with the dear person, the neutral person, the hostile person, the opposite sex and the dead; a dear person cannot, as a matter of course, be the proximate cause of sympathetic joy merely in virtue of dearness, how much less the neutral and the hostile person. One of the opposite sex and one who is dead are also not the proper objects for it.

However, the very dear companion can be the proximate cause for it—one who in the in the commentaries is called a 'boon companion'; for he is constantly joyous; he smiles first and speaks afterwards. So he should be the first to be pervaded with joy. Or on seeing or hearing about a dear person being happy, cheerful and glad, gladness can be aroused thus: 'This being is indeed glad. How good, how excellent.' For this is what is referred to in Vibhaṅga: 'And how does a bhikkhu dwell pervading one direction with his heart endued with gladness? Just as he would be glad on seeing a dear and beloved person, so he pervades all beings with gladness.'\*\*

But if his boon companion or the dear person was happy in the past but is now unlucky and unfortunate, then gladness can still be aroused by remembering his past happiness and apprehending the glad aspect in this way: 'In the past he has great wealth, and a great following and he was always glad.' Or gladness can be aroused by

\* Khuddaka Nikāya, Itivuttaka, page 252, 6th Syn. Edn.

\*\* Abhidhamma Piṭaka, Vibhaṅga Pāḷi, Suttanta Bhājanīya, 13. Appamaññā-vibhaṅga, 3. Muditā, p. 287, 6th Syn. Edn.

apprehending the future glad aspect in him in this way: 'In the future he will again enjoy similar success and will go about in gold palanquins, on the backs of elephants or on horseback, and so on.'

Having thus aroused gladness with respect to a dear person, he can then direct it successively towards a neutral one, and after that towards a hostile one."\*

Majjhima Nikāya\*\* says: "As to this, your reverence, a Bhikkhu abides having suffused the first direction\*\*\* with a mind of sympathetic joy, likewise the second, likewise the third, likewise the fourth; just so above, below, across; he dwells having suffused the whole world, everywhere, in every way with a mind of sympathetic joy that is far-reaching, widespread, immeasurable, without enmity, without malevolence."

\* See Nāṇamoli's Visuddhimagga, page 342.

\*\* Majjhima Nikāya, Mūlapaṇṇāsa Pāli, Cūjayamaka-vagga, 3. Mahāvedalla Sutta, p. 365, 6th Syn. Ed.

\*\*\* The ten directions are the 8 cardinal points of compass, Zenith and Nadir.



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# MISCONCEPTION OF "SELF" (SAKKĀYA-DITṬHI)

By Dr. D.H.P.R. Senanayake.

Misconception of "Self" or Egoism, is one of the strong fetters that keeps us bound to *Samsāra*\*. So strong is its spell that it is one of those that has to be shed earliest before one sets foot on the Aryan soil for the first time. A doctrine which distinguishes Religion (as opposed to Buddhism) from Buddhism, a dogma which enters into the very foundation of every Religious Theory, this deceitful illusion has had its origin from the very early times, with the birth of the idea of an Almighty God, when man accepted formulae based on faith—blind faith—in preference to reason to explain whatever was beyond his comprehension. Unfortunately enough, the fallacy of this illusion is to be self-realised and does not fall within the scope of the average human intelligence and therefore science, which the modern man looks up to, has not helped in such a quest, though science—not without its limitations—has lent no proof to it either.

This illusive dogma is the vestige of a primitive human belief, that there abides in every man or animal a diminutive of itself motivating all thought and action. Again, to explain all phenomena which surpassed his comprehension, he invented an Almighty God—who again was beyond his comprehension—a creator who was believed to install an indestructible soul into everyone—a soul which enters the body at birth and leaves it at death, its fate to be decided upon by its creator thereof. This belief in a "Self" is accepted and retained by every religion, only to be known by different names—*Ātman*, soul, microcosm, pneuma, psyche, etc. This "Self" is said to form the basis of all life, hidden away, but undergoing no change inside a body, that is subject to change every moment of its existence. It is said to be the entity in us, which sees, hears, smells, tastes, feels, perceives all sensations, appreciates and transforms them into knowledge, motivating thought and action. It is supposed to be invisible and incom-

prehensible—truly enough, for true comprehension will only lead to the realisation of it being void.

Buddhism is the only teaching which is opposed to this Ego-Theory. At one extreme is the belief in an Ego outlasting death. This is that of the Eternalists. At the other extreme is a belief in a temporary Ego which gets annihilated at death. This is the belief of the Annihilationists or Materialists. Buddhism teaches us that there is neither an external nor a temporary Ego-Entity, and what we refer to as "I" or "Self" are merely conventional terms not referring to any real independent entity. Buddha in his discourse\*\* to King Bimbisāra says, 'He who knows the nature of his self and understands how his senses act, finds no room for the "I", nor even any ground for its supposition. The world holds to the idea of "I" and from this arises false apprehension. Some say that the "I" endures after death; others say it perishes. Both have fallen into a grievous error. For, if the "I" be perishable the fruit people strive for will perish too, and then deliverance will be without merit. If as the others say, the "I" does not perish it must always be identical and unchanging. Then moral aims and salvation would be unnecessary, for there would be no use in attempting to change the unchangeable. But as there are marks of joy and sorrow everywhere, how can we speak of any constant being?'

The Buddhist concept is that the being is composed of five groups of phenomena—five *khandhas*—*Rūpa*\*\*\*, *Vedanā*, *Viññāṇam*, *Saññā* and *Saṅkhāra*, each of which is a group of psychical processes. "*Rūpa* represents the totality of sensations and ideas pertaining to one's body; *Vedanā* the momentary emotional states; *Viññāṇam* the thought; *Saññā* the conceptions and abstractions and *Saṅkhāra* the volitions" This is the sum total of existence and Buddhism categorically rejects the existence of a soul, a transcen-

\* *Samsāra* : Round of rebirths.

\*\* *Vinaya Piṭaka*, *Mahāvagga Pāḷi*, 1. *Mahākhanda*, 13. *Bimbisārasamāgama-kathā*, pp. 45-48, 6th Syn. Edn.

\*\*\* *Rūpa* is a psycho-physical phenomenon. It is also conditioned by *kamma*, *utu* and *āhāra*.

dental subject outside consciousness—the doctrine of *Anatta*.

A good comprehension is made in the *Visuddhimagga*\* , to illustrate the doctrine of *Anatta*. “Just as the word ‘chariot’,” says Buddhagosa “is but a mode of expression for axle, wheels, pole and other constituent parts, placed in a certain relation to each other, but when we come to examine the members, one by one we discover in the absolute sense, there is no chariot.....in exactly the same way, the words ‘living’ ‘entity’ and ‘I’ are but a mode of expression for the five attachment groups (*khandhas*), but when we come to examine the elements of being, one by one, we discover in the absolute sense there is no living being there to form the basis for such figments as ‘I am’ or ‘I’; in other words, that in the absolute sense there is only Mind (*nāma*) and Matter (*rūpa*).

It requires absolute wisdom (*paññā*) to reflect upon and to rid oneself of this illusion. *Avijjā*—ignorance—caused by a mind clogged with defilements further promotes the clinging to this illusion. Ignorance of the five groups of grasping of their true nature as transient, impermanent, unsatisfactory phenomena, arising at every moment in one stream, to disappear within an infinitesimal fraction of a second, and their conditioned nature. It is through correct mindfulness and concentration causing knowledge to arise dispelling the veil of ignorance, that one can gain a true insight into things as they really are.

A common fallacy among those who believe in a soul, is to consider one, more or all of the five *khandhas* as Ego or Self.

“All those ascetics and priests who again and again in manifold ways believe in an Ego (*Atta*), they all do so with regard to the five groups of existence, or to one of them.

“In this case an uninstructed average person...regards material (*rūpa*) as self, or self as having material shape, or material shape as in self, or self as in material shape, he regards feeling (*vedanā*) as self...he regards perception (*saññā*) as self,.....he regards

habitual tendencies (*sankhārā*) as self...he regards consciousness (*viññāṇam*) as self or self as having consciousness, or consciousness as in self, or self as in consciousness. Thus there comes to be wrong view as to own body.”\*\*

For instance one says “I feel sad.” In its true sense this statement denotes nothing more than a mere state of consciousness—that the consciousness at that moment has registered a “*dukkha vedanā*”. This sensation was conditioned by some cause or causes, which soon pass away giving rise to an entirely new set of conditions, perhaps diametrically opposite to the earlier ones and hence causing the opposite sensation provoking the remark from the very same subject “I feel happy”. Here is one stream of continually changing conscious processes registering two different types of sensation at two different moments. Besides this mere state of mind there is no real entity as ‘I’ who has experienced these sensations. Here is an instance where consciousness is mistaken as ‘I’. The same misconception can arise with other *khandhas* too.

This confusion arises due to ignorance of the true nature of the *khandhas* and their Dependent Origination.

“But who, Venerable One is it that feels?”

“This question is not proper,” said the Exalted One, “I do not teach that there is one who feels. If however the question is put thus, ‘Conditioned through what does feeling arise?’ then the right answer will be: ‘Through sense-impression is feeling conditioned...; through feeling, craving; through craving, clinging...’”\*\*\*

But that which is called ‘mind’, consciousness, thinking, arises continuously, during day and night, as one thing; and as something different again it vanishes. Now here the learned and noble disciple considers thoroughly the Dependent Origination: ‘If this is, then that becomes. Through the arising of this, that comes to arise; through the extinction of this, that becomes extinguished, namely: Through ignorance arise the *Kamma*-formations; through *Kamma*-formations consciousness (*Paṭisandhi Viññāṇa*);

\* *Visuddhimagga* Book II, para 673, page 228, 6th Syn. Edn.

\*\* *Saṃyutta Nikāya*, *Khandhavagga Saṃyutta Pāḷi*, 1. *Khandha Saṃyutta*, (8) 3-*Khajjanīyavagga*, 10. *Puṇṇama-sutta*, p. 83, 6th Syn. Edn.

\*\*\* *Saṃyutta Nikāya*, *Nidānavagga-saṃyutta Pāḷi*, 1. *Nidāna Saṃyutta*, 2. *Āhāra-vagga*, 2. *Molīyaphagga Sutta*, p. 254, 6th Syn. Edn.

through consciousness, corporeality and mind;...Through the extinction of ignorance the *Kamma*-formations become extinguished; through the extinction of *Kamma*-formations, consciousness...etc.

The adherents to this belief in a soul accept it on mere faith and belief. No attempt is made to analyse and view it critically with intuitive wisdom as laid out in the Buddhist teaching. The blindness of these beliefs has been illustrated by the Buddha.\*

'Just as if a man should say, "How I long for, how I love the most beautiful woman in the land."

'And people should ask him: "Well! Good friend! this most beautiful woman in the land, whom you so love and long for, do you know whether that beautiful woman is a noble lady, or of priestly rank, or of the trader class, or of menial birth?"

'And when so asked he should answer: "No."

'And people should ask him: "Well good friend! This most beautiful woman in the land, whom you so love and long for, do you know what her name is, or her family name, or whether she be tall or short, or of medium height, whether she be dark or brunette or golden in colour, or in what village or town or city she dwells?"

And when so asked he should answer: "No."

'And people should say to him: "So then, good friend, whom you know not, neither have seen, do you love her?"

'And when so asked, he should answer: "Yes".

'Now what think of you that? Would it not turn out that being so, that the talk of that man was witless talk?"

'Then just so, with the *Samaṇas* and *Brāhmaṇas*, who talk about the soul being perfectly happy and healthy after death..... For they acknowledge that they know no such state in this world now. They acknowledge that they cannot say their own souls have been happy here even half a day.

And they acknowledge that they know no way, no method of ensuring such a result. Now what think you of that. That being so,

does not their talk, too, turn out to be without good ground.

How does belief in a soul or "self" constitute such a strong fetter? It forms the basis of attachment. 'The belief in a permanent self, must naturally produce attachment to it, and attachment to it must necessarily breed egotism and craving for pleasure here on earth and then beyond in heaven.' Along with this craving for self and the subject gets bound to this worldliness in an inextricable manner—the very cause of uprising of the *pañcakkhandha*.

It is on the assumption of self that we speak of "I" and "mine", "we" and "ours," "you" and "yours", etc. It is this Egoism which adds limitations to our good qualities like kindness and compassion. It is the basis of selfishness. Forgetful as we are of the doctrine of *Anatta*, our boasts of our worldly achievements. Once the Lord addressing a layman said that fools boast of their wealth, and their children as their own,—vainly enough, for in actuality 'one' does not even belong to 'oneself' (*Attāhi attano natthi*).\*\*

Treading the path of purity the Buddha has disclosed, through correct mindfulness and concentration one gains that absolute wisdom with which one views the whole problem, when the true state of *Anatta* comes to be self-realised, striking the very rock-bottom of attachment—attachment to a non-existing self. With this goes the attachment to the rest of the worldly things. Doubt (*vicikicchā*) is overcome—another fetter, ritualism conquered yet another; and the pure one gets the first glimpse of *Nibbāna* and enters the Stream—*Sotāpatti*.

Hence even an attempt to understand the basic approach to Egolessness is a necessary endeavour for a Buddhist. This means a step taken towards less attachment and renunciation—may be in a distant future birth, prelude to the uphill task towards the goal. For if one were to possess a 'self' *Nibbāna* will be impossible as expressed in the Buddha-word. "If there existed such an Ego, that is permanent, enduring and lasting and not subject to any change, then holy life leading to complete extinction of suffering will not be possible."

\* Majjhima Nikāya, Majjhimapaṇṇāsa Pāḷi, 3. Paribbājaka-vagga, 10. Vekhanasa Sutta, p. 231, 6th Syn. Edn.

\*\* Khuddaka Nikāya Dhammapadaṭṭhakathā, 5. Bālavagga, 3. Anandaseṭṭhi-vatthu, p. 298, 6th Syn. Edn. Dhammapada, Verse 62.

# SIGNIFICANCE OF THADINGYUT FESTIVAL OF LIGHTS

*A talk by Myanaung U Tin broadcast from B.B.S. on 3rd. October 1960.*

Tomorrow is the Full Moon Day of Thadingyut or October. This day is of special significance to the Buddhists not because it is the last day of the Buddhist Lent, but because it highlights one of the most important events of the Buddha's life.

During the seventh rainy season after His Enlightenment the Buddha went to the Tāvatiṃsa Heaven to preach Abhidhamma to His mother and other *devas* or gods. His mother who died seven days after His birth had been reborn there as a *deva* by the name of Santussita. On the Full Moon day of Thadingyut, the Buddha descended to earth at the city of Sankassa, now known as Sankisha-Basantapur, Etah district, Uttar Pradesh, in North India.

According to Buddhist chronicle, the Buddha came down by a triple flight of stairs, the central one being overlaid with gems, and flanked by two others, the one finished in gold and the other in silver, all done by the *devas* themselves at the behest of Sakka, the lord of the Tāvatiṃsa Heaven.

The Buddha was accompanied by a multitude of *brahmās* and *devas*, all in their celestial robes but the resplendent glory of the Buddha, surpassing their radiance, lighted up the whole firmament. The whole earth-bound procession was seen by the human beings, and what was more they also saw the heavenly abodes, six of the *deva-loka* and twenty of the *brahma-loka* which were made visible to them by the Buddha's spiritual powers (*Lokavivarāṇa pāṭihāriya*).

The Festival of Lights marks this important event, and the illuminations by a myriad of candles, oil lamps, electric and neon lights, lanterns as also balloons rising skywards, in all colours and shapes human beings can contrive, are in respectful memory of that marvellously brilliant night our ancestors witnessed 2543 years ago.

This important event forms a favourite motif in Buddhist art. Sankassa, because of this sacred association, comes to be an important place of pilgrimage. History has recorded that the famous Chinese pilgrims Fa-hien

and Yuan Chwang visited this holy place and left interesting accounts of the important shrines, stupas and monasteries built there in the heyday of Buddhists.

In the presence of His mother and other *devas* the Buddha propounded Abhidhamma for the first time. So, the Festival of Lights has two-fold significance. The illuminations are not merely physical in nature: they denote the preaching of the Abhidhamma which gives intellectual and spiritual light to many a being, human and celestial, ever since that memorable visit of the Buddha to the Tāvatiṃsa Heaven.

The Buddhist Pāli Canon has three main divisions:

(1) Vinaya which deals with the discipline of the members—male as well as female—of the Buddha's Order; (2) Sutta which deals with the discourses of the Buddha; (3) Abhidhamma which deals with Ultimate Things.

According to the Theravāda tradition, the Abhidhamma is the domain proper of the Buddhas (*Buddha-visaya*), and its initial conception in the Buddha Gotama's mind took place in the fourth week of the seven. The Buddha dwelt in Abhidhamma thought during the entire week, as a result of which His body for the first time became radiant and shed six coloured rays, which are now represented by the authorised Buddhist banner.

What is meant by Abhidhamma? "Abhidhamma is a philosophy inasmuch as it deals with the most general causes and the principles which govern all things. It is also an ethical system because it enables one to realize the ultimate goal, Nibbāna. And because it deals with the working of the mind, with thought processes and mental factors, it is also a system of psychology. Abhidhamma is therefore generally translated as the Psycho-ethical-Philosophy of Buddhism. In the Abhidhamma Piṭaka all the basic doctrines of Buddhism are systematically elucidated from the philosophical, psychological, and physiological standpoint."\*

\* Buddhism in Theravāda Countries by Sayadaw U Thittila, (Chapter II, The Path of the Buddha).

“Abhidhamma may also be regarded as a systematisation of the doctrine contained in, or implied in, the Sutta Piṭaka. It formulates these Sutta doctrines in strictly philosophical (*paramattha*) or truly realistic (*yathābhūta*) language; a language that employs as far as possible terms of a function or processual character, without any of the conventional (*voḥāra*) and unrealistic concepts denoting a personality, an agent (as different from the act), a substance, etc.”\*

In “Our Knowledge of External World” Bertrand Russell writes:

“A complete description of the existing world would require not only a catalogue of the things, but also a mention of all their qualities and relations.”

It is interesting to note that the first book of the Abhidhamma, the Dhammasaṅgani, contains a systematical “catalogue of things” together with their qualities, or better “functions” and the last book, the Paṭṭhāna, treats of the relations or the conditionality of these things.

In the West, psycho-analysis has proved to be of great interest not only to deep thinkers but also to average persons. Psycho-analysis is the system of psychology formulated by Freud, Jung and Adler, dividing the mind into conscious and unconscious elements, and investigating their inter-actions. Because of the strain and stress of the so-called modern civilised life and increasing number of people are afflicted with mental diseases, and more and more attention is being paid to the development of psychopathology and psychiatry: science of mental diseases and science for the treatment of mental diseases.

Last month I saw a funny picture by the title of “Oh Men, Oh Women”, at a cinema hall in Rangoon. A professional psycho-analyst who examines the working of the minds of his patients with an obvious display of professional skill, and then prescribes remedy, not without reasonable success, lands himself in a pitiable predicament when he became a victim of a wily and yet charming young woman with quite a past. The picture raises hearty laughs but it also provides food for thought.

In the Abhidhamma, careful students will meet with the most valuable contributions

not only to the theoretical understanding but also to the practical realisation of the Buddhist doctrine. Although the highest Buddhist goal is Nibbāna or the attainment of the cessation of suffering or unsatisfactoriness associated with the ever-recurring lives in this mundane world, peace of mind is certainly the immediate concern of those caught in the “madding crowd’s ignoble strife”. The understanding and the practice of the Buddha Dhamma will surely give them peace of mind right here and now.

I would like to read out the instructive words of Venerable Nyanaponika: “We are convinced that the Abhidhamma, if suitably presented, could fructify also modern non-Buddhist thought, in philosophy as well as psychology. To state the parallels to modern western thought, or the historical precedence of the Buddhist versions, is not so much important in itself. It is of greater importance that the Buddhist way of presenting and solving the respective problems will show to modern independent thinkers new vistas and open new avenues of thought which, in turn, might stimulate again Buddhist philosophy of the East. We are convinced that from such a reciprocal process of philosophical communication there will arise a glorious vindication of those eternal and fundamental truths, simple and profound in one, which are proclaimed by the greatest genius of mankind, the Buddha.\*\*

The Festival of Lights lasts three days: today, tomorrow, and the day after. On this festive occasion, children and pupils visit their parents, teachers and elders with gifts. Adults go to pagodas and monasteries to make offerings of lights and flowers. In the evenings young men and maidens wend their way to glades and gardens to gather flowers. Children are taken round for sight-seeing when lighting is in full progress, or earlier when the illuminations begin to mingle with the moonlight. This is indeed a joyous occasion noted for lights, flowers and smiles. It is a religious festivity, a social custom and a thanksgiving occasion all rolled into one.

May this bright, beautiful and blissful festival prevail for a long time to come!

May the Buddha Dhamma illumine our minds and give us peace of mind and peace in this world!

\* The Abhidhamma by Nyanaponika Mahāthera, (The Light of Buddha, Sept and Oct. 1960).

\*\* Preface to Abhidhamma Studies by Ven. Nyanaponika Mahāthera.

# MAGGAŅGA DĪPAŅI

The Manual of the Constituents of the Noble Path

By

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(Continued from the *Light of the Dhamma*, Vol. VI. No. 3, as revised by the Editorial Board of the *Light of the Dhamma*.)

## The Exposition of Right Understanding of the Four Noble Truths:

Right Understanding of the Four Noble Truths means:—

- (1) Knowledge of the real suffering.
- (2) Knowledge of the true cause of suffering.
- (3) Knowledge of the cessation of suffering.
- (4) Knowledge of the right path leading to the cessation of suffering.

(This is only a brief explanation of the Four Noble Truths. For a detailed explanation see the author's "Catusacca Dīpaᅇi" and its English translation in the *Light of the Dhamma*, Vol. V. No.4 and Vol. VI. No.1.)

## Right Understanding of the Truth about Suffering:

*The Horrors.* The Eye of human-beings, gods and *brahmās* immensely oppresses and harasses those who are attached to it; so it is most frightful and is the real suffering. In the same way, Ear, Nose, Tongue, Body and Mind to which human-beings, gods and *brahmās* are attached greatly oppress and harass them. They too are most frightful and are the real suffering.

*Mode of oppression:* Of these six, the Eye oppresses through *saᅇkhāra* (*kamma* activities), *vipariᅇāma* (instability), and *dukkha* (ill of suffering). In another way, it oppresses through *saᅇkhāra* (*kamma* activities), *santāpa* (burning), and *vipariᅇāma* (instability). In another way also, it oppresses through *jāti* (rebirth), *jarā* (old age) and *maraᅇa* (death).

Or, it oppresses or harasses by developing the fires of passion, hatred, delusion, con-

ceit, wrong view, mental defilements and *āsavas*\* (mental impurities), by developing the evil conduct such as taking life, etc., and by generating the fires of rebirth, old age, sorrow, lamentation, pain, grief and despair.

## Oppression through Kamma activities:

Possession of the eye of man, god or *brahmā* is produced by good deeds done in the past life, without which only the eye of hell-being, animal, ghost or demon would come into being instead. Thus the eye of a higher being oppresses that being through the good *kamma*-activities which create the eye. And these same *kamma*-activities oppress him in the next existence, because he has to protect and sustain them so that he will not lose them. Thus, the eye of the higher being oppresses that being through the *kamma*-activities which produce suffering. Then the eye of the higher being perpetually oppresses that being. Because the eye of the higher being does not arise independently of the *kamma*-activities, it is said that the *kamma*-activities invariably oppress the possessor throughout the beginningless round of rebirths.

## Oppression through Instability:

"Oppression through Instability" means "oppression by liability to immediate destruction whenever there is a cause for destruction." From the time of conception there is not a single moment—even to the extent of a wink of an eye or a flash of lightning—when there is no liability to destruction. And there is always the anxiety caused by impending destruction. When actual destruction comes, manifold is the suffering that is experienced. Thus the eye of the higher being oppresses him through instability.

\*"Āsava" means "Mental impurity." See the *Light of the Dhamma*, Vol. V—No. 1, p. 42 and Vol VII—No. 5. p. 44.



### Oppression through Ill of Suffering:

Ill of suffering means physical and mental pain. The pain experienced during the period of coming into being of the Eye of hell-being, ghost or demon is plainly evident. When there is the feeling of unpleasantness in coming into contact with the unpleasant object or when one inflicts bodily pain out of bad feeling, there is oppression through ill of suffering. When the Eye contracts some disease or whenever there is physical or mental trouble in the preservation and protection of the eye one is oppressed by the ill of suffering. Thus the Eye oppresses the beings through the ill of suffering.

### Oppression through Burning:

Thus the Eye, which gives so much pain to the beings and which is a source of suffering, is an alarming factor for one who has to wander through the beginningless round of rebirths because of that eye. So it is the real source of suffering.

Ear, Nose, Tongue, Body and Mind are to be regarded likewise.

Thus the knowledge that enables one to see and understand the immense suffering and the characteristics in any of the three spheres of beings (*i.e.* the Sensuous sphere, Form sphere and Formless sphere) such as the eye, etc., is the *sammādiṭṭhiñāṇa*, the knowledge of the right understanding.

### Right understanding of the truth about the cause of suffering:

#### The truth about the cause of suffering:

Throughout the round of rebirths, as long as there is attachment to the eye as "It is mine, it is my Self", so long its continuity and its oppression throughout the existences in the round of rebirths, be maintained. Therefore, the craving and greed that is attached to the eye is the true cause of the development of suffering.

Ear, Nose, Tongue, Body and Mind should be regarded likewise.

This knowledge which sees and understands the true cause of suffering is *sammādiṭṭhiñāṇa*—knowledge of the right understanding of the cause of suffering.

### Right understanding of the truth about the cessation of suffering:

#### Real cessation of suffering:

When in any existence the *taṇhā-lobha* (craving) that is attached to the eye finally

ceases, the eye does not arise again but finally ceases; and so also the oppression by the eye does not arise again and ceases finally.

Ear, Nose, Tongue, Body and Mind should be regarded likewise.

This knowledge which sees and understands the real cessation of suffering is *sammādiṭṭhi-ñāṇa*—knowledge of the right understanding of the real cessation of suffering.

This is the end of the exposition of *Nirodhasacca-sammādiṭṭhi*.

### The right understanding of the truth about the real path leading to the cessation of suffering.

#### The real path leading to the cessation of suffering:

When as a result of practice of the *Dhamma* and development of mind through meditation the true nature of the eye and the oppression by the eye are seen and understood, craving attached to the eye ceases in this life; it does not arise after death and consequently the oppression by the eye ceases too.

Ear, Nose, Tongue, Body and Mind should be regarded likewise.

This knowledge which sees and understands the true path leading to the cessation of suffering is the *sammādiṭṭhi-ñāṇa*, knowledge of the right understanding of the path of conduct leading to the cessation of suffering.

This is the end of the exposition of *maggasacca-sammādiṭṭhi*.

Here ends the brief exposition of *catusacca-sammā-diṭṭhi*.

In the matter of the Noble Eightfold Path this right understanding of the Four Truths is the most essential.

### Exposition of Right Thinking.

There are three modes of Right Thinking. They are:—

- (1) Thoughts free from lust (*Nekkhamma saṅkappa*).
- (2) Thoughts of good-will (*Abyāpāda saṅkappa*).
- (3) Thoughts of compassion, Non-injuring (*Avihimsa saṅkappa*).

Thoughts free from lust: There is a state of absence of greed which is capable of

renouncing the five sensual pleasures such as pleasant sight, pleasant sound, pleasant smell, pleasant taste and pleasant touch and of abandoning attachment to the five constituent groups of existence or the mind and matter. Thought arising out of such absence of greed is *Nekkhamma saṅkappa*.

*Thoughts of good-will.* There is loving-kindness for all beings, be they men or animals and the wish for their good and welfare. Thought arising out of such loving-kindness is *Abyāpāda saṅkappa*.

*Thoughts of compassion.* Thought arising out of compassion and sympathy for all beings who are afflicted with suffering is *Avihimsa saṅkappa*.

This is the end of *Sammāsaṅkappa*.

### Exposition of the Right Speech

There are four types of right speech. They are:—

- (1) Abstinance from falsehood. *Musāvādavirati*.
- (2) Abstinance from back-biting. *Pisunāvācāvirati*.
- (3) Abstinance from offensive and abusive language. *Pharusavācāvirati*.
- (4) Abstinance from frivolous talk. *Samphappalāpavirati*.

*Abstinance from falsehood.* Speaking untruth so as to make it appear as truth and speaking of truth as though it were untruth, mean speaking falsehood. Abstinance from speaking such falsehood is *Musāvāda virati*.

*Abstinance from back-biting.* The kind of talk which makes two friends lose confidence in and regard for each other, which creates dissension between two persons or which slanders another is back-biting. Abstinance from such back-biting is *Pisunāvācā virati*.

*Abstinenec from offensive and abusive words.* Speaking with anger and using abusive language affecting race, families, individuality, occupation, etc. amounts to using offensive and abusive words. Abstinance from such mode of speaking is *Pharusavācā virati*.

*Abstinance from frivolous talk.* In this world there are such plays and novels as Enaung and Ngwedaung, which contain no words relating to *attha*, *dhamma* and *vinaya* for the betterment of those who listen to

them; they contain only those words that are meant for the sheer entertainment of the listeners.

### Attha, Dhamma, Vinaya.

*Words relating to Attha* are those that could bring about in this present life such things as long life, health and righteously acquired wealth and in the next existence the good result such as being reborn as a human being, etc.

*Words relating to Dhamma* are those that relate to ways and means for attainment of the above-mentioned good results.

*Words relating to Vinaya* are those which relate to the rules of conduct for both men and monks, instructing them for the destruction of greed and hatred.

Such words relating to *attha*, *dhamma* and *vinaya* are not found in the above-mentioned types of plays and novels. Narrating such plays and novels to others amounts to frivolous talk. Avoidance of such talk is *samphappalāpa virati*. The thirty-two types of "tiracchāna kathā"\* (spiritually unbeneficial talks) are included in the *samphappalāpa*.

Those who are desirous of developing their wisdom in *attha*, *dhamma* and *vinaya* should abstain from wasting time in indulging in such thrity-two types of talk. As regards those who are building up the practice of acquiring mental Calm (*samatha*) and development of Insight (*vipassanā*), they should know the limit even of speech which is associated with *attha*, *dhamma* and *vinaya*.

This is the end of the four types of *sammāvācā*.

### The Exposition of Right Action.

There are three kinds of Right Action. They are:—

1. *Pāṇātipāta virati*,
2. *Adinnādāna virati*, and
3. *Kāmesumicchācāra virati*

#### 1. Pāṇātipāta virati:

*Pāṇātipāta* means intentional killing or destroying beings by physical action or verbal incitement, ranging from causing abortion, destroying eggs of lice and bugs to killing and destroying living beings.

\* See the Light of the Dhamma, Vol. VI-No. 3, p. 12.

renouncing the five sensual pleasures such as pleasant sight, pleasant sound, pleasant smell, pleasant taste and pleasant touch and of abandoning attachment to the five constituent groups of existence or the mind and matter. Thought arising out of such absence of greed is *Nekkhamma saṅkappa*.

*Thoughts of good-will.* There is loving-kindness for all beings, be they men or animals and the wish for their good and welfare. Thought arising out of such loving-kindness is *Abyāpāda saṅkappa*.

*Thoughts of compassion.* Thought arising out of compassion and sympathy for all beings who are afflicted with suffering is *Avihimsa saṅkappa*.

This is the end of *Sammāsaṅkappa*.

### Exposition of the Right Speech

There are four types of right speech. They are:—

- (1) Abstinence from falsehood. *Musāvādivirati*.
- (2) Abstinence from back-biting. *Pisūṇavācāvirati*.
- (3) Abstinence from offensive and abusive language. *Pharusavācāvirati*.
- (4) Abstinence from frivolous talk. *Samphappalāpavirati*.

*Abstinence from falsehood.* Speaking untruth so as to make it appear as truth and speaking of truth as though it were untruth, mean speaking falsehood. Abstinence from speaking such falsehood is *Musāvādivirati*.

*Abstinence from back-biting.* The kind of talk which makes two friends lose confidence in and regard for each other, which creates dissension between two persons or which slanders another is back-biting. Abstinence from such back-biting is *Pisūṇavācāvirati*.

*Abstinence from offensive and abusive words.* Speaking with anger and using abusive language affecting race, families, individuality, occupation, etc. amounts to using offensive and abusive words. Abstinence from such mode of speaking is *Pharusavācāvirati*.

*Abstinence from frivolous talk.* In this world there are such plays and novels as *Enaung* and *Ngwedaung*, which contain no words relating to *attha*, *dhamma* and *vinaya* for the betterment of those who listen to

them; they contain only those words that are meant for the sheer entertainment of the listeners.

### Attha, Dhamma, Vinaya.

*Words relating to Attha* are those that could bring about in this present life such things as long life, health and righteously acquired wealth and in the next existence the good result such as being reborn as a human being, etc.

*Words relating to Dhamma* are those that relate to ways and means for attainment of the above-mentioned good results.

*Words relating to Vinaya* are those which relate to the rules of conduct for both men and monks, instructing them for the destruction of greed and hatred.

Such words relating to *attha*, *dhamma* and *vinaya* are not found in the above-mentioned types of plays and novels. Narrating such plays and novels to others amounts to frivolous talk. Avoidance of such talk is *samphappalāpavirati*. The thirty-two types of “*tiracchāna kathā*”\* (spiritually unbeneficial talks) are included in the *samphappalāpa*.

Those who are desirous of developing their wisdom in *attha*, *dhamma* and *vinaya* should abstain from wasting time in indulging in such thirty-two types of talk. As regards those who are building up the practice of acquiring mental Calm (*samatha*) and development of Insight (*vipassanā*), they should know the limit even of speech which is associated with *attha*, *dhamma* and *vinaya*.

This is the end of the four types of *sammāvācā*.

### The Exposition of Right Action.

There are three kinds of Right Action. They are:—

1. *Pāṇātipāta virati*,
2. *Adinnādāna virati*, and
3. *Kāmesumicchācāra virati*

#### 1. Pāṇātipāta virati:

*Pāṇātipāta* means intentional killing or destroying beings by physical action or verbal incitement, ranging from causing abortion, destroying eggs of lice and bugs to killing and destroying living beings.

\* See the Light of the Dhamma, Vol. VI-No. 3, p. 12.

namely, the wholesome volitional actions (*kusala*) that have been acquired (*uppana*) and that are yet to be acquired (*anuppanna*) always give peace, purity, nobility and progress to beings.

Of the ten kinds of evil conduct, such evil conduct as has arisen or is about to arise in one's body in this life is called *Uppanna-akusala*.

Such evil conduct as has never arisen, nor is about to arise, but will arise in future in one's body in this life is called *Anuppanna-akusala*.

Of the seven kinds of Purification—(1) Purification of Virtue, (2) Purification of Mind, (3) Purification of View, (4) Purification by overcoming Doubt, (5) Purification by Knowledge and Vision of What is and What is not Path, (6) Purification by Knowledge and Vision of the Course of Practice, (7) Purification by Knowledge and Vision—such *visuddhi* (Purification) as has arisen or is about to arise in one's body in this life is called *Uppanna-kusala*.

Such *visuddhi* as has never before arisen in one's body or has never been attained by one in this life is called *Anuppanna-kusala*.

Thus both *akusala* and *kusala* have two kinds each, namely, *uppana* and *anuppanna*.

#### Power of Maggaṅga :

If the Noble Eightfold Path be practised and developed in this life, by virtue of its power, the *uppanna duccharitas* which have arisen in one's body in this life will not arise again till one attains *anupādisesa nibbāna* (*Nibbāna* without the constituent groups of existence remaining); and by virtue of the Noble Eightfold Path, the *anuppanna duccharitas* which have never before arisen in one's body in this life, but which may arise in the future, will not at all arise in one's body, till one attains *anupādisesa nibbāna*. By virtue of the Noble Eightfold Path, the two *duccaritas Uppanna* and *Anuppanna* are eradicated and brought to an end.

#### Established as Niyāma:\*

Similarly, if the Noble Eightfold Path be practised and developed in this life, by virtue of its power, any Purification out of the seven

kinds of Purifications which arises in one's body in this life, becomes indestructible and constant till one attains *anupādisesa nibbāna*; and also by virtue of the Noble Eightfold Path the *visuddhis* which have never before arisen in one's body, or which have never been attained by one, or which one has never reached, arise in one's body, or are attained by one, or are reached by one in this very life.

#### One's own real benefit:

For these reasons, those devout laymen and Bhikkhus who are fortunate enough to encounter the Buddha *Sāsanā* should be convinced of the fact that only the practice of Right Effort in the practice and development of the Eightfold Path is, in reality, their welfare and wealth. Mundane affairs should be transacted only when they are absolutely necessary and unavoidable. This indeed is the elucidation of the Right Effort which is the fundamental factor in Buddhism.

(In explaining *uppanna* and *anuppanna*, people can easily understand *akusala* by way of the ten kinds of evil conduct,\*\* and in the case of *kusala* by way of the seven kinds of Purifications.)

#### 1. In the matter of akusala :

Practice of the Eightfold Path with the intention of preventing the *duccaritas* from arising at all in this very life and the following existences, is a kind of Right Effort.

#### 2. In the matter of akusala :

Practice of the Eightfold Path with the intention of preventing the *duccaritas* that have not yet arisen in one's body in this life but are liable to arise in the future, from arising at all till one attains *anupādisesa nibbāna*, is a second kind of Right Effort.

#### 3. In the matter of kusala :

Putting forth effort to practise the Noble Eightfold path in such a way as to attain or realise without fail the higher Purifications which have not yet been attained by one in this very life, is the third kind of Right Effort.

#### 4. In the matter of kusala :

Putting forth effort in such a way as to keep unbroken the Purification of Virtue

\* Constancy.

\*\* Three-fold bodily action: killing, stealing, sexual misconduct.

Four-fold verbal action: lying, slandering, rude speech, foolish babble.

Three-fold mental action: avarice, ill-will, wrong view.

such as the Five Precepts and *Ājivaṭṭhamaka sīla* which one is observing in this very life, till one attains *Nibbāna* and to make it permanent, is the fourth kind of Right Effort.

These are the four kinds of Right Effort which have been expounded in such a way as to make the people understand them easily. They are enumerated as 4 only with reference to the four kinds of functions. In reality, there is only one relevant *dhamma*, namely, *vīriya* (effort), for the simple reason that when one tries to achieve any one *visuddhi*, the *vīriya* so exercised covers the said four functions automatically.

Here ends the exposition of the four kinds of *Sammāvāyāma*.

### The Exposition of Right Mindfulness.

The mind of beings is never steady, but is always fleeting. They have no control over their mind so as to fix it steadily on any object of meditation. When they cannot control their mind they resemble mad or mentally deranged persons. Society had no regard for such persons who have no control over their mind. Similarly, those who have no control over their mind so as to keep it steady in meditating, find that they resemble a mad person, whenever they attempt to fix their mind on any object of meditation. They are aware that they can not control their mind when they try to fix it on an object of meditation. To eliminate the unsteady and fleeting mind and to fix it steadily on an object of meditation, one has to practise the Four Applications of Mindfulness (*Satipaṭṭhāna*).

### Four Applications of Mindfulness :

#### 1. Kāyānupassanā satipaṭṭhāna :

(Mindfulness on the Contemplation of the Body)

It means that one's mind is firmly bound up with one's Corporeality-group by means of the rope of Right Mindfulness. It means constantly looking at, or concentrating one's mind on physical phenomenon, such as exhaling and inhaling and so forth. When this practice has been repeated for three or four months, the unsteadiness of the mind will disappear. Then one becomes capable of constantly concentrating one's mind on one's Corporeality-group, such as exhaling and inhaling for one hour, two, three, four, five or six hours every day. Then one has the control of the mind to fix it on any object of meditation.

#### 2. Vedanānupassanā satipaṭṭhāna :

(Mindfulness on the Contemplation of feelings)

It means one's mind is firmly bound up by means of the rope of Right Mindfulness with one's Feeling-group, such as agreeable feelings and so forth, which are constantly taking place in one's body according to circumstances. Repeated fixation of the mind on these feelings will put the restlessness of the mind to an end. Then one has the control of the mind to fix it on any object of meditation.

#### 3. Cittānupassanā satipaṭṭhāna :

(Mindfulness on the Contemplation of Consciousness)

It means one's mind is firmly bound up by means of the rope of Right Mindfulness with the other types of consciousness which are associated with greed and hatred which are alternately present in one's mind-continuum according to circumstances. When this is repeated many times, the restlessness of the mind disappears. Then one has the control of the mind to fix it on any object of meditation.

#### 4. Dhammānupassanā satipaṭṭhāna :

(Mindfulness on the Contemplation of Mental objects)

It means one's mind is firmly bound up by means of the rope of Right Mindfulness with such mental objects as sensuous lust, ill-will, torpor and langour, restlessness, worry and sceptical doubt and so forth, which arise in one's life-continuum. When this is repeated many times, the mental restlessness disappears. Then one has the control of one's mind to fix it on any object of meditation.

### Bind up with the rope:

*Satipaṭṭhāna* means the meditative work of getting rid of the mad, deranged, hot and burning mind that has accompanied one's life-continuum from past successive becomings, by binding up one's mind by means of the rope of mindfulness with the four groups of the body, namely, corporeality-group, sensation-group, consciousness-group and mental-objects-group, for a prescribed period of time, so that one's mind does not go astray to external objects of thought, but is confined to the said four groups only.

(For details, see Mahāsatipaṭṭhāna Sutta\*.

As regards the practice of exhaling and inhaling, Ānāpānadīpanī by Ledi Sayadaw may be referred to.)

This should be practised for a fixed period of two or three hours every night according to circumstances.

This is the end of the four kinds of *Sam-māsati*.

**The Exposition of Right Concentration: Only when the mental restlessness disappears:**

In the world in learning how to read, one has to begin from alphabets. Only after one has mastered the alphabets higher education can be acquired. Similarly in the process of mental development, application of mindfulness is to be practised first. Only when the work of *satipaṭṭhāna* is in order, mad and deranged mind will be got rid of and the higher stages of meditation can be practised with steadfastness.

So when the work of *satipaṭṭhāna* is in order and when one is able to concentrate one's mind undisturbedly for a period of one hour, two hours, three hours, etc., daily on one's own body, one should practise *cittavisuddhi bhāvanā* (Contemplation of Purification of Consciousness) which is otherwise known as the four kinds of *samatha-jhāna-samādhi*,\*\* just as the higher studies like Maṅgala Sutta, Namakkāra, Parittas, Grammar, Abhidhamma-saṅgaha, etc., are prosecuted after having thoroughly mastered the alphabets.

Of these four kinds of *Samādhi* :

**Paṭhama-jhāna-samādhi** (First Jhāna Concentration):

There are twenty-five kinds of *kammaṭṭhāna*\*\*\* They are :—

1. ten kinds of *kaṣiṇa* (meditation devices) .....10
2. ten kinds of *asubha* (loathsomeness)...10
3. 32 parts of the body .....1
4. Exhaling and inhaling .....1
5. the three kinds of *brahmavihāra* (sublime states), namely,

- (a) *mettā* (loving kindness),
- (b) *karuṇā* (compassion), and
- (c) *muditā* (altruistic joy).

And this *paṭhama-jhāna-samādhi* is attained by intense practice of one of the said meditation subjects passing through the three successive *bhāvanās* (mental concentration) of *parikamma bhāvanā* (initial concentration), *upacāra bhāvanā* (access-concentration) and *appanā bhāvanā* (attainment concentration).

Meditation by the exercise of fixing mindfulness on exhaling and inhaling merely to get rid of mad and deranged mind is included in the First *Jhāna* Concentration.

(It should be noted that the practice of fixing mindfulness on exhaling and inhaling serves both the purpose of establishing Mindfulness and attainment of the First *Jhāna*. For full explanation of the four *samādhi-jhānas* a reference may be made to *Visuddhimagga Aṭṭhakathā* (The Path of Purification).

This is the end of the four kinds of *Sam-māsamādhi*.

This is the end of the full explanation of the Noble Eightfold Path.

Three kinds of *vaṭṭa*\*\*\*\* (round) relating to 4 kinds of *saṃsāras* respectively.

Nowadays during the Buddha *Sāsanā* if people practise and develop the Noble Eightfold Path, they free themselves from *vaṭṭa-dukkha*. I shall expound them.

There are three kinds of *vaṭṭa-dukkha*. They are:—

- (i) *Kilesa vaṭṭa* (round of defilements),
- (ii) *Kamma vaṭṭa* (round of volitional actions), and
- (iii) *Vipāka vaṭṭa* (round of resultants).

They are also classified as

- (a) Three *vaṭṭas* relating to *Apāya saṃsāra*,
- (b) Three *vaṭṭas* relating to *Kāmasugati saṃsāra*,
- (c) Three *vaṭṭas* relating to *Rūpa saṃsāra*, and
- (d) Three *vaṭṭas* relating to *Arūpa saṃsāra*.

(A). In the case of the three *vaṭṭas* relating to *Apāya saṃsāra*:

1. *Kilesa vaṭṭa* means Personality-belief and Sceptical doubt.

\* *Dīgha Nikāya*, 9 Mahāsatipaṭṭhāna Sutta, p. 231, 6th Syn. Edn.

\*\* Concentration acquired through practising Calm.

\*\*\* Meditation subjects.

\*\*\*\* See the Light of the Dhamma, Vol. VI. No. 4, foot-note on page 4.

2. *Kamma vaṭṭa* means the following ten evil courses of action:

- (i) killing,
- (ii) stealing,
- (iii) sexual misconduct,
- (iv) lying,
- (v) back-biting,
- (vi) rude speech,
- (vii) idle talk,
- (viii) covetousness,
- (ix) ill-will, and
- (x) wrong view.

3. *Vipāka vaṭṭa* means the five *vipāka kaṣattā khandhas*\* of hell-beings, animals, ghosts and demons.

Any person who has not got rid of Personality-belief and Sceptical doubt, though he may be repeatedly reborn in the highest plane of existence for incalculable number of times, is yet destined to fall repeatedly into the sphere of evil courses of action to be reborn as fisherman, hunter, thief and robber, or as one of the beings of the Four Lower Worlds. And *vaṭṭa* means wandering in the *saṃsāra* (round of rebirths) without being liberated.

(B) In the case of the three *vaṭṭas* relating to *Kāmasugati saṃsāra* :

1. *Kilesa vaṭṭa* means desire for sensuous pleasures, such as taking pleasure in and attachment to pleasant sight, sound, smell, taste and touch.
2. *Kamma vaṭṭa* means the 3 'Domains of meritorious Actions' \*\* consisting in *dāna* (Almsgiving), *sīla* (Morality) and *bhāvanā* (Mental Concentration).
3. *Vipāka vaṭṭa* means the five *vipāka kaṣattā* (resultant) *khandhas* of human beings and of *devas* in the six *deva*-planes.

(C&D) In the cases of the three *vaṭṭas* relating to *Rūpa saṃsāra* and the three *vaṭṭas* relating to *Arūpa saṃsāra*:

1. *Kilesa vaṭṭa* means attachment to Form and Formlessness in the Form-sphere and the Formless-sphere respectively.

2. *Kamma vaṭṭa* means wholesome volitional actions leading to and practised in the Form and the Formless Spheres.

3. *Vipāka vaṭṭa* means the five *vipāka kaṣattā khandhas* of the *Rūpa-brahmās*, and the four *vipāka nāmak-khandhas* of the *Arūpa-brahmās*.

It should be understood that there are three *vaṭṭas*—*rūpa taṇhā*, *rūpa kusala* and *rūpa brahma khandha* in the *rūpa saṃsāra*, and that there also are three *vaṭṭas*—*arūpa taṇhā*, *arūpa kusala* and *arūpa brahma khandha* in the *arūpa saṃsāra*.

This is the end of the exposition of the three *vaṭṭas* with four subdivisions in each.

**Interrelations Between Maggaṅga and Vaṭṭas:**

The Eightfold Path explained hithertofore is again subdivided into (1) Eightfold Path pertaining to Stream-winners, (2) Eightfold Path pertaining to Once-returners (3) Eightfold Path pertaining to Non-returners, and (4) Eightfold Path pertaining to Arahats.

The "Stream-winner" Eightfold Path completely extinguishes the three *vaṭṭas* relating to *apāya saṃsāra*. As regards the three *vaṭṭas* relating to *kāmasugati saṃsāra*, it completely extinguishes only such of them as would otherwise come into existence after seven more rebirths.\*\*\*

The "Once-returner" Eightfold Path completely extinguishes the two *vaṭṭas*—*kilesa vaṭṭa* and *vipāka vaṭṭa* relating to the Sensuous Sphere which would otherwise come into existence after two more rebirths.

The Anāgāmi Eightfold Path completely extinguishes the three *vaṭṭas* relating to the said two *Kāmasugati* rebirths, leaving only *rūpa-bhava* and *arūpa-bhava*.

The Arahatta Eightfold Path completely extinguishes the three *vaṭṭas* relating to *rūpa-saṃsāra* and *arūpa-saṃsāra*. All defilements are completely extinguished.

Here ends the exposition of the interrelation between *Maggaṅga* and *Vaṭṭas*.

\* The five constituent groups of existence as the result of *kamma*.

\*\* 1. *dāna* (almsgiving), 2. *sīla* (observing the precepts), 3. *bhāvanā* (mental concentration), 4. *apacāyana* (respecting the elders), 5. *veyyāvacca* (serving or helping others), 6. *pattidāna* (sharing one's merits with others), 7. *pattānumodanā* (Rejoicing in others' merits) 8. *dhammasavana* (listening the doctrine), 9. *dhammadesanā* (delivering the doctrine), 10. *diṭṭhijukamma* (holding right view).

See the Light of the Dhamma Vol. III. No.4, p. 20.

\*\*\* So a Stream-winner will have yet to undergo seven more rebirths in the Sensuous Sphere.

## The First, Second and Third Stage of Diṭṭhi (Wrong Views)

Of the four kinds of *samsāra* with the three *vaṭṭas* in each, the three *apāya vaṭṭas* relating to the *apāya samsāra* are basically most important for the Buddhists of the present day. When a person's head is on fire the important matter for him to do is to extinguish it. The urgency of the matter permits of no delay even for a minute. And it is more important for those who happen to be within the Buddha Sāsana to completely extinguish the three *apāya vaṭṭas* than the aforesaid person's extinguishing the fire burning his head. For this reason, in this book, I shall deal with the Eightfold Path which is able to cause the extinction of the three *apāya vaṭṭas*. Of these two things—Personality-belief and Sceptical doubt—Personality-belief is the basic. Extinction of Personality-belief naturally implies extinction of Sceptical doubt as well, and the ten courses of evil actions also disappear completely. Finally, *apāya samsāra* also becomes completely extinct.

*Sakkāyadiṭṭhi* means *atta-diṭṭhi* (Delusion of Self). The eye is regarded as "I" or "Mine". This view is held firmly and tenaciously. The same remarks apply *mutatis mutandis* in cases of ear, nose, tongue, body and mind.

"I-ness":

The expression "the eye is tenaciously regarded as 'I' or Mine" means that whenever a visible object is seen, people firmly and tenaciously believe "I see it", "I see it". And the same remarks may be applied *mutatis mutandis* to the cases of sound, smell taste, body and mind.

These explain how Personality-belief is held by one in respect of the six Internal Bases.

To the First Nibbāna :

In former existences beings committed foolish mistakes, and all those old evil *kammas* through Personality-belief attach themselves to and continuously accompany the life-continua of beings. In future existences also foolish mistakes will be

committed by them and new evil *kammas* will also arise from the same Personality-belief. Thus when the Personality-belief is extinguished, both the old and new evil *kammas* are utterly extinguished. For that reason, *apāya samsāra* is utterly extinguished, and by the extinction of the Personality-belief, all his foolish and evil deeds, all his wrong views, and all his *apāyabhavas\**, such as rebirths in Hell, Animal-world, Ghost-world and Demon-world, are simultaneously extinguished. That person attains the First *sa-upādisesa-nibbāna\*\** which means utter extinction of the three *vaṭṭas* relating to *apāya samsāra*. He becomes a Holy One in the *ariya lokuttara bhūmi* (Noble Supramundane Sphere) who will be reborn in successive higher planes of existence.

Match-box, match-stick and nitrous surface:

Personality-belief is established in three stages in the life-continua of beings.

- (1) The first *bhūmi* is *anusaya bhūmi* (the latent stage).
- (2) The second *bhūmi* is *pariyuṭṭhāna bhūmi* (the stage when the mind is perturbed by *diṭṭhi*).
- (3) The third *bhūmi* is *vītikkaṃma bhūmi* (the stage when *diṭṭhi* becomes transgressive).

Three-fold bodily action\*\*\* and four-fold verbal action\*\*\*\* are the *vītikkaṃma bhūmi*. Three-fold mental action\*\*\*\*\* is the *pariyuṭṭhāna bhūmi*; and the *anusaya bhūmi* is the *diṭṭhi*. (wrong view) which accompanies the life continuum of being in the beginningless round of rebirths, and resides in the whole body as the seed (potentiality) for the three *kammas* before they are actually committed.

When objects which can cause the rise of evil *kammas* come in contact with any of the six Doors, such as Eye-door and so forth, unwholesome volitional actions actuated by that *diṭṭhi* rise up from the *anusaya bhūmi* to the *pariyuṭṭhāna-bhūmi*. It means that the stage of *manokamma* (mental action) is reached.

If not suppressed in the *manokamma* stage, these *akusalas* further rise up from the

\* Rebirth in the Four Lower Worlds.

\*\* Nibbāna with the constituent groups of existence still remaining.

\*\*\* 3-fold bodily action: killing; stealing; sexual misconduct.

\*\*\*\* 4-fold verbal action; lying; slandering; rude speech; foolish babble.

\*\*\*\*\* 3-fold mental action: covetousness, ill-will; wrong view.



*pariyuṭṭhāna bhūmi* to the *vītikkama bhūmi*. It means that *kāyakamma* and *vacīkamma* stages are reached.

*Diṭṭhi anusaya bhūmi* may be compared to the element lying latent in the nitricus head of a match-stick and *pariyuṭṭhāna dutiya-bhūmi* (second stage) to the fire burning at the head of the match-stick, when struck against the nitrous surface of a match-box, and *vītikkama tatiyabhūmi* (third stage) to the fire transformed from the match-stick and consuming up such as a heap of rubbish. The six external objects, such as pretty appearance, sweet sound, etc. resemble the nitrous surface of the match-box.

This is the end of the explanation of *paṣama-bhūmi dutiyabhūmi* and *tatiyabhūmi* of *diṭṭhi*.

### Forming the Noble Eightfold Path Into Three Groups

1. *Sīlakkhandha* (Morality-group) comprises Right Speech, Right Action and Right Livelihood.
2. *Samādhikkhandha* (Concentration-group) comprises Right Effort, Right Mindfulness and Right Concentration.
3. *Paññakkhandha* (Wisdom group) comprises Right Understanding and Right Thinking.

The three constituents of the Morality-group, when considered in detail, become *ājīvaṭṭhamaka-sīla* in the following manner:—

1. I will abstain from taking life.
2. I will abstain from stealing.
3. I will abstain from indulging in sexual misconduct and taking intoxicants.  
These three comprise Right Action.
4. I will abstain from telling lies.
5. I will abstain from setting one person against another.
6. I will abstain from using rude and rough words.
7. I will abstain from talking frivolously.  
These four comprise Right Speech.
8. *Sammā-ājīva* (Right Livelihood) means livelihood without resorting to taking lives, etc.

Thus the three constituents of the Morality-group become *ājīvaṭṭhamaka-sīla*.

*Nicca-sīlas* (Permanent Morality), such as laymen's Five Precepts, the Ten Precepts

observed by *Isis\** and *paribbājakas* (wandering mendicants), the Ten Precepts observed by *sāmaṇeras* and the 227 Rules of Vinaya observed by Bhikkhus are within the domain of *ājīvaṭṭhamaka-sīla*. And laymen's Eight Precepts are nothing but improvements on and polishings of the Five Precepts and *ājīvaṭṭhamaka-sīla*.

To destroy the three stages of *sakkāyadiṭṭhi*:—

Right Speech, Right Action and Right Livelihood—the three constituents of the Morality-group—are the *dhammas* to destroy the *third* stage of Personality-belief. It means that they are the *dhammas* to destroy the three evil bodily actions and the four evil verbal actions.

Right Effort, Right Mindfulness and Right Concentration—the three constituents of the Concentration-group—are the *dhammas* to destroy the *second* stage of Personality-belief. It means that they are the *dhammas* to destroy the three evil mental actions.

Right Understanding and Right Thinking—the two constituents of the Wisdom-group—are the *dhammas* to destroy the *first* stage of Personality-belief. It means that they are the *dhammas* to destroy the *anusaya-bhūmi* which has been lying latent in the life-continua of beings in the beginningless round of rebirths.

Here ends the forming of the Eightfold Path into the three *khandhas*.

### How to Establish the Morality-Group of the Eightfold path

Exposition of the Eightfold Path in relation to the stages of *diṭṭhi*:—

In order to get rid of the three evil bodily actions and the four evil verbal actions, the three constituents of the Morality-group of the Eightfold Path must be established, meaning thereby that *ājīvaṭṭhamaka-sīla* must be accepted and observed.

In order to get rid of the three evil mental actions conditioned by Personality-belief, the three constituents of the Concentration-group of the Eightfold Path must be established, meaning thereby that *ānāpāna kammaṭṭhāna* (exercises on exhaling and inhaling), *atthika kammaṭṭhāna* (meditation on bones), *kasiṇa kammaṭṭhāna* (exercises on meditation devices) must be practised at least one hour

\* Rishis; hermits.

daily, so that steadiness of the mind may be achieved.

### How to take and Practise Ājivaṭṭhamaka Sīla

In order to get rid of the third stage of Personality-belief people should establish themselves in Purification of Virtue by taking, observing and practising *ājivaṭṭhamaka-sīla*. They can either of their own accord recite it and then observe it, or make up their mind to abstain from contravening the Eight Precepts, such as *pāṇātipāta* (killing living beings) and so forth from that day throughout the life, and successfully abstain from them accordingly. If one observes it of one's own accord, there would be no necessity to accept it from a Bhikkhu. It is enough if one makes up one's mind as follows:—

1. From today throughout my life, I will abstain from taking life.
2. From today throughout my life, I will abstain from stealing.
3. From today throughout my life, I will abstain from sexual misconduct, as also from the five kinds of intoxicants.
4. From today throughout my life, I will abstain from speaking untruth.
5. From today throughout my life, I will abstain from setting one person against another.
6. From today throughout my life, I will abstain from abusive and rude words affecting the caste and creed, etc. of any person.
7. From today throughout my life, I will abstain from speaking things which are not conducive to the well-being of the beings either in the present life, in the *samsāra*, or in the Supramundane Sphere.
8. From today throughout my life, I will abstain from improper livelihood.

### The kinds of *nicca-sīla* (Permanent Morality) :

Once it has been taken, it remains good till it is violated. Only the precept that is broken should be taken again, but if the one that is not violated is taken again, there would be nothing wrong though there is no necessity to do so. If one precept which has not been violated is taken again, it becomes strengthened thereby.

It is better to take the whole of *Ājivaṭṭhamaka-sīla* every day. *Ājivaṭṭhamaka-sīla*

like *pañca-sīla* is a *nicca-sīla* (Permanent Morality). It is not the kind of Morality (*sīla*) that is taken and observed on *uposatha* (Fasting) days. *Samaṇeras*, *Isis* and *paribbājakas*, who have to observe always the Ten Precepts, and Bhikkhus who have to observe always the 227 Vinaya Rules need not specially take *Ājivaṭṭhamaka sīla*.

This is the end of the explanation as to how *Ājivaṭṭhamaka-sīla* is to be taken.

### INGREDIENTS OF THE SEVEN KINDS OF WRONG DOING

#### Five conditions of *pāṇātipāta* :

1. The being must be alive.
2. There must be the knowledge that it is a live being.
3. There must be an intention to cause death.
4. An act must be done to cause death.
5. There must be death, as the result of the said act.

If all the said five conditions are fulfilled, the first precept is violated and should be taken again.

#### Five conditions of *Adinnādāna* :

1. The property must be in the possession of another person.
2. There must be the knowledge that the property is in the possession of another person.
3. There must be an intention to steal.
4. There must be an act done to steal.
5. By that act the property must have been taken.

If all the said five conditions are fulfilled, the second precept is violated and should be taken again.

#### Four conditions to *kāmesumicchācāra* :

1. It must be a man or a woman with whom it is improper to have sexual intercourse.
2. There must be an intention to have such sexual misconduct with such man or woman.
3. There must be an act done to have such intercourse.
4. There must be enjoyment of the contact of the organs.

If all the said four conditions are fulfilled, the third precept is violated and should be taken again.

**Four conditions of musāvada :**

1. The thing said must be untrue.
2. There must be an intention to deceive.
3. There must be an effort made as a result of the said intention.
4. The other must know the meaning of what is said.

If these conditions are fulfilled, the fourth precept is violated and should be taken again.

**Four conditions of pisuṇavācā :**

1. There must be persons to be disunited.
2. There must be an intention to disunite two persons.
3. There must be an effort made as a result of the said intention.
4. The other must know the meaning of the thing said.

If these conditions are fulfilled, the fifth precept is violated and should be taken again.

**Three conditions of pharusavācā :**

1. There must be some one to be abused.
2. There must be anger.
3. Abusive language must be actually used.

If these conditions are fulfilled, the sixth precept is violated and should be taken again.

**Two conditions of saṃphappalāpa :**

1. There must be an intention to say things which bring forth no good benefits.
2. Such things must be said.

If these conditions are fulfilled, the seventh precept is violated and should be taken again.

“Things which bring forth no good benefits” means such plays and novels as Enaung, and Ngwedaung. Nowadays we have numerous plays and novels which satisfy all the conditions of *saṃphappalāpa*.

The foregoing conditions about *musāvādā*, *pisuṇavācā*, and *saṃphappalāpa* relate to violation of the respective precepts. They become conditions for *Kammaṭṭhāna*, i.e. *kamma* which leads rebirths in the lower planes, if the following conditions are added:

**Kammaṭṭhāna takes place thus:**

1. In the case of *musāvādā*, another person must suffer loss or damage.

2. In the case of *pisuṇavācā*, disunion must be brought about.
3. In the case of *saṃphappalāpa*, others must think that the plays and novels are true stories.

And in the case of the remaining four precepts, namely, *pāṇātipātā*, *adinnādānā*, *kāmesumicchācāra*, *pharussavācā*, the said conditions relate not only to their violation, but also to the respective *kamma* amounting to the *kammaṭṭhāna*.

These are the conditions relating to the seven kinds of wrong doing which should be known by those who observe *ājīvaṭṭhamakassīla* every day.

This is the end of a brief explanation of the way to establish the three constituents of *sīlakkhandha* of the Eightfold Path.

**HOW TO ESTABLISH THE CONCENTRATION-GROUP OF THE NOBLE EIGHTFOLD PATH**

For a person who has well observed the three constituents of the Morality-group of the Eightfold Path and who has thereby established himself in the Purification of Virtue, *micchājīva* (wrong living) and the seven kinds of wrong doing, namely, the three kinds of physical wrong doing and four kinds of verbal wrong doing which are born of Personality-belief are entirely extinguished.

Then, in order to destroy the second stage of Wrong Views, namely, the three kinds of mental wrong actions, the constituents of the Concentration-group of the Eightfold Path—Right Effort, Right Mindfulness, and Right Concentration must be established.

Establishment of the three constituents of the Concentration-group of the Eightfold Path means practice of one of the forty subjects\* of meditation, such as *kaṣiṇa* (meditation devices), etc.

**Ānāpāna Practice:**

In this connection the practice of *ānāpāna-kamaṭṭhāna* (Breathing exercises) will be briefly described. If those who are still householders have no time to perform these exercises in the day time, they should always practise about one or two hours before going to bed and about an hour before rising from bed in the morning.

\* See the Light of the Dhamma, Vol. V, No. 3, page 14.

The method of practice is as follows:

According to the Buddha's Teaching "*Satova assasati satova passasati*" (Inhale with mindfulness; exhale with mindfulness), during the period already fixed, one's mind should be entirely concentrated on inhaling and exhaling and not allowed to stray elsewhere, and in order to do so, *kāyika vīriya* and *cetasika vīriya* should be exercised.

*Kāyika vīriya* means effort to practice for a fixed period every day without a break.

*Cetasika vīriya* means extreme care to concentrate the mind on inhaling and exhaling, so that it may not stray elsewhere, and intense application of the mind on inhaling and exhaling, so that sleepiness, torpor and languor may not come in.

**Let the mindfulness be constant:**

Fixing the mind on one's nostril continuously, one should always notice that it is Exhaling, when the wind exhaled brushes against the nostril, that it is Inhaling when the wind inhaled brushes against it. And Right Effort means these two kinds of effort, namely *kāyika vīriya* and *cetasika vīriya*.

Applying the mind in this way for fifteen days, a month, two months, etc., one's mindfulness becomes fixed on exhaling and inhaling. That mindfulness is designated as Right Mindfulness.

Once the three constituents of the Morality-group of the Eightfold Path have been established, the mental restlessness disappears day by day.

It is apparent to every person that he has no control over his mind, when it comes in contact with the object of meditation ( i.e. when he starts practising meditation). In this world, mad people who have no control over their mind are useless in worldly affairs. In the same way, in this world, even those who are said to be sane, are, as regards the practice of *kammaṭṭhāna* (practice of Calm and Insight), in the same position as mad people who have no control over their mind. They are useless in the matter of *kammaṭṭhāna*. For these reasons the three constituents of the Concentration-group of the Eightfold Path should be established with a view to getting rid of the mental restlessness.

(For other particulars of Right Concentration, the *Bodhipakkhiya Dīpanī* and *Ānāpāna Dīpanī* written by me, may be referred to.)

**How the mental restlessness can be got rid of:**

Even though "Access Concentration" and "Attainment Concentration" are not yet reached, if the mind could be fixed on the object of meditation (*kammaṭṭhāna-ārammaṇa*) during a fixed period of one hour or two hours every day, it would become easy to concentrate the mind on any other object of meditation. For a person who has attained the Purification of Mind after having succeeded in establishing the three constituents of the Concentration-group of the Eightfold Path, three evil mental actions, such as Covetousness, Ill-will and Wrong Views born of Personality-belief become entirely extinct. And the second *bhūmi* (stage) of *diṭṭhi* i.e. *manokamma* also becomes extinct, and the mental restlessness caused by five Hindrances\* also disappears.

This is the end of the explanation of the way to establish the three constituents of the Concentration-group of the Eightfold Path.

**When to establish Paññakkhandha (Wisdom-group):**

Once the three constituents of the Morality-group of the Eightfold Path are taken and observed, from that very moment they become established in that particular person and from that very moment, so long as there is no violation by him, he is said to be replete with the Purity of Morality. On the very day of observance of the precepts, Concentration-group of the Eightfold Path should be practised. Persons who are sufficiently diligent will not take more than five to ten days to get rid of the mental restlessness, and having attained a steadfast concentration of the mind on exhaling and inhaling, the three constituents of the Concentration-group of the Eightfold Path will become established in him within five to ten days.

From that day he is said to have established himself in *citta-visuddhi* (Purification of Mind), and should start to establish himself in the Wisdom-group of the Eightfold Path.

**How to Establish the Wisdom-Group of the Eightfold Path**

**To establish right from the beginning:**

Whoever has thus succeeded well in establishing the Purification of Virtue and the Purification of Mind should try to establish

\*See the Light of the Dhamma, Vol. V, No. 3, p. 14.

himself in Right Understanding and Right Thinking of the Wisdom-group of the Eightfold Path, with a view to destroying the first stage of Personality-belief. Establishment of the two constituents of the Wisdom-group of the Eightfold Path means the establishment in order of the five kinds of *paññāvisuddhis* (Purification of Wisdom), such as *diṭṭhi-visuddhi* (Purification of View), *kaṅkhāvitaraṇa-visuddhi* (Purification by Overcoming Doubt), *maggāmagga-ñāṇadassana-visuddhi* (Purification by Knowledge and Vision of what is and what is not-Path), *paṭipadāñānadassana-visuddhi* (Purification by Knowledge and Vision of Course of Practice) and *lokuttara-ñāṇadassana-visuddhi* (Purification by Supramundane Knowledge and Vision).

In the whole of our body, solidity and softness—these two comprise the element of extension (*pathavī*); cohesion or liquidity—these two comprise the element of cohesion or liquidity (*āpo*); heat and cold—these two comprise the element of kinetic energy (*tejo*); and support or motion—these two comprise the element of motion or support (*vāyo*).

The whole of the head is nothing but a collection of the four Great Primaries (i.e. the said four elements). All the parts of the body, all the parts of the legs and all the parts of the arms are nothing but collections of the four elements. All hairs of the head, all hairs of the body, all nails, all teeth, all skin, all flesh, all sinews, all bones, all marrow, kidneys, heart, lymph, fat, lungs, intestines, stomach, faeces and brain are nothing but collections of the said four elements.

1. Hardness is the strong form of *pathavī*, and softness is the weak form of it.
2. Cohesion is the weak form of *āpo*, and liquidity is the strong form of it.
3. Heat is the strong form of *tejo*, and cold is the weak form of it.
4. Support is the weak form of *vāyo*, and motion is the strong form of it.

#### (1) Softness or hardness :

Sealing-wax in its original form is the strong form of *pathavī*. Its hard *pathavī* is conspicuous; but when it comes in contact with fire, solid *pathavī* disappears, and soft *pathavī* appears. Again, when the fire is taken away, soft *pathavī* naturally disappears and strong *pathavī* naturally appears again.

#### (2) Cohesion or liquidity :

In the sealing-wax in its original form there is a weak form of *āpo*. So cohesion is conspicuous. When it comes in contact with fire, cohesive *āpo* disappears and liquid *āpo* appears. Again, when the fire is taken away, the liquid *āpo* disappears and the cohesive *āpo* appears.

#### (3) Heat or cold :

Sealing-wax in its original form is a weak form of *tejo*. Coldness is conspicuous. When it comes in contact with fire, cold *tejo* disappears and hot *tejo* appears. Again, when the fire is taken away, the hot *tejo* disappears and cold *tejo* appears.

#### (4) Support or motion :

Sealing-wax in its original form is a weak form of *vāyo*. Support is conspicuous. When it comes in contact with fire, supporting *vāyo* disappears and moving *vāyo* appears. Again, when the fire is taken away, moving *vāyo* disappears and supporting *vāyo* appears.

*Udaya* means “appearance”, and *vaya* means “disappearance”; *udayabbaya* is a compound word of the two.

Now with a view to enabling people to think of and understand the meaning and nature of *udayabbaya* which in Vipassanā means “appearance” and “disappearance”, the example of the “appearance and disappearance” of the elements which are evidently present in the sealing-wax has been given.

#### “Increase”—*udaya*; “Decrease”—*vaya* :

The head, the body, the leg and the hand may be dealt with in the same way as the sealing-wax has been dealt with. Heat and cold, the two aspects of *tejo*, are always taking place alternately. Heat increases stage by stage in the whole body right away from sunrise to 2 p.m. and cold decreases stage by stage accordingly. Hence forward cold increases and heat correspondingly decreases. This is the personal experience of every person. From one explanation numerous inferences can be made.

The increase of heat in the parts of the body, such as the head, etc. resembles the coming in contact of the sealing-wax with fire; and when the cold increases in the body, it resembles the sealing-wax from which the

fire has been removed. The heat or the cold increases or decreases hour by hour in the course of the day. Heat increases when cold decreases, and cold increases when heat decreases. Increase comes under “*udaya*” and decrease under “*vaya*”.

In the two things—heat and cold—increase and decrease form one natural pair.)

**Increase and decrease in the four pairs of elements :**

Two kinds of *pathavī*, namely, softness and hardness increase or decrease in accordance with the rise and fall of temperature. Two kinds of *āpo*, namely, liquidity and cohesion and two kinds of *vāyo*, namely, motion and support also increase or decrease in the same way.

The said four elements in the parts of the body, such as the head, etc., resemble the numerous small bubbles fastly appearing and disappearing on the surface of boiling water in a big pot. The whole body resembles a lump of foam. Vapour appears in each small bubble and it disappears every time the numerous bubbles disappear.

**Anicca, Dukkha, Anatta :**

Similarly, Seeing, Hearing, Smelling, Tasting, Touching, and Knowing—all these mental phenomena which depend on the said four elements vanish simultaneously with them. Therefore, the six kinds of *viññāṇa* (Consciousness) — eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, and mind-consciousness, together with the four elements are *anicca* (impermanent), because they are not permanent; they are *dukkha* (suffering), because they are associated with the danger of incessant arisings and vanishings; they are *anatta*, because they have no pith or substance in them.

**Sakkāyadiṭṭhi and the Head :**

*Sakkāyadiṭṭhi* (Personality-belief) and Right Understanding with respect to the four elements in the head are explained below:

The hair and bones in the head are solid, and its skin, flesh, blood and brains are soft, and these two, namely, solidity and softness constitute *pathavī dhātu* (element of extension). The whole of the head is completely filled with the said two kinds of *pathavī*, and so also with *āpo*, *tejo*, and *vāyo*. The *pathavī* is not the head, nor are the *āpo*, *tejo*

and *vāyo*; and apart from these elements there is no such thing as the head.

**Know: note: think: see :**

Those persons, who cannot differentiate the four elements in the head and who do not know that solidity, etc. in the head are *dhātus* (elements), know the head as such only; they note it as the head only; they only think that it is the head,; and they see it as the head only. To know that it is the head is a delusion of mind.

To note that it is the head is a delusion of Perception.

To think that it is the head is a delusion of *māna* (conceit).

To see that it is the head is a delusion of *diṭṭhi*.

Knowing, noting, thinking and viewing the four elements of the head is knowing, perceiving, thinking, and viewing them as permanent and as *atta*. Thus to consider the four elements as the head is a fallacy of taking what is impermanent as permanent and what is not-self as self.

**Delusion:**

The said four elements, which by nature disappear more than a hundred times in an hour are really *anicca* and *anatta*, in accordance with the Buddha’s Teaching “*khayatthena aniccaṃ asāraikatthena anattā*” (It is Impermanent, because it is vanishing; it is Soulless, because it is without any soul-essence). The head of a man does not disintegrate at his death, and it remains as such till it reaches the cemetery. So it is regarded as *nicca* (permanent) and *atta* (soul).

Therefore, out of the conception that the four elements are the head arises the misconception that what is impermanent to be permanent and what is not-self to be self.

**Because they do not understand:**

As regards the composite parts of the head also, to know, perceive, think and view the four elements as hair, teeth, skin, flesh, muscles, bones, and brain, is to know, perceive, think, and view the four elements which are impermanent and without soul-essence as permanent and with soul. It is *sakkāyadiṭṭhi* (Personality-belief) to think and view the elements of hardness, etc., as the head, hair, teeth, skin, flesh, vein, bones

and brain, in ignorance of their being mere elements.

### Right Understanding :

The hardness is *pathavī* (the element of extension). It is not the head, hair, skin, flesh, muscles, bones, nor the brain.

Cohesion is *āpo-dhātu* (the element of cohesion or liquidity).

Heat and cold are *tejo-dhātu*, and support and motion are *vāyo-dhātu*. They are not the head, hair, teeth, skin, flesh, muscles, nor brain. In the ultimate analysis, there is no such thing as the head, hair, teeth, skin, flesh, muscles, bones and brain. Such understanding is called *sanmādiṭṭhi* (Right Understanding).

(The Personality-belief and the Right Understanding of the head and its parts are also applicable to the remaining parts of the body.)

### Like the hand that aims at the target with an arrow:

To think out ways and means so as to understand these four elements is Right Thinking. Right Understanding may be compared to an arrow and Right Thinking to the hand that aims at the target with an arrow.

This is the brief exposition of the way to establish Right Understanding and Right Thinking which are the two constituents of the Wisdom-group of the Eightfold Path.

(For detailed explanation, see *Vijjā Magga Dīpanī* and *Bhāvanā Dīpanī* written by me.)

### Must be persistent:

When the two constituents of the Wisdom-group of the Eightfold Path have been established by thinking and meditating deeply on *udayabbaya* (arising and vanishing) i.e. the incessant arisings and vanishings in concatenation of the four elements existing in all part of the body, such as head, etc., and consciousness, such as eye-consciousness, ear-consciousness, etc., just as the small bubbles in a pot of hot boiling water, and when the Characteristics of Impermanence and Impersonality have been successfully realised, one must try to continue this realization throughout one's life, in order that upward development may be achieved successively. Agriculturists should practise

the contemplation on the arisings and vanishings of psycho-physical elements in all parts of the body, in conjunction with their agricultural works.

### To become "Bon-sin-san" individuals:

By repeated and persistent practice of that meditation, the Knowledge of the Right Understanding of the arisings and dissolutions of the psycho-physical elements permeates through the whole body. The first *bhūmi* (stage) of Personality-belief in regard to the whole body disappears. The first stage of Personality-belief which has accompanied one's life-continuum throughout the beginningless round of rebirths is completely extinguished. The whole body is thus transformed into the Sphere of Right View. The ten evil actions are totally destroyed and the ten good actions are firmly installed. The *apāya-samsāra* (round of rebirths in the 4 Lower Worlds) becomes completely extinct. There remain only rebirths in the higher round of existences, such as rebirth as men, *devas* and Brahmās. That person reaches the stage of a "Bon-sin-san" Noble One.\*

(This is the full explanation of the practice of the Noble Eightfold Path comprising the three constituents of the Morality-group, the three constituents of the Concentration-group, and the two constituents of the Wisdom-group of the Eightfold Path.)

Here ends the exposition of the Personality-belief in regard to the head, etc.

### A SHORT EXPLANATION OF THE ESTABLISHMENT OF THE NOBLE EIGHTFOLD PATH :

Proper and full observance of *ājīvaṭṭha-maka-sīla* constitutes the practice of the Morality-group of the Eightfold Path which comprises Right Speech, Right Action and Right Livelihood. Practice of Exhaling and Inhaling constitutes the practice of the Concentration-group of the Eightfold Path which comprises Right Effort, Right Mindfulness and Right Concentration. Contemplation on the arisings and vanishings of the four elements as exist in the head, etc., and the six kinds of Consciousness, constitutes the practice of the Wisdom-group of the Eightfold Path which comprises Right Understanding and Right Thinking.

\*Bon-sin-san : Beings who are bound to attain Nibbāna through higher and higher stages of existence.

### Only when Wisdom and Effort are strenuous :

According to the method of *sukkhavipassaka-puggala* (One who practises Insight Only), *samatha* (Calm) and *ānāpāna* (Exhaling and Inhaling), etc. are not practised separately. After observing the three constituents of the Morality-group of the Eightfold Path, the practice of the Wisdom-group of the Eightfold Path is undertaken. The three constituents of the Concentration-group of the Eightfold Path come along together with the two constituents of the Wisdom-group of the Eightfold Path, and these two sets are termed *Pañcaṅgikamagga* (the five constituents of the Eightfold Path). These five form one group and together with the aforesaid three constituents of the Morality-group of the Eightfold Path, they become the Noble Eightfold Path.

The mental restlessness disappears. However, this can be achieved only with great wisdom and strenuous effort.

### Understanding reality whenever contemplated:

After *sammādiṭṭhi-ñāṇa* (knowledge arising from Right Understanding) has become clear in respect of the whole body—whether in this existence or the next—it becomes clearly evident, whenever one contemplates that there, in reality, are no such things as *puggala* (person), individual, woman, man, 'I', some body-else, head, leg, or hair. When such knowledge arises in him, the *sakkāyadiṭṭhi* by which he delusively takes the hardness, etc. in the head as the head itself, disappears for ever.

Whenever he contemplates, there arises in him the Right Understanding of the real fact

that there is no such thing as the head, but only a collection of elements.

(Apply the same principle to the other parts of the body).

### Enjoying the three kinds of Happiness:

When, Right Understanding and Right Thinking, the two constituents of the Wisdom-group of the Eightfold Path, have been established in the whole body, the three *vaṭṭas* of the *apāya saṃsāra* (round of rebirths in the Four Lower Worlds) completely disappear forever. That particular person is from that instant completely freed forever from the *vaṭṭa-dukkha* of the *apāya saṃsāra* (the misery of being born in the Four Lower Worlds). He or she has reached and is established in *sa-upādisesa-paṭhamanibbāna* (the first stage of the Full Extinction of Defilements with the Groups of Existence still remaining) (i. e. he or she has become a *sotāpanna* or one who belongs to the First Stage of Holiness). However as he has yet to acquire the knowledge of the characteristic of unsatisfactoriness (*dukkhala-khaṇā*), there still remain in him *taṇhā* (craving) and *māna* (conceit) which make him take delight in the pleasures of men, *devas* and *Brahmās*. So he goes on enjoying those three kinds of pleasures as one who will be reborn in the higher planes successively;\* i. e. (*A Bon-sin-san*).

This is the end of the brief exposition of the way to establish the Eightfold Path.

This is the end of Maggaṅga Dīpanī .

\* The *sotāpanna* (Winner of the Stream, or Attainer of the First Path) will have as yet to undergo seven more rebirths at the most, in the *kāma-loka*, or universe of full sensuous experience.



# DEVOTION IN BUDDHISM

By

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Religion and devotion are inseparable, and Buddhism is no exception to this rule. Theravāda or Buddhism based on the Pāli the original Teachings of the Buddha (sometimes called Hinayāna), is alleged by some to be dry and intellectual, to have no devotion or higher emotional content in it. There may be some truth in this allegation when it concerns those people who only superficially profess adherence to the Teaching (Dhamma) or who limit themselves only to an intellectual study and appreciation of the Dhamma without applying its tenets to their everyday life. For the true follower of Theravāda, however, devotion is an indispensable aid on the way to Deliverance. For him even the word BUDDHA can produce the deepest emotional stirring and rapture.

Dhamma, said the Buddha, may be compared to a snake which if caught by the head is brought under control but if seized by the tail, carries death. Similarly the Dhamma rightly understood and lived, leads to the extinction of all suffering, but will cause harm if misunderstood and misapplied.\* If we are to accept that Buddhism starves emotion and lays emphasis on reason alone then it would have been impossible for Buddhism to flourish for more than 2500 years as a *living religion* providing the spiritual and cultural requirements of millions. Countries like Burma, Thailand, Ceylon, Cambodia, Laos, Vietnam cannot conceivably be supposed to have quenched their spiritual thirst with mere dry abstractions. Further, emotion, as a distinct mental factor, cannot be just suppressed; it is bound to express itself. In point of fact, the balancing of these two mental faculties, emotion and reason, is considered in Buddhism most essential for a harmonious spiritual development. Harmony, moderation and gradual development are features that run through the entire system of Buddhism like a scarlet thread.

In the theistic conception of *bhakti* or faith, devotion is always accompanied by practices like prayers, rituals, vows, and an unquestioned obedience to a Creator God, his earthly incarnation or some deity. There is fear of being punished if the command of God is either questioned or not followed with submission. And wherever there is fear there will arise blind faith, dogmatism, superstition, ritualism, intolerance and such other evil consequences, because fear restricts mental growth, traps the mind and makes it insular. Prayers, rituals and vows lead men to ask and crave for worldly boons and pleasures while alive, and for happy states on earth or in heavenly worlds, after death. Love taking the form of an uncontrolled emotional devotion may and often does, create selfish affection (*sineha*) and a physical relationship between the devotee and his or her lord which in many cases may turn carnal. Being associated with religion such indulgences may remain undetected and even become a holy practice which could be conducted unhindered. This would give one a free licence to roam in the wilderness of vague imaginations. One wait for the saving grace of the God in all activities and thereby loses self-confidence and becomes indolent and a slave to superstitions. Devotion should not be wholly emotional, for it may grow positively harmful in that the devotee may become fanatical or, having become too sensitive emotionally get upset by little mishaps or gains.

Against such one-sided emphasis, the concept of devotion in Theravāda Buddhism is distinctly different. Devotion from this standpoint is *ñāṇasāmpayutta*; i.e. accompanied by knowledge, so that it presents, on both the philosophical and emotional level, a strong contrast to those religions which lay emphasis on emotion alone. The philosophical aspect calls into play two important mental faculties, viz., the rational and the volitional. The emotional aspect has, as it

\* Majjhima Nikāya Mūlapaṇṇāsa Pāli,  
3-Opammavagga, 2-Alagaddūpama Sutta, pp. 182, 6th. Syd. Edn.

were, many facets, bringing together several mental factors, such as gratitude, reverence, love, faith or confidence, and joy. Forasmuch as devotion is a culture of mind, it sets on foot a harmonious development of all the mental faculties bringing about integration and wholeness of character required for the attainment of Nibbāna. What part each of these different faculties plays in the act of devotion, will be discussed later.

The object of devotion in Buddhism is what is known as the "Triple Gem" (*Ratanat-taya*) or the "Threefold Refuge" (*Saraṇat-taya*), comprising the Buddha, the Dhamma and the Saṅgha; that is, the Enlightened One, his doctrine and the Order of his noble disciples i.e. the *ariyas* or saints. The *Ratanas* are so called because nothing can be more precious and worthy of bestowing incomparable and, unalloyed peace and happiness than these; hence they are also the highest refuge, the peerless source of security and protection.

The practice of devotion consists in reflecting or meditating (*anussati*) on the qualities or attributes of that Triple Gem. These qualities are embodied in the most simple yet profound formula known as *Ratanattaya Vandanā Gāthā*—the Hymn of Homage to the Triple Gem, familiar to all Buddhists from the time they learn to speak, which they recite on all occasions of worship.

*Itipi so Bhagavā-Arahaṃ Sammāsambud-dho, vijjā-carāṇasampanno, sugato, lokavidū, anuttaro, purisa dammasāra-thi, satīdevamanussānaṃ, Buddho, Bhagavā'ti.*

Thus, indeed, is that Blessed One, he is the Holy One, fully enlightened, endowed with vision and conduct, sublime, the knower of worlds, the incomparable leader of men to be tamed, the teacher of gods and men, enlightened and blessed.

*Svākhāto Bhagavatā dhammo, sandiṭṭhiko, Akāliko, ehipassiko, opaneyyiko, paccattaṃ veditabbo viññūhī'ti.*

Well-expounded is the Dhamma (teaching) by the Blessed One, verifiable here and now, with immediate fruit, inviting all to test for themselves leading to Nibbāna, to be comprehended by the wise, each for himself.

*Suppaṭipanno bhagavato sāvaka-sangho, ujuppaṭipanno bhagavato sāvaka-sangho ñāyappaṭipanno bhagavato sāvaka-sangho, sāmīcippaṭipanno bhagavato sāvaka sangho; yaḍidaṃ cattāri purisayugāni aṭṭhapurisa-puggalā, esa bhagavata sāvakasangho, āhuneyyo, pāhuneyyo, dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puññakkhet-taṃ lokassā'ti.*

Of perfect conduct is the Order of the Lord's Disciples, of wise conduct is the Order of the Lord's Disciples, of dutiful conduct is the Order of the Lord's Disciples, of reverential conduct is the Order of the Lord's Disciples; that is to say, the Four Pairs of men,\* the Eight Persons. This Order of the Lord's Disciples is worthy of offerings, worthy of hospitality, worthy of gifts, worthy of reverential salutation, as an incomparable field of merit to the world.—Space does not permit to go here into the details of the practice of devotional meditations. Briefly, it is meditating on the true significance of these attributes—nine of the Buddha, Six of the Dhamma, ten of the Saṅgha—and accomplish an inner transformation by implanting them, as it were, within.

*Buddha* is venerated and followed as the Great Teacher, the spiritual Master. The term *Buddha* is an honorific expression implying the attainment of Supreme Enlightenment; that is to say, it is not a personal name but an indication. It is also an attribute of a perfect and holy guide who, by virtue of having discovered a truth unaided and through long and painful struggle, guides, points out and makes known to beings, out of great compassion, the nature of reality otherwise called the Four Noble Truths—*Cattāri ariya saccāni*. These are embodied in this succinct and profound saying of the Master: "Sorrow I point out and sorrow's end".

Hence, to the Buddhists the Buddha is not a God or an incarnation of a God (*Avatāra*), nor is He an ever-abiding universal principle; and the Buddha has no commandments to give which need be accepted with unquestioning obedience. Prayers to him, or rituals and vows, and blind faith in him have no meaning whatsoever.

\* The Four Pairs and Eight Persons refer to the four stages of Sainthood endowed with the eightfold Supramundane Knowledge of Path (*Magga*) and Fruition (*Phala*).

*Dhamma* here constitutes the transcendental truths of Nibbāna as well as the Eightfold Path leading to Nibbāna as discovered and proclaimed by the Buddha. Here reflection (*anussati*) is meditation on the Dhamma's transcendental qualities. That is to say, meditation on that perfect state of Deliverance which is freed from greed, hate and delusion—the source of all *samsāric* turmoil—and is a condition of Peace and Bliss that terminates death and rebirth for all times. It is also meditation on that perfect path which leads to this perfect goal, namely, on Right Understanding, Right Thinking, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

*Saṅgha* is the Order or Community of Noble Disciples (*Ariyas*) established in the Goal or on the Path that leads to the Goal; thus forming the 'living example' to those still striving.

Briefly, Buddha is the Way-finder, the Supreme Teacher, the Unmatched Guide. Dhamma is incomparable Way, the Perfect Teaching; the Saṅgha refers to those who dedicating themselves to the full realisation of the Dhamma, and earnestly striving have entered upon the Paths of Sanctitude.

In the course of the actual practice of devotion these three, however, embody and culminate in one idea, one Truth. Hence it is said:

*Dhammakāyo yato Satthā, Dhammo satthā  
tato mato;  
Dhamme thito so sangho ca satthu sankham  
nigacchati;*

Since the teacher is the Truth-embodiment,  
so is the Truth the very Teacher,  
and the Noble Order being established on  
the Truth,

Also goes by the name of the Teacher.

Thus the act of devotion is directed to one single object which forms the Guide as well as the Goal, independent of, and unmixed with the notion of any personality or incarnation, a God or Paramatman, but purely as an aspiration for an ideal of absolute perfection and purity, attainable through self-control, discipline and mental development.

Devotional acts with such background and based on the realisation of these great attributes, set going mental dispositions

favourable to the attainment of similar qualities in one's own mind, be it even to a small degree. At first, they appear as a rather unimportant contribution to the attainment of the lofty goal, but the cumulative effect of a series of such devotional acts later grows and transforms itself until it becomes of the same stuff—*evam-dhammā*—as these great attributes, i.e., of the very truth. Further, this form of devotion with mental faculties well-balanced, maintains itself as a habitual frame of mind and not as an isolated act spasmodically indulged in, thus ensuring a steady progress. When devotion reaches a very high point the distinction of subject, i.e. the self-notion, disappears and what is realised is the very 'stuff', nature or substance of the Triple Gem. Hence devotion is directed towards an ever present reality and not merely towards a dead teacher or empty abstractions.

As mentioned earlier, a devotional act calls into play many forces and faculties of the mind. The most important of these is Faith (*Saddhā*) in the Triple Gem, which, in Buddhism, means conviction and confidence born of knowledge. Faith is associated with other factors such as gratitude, love, joy and deep reverence, forming as a whole, what may be called here, the emotional aspect. Inasmuch as this *Saddhā* or conviction born of knowledge, contains no element of selfish affection (*sineha*) nor personal relationship and blind faith, it differs essentially from the theistic concept of faith and devotion. The basis of *Saddhā* is wise understanding of the true significance of the Triple Gem as closely related to the problem of suffering and the deliverance from it. At least it must be accompanied by a deep conviction in the 'Law of *Kamma*' as a factor that sustains and perpetuates this endless course of birth and death, and the suffering associated with life.

Since *Saddhā* is the one indispensable factor that governs all spiritual growth it is called the Seed (*bīja*) from which is born the 'tree of wisdom' that bears the 'fruit of deliverance'. There are five mental powers (*bala*), also called spiritual faculties (*indriya*), namely, *Saddhā*—Faith; *Vīriya*—Energy; *Sati*—Mindfulness; *Samādhi*—concentration; *Paññā*—Intuitive insight or Wisdom. Of these the primary factor is *Saddhā* which if properly cultivated, conditions the

development of the rest. In its highest, i.e. supramundane sense, *Saddhā* is *Aveccappasāda*,\* unshakable faith in the Triple Gem—achievable through the attainment of the Noble Path (*Ariya Magga*). And only in this sense is it true 'self-surrender' which is the culmination of devotion. Self-surrender, in the Buddhist sense, is not a spiritual unification with some other entity or merging with some universal principle nor the sacrifice of one's will at the feet of some one else, a God, deity or teacher. But it is the entire abandonment, down to the last vestige, of all 'self-notion', of 'personality-belief' (belief in an immortal self)—*Sakkāya-ditṭhi*. When accomplished this brings to pass the overcoming of at least two other mental fetters (*samyojana*), namely, Sceptical Doubt (*vicikicchā*) and Clinging-to-rites-and-rituals (*Sīlabbata-parāmāsa*). Lastly, since *Saddhā* rouses other concomitant factors, such as assurance, joy, gratitude and reverence, one will realise the tremendous significance of the Triple Gem as the true Refuge from the toils and tumults of *samsāra*. A deliberate and conscious cultivation of this one factor, therefore, means the development of the entire emotional aspect which forms the source of all mental energy.

This brings us to the philosophical side with its two faculties, the rational and the volitional. The function of the rational faculty is to investigate and probe into the nature of existence in order to understand, at least intellectually, its reality in the true perspective. It is the dispassionate and objective study and scrutiny of things. When one removes the lid of 'self' or 'ego-centric consciousness' from the jar of life and lays it bare for objective analysis and observation only then does true understanding spring up in the mind. It must be agreed that understanding is manifold and of various kinds, so that one particular object may also be explained in quite the opposite way, perhaps reasonably too! Hence, what is intended here is understanding in terms of the Noble Truths according to which existence is regarded not as something permanent, pleasurable and endowed with a self or ego but as an impersonal process, arising and passing away dependent on conditions; that is to say, as impermanent, subject to suffering and unsubstantial (*anicca, dukkha, anatta*).

It is a proven fact that the basic instinct in all beings is the search for happiness and pleasure, and security or safety against death, disease and danger, although it is quite obvious that death is more certain than life. If life were not impermanent then there would be no need to crave for security and protection; likewise, the search for happiness and pleasure is another proof of the intrinsic suffering in life. The same is true of the self-delusion; for, if there were such a thing as an abiding self then it would mean that we would be free from the clutches of death and from all misery. 'Self' as an independent entity unaffected by all empirical fetters and limitations presupposes 'ownership' and the status of being the 'master' and 'possessor' of this life. Nobody ever wishes to suffer or to die. If there were an eternal or divine self then it would prevent all forms of suffering, death, etc. But that does not happen. Further where is the need for such a freed, happy and permanent self to strive for freedom, happiness and security? Hence where is the need for religion which aims at these attainments? The reality, however, is that there is only a *self-delusion* which is the root of all suffering and the cause of all limitations. Conditioned by this delusion, known to Buddhists as *Avijjā*, beings engage themselves in this mad rush of activities driven all the time by manifold cravings. Actions must produce reactions and these acts of craving that we always and almost helplessly perform cannot escape from producing results, namely, the continuity of this stream of life, this cycle of births and deaths. But this inherent unsatisfactoriness in *samsāric* existence need not create undue anxiety, frustration or pessimism; in fact, it should be the greatest incentive to hope, assurance and optimism. For the opposite of suffering too must exist. If only these actions are free from *craving*—the root cause of suffering—there is no reason why lasting happiness and peace could not be achieved. This, a deathless state of supramundane happiness called *NIBBĀNA*, is the goal of Buddhism.

With this background, it may be noticed, the rational faculty is not limited to a barren intellectualism; it arouses the volition to transform knowledge into a living truth; besides, causing a definite enrichment of the emotional faculty. Such understanding

\*This is the same as *adhi gama-saddhā*.

may arise as a result of study and hearing of the Dhamma (*sutamaya ñāṇa*), or through deep thinking and observation of things as they really are (*cintāmayā ñāṇa*) or again through meditation (*bhāvanāmayā ñāṇa*). While *Saddhā* should have firm roots in right understanding, also true understanding, on its part, should not be devoid of Faith or Confidence in order to avoid the futility and dryness of remaining merely theoretical. The same is true in the case of will or determination. It must likewise be based on *Saddhā* in order to maintain its firmness and vigour by which theory is translated into practice.

This brings us to the function of the volitional faculty as purposive will, resoluteness or determination. It is the drive, the propulsive agency that transforms knowledge into action. It functions on the basis of understanding as a factor that harnesses mental energy for one-pointed application, for singleness of aim. It frees intellect from dryness and prevents emotion from indulgence and over-activity, that is, from undue dissipation of mental energy, thereby mobilizing purpose and concentrated effort.

Although this faculty has been mentioned last, it is not less important than the other two. After all, it is volition that invests every action, whether in body, speech or mind, with the potentiality of producing results. And devotion as an act leading to deliverance must necessarily have a powerful volition. In fact, all these three faculties are mutually complimentary in the realisation of the common goal, *Nibbāna*.

It may not be inappropriate if the simile of the construction of a building is used to illustrate the functions of these faculties; for devotion is also a constructive activity after all. Understanding is like the plan and estimates; Will is the actual execution of construction according to the plan; and *Saddhā* is like the building materials needed for the construction.

Without a proper plan a construction may prove positively dangerous and the exclusion of the other two would mean no construction whatsoever. Thus the task of building a spiritual structure is accomplished in Buddhist devotion with the mutual co-operation and assistance of all the various faculties of the mind.



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## PAṬHAMA-DĀRUKKHANDHOPAMA SUTTA\*

( Discourse on similitude of the Log of Wood )

“ Translated by the Editors of the Light of the Dhamma ”

On one occasion the Exalted One was staying at Kosambi, on the bank of the river Ganges.

There the Exalted One saw a great log being carried down the Ganges, and on seeing it He called to His disciples, saying “Bhikkhus, do you see that great log being carried down the river?”

“Yes, Lord”.

“Now, Bhikkhus, (1) if this log does not touch this bank, (2) or the other bank, (3) does not sink in mid-stream, (4) is not stranded upon land, (5) is not seized by men, (6) or by non-humans, (7) is not caught in a whirlpool, and (8) does not rot inwardly,— that log will float down to ocean, will slide down to ocean, will tend towards ocean. And why? Because, Bhikkhus, the stream of the Ganges floats down to ocean, slides down to ocean, tends towards ocean.”

“Similarly, Bhikkhus, if you do not touch on this bank or the other bank, if you do not sink in mid-stream, if you are not stranded upon land, if you are not seized by men or non-humans, if you are not caught in a whirlpool, and if you do not rot inwardly,— then, Bhikkhus, your course will be directed towards Nibbāna. You will slide down to Nibbāna; you will tend towards Nibbāna. And why? Because, Bhikkhus, Right Understanding (*sammādiṭṭhi*) floats down to Nibbāna, slides down to Nibbāna, and tends towards Nibbāna”.

At these words a certain Bhikkhu said to the Exalted One:

“What, Lord, is ‘this bank’? What is ‘the other bank’? What is ‘sinking in mid-stream’? What is ‘stranded upon land’? What is ‘seized by men or non-humans’?”

What is ‘being caught in a whirlpool’? What is ‘rotting inwardly’?

“‘This bank’, Bhikkhu, is a name for the six internal bases.\*\* ‘The other bank’, Bhikkhu, is a name for the six external bases.\*\*\* ‘Sinking in the mid-stream’ is a name for the lure of lust,\*\*\*\* that is to say, addiction to the pleasures of the senses. ‘Being stranded upon land’ means becoming a prey to the conceit of one’s own personality.

“And what, Bhikkhu, is ‘being seized by men’?”

“In this Sāsanā, Bhikkhu, a monk lives in the company of laymen sharing their joys and sorrow, being happy when they are happy, being unhappy when they are unhappy, and helping them whenever there is anything to be done. This, Bhikkhu, is ‘being seized by men.’

“And what, Bhikkhu, is ‘being seized by non-humans’?”

“In this Sāsanā, Bhikkhu, a monk lives the virtuous or religious life aspiring to be reborn in the company of a class of *devas*,\*\*\*\*\* with the thought: ‘May I, by observation of moral precepts and performance of certain duties or by living a religious life, become a *deva* or one of the *devas*.’

“Being caught in a whirlpool,” Bhikkhu, is a name for the five kinds of sensual pleasures.

“And what, Bhikkhu, ‘is rotting inwardly’?”

“In this Sāsanā, Bhikkhu, a monk is immoral, vicious, impure, of dubious conduct, in the habit of acting stealthily. He pretends to be a *samaṇa* though he is really not. He pretends to lead a chaste life though he does not really do so. He is

\* Saṃyutta Nikāya, Khandha-vagga, Saḷāyatana Saṃyutta, 4. Āsīvisa-vagga, 4. Paṭhamadārukkhanda-pama Sutta, p. 316, 6th Synod Edition.

\*\* The six internal bases are: 1. Eye-base, 2. Ear-base, 3. Nose-base, 4. Tongue-base, 5. Body-base, 6. Mind-base.

\*\*\* The six external bases are: 1. Visible object, 2. Sound, 3. Smell, 4. Taste, 5. Touch, 6. Mental object.

\*\*\*\* *Nandi-rāga*: bound up with lust and greed.

\*\*\*\*\* Distinguished *devas*.

rotten within. He resembles a rubbish heap of lust. That, Bhikkhu, is 'rotting inwardly'."

At that time Nanda the cowherd was standing not far from the Exalted One. Then Nanda the cowherd addressed the Exalted One:

"Lord, I shall not touch this bank. I shall not touch the other bank. I shall not sink in mid-stream. I shall not be stranded upon land. I shall not let humans or non-humans seize me. No whirlpool shall catch me. I shall not rot inwardly. Lord, may I get ordination at the Exalted One's hands? May I get full ordination?"

"Then, Nanda, return the cattle to their owners."

"Lord, the cattle will go back. They are longing for their young ones."

"You had better return them to their owners, Nanda."

Thereupon Nanda the cowherd, having returned the cattle to their owners, came to the Exalted One and said: "Lord, the cattle have been returned to their owners. Lord, May I get ordination at the Exalted One's hands? May I get full ordination?"

So Nanda the cowherd first became a *sāmaṇera* and then a Bhikkhu under the preceptorship of the Exalted One.

The venerable Nanda, dwelling solitary, detached, earnest, ardent and aspiring, in a short time attained that goal for which the sons of good families rightly leave home for the homeless life, even that unrivalled goal of righteous living, attained it\* in that very life, and knowing it for himself lived in full realisation thereof: "Rebirth is no more; I have lived the pure life, I have done what ought to be done; I have nothing more to do for the realisation of Arahatsip."

And the venerable Nanda was another of the Arahats.

\* The 'goal' means 'Arahatta-phala' (Fruition of Holiness)



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# EASTERN THOUGHT, WESTERN THINKER

By

Francis Story

Western writers on Asia often provide an interesting study in reactions. Particularly so when they are concerned with Asian religious thought and attempt the hazardous task of comparing Eastern and Western standards and ethical attitudes. One of the most successful in recent times was Marco Pallas, who negotiated the precipices of Tibetan Buddhist thought as skilfully as he did those of the Himalayas. His sympathetic and intelligent study of Buddhism, coming as it does in the midst of a record of perilous adventure, in *Peaks and Lamas*, is a gem of philosophical insight thrown up casually, as it were, by a thrust of the mountaineer's axe. Few have surpassed him, and none in his particular *genre*.

Miss Ethel Mannin in her latest autobiography, *Brief Voices*, has much to say of her experiences in the realms of Asian thought and action. She has visited India, Burma and, more recently, Japan. In India her interest was primarily social and political, but by the time she made her Burma excursion, of which the travel book, *Land of the Crested Lion*, and a charming novel, *The Living Lotus*, are the products, she had also become deeply interested in Buddhist doctrines. She had read much, and wanted to examine Buddhism as a living creed, particularly in its aspect of human relations and everyday ethics. She visited Burma in 1954 as a guest of the Union of Burma Buddha Sāsana Council.

*Brief Voices* gives us some of the after-thoughts of her study. For the most part they are favourable, and presented with skill and sympathy. Miss Mannin is always a readable author, whether one agrees with her views on any particular subject or not, and she carries the reader away with her so persuasively that he is easily led into accepting her logic and viewpoint as the only possible ones. To the unsuspecting she may prove a literary Lilith. In *Land of the Crested Lion* she gave a picture of Burma which, she says in *Brief Voices*, was modified by her desire not to appear ungrateful to those who

had made her visit possible; but she now gives us her undiluted opinions on many subjects which struck her forcibly, and produced an equally forceful reaction.

One of these was the prevalence of meat-eating in a Buddhist country. She devotes ten pages to her thoughts on vegetarianism, which, formerly an idea she had inclined towards without fully adopting it, she says was made final for her by her reaction against what she found in Burma, "the humbug of supporting the slaughtering of animals for food, by eating the meat provided thereby, and making a virtue of not doing the dirty work oneself—because of the Buddhist precept not to kill—and despising those who do it for one." She finds it "difficult to believe that such sophistry is what the Buddha meant when he gave his injunction not to kill."

Elsewhere she has the fairness to present what she was told was the Buddhist position: namely that in Buddhism it is the act of killing which is feared and avoided because Buddhism lays the force of *Kamma*, good or bad, on intention, and does not extend moral responsibility to any act that is performed without this good or bad mental impulse of volition (*Cetanā*), still less to any acts of others which, like the slaughter of animals, are bound to take place and will always be carried out, whether we approve of them or not, by people who for themselves see no harm in killing animals and are not forbidden to do it by their own religion. It was this point that Marco Pallas saw quite clearly, making only the comment that it "differs profoundly" from the Western viewpoint. Which of course it does.

But Miss Mannin makes it emphatically clear that she does not accept this. To her, the act of eating meat is equivalent to killing, and one who takes the Buddhist precept not to inflict death yet eats meat is a "humbug". There is nothing original in her view. It is the common Western one, and was even exemplified to the writer by a European



Buddhist monk, himself a vegetarian, who asked: "How can one make the wish that all beings may be happy, *except the being I am crunching between my teeth?*" A picturesque way of putting it, but false from the Buddhist point of view because the wish is for sentient, *i.e.*, living, beings, not for lifeless bodies. The animal whose flesh is being crunched has already been reborn elsewhere—it is hoped in happier circumstances, having expiated some of the bad Kamma which caused its rebirth and sufferings in animal form.

This attitude appears to Miss Mannin as sophistry. But Buddhism is realistic; it deals with situations as they are, not as they ought to be or as imagination pictures them. In this respect the acceptance of rebirth as an ontological fact constitutes a radical difference between the Buddhist and the Western way of looking at life. Whether we like it or not, the stark fact is that there is not sufficient room on this planet for all animals and all men. The law of life—that life which is regarded by Buddhism as a mechanical process put into operation and sustained by the mental force of craving, accompanied by the unwholesome factors of greed, hatred and delusion—is from beginning to end a struggle for survival. The view is essentially the same as that held by modern evolutionism, except that the Dhamma also shows a moral principle at work. Pacifism, non-violence, is seen in Buddhism as a creed which can be followed only by the individual for himself, and which he adopts when he becomes disgusted (*nibbindati*) with the natural law of self-preservation and wishes to make an end of the wearisome round of rebirths. He then puts away all those acts of aggression which are necessary for survival in the world and becomes a monk. It was for this purpose that the Buddha instituted the Saṅgha.

The logical and consistent follower of Buddhist non-violence then accepts whatever food is offered to him, as did the Buddha, whether it be flesh or not. But he will avoid producing in himself the self-regarding, unwholesome (*akusala*) mental impulse to killing; nor will he take meat from an animal that he knows or suspects to have been killed specifically for him.\* He does not urge others to produce the impulse to kill in themselves, and he cannot by any stretch of

ethical reasoning be responsible for an act which has taken place irrevocably, performed by someone else in the usual course of the day's work, and of which he knew nothing at the time. If he were so responsible there would be no release from the tangle of moral issues in which we are all involved. Ethical responsibility has to end with intention, or at most with reasonably foreseeable consequences. Moral responsibility, moreover, cannot be either vicarious or retrospective.

Nevertheless, it is understandable that one who has not gone into the moral question in all its complexity, as Miss Mannin apparently has not, should fail to see the logic of this, and should attribute it to the morality of convenience. To her, it is repulsive that any human being should do "the dirty work of killing". Certainly this seems on the surface a reasonable view; but the Buddhist does not ask anyone to kill for him. On the contrary he advises against it, and if no animals were to be slaughtered for the market—to furnish meat, leather, glue and other products of the slaughter-house—he would cheerfully live on whatever else was obtainable, or in the last resort starve rather than kill or consent to killing.

But the unavoidable truth is that so long as this world with its natural laws endures, there will always be people who do not accept the creed of non-violence, or who interpret it differently, as for instance applying it only to human relations, as do some Christians, Muslims and the majority of Hindus. Consequently there will always be flesh sold on the open markets; there will always be people who choose to do "the dirty work of killing," which to them is not immoral and not even repugnant. The Buddhist, although he may purchase this meat and consume it, does not condone the killing, since the animal is already slaughtered and more animals will be, whether he continues to eat flesh or not. He cannot put a stop to it by himself giving up meat; neither would he be justified in interfering with work which is considered both legitimate and necessary by others. Buddhist tolerance allows each man to follow his own religious principles, until such time as he himself feels the need to change. The Buddhist must be concerned ultimately with his own mental state; he cannot control anyone else's. He does not "despise" the

\* Vinaya Piṭaka, Mahāvagga Pāḷi, 6 Bhesaccakkhandhaka, 178 Sisebāpati Vatthu, p. 328 *et. seq.* 6th Syn. Edn.

butchers, as Miss Mannin accuses; he merely considers them to be deluded, and trusts that in some future birth, if not in the present one, they will come to understand the harm of killing.

Miss Mannin points out that there are some Buddhists who interpret the situation differently and are vegetarians, and this is true, but they are Buddhist vegetarians just as some Christians are vegetarians and teetotalitarians, although we know from Biblical references that Christ himself was neither a vegetarian nor a total abstainer.

Those who are against meat eating for the reasons Miss Mannin adduces must be prepared to go the whole way and refrain from buying leather goods of any kind and to do without all the by-products of the slaughter-house, which are too numerous to mention. They must find some synthetic substitute, for instance, for the glue that is used in the binding of their books. And they certainly cannot wear hats decorated with feathers from birds that have died a cruel and lingering death in traps, or even from hens slaughtered in the poultry farm. The last cannot by any stretch of imagination be classed as necessary adjuncts to living, whereas the need for meat can be urged in certain cases on dietetic grounds. Whatever Miss Mannin may believe, there are many people suffering from diseases which call for animal protein in their diet, or who cannot absorb enough nourishment without flesh in some form. Much of the terrible malnutrition in parts of Asia is due to insufficiency of animal proteins. Burma, Thailand and Vietnam are significantly free from this scourge, at least by comparison with other countries where meat is not eaten by the majority of the people.

In this connection it is noteworthy that the Vegetarian Society of Wilmslow, Cheshire, the oldest vegetarian association in England, admits to its associate membership "*All who agree in principle, but for personal reasons cannot practise vegetarianism*,"—an attitude that is at once tolerant and realistic, and in sharp contrast to Miss Mannin's sweeping condemnations.

The Buddha realised the difficulties inherent in a choice of food and accordingly emphasised

that the question of what is eaten or not eaten has no bearing on mental purification. If it had, millions of people who live in conditions where meat eating is unavoidable would be debarred from salvation through no fault of their own. Miss Mannin quotes the *Jīvaka-sutta* (*Gahapati-vagga* of the *Majjhima Nikāya*),\* and suggests that it contains an "apparent inconsistency" in this regard; but in fact there is no inconsistency, and she does not prove one. Another scripture, which if she knows she has ignored, is the *Āmagandha-sutta* of the *Cūlavagga*,\*\* the refrain of which is, "This (mental and moral self-discipline) is the avoidance of impurity, and not the abstaining from flesh."

Again the Buddha's position is made clear in His rejection of the more stringent monastic rules proposed by Devadatta, one of which was a vegetarian diet. Then the Buddha upheld the custom among the Bhikkhus of taking whatever food was offered to them. There are many other proofs in the *Sutta* and *Vinaya* texts that the Enlightened One Himself ate meat. In *Vin. (Mahāvagga VII)*\*\*\* ten kinds of meat are forbidden to the Bhikkhus: the flesh of human beings, of elephants, of horses, of dogs, of serpents, of lions, of tigers, of panthers, of bears and hyenas. Such a rule would hardly have been necessary if all meat had been prohibited. (Cf. also *Vin. Mahāvagga VI. 25,2 et seq.*, *Ibid. 32,3*, *Vin. Pāṭi-desaniya I*, and several other passages in the same section defining food for Bhikkhus). Yet Miss Mannin writes that in Burma she "faced all the issues and saw the whole thing with a light-on-the-road-to-Damascus clarity," and that it was "thanks to the Enlightened One" that she vowed in Burma that she would not eat meat again.

This would be highly commendable if she were content to state the fact, give her reasons briefly, and leave others to follow her virtuous example or not, as they thought best, but she is not. She must call all those who do not agree with her "humbugs." And although she writes that she has no desire to convert others to vegetarianism her long and detailed attack on Buddhist meat-eaters strongly suggests the contrary. One hesitates to name the only other possible motive.

The position of one who attempts to show the Buddhist attitude to this question is a

\* *Majjhimapaṇṇāsa Pāḷi*, p. 31, 6th. Syn. Edn. the Light of the Dhamma, IV—2, p. 19.

\*\* See the Light of the Dhamma, Vol. IV, No. 1, p. 17.

\*\*\* *Vinaya Piṭaka. Mahāvagga Pāḷi*, 6. *Bhesajjakhandhaka*, 168 *Manussamaṃsapaṭikkhepa-kathā* p. 310 et seq. 6th Syn. Ed.

difficult one and perilous. It can easily be made to appear that he approves the slaughter-house. This is far from being the case. Every true Buddhist would rejoice if they were all closed down, since it would indicate that many more people had accepted the truth of the Dhamma. Convenience, and even health, ignored, he would gladly subsist on a diet of rice, roots and twigs, as people in some parts of Asia already do. But at the same time he would still have the knowledge that life involves suffering and that somehow, somewhere, killing was taking place, bad *Kamma* being engendered on the one side and the results of bad *Kamma* endured and its evil expiated on the other. No one, Buddhist or non-Buddhist, can alter the grim, ineluctable fact of the law of survival. He can alter only his own interior world.

Miss Mannin's own position is curiously ambiguous. She has foresworn meat-eating and has never eaten veal, "wanting, always, to be able to look a calf in its beautiful eyes without a feeling of treachery and guilt," but up to the time of writing she still continued to eat fowls and fish and to exterminate pests in her garden, although these things, she feels, are "on the way out" for her.

They must be, if she is to claim the logic and consistency in humanitarianism which she denies to others. And she must also be prepared to live on amicable terms, as many Buddhists do out of respect for the Dhamma, with rats, cockroaches and cobras. In Wimbledon or Connemara (from which it is said the good St. Patrick drove away all the snakes!) this may not call for any great self-denial, but it would be interesting to see how she would manage in a Burmese or Ceylonese village, with the jungle on her doorstep. If she is to be free from what she calls "humbugging sentimentality" she must discard the morality of convenience entirely, seeing it for what it is, the familiar Western idea of man's right to judge what creatures should be allowed to live—the old anthropocentric viewpoint, further confused by a selective partiality in which a sentimental favour is shown to certain animals because of their beautiful eyes whilst others not so appealing are condemned to death along with those that are adverse or unnecessary to man. The trouble with Miss Mannin is that she appears to be unable to distinguish between the selfishness which causes people to drown unwanted kittens and the sentimentality of not eating

veal because of the calf's "beautiful eyes." One cannot erect a working, or even theoretically rational, philosophy of life on such lines as these.

Albert Schweitzer, with his principle of Reverence for Life, she rightly shows to be confused when he tries to square it with the obvious truth that "man is faced by the dilemma.....of being able to preserve his own life and life generally only at the cost of other life." But Reverence for Life is a vague and meaningless phrase; meaningless in any context of Buddhist thought, which recognises only individual beings. There is no Buddhist term for "life" in the abstract meaning the aggregate of living creatures, and Compassion replaces "Reverence". Like human beings all these inferior creatures are born into the world as the result of craving and unwholesome states of mind generated in the past. It is obviously nonsense to speak of having "reverence" for bacteria and their carriers, which Schweitzer as a doctor is perpetually combating. The dilemma he speaks of is one that can be solved only in the Buddhist way. One can be a pacifist only if one is prepared to perish.

Apart from the dubiousness of her position, which causes her to write with all the conviction and emphasis of a total vegetarian without actually being one, Miss Mannin shows some other rather strange features of judgement, which can best be explained in her own words. She describes how she formerly had phases of "aversion to meat-eating," but these alternated with other phases, in one of which she ate bullocks "in the form of steaks, in a fit of impatience with the sort of people I satirized in *Rolling in the Dew*." At that time, apparently, she convinced herself that there was no harm in meat-eating, and was presumably quite certain that she was right. Now she is convinced that she was wrong—but on what grounds, one wonders, does she suppose that her latest ideas on the subject have any greater validity? No wonder she comments: "How strange are ourselves of yesterday—strangers, and strangers one finds curiously repellent at that." Maybe a time will come when she will look back in a more mellow and benign spirit on her present attitude towards those who do not share her views—and perhaps find the stranger "curiously repellent." There is always hope.

Dealing with vivisection she is on firmer ground. Yet it is a weakness to suggest, as she does, that there is any need for the argument that its scientific value is questionable. It must be granted that many diseases are now curable which could not have been traced to their source and made amenable to treatment without experiments on animals. The scientific evidence cannot be denied. But this is merely the short-term view. Vivisection is ethically wrong *despite* the fact that man has benefited from it. The suffering it causes is far greater and more protracted than the quick dispatch of the slaughter-house. And from the Buddhist standpoint the bad Kamma it entails far outweighs any immediate advantages we may procure by it. Science may succeed for a time in benefiting humanity at the expense of animals, but for every disease which is thus brought under control another appears—for which further inhuman experiments must be carried out. The mutation of viruses will always see to this. Meanwhile, the science that gives us these brief alleviations of suffering at the cost of so much suffering to animals also gives us the power—if not the will—to destroy ourselves. So *Kamma* works through cause and effect, in an ever-revolving circle.

Miss Mannin shows scant respect for the intelligence of millions of Buddhists when she writes: "The idea of an animal, devoid of all moral sense, a creature purely of instinct, working out its *karma* is too ludicrous for serious contemplation." Yet this is precisely what the Buddha taught. If the Buddhist world-view did not take into its scope all forms of life it would be defective and incomplete. There is no excuse, philosophically or scientifically, for the conventional Western anthropocentric view which maintains a sharp division between human and animal. Buddhism holds that an animal is born as the result of the bad *Kamma* of some one who has lived and thought on a bestial level. The fact that it is a creature purely of instinct, without any moral sense, is irrelevant; a congenital idiot is in the same case. Neither the animal nor the imbecile is morally responsible, and if this fact placed the animal outside the law of Kamma it would do the same for the mentally defective human being. In reality both of them are no more than passively suffering the consequences of past bad *Kamma*. The moral law of cause and

effect is purely mechanical; it operates whether we are aware of it or not. It is not designed to "teach" us anything, any more than are the other mechanical laws of the universe. When the creature without moral sense dies it is reborn in some other condition by the force of residual Kamma, which may be good, from one of the previous existences. All beings have an indefinite stock of such Kamma which has not yet come to fruition. As a morally-responsible being again it once more has the power to generate good or bad Kamma.

Unfortunately Miss Mannin does not tell us why she finds the idea "ludicrous." In Buddhist doctrine it is not a "soul-entity" that is reincarnated in human or animal form, but simply the current of causality generated by desire—the will to live, or the "palinogenesis" of Schopenhauer. This process gives rise to one being after another, "the same yet not the same," according to the type of Kamma that has been produced. Thus every form of life is the tangible result of biological processes plus a particular type of Kamma-impulse. As we think and act, so we become, in an ever-changing flux.

There has been much criticism of Buddhist ideas and customs in the past, sometimes from people who wrote with a religious bias against them, often from people whose opportunities of learning the true facts were limited. Miss Mannin had no religious prejudice and she was given the best opportunity of studying the doctrines at first hand in Burma. It is all the more to be regretted therefore, that she has seen fit to mar her book with these sweeping judgements expressed in such provocative terms. Her repeating the tasteless joke, hoary before ever Norman Lewis set foot on the Golden Earth, about the Buddhist who is afraid to step on a cockroach for fear of killing his grandfather, does nothing to improve the tone. From Miss Mannin, who dislikes facetiousness, one expects something better.

My purpose here has not been to review *Brief Voices* but only to comment on the author's judgements on Buddhism and Buddhists. The book is a survey of her life from 1939 to 1958 and touches on many subjects connected with the events of that period. It is only fair to add that Miss

Mannin's judgements are not all of the same kind as those I have dealt with; she shows sympathy for burglars and Nazi internees who "had the courage" to go on giving the Hitler salute during the war—but there is little in praise of the liberality of the nation that allowed them to do so. It is a pity that

these sympathies are almost always counterbalanced by violent antipathies towards something else; apparently she cannot even like cats without feeling it necessary to hate dogs. On the whole, Miss Mannin shows her best side as a writer in straight reporting and fiction.



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## RATIONALITY, CONSISTENCY AND UNIVERSALITY IN BUDDHISM

*(Gist of talk by U Ba Htu, B.J.S. (Retd.) before the Buddha Dhamma Study Group at Yogi U Tin's Garden, Rangoon)*

Man is a rational animal. Now, with the growth and spread of knowledge he often reasons out the problems that confront him in his daily life. Modern man no longer represents the blank, staring, gaping, nodding individual of the previous centuries. His reasoning processes are guided by the quality of intellect he has acquired and cultivated. Modern man is, therefore, apt to reject all things that are founded on faith, fiction and tradition. This fact is a commendable feature of our times. This is what it should be, for reasoning faculties are the only things that distinguish men from the lower animals.

Furthermore, man has acquired the courage to express his convictions in clear terms. In all matters both mundane and spiritual he looks for rationality and consistency, but to his dismay he often finds these two qualities missing in both the above two features. He knows and thus consoles himself that the human world has become frightfully complex and therefore rationality and consistency cannot be taken as the usual criteria in deciding all human affairs. It must be admitted by all thinking persons that man has reached a deplorable stage of depravity; he cannot speak the truth in both private and public life. He often lies and lies deliberately under cover of the word "diplomacy." To an observer, it is apparent that man's activities and decisions are motivated often by the exigency of environment rather than by the sound principles of rationality and consistency.

On the other hand, man's higher intelligence insists that in religion or spiritual matters there must be well established criteria in deciding whether or not a religion is true. In looking for safe criteria for decision in supramundane matters he finds no other commendable standards than Rationality and Consistency. In applying these two criteria to his religion the Western mind finds to his dismay and utter exasperation that both are lacking in his faith. It is

small wonder that as a result of such investigations, responsible critics have voiced grave misgivings against their own faith.

In this connection the bold denunciation by Sir John Huxley\* at the convocation in Chicago celebrating the centennial of Darwinism, to say the least, is sensational. To our mind the Western investigators and critics in pursuing their works of research have no other purpose than to arrive at truth. And in this spirit of response and co-operation it is the duty of Asian Buddhist countries to point out to those students of Western countries that in the Teaching of the Buddha, the fundamental principles are well laid on the everlasting foundations of Rationality, Consistency, and Universality.

### RATIONALITY:

It is often said by foreign writers that the Teaching of the Buddha is most rational. It is rational in the sense that its fundamental doctrines are in accord with human intellect and reason. To make this point clear it may be pointed out that in the Buddha Dhamma there is no such thing as vicarious redemption or salvation. This principle of "salvation by proxy" is nowhere accepted by the Courts of Law in the administration of justice throughout the whole world. No judge would ever accept the surrender of life by an old mother to save the life of her only son condemned for a cruel murder. Another instance is that if men issued from the same source (the Creator) why should there be differences in status and dissimilarities in appearance? To conscientious and deeply thinking modern men all these differences and dissimilarities are simply staggering. Modern man openly refuses to accept the word "inscrutable". The more he ponders over the riddle of life, the more the query mark "why" assumes larger dimensions. It remains unanswered. In these circumstances there is little wonder that the West is now turning to the East in matters of religion and

\* An eminent British Biologist and writer. See Newsweek, dated December 7-1959, page 40.

to Burma particularly so far as Buddhism is concerned.

### The Buddhist Explanation of the World :

After millions and millions of years of gradual process the World, nay the Universe—the Cosmos evolved as a result of the operation of the unchanging Universal Laws of Nature known in Pāli as *Niyāma-dhammas*. If there be any Creator, it is they who create the Universes—and these Universes are innumerable. In their own right the unchanging Universal Laws reign supreme from eternity to eternity. To the intelligent mind the Buddhist explanation of the Universe is acceptable and satisfactory.

Equally satisfactory is the Buddhist Law of Cause and Effect in explaining differences and dissimilarities amongst men. The one point that can never be over-emphasised is that the fundamental principles of Buddhism are founded on the unchanging Universal Laws of Nature. And as Universal Laws of Nature they endure for all times. Again for Laws to endure for all times they must have been established on Everlasting Truth. Therefore, in the last analysis the fundamental doctrines of Buddhism are synonymous with the unchanging Universal Laws of Nature or Universal Truth. It may be seen that it was Gotama Buddha—the Omniscient One who discovered and proclaimed the Four Eternal Noble Truths, soon after attaining Enlightenment under the Bodhi Tree at Banaras. The Enlightened Buddha in his absorbing compassion for all beings proclaimed the essence of Truth 2500 years ago thus shedding light in the East and now it devolves upon all devout Buddhists to continue to uphold this glorious and soothing Light of Truth in this miserably darkened World of ours for no other reason than the return of amity, peace and concord among nations.

### Appreciation by Foreign Writers:

Here are a few specimens of appreciation by foreign writers—their unstinted praise of the Exalted Buddha and His Teaching. They are: We now come to the career of one who must be ranked among the greatest Leaders of thought the World has seen, the

Indian Prince generally known as Gotama or the Buddha.\* And it can only be claimed for him (Gotama Buddha) that he was the greatest and wisest and best of that long line of illustrious reformers who have endeavoured through the centuries to infuse new strength and new truth into the religious life of India.\*\* We found in Gotama Buddha powerful combination, spiritual profundity and moral strength of the highest order and a discrete intellectual reserve. His true greatness stands out clearer and brighter as the ages pass and even the sceptically minded are turning to him with a more real appreciation, a deeper reverence and a truer worship.\*\*\* One of the most rational of World's great religions, many Western thinkers consider it (Buddhism) as one of the noblest edifice of thought ever created by the human spirit.\*\*\*\* This unique body of teaching provides for all men the finest and most practical moral philosophy yet known to human history.\*\*\*\*\* Buddhism is the grandest manifestation of freedom ever proclaimed.

### Consistency :

It was pointed out by the late Venerable Ledi Sayadaw that the main purpose of the appearance of the Buddha in this World was to preach the doctrine of *Anatta*. At the time the Buddha appeared, there was a widespread belief among the vast majority of the population, in the existence of ego, self, soul or *ātman*. To show that "belief" was a mere misconception the Buddha analyses the entire contents of the Universe to find out the ultimate units of Mind, Matter and Nibbāna. In so doing He classifies the whole Universe, firstly, into five *Khandhas* (aggregates); secondly, into twelve *Āyatanas* (sense organs and sense objects); thirdly, into eighteen *Dhātus* (psycho-physical elements); and fourthly, into four *Saccas* (Truths). This is the greatest practical analysis the World has ever seen, the subject of this stupendous analysis being the entire Universe itself. Nothing either animate or inanimate is left out from the purview of this analysis. An enquiring mind would probably ask "What instrument or weapon was used to perform this gigantic task?" The Buddha on attaining enlightenment projects His Omniscient mind into the past, present and

\* Sir Charles Eliot, *Hinduism and Buddhism*.

\*\* Prof. T. Y. Rhys Davids, *Buddhism, being a sketch of the Life and Teaching of Gotama, the Buddha*.

\*\*\* Sir Radhakrishnan, *Gotama the Buddha*.

\*\*\*\* *Life Magazine* dated 16-5-55.

\*\*\*\*\* Christmas Humphreys, *Maha Bodhi Journal*, May 1951.

future and that Omniscient mind penetrates the conventional aggregates or forms and perceives the pure *Paramattha Dhammas*\* in their ultimate units. Hence, the Buddha declares that there are four ultimate units in Matter, fifty-three in Mind and one only in Nibbāna that is *Asaṅkhata Dhātu*\*\* It is now for every one to ponder if there was any Sage, Deva, Brahmā or any one else before or after the Buddha, who has made such an astounding declaration as regards the contents of the Universe in their ultimate units. The above classifications of the contents of the Universe into *Khandhas*, *Āyatanas*, *Dhātus* and *Saccas* are superbly perfect. For that reason the Teaching of the Buddha was known even in ancient times as "*Vibhaṅga Vāda*," that is, the analytic system. It may, therefore, be extolled without exaggeration that the Buddha is the greatest analyst the World has ever known.

A careful and ardent student of the Buddha Dhamma will find that two fundamental principles of Buddhism pervade the entire range of classifications. They are: The Law of Cause and Effect and the Law of Relations. To make this point clear, let us take the classification under the heading "*Khandha*". There are five groups under the general category—*Khandha*. 1. *Rūpakkhandha* (the material group), 2. *Vedanakkhandha* (the sensation group), 3. *Saññakkhandha* (the perception group), 4. *Sanhāraakkhandha* (the volition or action group), 5. *Viññāṇakkhandha* (the cognition group). Having obtained the five *Khandhas* in the past, worldlings performed good and bad deeds actuated solely by delusion (*avijjā*) and *taṇhā* (craving), thus furnishing sure causes for the formation of the new five *Khandhas* in the present. Again in the present, worldlings with the five *Khandhas* in possession similarly do good and bad actions thus building up new causes for the appearance of new *Khandhas* in the future. Here, the operation of the Universal Law of Cause and Effect is apparent. Having created causes by oneself no one else can stop appropriate resultants from following those causes. This is how rebirth takes place from one existence to another. Thus the Buddha shows the unmistakable links between the past, present and future and how these three stages of time are related to one another according to *Paṭṭhāna Desanā*\*\*\* The

Buddha carries out the above analysis on a stupendous scale with no other reason than (as pointed out by the late Venerable Ledi Sayadaw) to show that there is nothing in the Universe past, present, and future that endures from existence to existence which can be called *Atta*, ego, soul or self.

#### Universality:

According to the Buddha Dhamma there have been innumerable Universes in the past and equally numerous are the Universes that are existing at present, and there will be incalculable Universes in the future too. It will be interesting to know what things actually roll on or subsist in these Universes. Two factors only subsist, that is Mind and Matter. They subsist just momentarily for they are always in a state of flux, each arising at one moment to cease at the next. It is the cardinal point of Buddhism that there is no fixed or unchanging entity in the Universe, past, present, or future. Nibbāna is the only "*Dhātu*," that is, element in the strictest sense of the word that endures unchanged from eternity to eternity. Like Gotama Buddha, many Omniscient Buddhas have appeared in the past and attained Nibbāna and all these Buddhas preached the same Law—the same *Dhamma*. Thus it is evident that the Buddha Dhamma stands for all Worlds—for all Universes—for all times, past, present, and future.

#### Modern Knowledge of Elements:

It may be stated that modern scientific knowledge of elements is still limited and has not reached or found out the ultimate units of matter. The stage so far arrived at by science is electron, proton and neutron, but it has not said whether each one of them is simple or compound. If compound, what is it made of? Nor has it told the World whether they are caused, and if caused, what are the causes? So far, science has found out over one hundred elements. From the Buddhist point of view there are only four elements in the Cosmos. They constitute the ultimate units of matter—the building blocks of the Cosmos. By the Universal criterion one of the elements of modern science, say, gold may yet be further reduced to show that in its last analysis, it consists

\* Ultimate truths.

\*\* The Uncreated; the Unoriginated; the Beyond of all becoming and conditionality.

\*\*\* Discourse on the Philosophy of Relations.



of four ultimate units of hardness (*pathavī*), cohesion (*āpo*), heat (*tejo*) and mobility (*vāyo*). From the short survey of matter it is amply clear that modern science has not reached the state of analysis which the Omniscient Buddha preached 2500 years ago. In the realm of mind, modern science has just made a beginning with Psychology. The Teaching of the Buddha points out that there are 89 kinds of consciousness and 52 kinds of concomitants of consciousness. From this short investigation it is amply clear that modern psychology is still many lengths behind Buddhist Psychology preached and practised 2500 years ago. Here, the remarks made by two prominent writers of the West may be quoted: "Western science today is rapidly approaching the conception of mind—only and a remarkable feature of the recent change in the basis of physics is that the very terminology of its new discoveries might be paralleled in the Buddhist Scriptures compiled 2500 years ago. Truly Buddhism has nothing to fear from Western Science and in the World of mind, including that cinderella of mental science, psychology, the West has more to learn from Buddhism than as yet it knows."\*

Writes Dr. Graham Howe\*\* "In the course of their work many psychologists have found as the pioneer work of C. G. Jung has shown, that we are all near-Buddhists on our hidden side..... To read a little Buddhism is to realize that the Buddhists know two thousand five hundred years ago far more

about our modern problems of psychology than they have yet been given credit for. They studied these problems long ago and found their answers too. We are now rediscovering the ancient Wisdom of the East." These and other similar remarks by Western scholars definitely indicate what position Buddhism holds among the International Religions of the World today.

#### Ourselves:

We Buddhists should not remain content with the results of investigations and research of the Buddha Dhamma by the Scholars of the West alone, helpful though as they are. Since we have been Buddhists through many generations, it is only fit and proper that we should dedicate ourselves to the study of the profound aspect of Buddhism which are not easy to translate and thus through our own efforts put up before the World the essence of Buddhism in their correct translations in the light of the Commentaries recently recited at the Great Recital of the Commentaries\*\*\* held at the Mahā Pāsāṇa Guhā, Kabā Aye, Rangoon.

Thus we will be fulfilling our obligations to the West—nay to the whole World in elucidating the profound aspects of the Dhamma in conformity to the spirit and core of Buddhism and thereby contributing to the return of amity, peace and concord to this World.

May there be peace and happiness to all being!

\* Christmas Humphrey's Buddhism p. 222.

\*\* Christmas Humphrey's Buddhism p. 230.

\*\*\* Aṭṭhakathā Saṅgāyanā where 53 volumes of Aṭṭhakathās (Commentaries) were recited.

## RECENT APPRECIATION

### U.S.A. :

Please send me any material that you think will help to spread the "Dhamma" here. My class is very serious and very interested; but we need all the advice and help we can get from Burma, where the Buddha Sāsana flourishes. I use the "Light of the Dhamma" articles for my class lessons and am very happy to receive it.

# MAHĀSATIPAṬṬHĀNA SUTTA

## ( Discourse On The Foundations Of Mindfulness )

—Suttanta Piṭaka, Majjhima Nikāya, Mūlapaṇṇāsa Pāli,

1. Mūlapariyāya-vagga, 10-Mahāsatipaṭṭhāna Sutta, p. 70, 6th Syn. Ed.

*Translated by Nyanasatta Thera*

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

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

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

### 1. THE CONTEMPLATION OF THE BODY

#### 1. Mindfulness of Breathing

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

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

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

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

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

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

\*\* Mind, Pāli *citta*, also consciousness or *viññāna*, in this connection are the states of mind or units in the stream of mind of momentary duration.

\*\*\* Literally, setting up mindfulness in front.

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

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

## 2. The Postures of the Body

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

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

monk lives contemplating the body in the body.

## 3. Mindfulness With Clear Comprehension

And further, monks, a monk, in going forward and back, applies clear comprehension; in looking straight on and looking away, he applies clear comprehension; in bending and in stretching, he applies clear comprehension; in wearing robes and carrying the bowl, he applies clear comprehension; in eating, drinking, chewing and savouring, he applies clear comprehension; in attending to the calls of nature, he applies clear comprehension; in walking, in standing, in sitting, in falling asleep, in waking, in speaking and in keeping silence, he applies clear comprehension.

Thus he lives contemplating the body in the body.

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

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

Just as if there were a doubled-mouthed provision bag full of various kinds of grain such as hill paddy, paddy, green gram, cow-peas, sesamum, and husked rice, and a man with sound eyes, having opened that bag, were to take stock of the contents thus:—This is hill paddy, this is paddy, this is green gram, this is cow-pea, this is sesamum, this is husked rice. Just so, monks, a monk reflects on this

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

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

\*\*\* The conditions of the dissolution of the breath-body, are: the destruction of the body and of the nasal aperture, and the ceasing of mental activity.

\*\*\*\* The contemplation of both, alternately.

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

\*\*\*\*\* Independent from craving and wrong view.

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

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

Thus he lives contemplating the body in the body.

### 5. The Reflection on the Material Elements

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

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

Thus he lives contemplating the body in the body.

### 6. The Nine Cemetery Contemplations

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

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

the world. Thus also, monks, a monk lives contemplating the body in the body.

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

Thus he lives contemplating the body in the body.

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

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

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

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

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

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

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

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

Thus he lives contemplating the body in the body internally, or he lives contemplating the body in the body externally, or he lives contemplating the body in the body internally and externally. He lives con-

\* *Mahābhūta* : The Four Great Primaries comprising (1) the element of extension, (2) the element of cohesion or liquidity, (3) the element of kinetic energy, (4) the element of support or motion.

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

## II. THE CONTEMPLATION OF FEELING

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

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

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

origination-factors in feelings, or he lives contemplating dissolution-factors in feelings, or he lives contemplating origination-and-dissolution-factors in feelings.\* Or his mindfulness is established with the thought: 'Feeling exists', to the extent necessary just for knowledge and mindfulness, and he lives independent, and clings to naught in the world. Thus, monks, a monk lives contemplating feelings in feelings.

## III. THE CONTEMPLATION OF CONSCIOUSNESS

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

Herein, monks, a monk knows the consciousness with lust, as with lust; the consciousness without lust, as without lust; the consciousness with hate, as with hate; the consciousness without hate, as without hate; the consciousness with ignorance, as with ignorance; the consciousness without ignorance, as without ignorance; the shrunken state of consciousness as the shrunken state; \*\* the distracted state of consciousness as the distracted state; \*\*\* the developed state of consciousness as the developed state; \*\*\*\* the undeveloped state of consciousness as the undeveloped state; \*\*\*\*\* the state of consciousness with some other mental states superior to it, as the state with something mentally higher; \*\*\*\*\* the state of consciousness with no other mental state superior to it, as the state with nothing mentally higher; \*\*\*\*\* the concentrated state of consciousness as the concentrated state; the unconcentrated state of consciousness as the unconcentrated state; the freed state of consciousness as the freed state; \*\*\*\*\* and the unfreed state of consciousness as the unfreed.

Thus he lives contemplating consciousness in consciousness internally, or he lives contemplating consciousness in consciousness

\* The factor of origination are: ignorance, craving, kamma, and sense-impression, and the general characteristic of origination; the factors of dissolution are: the disappearance of the four mentioned above and the general characteristic of dissolving.

\*\* This refers to a rigid and indolent state mind.

\*\*\* This refers to a restless mind.

\*\*\*\* The consciousness of the meditative Absorptions of the fine-corporeal and uncorporeal sphere (*rūpa-arūpa-jhāna*)

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

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

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

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

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

#### IV. THE CONTEMPLATION OF MENTAL OBJECTS

##### 1. The Five Hindrances

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

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

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

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

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

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

how the non-arising in the future of the abandoned sloth and torpor comes to be.

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

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

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

##### 2. The Five Aggregates of Clinging

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

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

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

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

disappearance of feeling. Thus is *perception*; thus is the arising of perception; and thus is the disappearance of perception. Thus are *formations*; thus is the arising of formations; and thus is the disappearance of formations. Thus is *consciousness*; thus is the arising of consciousness; and thus is the disappearance of consciousness.'

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

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

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

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

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

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

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

### 4. The Seven Factors of Enlightenment

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

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

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

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

When the enlightenment-factor of *energy* is present, he knows, 'The enlightenment-factor of energy is in me', when the enlightenment-factor of energy is absent, he knows 'The enlightenment-factor of energy is not

in me'; and he knows how the arising of the non-arisen enlightenment-factor of energy comes to be, and how perfection in the development of the arisen enlightenment-factor of energy comes to be.

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

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

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

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

Thus he lives contemplating mental objects in mental objects internally, or he lives contemplating mental objects in mental objects externally, or he lives contemplating mental objects in mental objects internally and externally. He lives contemplating origination-factors in mental objects, or he lives con-

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

### 5. The Four Noble Truths

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

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

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

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

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

O monks, let alone seven years. Should any person practise these four Foundations of Mindfulness in this manner for six years... for five years ... four years ... three years ... two years...one year, then one of these two fruits may be expected by him: Highest



Knowledge, here and now, or if some remainder of clinging is yet present, the state of Non-returning.

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

O monks, let alone half a month. Should any person practise these four Foundations

of Mindfulness, in this manner, for a week, then one of these two fruits may be expected by him: Highest Knowledge, here and now, or if some remainder of clinging is yet present, the state of Non-returning.

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

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



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# THE DHAMMAPADA COMMENTARY

## Nigamavāsītissatthera-Vatthu

(The Story of Elder Tissa—The Resident of a Market-town)

Translated by the Pāli Department of the University of Rangoon.

“*Appamādarato bhikkhu pamāde  
bhayadassi vā  
abhabbo parihānāya nibbānass’eva  
santike.*”

(Impossible it is for a monk, who takes delight in heedfulness and sees danger in negligence, to decrease his efforts (in practising Calm and Insight and to attain the knowledge of the Holy Paths and the Fruitions thereof). Indeed, he is nearer to (*Sa-upādisesa*-\* or *Anu-pādisesa*-) *Nibbāna*\*\*

While residing at Jetavana, the Teacher delivered this religious discourse beginning with, “Impossible it is for a monk, who takes delight in heedfulness’ (*appāmada rato bhikkhu*) with reference to the Elder Tissa, the resident of a market-town.

Once a son of a noble family who was born and brought up in a certain market-town not far from Sāvatti, and who having taken full ordination under the Teacher and become a Bhikkhu under the name of Nigamavāsītissatthera, was reputed to be of few wants, contented, delighted in seclusion and strenuous in his efforts. For alms he used to frequent the village of his kinsfolk, and even on occasions when Anāthapiṇḍika and others gave alms on a big scale or when King Pasenadi of Kosala offered gifts beyond comparison he never went to Sāvatti.

The monks started discussing thus, “This Elder Tissa of the market-town remains in close association busily engaged with his relatives; even when Anāthapiṇḍika and others gave alms on a big scale, or when King Pasenadi of Kosala offered gifts beyond comparison, he would not go (there)”. They brought the matter to the knowledge of the Teacher who summoned him and asked, “Is it a fact, monk, that you are doing so?”. Replied he: “Lord, I am not in close association with my kinsfolk. Depending on these people I get food enough for me. And so,

when I receive food that would sustain me, be it unwholesome or delicious, I do not go (elsewhere), thinking ‘What is the use of seeking food?’ Lord, I am not in close association with my kinsfolk.” (Thereupon), being aware of his bent of mind the Teacher applauded him saying, “Very well”, and added, “Monk, getting a teacher like me, it is indeed no wonder that you have little desire. Indeed, this state of having few wants has been a tradition with me and it is in my line”. And being requested by the monks, He related the story of the past.

Long ago, on the bank of the Ganges in the Himalayas, there lived thousands of parrots in a fig-forest. The parrot chief, when the figs of the tree on which he perched became exhausted, lived on whatever was left (of the tree), such as, the sprouts, the leaves, the bark the crust outside and the water of the Ganges. Thus, bringing down his wants to a minimum he lived extremely contented and did not move elsewhere.

By virtue of the fact that he had little desire and was contented, the mansion of Sakka shook. Pondering the matter Sakka found the cause, and in order to test him, he made that tree wither by his supernatural power. The tree was reduced to a bare stump studded with holes on all sides. When struck by the wind it gave out a sound as if it was knocked on and dust came out of the holes. Without going anywhere the parrot-chief lived on that dust and the water of the Ganges and remained perched on the top of the stump of the fig-tree disregarding the wind and the sun. Realizing that he was of very little desire Sakka thought, “After making him speak on the virtues of friendship, I shall grant him a boon and turn the fig tree into one that would bear fruits eternally.” And himself he assumed the guise of a swan-chief, made the maiden Sujā fly in front of him, proceeded

\* Nibbāna with the five groups of existence remaining.

\*\* Nibbāna without five groups of existence remaining.

towards the fig-forest, settled on the branch of a near-by tree and spoke this verse in order to start a conversation with him:

“Many trees are there with green leaves,  
and abundant are the fruits there.  
Why, then, is the heart of the parrot  
attached to the dry stump?”\*

After delivering this religious discourse, the Teacher declared: At that time Ānanda was Sakka and I myself was the chief of the parrots. Thus, O monks, this state of having few wants is my tradition and is in my line. It is no wonder that getting a teacher like me my disciple Tissa of the market-town has developed a tendency of having little desire, and monks should be of little desire like him. Indeed it is impossible for such a monk to decrease his efforts in practising Calm and Insight and to attain the knowledge of the Holy Paths and the Fruitions thereof. In fact, he is nearer to Sa-upādisesa Nibbāna or Anupādisesa-nabbāna.” With these words, He uttered this verse:

“*Appamādarato bhikkhu pamāde phayadas-  
si vā  
abhabbo parihānāya nibbānass’eva santike.*”

(Impossible it is for a monk, who takes delight in heedfulness and sees danger in negligence, to decrease his efforts in practising Calm and Insight and to attain the knowledge of the Holy Paths and the Fruitions thereof. Indeed, he is nearer to (Sa-upādisesa- or Anu-pādisesa-) Nibbāna.

In the verse,

*Abhabbo parihānāya* means that it is not possible for such a monk to decrease his efforts in practising Calm and Insight and to attain the knowledge of the Holy Paths and the Fruitions thereof. He is bound to attain what he has not attained yet.

*Nibbānass’eva santike* means: Indeed he is moving nearer to Liberation, i.e. to the two kinds of Nibbāna, namely, Sa-upādisesa-nibbāna and Anupādisesa-nibbāna.

At the conclusion (of the utterance) of the verse the Elder Tissa of the market-town attained Arahathship along with Analytical Knowledge. Many others too became Sotāpannas and so on, and the religious discourse became beneficial to the multitude.

## APPENDIX

The Jātaka. Book IX. No. 429.  
MAHĀSUKA-JĀTAKA\*\*

Once upon a time myriads of parrots lived in the Himalay country on the banks of the Ganges in a grove of fig-trees. A king of the parrots there, when the fruit of the tree in which he dwelt had come to an end, ate whatever was left, whether shoot or leaf or bark or rind, and drank of water from the Ganges, and being very happy and contented he kept where he was. Owing to this happy and contented state the abode of Sakka was shaken. Sakka reflecting on the cause saw the parrot, and to test his virtue, by his supernatural power he withered up the tree, which became a mere stump perforated with holes, and stood to be buffeted by every blast of wind, and from the holes dust came out. The parrot king ate this dust and drank the water of the Ganges, and going nowhere else sat perched on the top of the fig-stump, recking nought of wind and sun.

Sakka noticed how very contented the parrot was, and said, “After hearing him speak of the virtue of friendship, I will come and give him his choice of a boon, and cause the fig-tree to bear ambrosial fruit.” So he took the form of a royal goose, and preceded by Sujā in the shape of an Asura nymph, he went to the grove of fig-trees, and perching on the bough of a tree close by, he entered into conversation with the parrot and spoke the first stanza:

Wherever fruitful trees abound  
A flock of hungry birds is found:  
But should the tree all withered be,  
Away at once the birds will flee.

And after these words, to drive the parrot thence, he spoke the second stanza:

Haste thee, Sir Redbeak, to be gone;  
Why dost thou sit and dream alone?  
Come tell me, prithee, bird of spring,  
To this dead stump why dost thou  
cling?

Then the parrot said, “O goose, from a feeling of gratitude, I forsake not this tree”, and he repeated two stanzas:

They who have been close friends from  
youth,

\* The whole story is word for word the same as Jātaka No. 429—Mahāsuka Jātaka herewith appended. The only difference is: (1) that the first stanza contained in the Commentary is not the first stanza of Jātaka No. 429, but the first stanza of Jātaka No. 430.

\*\* From Jātaka Stories, Vols. III. IV, Pāli Text Society, edited by Professor E. B. Cowell, page 292.

Mindful of goodness and of truth,  
In life and death, in weal and woe  
The claims of friendship ne'er forego.

I too would fain be kind and good  
To one that long my friend has stood;  
I wish to live, but have no heart  
From this old tree, though dead, to part.

Sakka on hearing what he said was delighted, and praising him wished to offer him a choice, and uttered two stanzas:

I know thy friendship and thy grateful  
love,  
Virtues that wise men surely must  
approve.  
I offer thee whate'er thou wilt for choice;  
Parrot, what boon would most thy heart  
rejoice?

On hearing this, the king parrot making his  
choice spoke the seventh stanza:

If thou, O goose, what most I crave  
wouldst give,  
Grant that the tree I love, again may live.  
Let it once more with its old vigour  
shoot,  
Gather fresh sweetness and bear goodly  
fruit.

Then Sakka, granting the boon, spoke the  
eighth stanza:

O! friend, a fruitful and right noble tree,  
Well fitted for thy dwelling-place to be.  
Let it once more with its old vigour  
shoot, Gather, fresh sweetness and  
bear goodly fruit.

With these words Sakka quitted his  
present form, and manifesting the superna-  
tural power of himself and Sujā, he took up

water from the Ganges in his hand and  
dashed it against the fig-tree stump. Strai-  
ghtway the tree rose up rich in branch and  
stem, and with honey-sweet fruit, and stood  
a charming sight. like unto the bare Jewel-  
Mount. The parrot king on seeing it was  
highly pleased, and singing the praises of  
Sakka he spoke the ninth stanza:

May Sakka and all loved by Sakka  
blessed be,  
As I today am blest this goodly sight to  
see!

Sakka, after granting the parrot his choice,  
and causing the fig-tree to bear ambrosial  
fruit, returned with Sujātā to his own abode.

\* \* \* \* \*

In illustration of this story these stanza  
inspired by Perfect Wisdom were added at  
the close:

Soon as king parrot wisely made his  
choice,  
The tree once more put forth its fruit  
again;  
Then Sakka with his queen did fly a main  
To where in Nandana ther gods rejoice.

The Master, his lesson ended, said, "Thus,  
Brother, sages of old though born in animal  
forms were free from covetousness. Why  
then do you, after being ordained under so  
excellent a dispensation, follow greedy ways?  
Go and dwell in the same place." And he  
gave him a form of meditation, and thus  
identified the Birth:—The Brother went back  
and by spiritual insight attained to  
Sainthood:—"At that time Sakka was  
Anuruddha, and the parrot king was  
myself."



## BIOGRAPHY OF

### *The Venerable Mahāthera Ledi Sayadaw, Aggamahāpaṇḍita, D.Litt.*

Known to scholars of many countries, the Venerable Ledi Sayadaw, Aggamahāpaṇḍita, D.Litt., was perhaps the outstanding Buddhist figure of this age. With the increase in interest in Western lands, there is a great demand for his Buddhist Discourses and writings which are now being translated and reproduced in "The Light of the Dhamma."

Bhikkhu Nyāṇa who was later known as Ledi Sayadaw was born on Tuesday, the 13th Waxing of Nattaw, 1208 Burmese Era (1846 C.E.) at Saing-pyin Village, Dipeyin Township, Shwebo District. His parents were U Tun Tha and Daw Kyone. Early in life he was ordained a *sāmaṇera* and at the age of 20 a Bhikkhu, under the patronage of Salin Sayadaw U Paṇḍicca. He received his monastic education under various teachers and later was trained in Buddhist literature by the Venerable San-kyaung Sayadaw, *Sudassana Dhaja Atulādhipati Sīripavara Mahādhamma Rājādhi-rāja-guru* of Mandalay.

He was a bright student. It was said of him:—"About 2000 students attended the the lectures delivered daily by the Ven'ble Sankyaung Sayadaw. One day the Venerable Sayadaw set in Pāli 20 questions on Pāramī (Perfections) and asked all the students to answer them. None of them except Bhikkhu Nyāṇa could answer those questions satisfactorily." He collected all these answers and when he attained 14 Vassā and while he was still in San-kyaung monastery, he published his first book, "Pāramī Dīpanī". ((Manual of Perfections).

During the reign of King Theebaw he became a Pāli lecturer at Mahā Jotikārāma monastery in Mandalay. A year after the capture of King Theebaw, *i.e.* in 1887 C.E. he removed to a place to the north of Monywa town, where he established a monastery under the name of Ledi-tawya Monastery. He accepted many *bhikkhu*-students from various parts of Burma and imparted Buddhist education to them. In 1897 C.E. he wrote Paramattha Dīpanī (Manual of Ultimate Truths) in Pāli.

Later, he toured in many parts of Burma for the purpose of propagating the Buddha Dhamma. In towns and villages he visited he delivered various Discourses on the Dhamma and established Abhidhamma classes and Meditation Centres. He composed Abhidhamma rhymes or Abhidhamma Saṅkhitta and taught them to his Abhidhamma classes. In some of the principal towns he spent a *Vassa* imparting Abhidhamma and Vinaya education to the lay devotees. Some of the Ledi Meditation Centres are still existing and still famous. During his itinerary he wrote many essays, letters, poems and manuals in Burmese. He has written more than 70 manuals\*, of which seven have been translated into English and published in "The Light of the Dhamma". Vipassanā Dīpanī (Manual of Insight) was translated by his disciple Sayadaw U Nyāṇa, Pathamagyaw Paṭṭhānuddesa Dīpanī (A concise exposition of the Buddhist Philosophy of Relations) was originally written in Pāli by the late Ledi Sayadaw and translated by Sayadaw U Nyāṇa. Niyāma Dīpanī (Manual of cosmic Order) was translated by U Nyāṇa and Dr. Barua and edited by Mrs. Rhys Davids. Sammādiṭṭhi Dīpanī (Manual of Right Understanding) and Catusacca Dīpanī (Manual of the Four Noble Truths) were translated by the Editors of "The Light of the Dhamma." Bodhipakkhiya Dīpanī (Manual of the Factors Leading to Enlightenment) was translated by U Sein Nyo Tun, I.C.S. (Retd.), and Maggaṅga Dīpanī (Manual of the constituents of the Noble Path) was translated by U Saw Tun Teik, B.A. B.L., and revised and edited by the English Editorial Board of the Union Buddha Sāsana Council.

He was awarded the title of Aggamahāpaṇḍita by the Government of India in 1911 C.E. Later, the University of Rangoon conferred on him the degree of D. Litt. (*Honoris Causa*). In the later years he settled down at Pyinmana where he died in 1923 C.E. at the ripe age of 77.

\*See Appendix.

## APPENDIX

Below are some of the Tikās, Manuals, essays and letters written by the Venerable Ledi Sayadaw:—

*In Pāli:*

1. Paramattha Dīpanī (Manual of Ultimate Truths) or Abhidhammattha Saṅgaha Mahā Tikā.
2. Nirutti Dīpanī or Vuttimoggallāna Tikā.
3. Anu-dīpanī.
4. Vibhatyattha Tikā.
5. Vaccavacaka Tikā.
6. Sāsanasaṃpatti Dīpanī.
7. Sāsanavipatti Dīpanī.
8. Paṭṭhānuddesa Dīpanī.
9. Sammādiṭṭhi Dīpanī.
10. London Pāli Devi Questions and answers.
11. Exposition of Buddhism for the West.
12. Padhāna Sutta (Pāli and word for word meanings).
13. Anattavibhāvanā.
14. Yamaka Pucchā Visajjanā.
15. Niyāma Dīpanī.
16. Vipassanā Dīpanī.

*In Burmese:*

17. Rūpa Dīpanī (Manual of Material Qualities).
18. Lakkhaṇa Dīpanī (Manual of Characteristics of existence).
19. Pāramī Dīpanī (Manual of Perfections).
20. Vijjāmagga Dīpanī (Manual of the Way to the Holy-Path-Knowledge.)
21. Nibbāna Dīpanī (Manual of Nibbāna).
22. Mahāsayana Dīpanī (Manual of Great Lying Down).
23. Uttama Purisa Dīpanī (Manual of the Real Superman).
24. Paṭiccasamuppāda Dīpanī (Manual of Dependent Origination).
25. Āhāra Dīpanī (Manual of Nutritive Essence).
26. Anatta Dīpanī (Manual of Impersonality).
27. Anatta Dīpanī (New).
28. Kammatṭhāna Dīpanī (Manual of Meditation-subjects).
29. Āṇapāna Dīpanī (Manual of Exhaling and Inhaling).

30. Catusacca Dīpanī (Manual of the Four Noble Truths).
31. Bodhipakkhiya Dīpanī (Manual of the Factors Leading to Enlightenment).
32. Somanassaupekkhā Dīpanī (Manual of Joy and Equanimity).
33. Bhāvanā Dīpanī (Manual of Mental Concentration).
34. Sukumāra Dīpanī.
35. Saccattha Dīpanī.
36. Sāsanadāyajja Dīpanī.
37. Rogantara Dīpanī.
38. Dhamma Dīpanī.
39. Dānādi Dīpanī.
40. Maggaṅga Dīpanī (Manual of the Constituents of the Noble Path).
41. Goṇasurā Dīpanī.
42. Niyāma Dīpanī (Manual of Cosmic Order).
43. Sīlavinicchaya Dīpanī.
44. Virati-sīlavinicchaya Dīpanī.
45. Iṇaparibhoga-vinicchaya Dīpanī.
46. Dīghāsana-vinicchaya Dīpanī.
47. Asaṅkhāra-Sasaṅkhāra-vinicchaya Dīpanī.
48. Sikkhā-gahana-vinicchaya Dīpanī.
49. Cetīyaṅgana-vinicchaya Dīpanī.
50. Upasaṃpada-vinicchaya Dīpanī.
51. Decision on Ājivaṭṭhamaka Sīla.
52. Decision on Vikālabhojana-sikkhāpada.
53. Saraṇa-gamaṇa-vinicchaya Dīpanī.
54. Paramattha Saṅkhitta.
55. Vinaya Saṅkhitta.
56. Sadda Saṅkhitta.
57. "Alphabets" Saṅkhitta.
58. Prosody Saṅkhitta.
59. Alaṅkā Saṅkhitta.
60. Spelling Saṅkhitta.
61. Paramattha Saṅkhitta.
62. Chapter on Material Qualities (in brief).
63. Nibbāna-visajjanā Manual.
64. Ledi Questions and Answers.
65. Questions on Sotāpanna.
66. Sāsanaviscdhanī, Vols. I, II & III.
67. Gambhīra-kabyā-kyan (Manual of Profound Verses).
68. Open letter for abstention from taking beef.

69. Letter of reply to U Ba Bwa, Township Officer of Dedaye, saying that he could not go on a pilgrimage to Ceylon that year.
70. Admonitory letter to U Saing, Headman of Saingpyin Village for abstention from taking intoxicants.
71. Admonitory letter to the inhabitants of Dipeyin Township for abstention from taking intoxicants.
72. Admonitory letter prohibiting Lotteries and Gambling.
73. An Advice to hold a Lighting Festival at the Bo Tree within the precincts of Ledi Monastery, Monywa.
74. Letter to U Hmat, a Ruby Merchant of Mogok.
75. Inscription at Sihataw Pagoda, written by the Ven'ble Mahāthera Ledi Sayadw at the request of U Hmat.
76. Epic on Samvega.



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# NOTES AND NEWS

## THE TĪKĀ SANGĀYANĀ FIRST SESSION OPENS

On the 5th November 1960, His Holiness Venerable Aggamahāpaṇḍita, Abhidhaja Mahā Raṭṭhaguru Masoeyein Sayadaw, representative Mahātheras from Thailand, Ceylon and Cambodia, Sangīti-karāka Bhikkhus, His Excellency Agga Maha Thiri Thudhamma U Win Maung, President of the Union of Burma, Prime Minister U Nu, Thado Thiri Thudhamma, Agga Maha Thray Sithu Dr. U Thein Maung, President, Union Buddha Sāsana Council, Hon'ble U Ba Saw, Minister for Religious Affairs, members of the Diplomatic Corps, members of the Union Buddha Sāsana Council, members of the General Council of Buddhist Women's (Catering) Associations, and many Buddhist nuns and lay devotees gathered to celebrate the Opening Ceremony of the First Session of the Tīkā Sangāyanā (The Great Recital on the Sub-commentaries) at the Mahā Pāsāṇa Guhā (the Sacred Cave) near the Kabā Aye Pagoda, Yegu, Rangoon.

At 1. 30 p.m. drums and gongs were beaten when Ven. Aggamahāpaṇḍita Nāga-vaṁsa, Honorary Secretary of the Saṅgha Supreme Council announced both in Pāli and Burmese that it was an opportune time to commence the proceedings of the First Session of the Great Recital on the Sub-commentaries. Then His Excellency the President of the Union of Burma lighted the candles and incense. After that Ven. Aggamahāpaṇḍita Aungmye-thaya-thuhtaytaik Sayadaw of Yezagyō who is the most senior among the monks present there, proposed His Holiness the Ven. Aggamahāpaṇḍita, Abhidhaja Mahā Raṭṭhaguru Masoeyein Sayadaw as the Tīkā Sangāyanā Mahānāyaka (the Presiding Mahāthera of the Great Recital on the Sub-commentaries). The Saṅgha then signified their assent by uttering *Sādhu* thrice, followed by the striking of gongs and blowing of conchs. After administering the Five Precepts to the audience, the Presiding Mahāthera gave his Presidential address. After that His Excellency the President of the Union of Burma, Prime Minister U Nu and the

Hon'ble U Ba Saw, Minister for Religious Affairs respectively gave Addresses of Veneration. It was followed by the announcement of the following Panel of Deputy Chairmen by the Honorary Secretary of the Saṅgha Supreme Council.

1. Ven. Aungmyethaya Sayadaw of Yezagyō.
2. Ven. Myothitlankyaung Sayadaw of Taikkyi.
3. Ven. Aggamahāpaṇḍita Sakumaw Sayadaw of Sagaing.
4. Ven Sāsana-sobhinikārāma Sayadaw of Pyuntaza.
5. Ven. Aggamahāpaṇḍita Padamya Sayadaw of Mandalay.
6. Ven. Aggamahāpaṇḍita Bahan Veluvuṁ Sayadaw of Rangoon.
7. Ven. Zibyugon-kyaung Saydaw, Aggamahāpaṇḍita, of Dabein.
8. Ven. Tawkyang Sayadaw of Mergui.
9. Ven. Pwinhlatheingon Sayadaw of Prome.
10. Ven. Icchāsaya Sayadaw of Sagaing.
11. Ven. Aletawya Sayadaw of Rangoon.
12. Ven. Myolai Sayadaw of Ma-u-bin.

After that an Address of Veneration was delivered by Thado Thiri Thudhamma, Agga Maha Thray Sithu Dr. U Thein Maung, President of the Union Buddha Sāsana Council.

Then, the Presiding Mahātherā appointed Ven. Aggamahāpaṇḍita Sobhana (Mahāsi Sayadaw) and Ven. Aggamahāpaṇḍita Bhadanta Paṇḍita as the Pucchaka (Questioner) and Visajjana (Replier) respectively with regard to the Sub-commentaries. The Questioner and the Replier assumed their respective seats and carried out their duties as usual. They then recited Sāratthā Dīpanī Tīkā up to page 17. After a recess for 15 minutes the Saṅgha continued to recite the Sāratthā Dīpanī Tīkā, and after half an hour, all present uttered *Sādhu* thrice and the Ceremony came to a conclusion.

The Session will last for about 60 days, and 11 books of the Tīkās will be recited.



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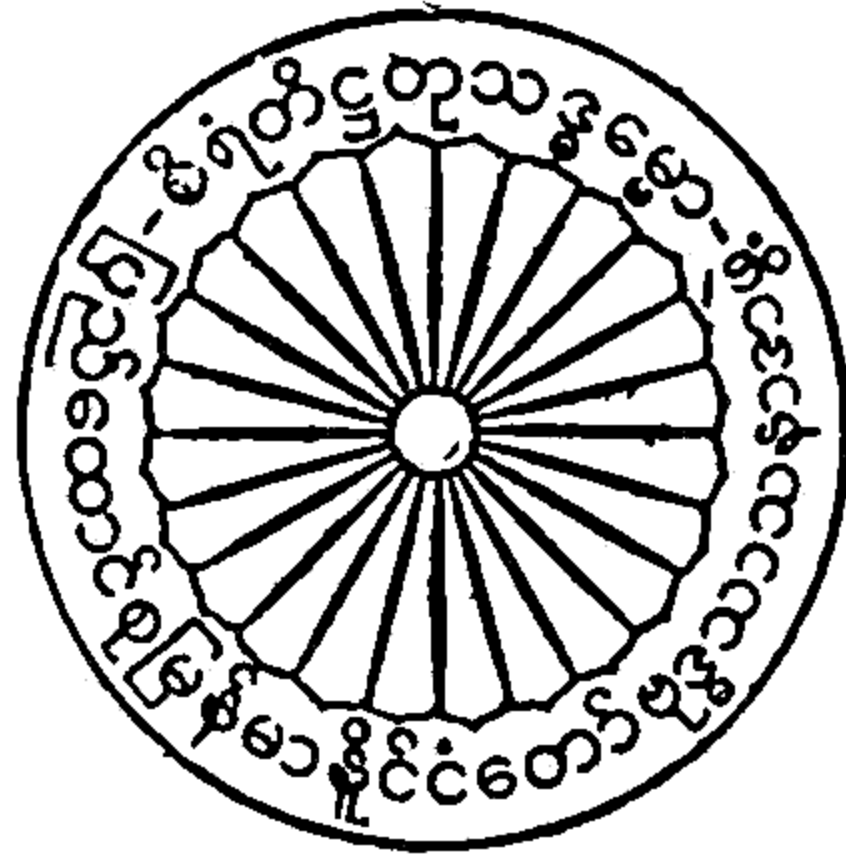
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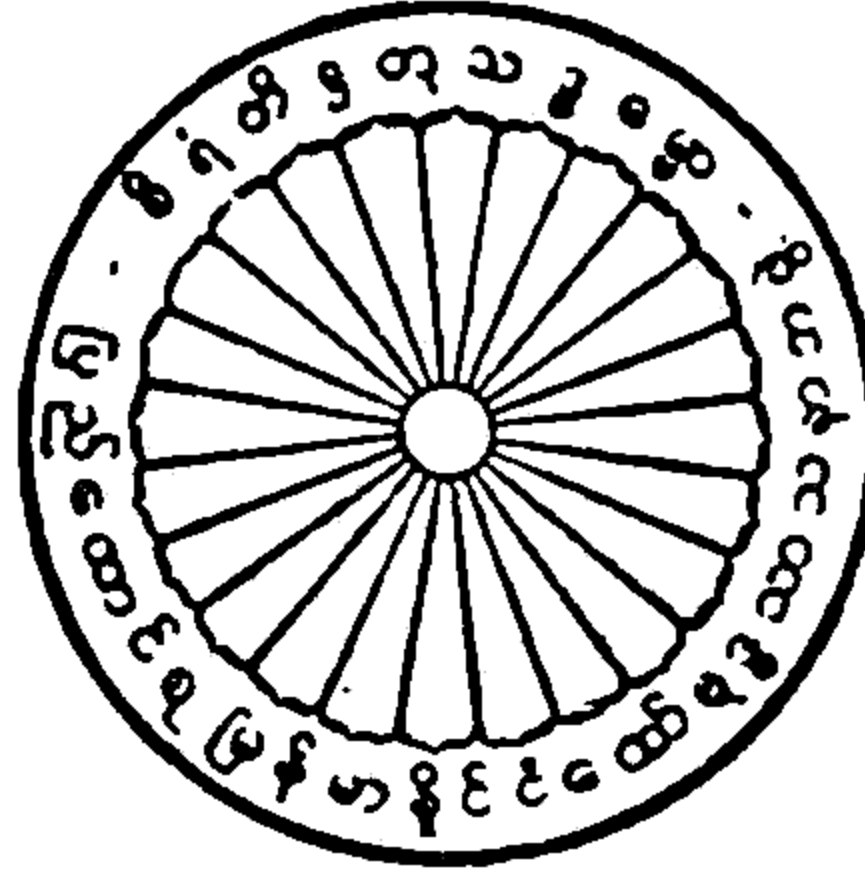
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# EDITORIAL

## CETANĀ (VOLITION)

Cetanā is generally translated as “volition” or “will”. According to Psychology volition means “self-conscious activity towards a determined end, manifested primarily in decision and intention.”

*Cetanā* is one of the seven *Sabba-citta-sā-dhāraṇa-cetasikas* (concomitants which are common to every act of consciousness). It has the characteristic of urging or causing to exert. Its function is to gather its associate concomitants and cause them to perform their respective functions simultaneously with it. It accomplishes its own and others' functions as a senior pupil or a general does. It is manifested as an instructive factor, e.g. Do this; do that. Its proximate causes are its associate concomitants.

A senior pupil prepares and studies his lessons and at the same time causes the junior pupils to prepare their lessons and study them.

A general also fights the battle himself and causes his soldiers to fight simultaneously. So *cetanā* is compared to a senior pupil or a general.

In his *Āhāra Dīpanī* (Manual of Nutriment) the Venerable Mahāthera Ledi Sayadaw elaborately expounded the immense power of *cetanā* as follows: “The *dharmā* which incessantly urges or causes the mind and its associate concomitants to become restless and chase various kinds of objects is called *cetanā*. Try to discern that mind is restless and ever fleeting. When one encounters an object of *lobha* (greed), it is *cetanā* which drags that *lobha* out and invariably directs it towards the object of greed. It also urges or causes one to enjoy sensuous pleasures. Similar processes take place in the cases of *dosa* (hatred) and *moha* (delusion).

“Worldlings naturally possess very little *cetanā* in respect of *saddhā* (faith), *paññā* (wisdom), *dāna* (almsgiving), *sīla* (morality), and *bhāvanā* (mental concentration). As

regards them it urges, drives or causes the mind in a dilatory manner and not very quickly. There has to be a lot of external means or support, such as reflecting on the dangers of arising in hells, and the advantages of performing wholesome volitional actions for *cetanā* to urge or drive the mind towards them, because mind delights in evil.\* When *cetanā* has to cause a person to go to a place where he desires to go very much, it acts very quickly; but if it has to cause him to go to a place where he does not like to go, it acts very slowly.

“There are fifty kinds of concomitants\*\* in *Saṅkhārakkhandha* (Group of mental formations), and the relation between *cetanā* and the remaining forty-nine concomitants may be explained by the following example:

“Suppose in a harbour there are forty-nine barges fully loaded with goods, and there is only one big steamer, which has to tow these forty-nine barges from one riverine port to another. Now the spectators on the bank of the river may say: ‘This steamer has towed such and such a barge and gone to the mid-stream and will call at such and such a port.’ Similarly, *cetanā* sometimes drags *lobha* out and unfailingly drives it towards the object of greed. Sometimes it drags *dosa* out and unfailingly drives it towards the object of hatred. The cases of the remaining forty-nine concomitants of *Saṅkhārakkhandha* may be considered likewise.”

“*Vedanā* and *Soññā* perform their functions in their respective fields, but they are not able to cause other concomitants to perform their respective functions simultaneously. Hence *cetanā* is the predominating factor in every action.”

When any action of thought, word, or body, takes place, *cetanā* marshals its concomitants to perform their respective functions. Thus all actions of beings are

\* Dhammapada, verse 116.

\*\* Fifty-two concomitants except *vedanā* and *saññā*.

determined by this *cetanā*. Therefore it is even called *kamma*.\*

In the Nibbēdhika Sutta\*\* the Buddha declares: "By action, Bhikkhus, I mean volition. It is through volition or self-instigation or incitement that a man does something in the form of deed, speech or thought."

*Cetanā* arises in connection with *rūpa* (matter), *sadda* (sound), *gandha* (smell), *rasa* (taste), *phoṭṭhabba* (physical contact) and *dhamma* (ideas or mental objects) and incites (and conducts) actions with reference to them.

Actions incited (and conducted) by *cetanā* may be physical, verbal or mental; they may be good or bad; and they will produce good or bad results.

In the first link of the Dependent Origination "*Avijjā paccayā saṅkhārā* (Through Ignorance, Kammaformations arise)", actions, which *cetanā* incites (and conducts) are divided into—three classes according to their qualities—viz:—

1. *Puññābhisāṅkāra* (kammaformations of merit),
2. *Apuññābhisāṅkhāra* (kammaformations of demerit),
3. *Āneñjābhisāṅkhāra* (kammaformations of the imperturbable).

They are also divided into three other classes according to their bases—viz:—

1. *Kāyasaṅkhāra* (the bodily kammaformations),
2. *Vacīsaṅkhāra* (the verbal kammaformations), and
3. *Cittasaṅkhāra* (the mental kammaformations).

Wholesome volitions in the Sensuous Sphere (*Kāmvācāra*) and the Form Sphere (*Rūpāvacāra*) culminating in *dāna* (almsgiving), *sīla* (morality) and *bhāvanā* (mental concentration) are *Puññābhisāṅkhāra*.

Unwholesome volitions are *Apuññābhisāṅkhāra*.

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

Volitions connected with physical action are called *Kāyasaṅkhāra*.

Volitions connected with speech are called *Vacīsaṅkhāra*.

Volitions that arise only in the mind (and not connected with the bodily and verbal functions) are called *Cittasaṅkhāra*.

So in the Bhūmija Sutta\*\*\* the Buddha declares: "Where there have been deeds *Ānanda*, happiness and ill arise in consequence of *Kāyasañcetanā* (bodily volition). When there has been speech, happiness and ill arise in consequence of *Vacīsañcetanā* (verbal volition). Where there has been mental action happiness and ill arise in consequence of *Manosañcetanā* (mental volition).

This volitional act does not cease at the biological death of a being, but it acts as a condition to the arising of a new existence immediately after the death-proximity in the present life. It ceases only when the being eradicates all defilements and attains *anupādisesa-nibbāna* (Nibbāna without the constituent groups of existence remaining).

In the Dependent Origination, the second link is *Saṅkhāra paccayā viññāṇam*" (Through Kammaformations, Consciousness arises).

In this connection the Venerable Mahāthera Ledi Sayadaw explained as follows:—

"In the aforesaid statement— 'This volitional act does not cease at the biological death of a being,' that volition can cause the arising of a new existence only when it is accompanied by *taṅhā* (craving)\*\*\*\*

For example, fill the barrel of a gun with some gun powder and also fill the remaining space of it with dust. Shoot the gun at the other side of the river so that the particles may reach there. But it will be seen that the particles instead of reaching the other bank get scattered in the air as soon as they leave the mouth of the barrel. Why? Because there is no cohesion among the dust particles. Again, moisten the dust and make the dough into strong pellets. Then put these pellets into the barrel and shoot the gun at the other bank. This time the pellets will not only reach the other bank, but will also destroy all objects that they may hit. Why? Because there is cohesion among the dust particles.

\* This is a Figure of Speech called Metonymy.

\*\* Aṅguttara Nikāya, Chakka Nipāta, Mahāvagga, Nibbēdhika Sutta, p. 359, 6th Syn. Edn.

\*\*\* Saṃyutta Nikāya, Nidāna-saṃyutta, Bhūmija Sutta, p. 275, 6th Syn. Edn.

\*\*\*\* There are three kinds of *taṅhā*. They are:—1. *Kāma-taṅhā* (sensual craving), (2) *bhava-taṅhā* (craving for existence), and (3) *vibhava-taṅhā* (craving for self-annihilation).

Similarly, volition of Arahats resembles the dust particles which are devoid of cohesion. Volition is present whenever there is bodily, verbal or mental action; but as that volition is not accompanied by *taṇhā*, at the end of each impulsive moment, it completely disappears without leaving any trace and without transforming it into *kamma*. As regards the volitions of worldlings and *sekhas* (Noble Learners), they resemble the pellets which possess cohesive power; volition produced by bodily, verbal and mental action, having binding power, does not disappear at the end of each impulsive moment, but helps to form a new seed for the arising of a new becoming in the form of *kamma*. To endear oneself as “My self”, “My mind” or “My volition” is naturally *taṇhā* which is invariably bound up with pleasure and lust. This shows how volition is accompanied by craving in causing a being to arise in a new existence.

Non-causal or static consciousness is characteristic of the Buddha and His Arahats

only. Their non-causal volition (*kiriya-citta*) does not modify the character ethically one way or another, because it is now subject to good conditions—*hetus*)—namely, *alobha* (detachment), *adosa* (amity), and *amoha* (absence of illusion), and is entirely free from the latent evil tendencies (*anusayas*).

So in Putta-mamsa Sutta,\* the Buddha declares:

“*Manosañcetanāya bhikkhave āhāre pariññāte tisso taṇhā pariññā honti: tīsu taṇhāsu pariññātāsu ariyasāvakaṃ natthi kiñci uttari karaṇīyanti vadāmi.*”

[O Monks, I declare that *manosañcetanā āhāra* (mental volition as a relating factor) should be fully comprehended.\*\* When that mental volition (as a *paccayadhamma*) is fully comprehended, the three cravings are fully comprehended. When these are well comprehended, I declare that there is nothing further that the Holy One has to do.]\*\*\*

\* Saṃyutta Nikāya, Mahāvagga, Putta-mamsa Sutta, p. 324, 6th Syn. Edn.

\*\* There are three kinds of *Parīññā* (Comprehension), namely,

(1) *Ñāta-parīññā* (Comprehension of the nature of things);

(2) *Tirana-parīññā* (Comprehension of their characteristics, such as *anicca* (Impermanence), *dukkha* (Suffering), and *anatta* (Selflessness));

(3) *Pahāna-parīññā* (Comprehension culminating in their complete and final cessation).

\*\*\* Because he becomes an Arahāt through complete and final cessation of the three kinds of cravings.

## THE LIGHT OF THE DHAMMA

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# DHAMMACAKKAPAVATTANA SUTTA\*

## THE FIRST SERMON

(The Discourse setting the Wheel of the Doctrine in motion)

(Translated by the Editors of the Light of the Dhamma)

Thus I have heard: on one occasion the Exalted One dwelt at Banaras at Isipatana in the Deer Park. There the Exalted One addressed the five Bhikkhus:—

“These two extremes, Bhikkhus, are not to be practised by one who has gone forth from the world. What are the two? That conjoined with the passions and luxury, low, vulgar, common, ignoble, and useless, and that conjoined with self-torture, painful, ignoble and unprofitable.

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

And what, Bhikkhus, is that Middle Path which opens the eyes and bestows understanding, which leads to peace of mind, to the higher wisdom, to full enlightenment, to Nibbāna?

Verily, it is this Noble Eightfold Path, that is to say:

**Right Understanding, Right Thinking, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, Right Concentration.**

This, Bhikkhus, is that Middle Path which opens the eyes and bestows understanding, which leads to peace of mind, to the higher wisdom, to full enlightenment, to Nibbāna.

Now this Bhikkhus, is the Noble Truth of Suffering: Birth is Suffering; Decay is

Suffering; Disease is Suffering; Death is Suffering; association with those one does not love is Suffering; separation from those one loves is Suffering; not to get what one wants is Suffering; in short, the five constituent groups of existence which are the objects of Clinging are Suffering.

Now this, Bhikkhus, is the Noble Truth of the Cause of Suffering:

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

Now this, Bhikkhus, is the Noble Truth of the Cessation of Suffering:

It is the complete fading away and extinction of this Craving, its forsaking and giving up, liberation and detachment from it.

Now this, Bhikkhus, is the Noble Truth of the Path leading to the Cessation of Suffering:

It is this Noble Eightfold Path, namely, Right Understanding, Right Thinking, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, Right Concentration.

Bhikkhus, there arose in me Vision, Insight, Wisdom, Knowledge and Light that this is the Noble Truth of Suffering, with reference to the Dhammas\*\* which have never been heard before.

\* There are two kinds of *dhammacakka*; namely, *paṭivedha-dhammacakka* and *desanā-dhammacakka*.

**PAṬIVEDHA DHAMMACAKKAM**: While seated under the Bodhi Tree Bhagavā caused the *dhamma* comprising *Indriyas*, *Balas*, *Bojjhaṅgas*, *Maggaṅgas*, etc. to arise (in Himself). That *dhamma* itself is a *cakka* as it revolves like a crushing machine to destroy enemies in the form of *kilesas* (mental and moral defilements). So *Paṭivedha* (Penetration of the Truth) is a *Dhamma-cakka*.

**DESANĀ DHAMMACAKKAM**: While seated at Isipatana and at the time of preaching the *dhamma*, Bhagavā turned the *Desanā Cakka* (the Wheel of Preaching) which is like a crushing machine as it revolves to destroy enemies in the form of *Kilesas* in *Veneyyas* (those who understand the *Dhamma*), and also turned the *Dhamma Cakka* comprising *Indriyas*, *Balas*, *Bojjhaṅgas*, *Maggaṅgas*, etc. in *Veneyyas* (i. e. causes *Indriyas*, etc. to arise in them) destroying their enemies in the form of *kilesas* like a crushing machine. So *Desanā* (Preaching the Dhamma) is a *Dhammacakka*.

*Paṭisambhidāmaggaṭṭhakathā*, page 221, 6th Syn. Edn.

For the Sutta see *Vinaya Piṭaka*, *Mahāvagga*, *Pañcavaggiyakathā*, page 14, 6th Syn. Edn.

\*\* These Dhammas comprise *Nāma* (Mind) and *Rūpa* (Materiality), i. e. 81 kinds of mundane consciousness, 52 kinds of mental factors except the mental factor of *lobha*, and 28 kinds of material qualities.

Bhikkhus, there arose in me Vision, Insight, Wisdom, Knowledge and Light that this Noble Truth of Suffering must be understood by me, with reference to the Dhammas which have never been heard before.

Bhikkhus, there arose in me Vision, Insight, Wisdom, Knowledge and Light that this Noble Truth of Suffering has been understood by me, with reference to the Dhammas which have never been heard before.

Bhikkhus, there arose in me Vision, Insight, Wisdom, Knowledge and Light that this is the Noble Truth of the Cause of Suffering, with reference to the Dhammas\* which have never been heard before.

Bhikkhus, there arose in me Vision, Insight, Wisdom, Knowledge and Light that this Noble Truth of the Cause of Suffering must be got rid of, with reference to the Dhammas which have never been heard before.

Bhikkhus, there arose in me Vision, Insight, Wisdom, Knowledge and Light that this Noble Truth of the Cause of Suffering has been got rid of by me, with reference to the Dhammas which have never been heard before.

Bhikkhus, there arose in me Vision, Insight, Wisdom, Knowledge and Light that this is the Noble Truth of the Cessation of Suffering, with reference to the Dhammas\*\* which have never been heard before.

Bhikkhus, there arose in me Vision, Insight, Wisdom, Knowledge and Light that this Noble Truth of the Cessation of Suffering must be realised, with reference to the Dhammas\*\* which have never been heard before.

Bhikkhus, there arose in me Vision, Insight, Wisdom, Knowledge, Light that this Noble Truth of the Cessation of Suffering has been realised by me, with reference to the Dhammas which have never been heard before.

Bhikkhus, there arose in me Vision, Insight, Wisdom, Knowledge and Light that this is the Noble Truth of the Path leading to the Cessation of Suffering, with reference to the Dhammas which have never been heard before.

Bhikkhus, there arose in me Vision, Insight, Wisdom, Knowledge and Light that this Noble Truth of the Path leading to the Cessation of Suffering, must be developed, which have never been heard before.

Bhikkhus, there arose in me Vision, Insight, Wisdom, Knowledge and Light that this Noble Truth of the Path leading to the Cessation of Suffering has been developed by me, with reference to the Dhammas which have never been heard before.

Now so long, Bhikkhus, as my knowledge and insight into these Four Noble Truths in three phases and twelve ways,\*\*\* were not fully purified—so long I did not profess to have attained Incomparable Supreme Enlightenment in this world, together with the *devas*, the *Māras*, the *brahmās*, among the hosts of *samaṇas* and *brāhmaṇas* of *devas* and mankind.

But Bhikkhus, since my knowledge and insight into these Four Noble Truths in three phases and twelve ways, were fully purified,—then, Bhikkhus, I declared that I have attained Incomparable Supreme Enlightenment to the world, together with the *devas*, the *Māras*, the *brahmās*, among the hosts of *samaṇas* and *brāhmaṇas*, of *devas* and mankind.

Insight of retrospection\*\*\*\* arose in me:—  
“My knowledge of the Fruition of Holiness cannot be destroyed by the opposite Dhammas; this is my last birth and there is no more becoming for me.”

Thus the Exalted One spoke the words beginning with “*Dve me, bhikkhave*,”. The five Bhikkhus were delighted, and they rejoiced at the words of the Exalted One.

\* These Dhammas are : — 1. *Kāma-taṇhā* (Sensual Craving), 2. *Bhava-taṇhā* (Craving for Existence), and 3. *Vibhava-taṇhā* (Craving for Self-annihilation).

\*\* These Dhammas are : — (1) *Sa-upā-di-sesa-nibbāna* (Nibbāna with the groups of existence still remaining) and (2) *Anupā-di-sesa-nibbāna* (Nibbāna without the groups of existence remaining).

\*\*\* Right Understanding, Right Thinking, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, Right Concentration.

\*\*\*\* Three phases are :— 1. *Sacca-ñāna* (Knowledge of the nature of the Noble Truth), 2. *Kicca-ñāna* (Knowledge about what is to be done), and 3. *Kata-ñāna* (Knowledge of the fact that it has been done).

There are Four Noble Truths in each.

Noble Truth having three phases there are altogether twelve ways.

\*\*\*\*\* The moment of arising of the *Maggā* and *Phala Nāṇa* does not last even for a second. Then there arises reflection of the particular experiences of the “*Maggā, Phala* and *Nibbāna*”. This is *Paccava-kkhaṇa-ñāna* (Insight of retrospection).

When the Exalted One set in motion the Wheel of Dhamma, the Bhūmā *devas* proclaimed with one voice, "The Incomparable Wheel of Dhamma is turned by the Exalted One in the Deer Park at Isipatana near Banaras, and no *samaṇa*, *brāhmaṇa*, *deva*, *Māra*, *brahmā*, or other beings in the world can stop it."

The Cātumahārājika *devas* having heard what the Bhūmā *devas* said, proclaimed with one voice, "The Incomparable Wheel of Dhamma is turned by the Exalted One in the Deer Park at Isipatana near Banaras, and no *samaṇa*, *brāhmaṇa*, *devas*, *Māra*, *brahmā*, or other beings in the world can stop it."

This utterance was echoed and re-echoed in the upper realms and from Cātumahārājikā it was proclaimed in Tāvatisa, Yāmā, Tusitā, Nimmanārati, and to Paranimmitavasavatti. The Brahmakāyika *devas* having heard what the Paranimmitavasavatti *devas* said, proclaimed with one voice, "The Incomparable Wheel of Dhamma is turned by the Exalted One in the Deer Park at Isipatana near Banaras, and no *samaṇa*, *brāhmaṇa*, *deva*, *Māra*, *brahmā*, or other beings in the world can stop it."

Thus in a moment, an instant, a flash, the word about the turning the Wheel of Dhamma reached the Brahma-world; and the whole

system of ten thousand universes pitched and tossed.

A boundless, sublime radiance\*\*\*\* surpassing the power of *devas* appeared on earth.

Then the Exalted One pronounced this solemn utterance. "Bhikkhus, truly Kcdañña has realised the Four Noble Truths; truly Kcdañña has realised the Four Noble Truths." On account of this solemn utterance, the venerable Kcdañña received the name Aññāsikcdañña (Kcdañña who has realised the Four Noble Truths).

And the venerable Kcdañña (who has now become a Sotāpanna) having realised the Four Noble Truths, having attained the Four Noble Truths, having fully understood the Four Noble Truths, having penetrated the Four Noble Truths, having overcome Doubt, having dispelled all uncertainties, having full confidence in the Teaching of the Buddha, having realised that there was none except the Buddha in whom to confide, spoke to the Exalted One: "Let me receive the full ordination from the Exalted One."

"Come, O Bhikkhu", said the Exalted One, "well taught is the doctrine; strive for the next three higher Holy Paths for the sake of the complete cessation of Suffering." Thus the venerable Kcdañña received the full ordination as an "*ehi-bhikkhu* (Come, O Bhikkhu)".

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\* Radiance caused by the power of *Desanā-dhammacakka*.

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You yourselves must make the effort; Buddhas but point out the way. Those who meditate and follow it, will escape the bondage of *Māra* (*kilesas*).

Dhammapada, Verse 276.

# ANATTĀNISAMSA

(A Concise Description of The Advantages Arising  
Out of The Realisation of Anatta)

By

*The Venerable Mahāthera Ledi Sayadaw, Agga Mahā Paṇḍita, D. Litt.*

(Being an extract from *Anatta Dīpanī*, translated by U Sein Nyo Tun, I.C.S. Retd.)

I shall now show the advantages arising out of the ability to attain a realisation of the characteristic of *anatta*.

If one can clearly perceive the characteristic of *anatta*, one attains the stage of the knowledge of *sotāpatti magga* (Path of the Stream-winner) wherein *atta diṭṭhi* (ego-delusion) or *sakkāya diṭṭhi* \* (personality belief) is totally eradicated.

## Anatta Realisation and Past Kammās.

All beings who drift and circulate in the long and beginningless round of rebirths called *samsāra* rarely encounter a Buddha *Sāsanā*. They do not encounter a Buddha *Sāsanā* during the space of even a hundred thousand world-cycles. They do not get the opportunity of meeting a Buddha *Sāsanā* even once though an infinite number of world-cycles elapse. The number of existences and the number of world-cycles in which they have been afflicted by evils and errors predominate. Hence, in the mental make-up of a being, there are at all times an infinite number of *kammās* that can result in that being being cast in the *avīci* hell. In the same way, there are at all times an infinite number of *kammās* that can result in that being being cast in the *Sañjīva* and the rest of the other hells, \*\*or in that being being reborn in the various kinds of *peta*, *asura-kāya*, and animal existences.

*Atta-diṭṭhi* is the head—the chief—of the old *akusala kammās* that thus accompany beings incessantly. As long as *sakkāya diṭṭhi* exists, these old *akusala kammās* are fiery and full of strength. Though beings may be enjoying happiness and prosperity as *devas* or as *Sakka* in the six *deva lokas*, they are obliged to exist with their heads

forever turned towards the four *apāya lokas*. In the same way, though beings may be enjoying happiness and prosperity in the *rūpa brahma* and *arūpa brahma lokas*, they are obliged to exist with their heads forever turned towards the four *apāya lokas*.

Palm fruits in a palm grove possess an ever existing tendency to fall to the ground even though they may be attached to the tops of the palm trees. So long as the stalks are firm they remain on the trees, but directly the stalks weaken they inevitably fall to the ground. In the same way, *devas* and *brahmās* afflicted with *atta diṭṭhi* get the opportunity to exist in the *deva* and *brahma lokas* only as long as the 'stalks' of the vital life forces as *devas* and *brahmās* remain intact. When these 'stalks' of vital life forces are severed, they inevitably descend to the lower *lokas*, just like the palm fruits. This is indeed so because the *sakkāya diṭṭhi* that is ever present in the mental make-up of a being is a great burden that is more burdensome than even the great Mount Meru inasmuch as such *sakkāya diṭṭhi* gathers within its folds an infinite number of *akusala kammās*.

Thus, beings in whose mental make-up *sakkāya diṭṭhi* exists are continually obliged to descend or fall towards the *apāya lokas* although they may be living in the highest of the *brahma lokas*. The cases of those beings living in the lower *brahma lokas*, or the *deva lokas*, or the human world are much worse and need no further comment. Although such beings may be existing as *brahmā* kings, *deva* kings or *Sakka* king, their mental make-up contains, ready-made, the eight great hells. Similarly, their mental make-up contains, ready-made, the infinite numbers of lesser hells, the *peta* worlds,

\* Known in the West as "self-identity."

\* 1. Sañjīva, 2. Kālasutta, 3. Saṅghāta, 4. Roruva, 5. Mahāroruva, 6. Tāpana, 7. Mahātāpana, 8. Avīci.

the *asurakāya* worlds, and the animal worlds. It is because these beings do not know that the tendency towards these lower and misery-filled worlds is for ever present in their mental make-up that *brahmā* kings and *deva* kings can afford to derive pleasure and enjoyment from those existences as such.

All the old *akusala kammaś* which have for ever accompanied beings throughout the long and beginningless round of rebirths called *samsāra* are completely extinguished as soon as *sakkāya diṭṭhi*, which is their head, disappears entirely.

Not to say of these old *akusala kammaś* that have accompanied beings from previous existences and previous worlds, even in the case of the infinite numbers of *akusala kammaś* committed in the present existence, *kammaś* such as killing and stealing, their resultant tendencies entirely disappear as soon as *sakkāya diṭṭhi* is completely extinguished. There may remain occasions for such beings to fear the depredation of lice and bugs, but there no longer remains any occasion for them to fear the resultants of the infinite numbers of past *akusala kammaś*.

Beings whose mental make-up is entirely freed from *sakkāya diṭṭhi* have their heads turned towards the higher planes of the *deva* and *brahma lokas* even though they may be living in the human world. Although they may be living in the lower *deva* and *brahma* planes, their heads are thence for ever turned towards the higher *deva* and *brahma* planes. They resemble the vapours that are continuously rising upwards from forests and mountains during the latter part of the rainy season.

This shows the greatness of the advantages arising out of the extinguishing of *sakkāya diṭṭhi* so far as they relate to past *kammaś*.

#### Anatta Realisation and Future Kammaś.

Human beings, *devas* and *brahmās*, who possess *sakkāya diṭṭhi* in their mental make-up may be good and virtuous beings today, but may commit an infinite number of the *duccaritas*, such as the great *pāṇātipāta kammaś* of matricide, patricide, or killing Arahats, or the *adinnādāna kamma* of stealing, etc., tomorrow, or the day after, or next month, or next year, or in the next following existences. It may happen that today they live within the fold of the *Buddha Sāsana*,

but tomorrow, or the next day, etc., they may be beyond the pale of the *Buddha Sāsana*, and may even become destroyers of the *Sāsana*.

Human beings, *devas*, and *brahmās*, however, who well perceive the characteristic of *anatta*, and who have thus extirpated *sakkāya diṭṭhi* entirely from their mental make-up cease to commit the *duccaritas* and other *akusala kammaś* even in their dreams from the moment they get rid of *sakkāya diṭṭhi*, although they may continue to circulate in *samsāra* for many more existences and many more world-cycles to come. From the day they are free from *sakkāya diṭṭhi* and until the final existence when they attain *Nibbāna*, they remain within the fold of the *Buddha Sāsana* permanently and continuously during successive existences and successive world-cycles. For them there no longer exists any existence or any world where the *Buddha Sāsana* has disappeared.

This shows the advantages arising out of the extinguishing of *sakkāya diṭṭhi* so far as they relate to future *kammaś*.

#### How Past Kammaś Become Inoperative.

How the infinite numbers of past *kammaś* become inoperative the moment *sakkāya diṭṭhi* is extinguished may be illustrated as follows :

In a string of beads, where an infinite number of beads are strung together by a strong silk thread, if one bead is pulled all the other beads follow or accompany the one that is pulled. But if the silk thread is removed, pulling one of the beads does not disturb the other beads because there is no longer any attachment between them.

A being who possesses *sakkāya diṭṭhi* harbours a strong attachment for the series of *khandhas* during past existences and past world-cycles by transforming them into "I". Thinking "In past existences and in past world-cycles I have been on many occasions a human being, a *deva*, or a *brahmā*," he acquires the thread that is *sakkāya diṭṭhi*. It is thus that the infinite number of past *akusalakammaś* committed in past existences and past world-cycles, and which have not as yet produced resultants, accompany that being wherever he may be reborn. These past *akusala kammaś* resemble beads that



are strung and bound together by a strong thread.

Beings who clearly perceive the *anatta* characteristic, however, and who have rid themselves of *sakkāya diṭṭhi*, perceive that the *rūpa* and *nāmakkhanda*s which arise and disappear even in the short course of one sitting as separate phenomena and not as a bonded continuum. The concept of “my *atta*”, which is like the thread, is no longer present. Their *khandhas* appear to them like the string of beads from which the thread has been removed. They clearly perceive that the *akusala kamma*s which they had committed in the past are not ‘persons’, or ‘beings’ or ‘I’, or ‘my *kamma*s’, and that they are which arise and disappear in an instant. That is why these past *akusala kamma*s disappear entirely as soon as *sakkāya diṭṭhi* disappears.

Here, it is to be observed that only the *akusala kamma*s disappear. Past *kusala kamma*s do not disappear through the mere disappearance of *sakkāya diṭṭhi*. It is only when the stage of the *arahatta magga* is reached, and when *tanhā* is completely eradicated, do *kusala kamma*s also totally disappear.

### The Evil of Sakkāya Diṭṭhi

*Sakkāya diṭṭhi* as an evil is extremely deep and far-reaching.

A person who commits the *kamma* of matricide, and who thus is extremely agitated and worried over the prospect of being certainly reborn in the Avīci hell, transforms that *kamma* of matricide into “*atta*” and becomes greatly distressed by such firmly attached thoughts as, “I have indeed committed wrong. I have indeed erred.” If such a being fully comprehends and realises the characteristic of *anatta* (*anatta pariññā*) and can thereby relinquish attachment to such thoughts as “I have indeed erred,” that *kamma* of matricide can no longer have the power of producing resultants so far as that being is concerned. But, beings do not discard their attachment to such thoughts.

Although, as it were, that *kamma* does not desire to accompany that being, and does not desire to produce resultants, it is forced or coerced to do so by the fact that that being takes possession of it through the harbouring of such thoughts as “It is *kamma* I have

committed. It is my *kamma*”. Because of this forcible possessive act that *kamma* is obliged to produce its resultants. To this extent are worldlings possessing *sakkāya diṭṭhi* deluded and erring in their ways.

It is the same in the case of the remaining *akusala kamma*s. It is because of the forcible possessive act of *sakkāya diṭṭhi* that *akusala kamma*s accompany beings throughout *samsāra*, wherever they may be reborn, and produce resultants.

Beings find that they cannot discard their *akusala kamma*s even while they are being oppressed by their resultants and are thereby in the process of suffering great privations. These beings regard such *akusala kamma*s as “*akusala kamma*s I have committed”, and thus take possession of them even though they may be in the process of suffering in hell through the resultants produced by the *kamma*s. Because beings cannot discard or relinquish such *akusala kamma*s, these *kamma*s cannot help but produce resultants. These *kamma*s continue to produce resultants such that these beings are unable to achieve their release from the hell existences. To this extent is *sakkāya diṭṭhi* profoundly evil and erroneous.

In the same way, beings extremely dread the dangers of disease, old age, and death. But, even though they harbour such dread, they become attached to the past incidents of disease, old age, and death through such thoughts as “I have for many times in the past suffered disease, suffered old age, and suffered death.” Thus, they find it unable to relinquish and discard even such fearsome phenomena. And because they are unable to relinquish and discard them, the phenomena of disease, old age, and death, accompany them, as it were, against their own will, and continue thus to cause oppression. It is thus that the phenomena of disease, old age, and death, are obliged to appear. To this extent is *sakkāya diṭṭhi* profoundly evil and erroneous.

In this present existence also, when external and internal dangers are encountered, and beings become greatly oppressed by diseases and ailments, they develop an attachment for these diseases and ailments through such thoughts as “I feel pain. I feel hurt. I am oppressed by burning sensations”, and thus take possession of them. This act of taking possession is an act of bondage that later

prevents the riddance of themselves from diseases and ailments. It is because this act of bondage of *sakkāya diṭṭhi* is strong that in the lengthy beginningless *saṃsāra* beings have found these diseases and ailments to be their inseparable companions right up to the present day. It is thus that *sakkāya diṭṭhi* develops an attachment and takes possession of even those diseases and ailments that greatly oppress beings at the present moment.

Even though those great dangers and sufferings do not, as it were, desire to accompany those beings, they are unable to remain so, but are obliged to accompany them continuously from existence to existence because of the pull exerted by *sakkāya diṭṭhi*.

In future existences also, the attachments engendered by such thoughts as "We shall experience diseases and ailments. We shall encounter old age. We shall encounter death", are acts of *sakkāya diṭṭhi* that takes possession of the future eventualities of disease, old age and death from the present moment and binds them to the beings. So long as this act of bondage is not destroyed, therefore, it becomes certain that beings will in future encounter those eventualities. To

this extent is *sakkāya diṭṭhi* profoundly evil and erroneous.

This is a brief description of how *sakkāya diṭṭhi* is profoundly evil and erroneous.

### Superficial and Deep Attachment

The attachments of *taṇhā* and *māna* are not attachments of *diṭṭhi*. *Taṇhā* develops an attachment for all the phenomena in the three spheres of existence in the form "It is my property". *Māna* develops an attachment for them in the form "It is I". In the case of beings possessing *sakkāya-diṭṭhi* *taṇhā* and *māna* follow the lead given *sakkāya-diṭṭhi*. In the case of stream-winners, once-returners and non-returners who have rid themselves of *sakkāyā diṭṭhi* the *taṇhā* and *māna* follow *saññā vipallāsa* (hallucinations of perception) and *citta vipallāsa* (hallucinations of consciousness). The attachments produced by *saññā* and *citta vipallāsa* are superficial. Attachment produced *sakkāya-diṭṭhi* are deep.

This ends the description how *akusala kammā* totally cease with the disappearance of *sakkāya-diṭṭhi*.

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## ALL THE WORLD'S A STAGE

( A talk by Myanaung U Tin broadcast from B.B.S.  
on 12th December 1960 )

A couple of months ago I attended the funeral of a friend of mine. When it reached the cemetery, the grief-stricken wife wailed to me, "Ah! Couldn't you do anything for your beloved friend?" I was completely taken by surprise. What could I say? Nevertheless, I was instantly reminded of what the Buddha said to Kisa Gotamī who besought Him to restore life to her dead child. "It is the constant lot of beings, for the King of Death, like a great flood sweeping away all beings with their desires unfulfilled, hurls them into the ocean of painful existence."

That night I lay awake for several hours. I switched on the light and read the Dhammapada. I agree with Bhikkhu Kassapa's appraisal of this book: "To me it is the best single book in all the wide world of literature. For forty years and more it has been my constant companion and never-failing solace in every kind of misfortune and grief."

Regarding affections, the Buddha teaches thus: (verses 210-213 of the Dhammapada).

"Consort not with those that are dear, nor ever with those that are not dear; not seeing those that are dear and the sight of those that are not dear, are both painful.

"Hence hold nothing dear, for separation from those that are dear is bad: bonds do not exist for those to whom nought is dear or not dear.

"From endearment springs grief, from endearment springs fear; for him who is wholly free from endearment there is no grief, much less fear.

"From affection springs grief, from affection springs fear; for him who is wholly free from affection there is no grief, much less fear."

Before I proceed, I may point out that the Pāḷi word for endearment is *pīya*, and that for affection is *pema*, and these two words should not be confused with *mettā*, rendered into English as loving-kindness, as distinguished from love. Love is sensual and loving-kindness is spiritual. "Loving-kind-

ness has the mode of friendliness for its characteristic. Its natural function is to promote friendliness. It is manifested as the disappearance of ill-will. Its footing is seeing with kindness. When it succeeds it eliminates ill-will. When it fails it degenerates into selfish affectionate desire." Clearly, what the Buddha emphasises is that one must not become a slave of endearment, affection and attachment.

As I say, I lay awake for several hours. I noticed that my friend passed away with a sardonic smile on his face. He was a man with a strong sense of humour, which English writer Milnes defines as "the just balance of all the faculties of man, the best security against the pride of knowledge and the conceits of imagination, the strongest inducement to submit with a wise and pious patience to the vicissitudes of human existence." So, my friend's last sardonic smile, reminds me of the four lines Professor G.H. Luce once recited to me.

"Life is a joke:  
All things show it.  
I thought so once;  
Now I know it."

My late friend had some remarkable qualities of head and heart. Intelligent, no doubt, he was, and he was also capable of expending much energy when engaged in anything he was interested in. However, fortune deigned not to smile upon him as often as he deserved. Perhaps, he was too honest and frank to be successful in life. Worse still, he was misunderstood for his intellectual aloofness and pensive moods. American writer Lerner's lines in "My Fair Lady" may well fit in with a description of him.

"A pensive man am I  
Of philosophic joys;  
Who likes to meditate,  
Contemplate,  
Free from humanity's mad, inhuman  
noise."

Of course, my friend was not free from human frailties but, this much can be said honestly of him, that he was never an unscrupulous fellow who was out for achieving his desire or ambition by hook or by crook. He often said, with Joseph Conrad, that "All ambitions are lawful except those which climb upward on the miseries or credulities of mankind."

In the words of Bhikkhu Nārada, I may reiterate some of the problems that perplex the minds of all thinking men. "We are faced with a totally ill-balanced world. We perceive the inequalities and manifold destinies of men and the numerous gradations of beings that prevail in the universe. We see one born into a condition of affluence, endowed with fine mental, moral and physical qualities, and another into a condition of abject poverty and wretchedness. Here is a man virtuous and holy, but, contrary to his expectation, ill-luck is ever ready to greet him. The wicked world runs counter to his ambitions and desire. He is poor and miserable in spite of his honest dealings and piety. There is another vicious and foolish, but accounted to be fortune's darling. He is rewarded with all forms of favours, despite his shortcomings and evil modes of life."

According to Buddhism, this unevenness of the world, this inequality of man is due to our own *kamma*, or, in other words, to our own inherited past actions and present deeds. We ourselves are responsible for our own deeds, happiness, and misery. We build our own hells. We create our own heavens. We are the architects of our own fate. In short, we ourselves are our own *kamma*."

The Buddha teaches us: "Every living being has *Kamma* as its own, its inheritance, its cause, its kinsman, its refuge. *Kamma* is that which differentiates all living beings into low and high states."\*

Buddhism attributes these variations in life to *Kamma*, but it does not assert that everything is due to *Kamma*. However, time does not permit of a discussion of other factors.

My late friend was a great believer in the doctrine of *Kamma*. Whenever he encountered any misfortune, he would say with a facetious smile, "I am paying up another debt." And then he would read

aloud a few relevant lines from Sir Edwin Arnold's "The Light of Asia".

"The Books say well, my brothers! each  
man's life  
The outcome of his former living is;  
The bygone wrongs bring forth sorrows  
and woes,  
The bygone right breeds bliss.

"If who liveth, learning whence woe springs,  
Endureth patiently, striving to pay  
His utmost debt for ancient evils done  
In Love and Truth alway.

"If making none to lack, he thoroughly  
purge  
The lie and lust of self forth from his  
blood;  
Suffering all meekly, rendering for offence  
Nothing but grace and good.

"If he shall day by day dwell merciful,  
Holy and just and kind and true; and  
rend  
Desire from where it clings with bleeding  
roots  
Till love of life have end:

"He—dying—leaveth as the sum of him  
A life-count closed, whose ills are dead  
and quit,  
Whose good is quick and mighty, far and  
near,  
So that fruits follow it."

My late friend often remarked that nothing could be more wrong than to believe in the dictum: "The end justifies the means."

He would then quote four verses from the Dhammapada (Nos. 119 to 122):

"Even an evil-doer sees good so long as evil ripens not; but when it bears fruit, then he sees the evil results.

"Even a good person sees evil so long as good ripens not; but when it bears fruit, the good one sees the good results.

"Despise not evil, saying, 'It will not come nigh unto me;' by the falling of drops even a water-jar is filled; likewise the fool, gathering little by little, fills himself with evil.

"Despise not merit, saying, 'It will not come nigh unto me.' even by the falling of drops a water-jar is filled; likewise the wise man, gathering little by little, fills himself with good."

\* Majjhima Nikāya, Uparipannāsa, Cūlakammavibhaṅga Sutta, page 243, 6th Synod Edition.

We have a Burmese saying:

One visit to a funeral is as good as ten visits to a monastery, which means that one learns much more from a stark reality than from several sermons.

One cannot help but be reminded of Shakespear's lines.

"All the world's a stage,  
And all the men and women merely  
players,  
They have their exits and their entrances  
And one man in his time plays many  
parts."

Let us for instance consider the Big Names of the Second World War. Hitler, Mussolini and Tojo who shook the world for a number of years could not now even turn in their graves. Stalin and Franklin Roosevelt had made their exit, leaving behind them the mighty power they wielded. Winston Churchill who fears no man dreads in his old age the caprices of the English weather and so takes refuge often in the Mediterranean region. Chiang Kai-shek no longer rules on the mainland but learns and yearns on an island. Harry Truman appears to be still much alive and kicking, but sooner or later he will be unhappily remembered, perhaps, only as the man who ordered the dropping of

atomic bombs on Hiroshima and Nagasaki in the year 1945 C.E.

In all times and climes there appear on the stage so-called great-men. As Shakespeare put it, "Some are born great, some achieve greatness and some have greatness thrust upon them." But they too, like the common run of men, are made of mortal clay.

One will recall the lines of Thomas Gray:  
"The boast of heraldry, the pomp of power,  
And all that beauty, all that wealth ever  
gave,  
Await alike the inevitable hour :  
The paths of glory led but to the grave."

*Kamma* means in its ultimate sense, the meritorious and demeritorious volitions. Buddhism stresses not only good ends but also good means. Rebirth is the corollary to the doctrine of *Kamma*. So it behoves every one of us to cultivate meritorious volitions and eschew demeritorious ones in all our pursuits, be they for private interest or for public benefit, because

'Who toiled a slave may become anew a  
Prince  
For gentle worthiness and merit won;  
Who ruled a King may wander earth in rags  
For things done and undone.'



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# SHOULD THE USE OF PĀLI BE ESCHEWED IN DHAMMADŪTA WORK IN THE WEST ?

*Being a broadcast talk from B.B.S. by U Sein Tun, I.C.S. (Retd.)*

*Namo tassa bhagavato arahato sammāsambuddhassa.*

The remark has not infrequently been heard that the use of Pāli words and Pāli quotations in the work of disseminating the Buddha's teachings in the West is a hindrance to people newly inclined towards the Buddha Sāsana, and that as such writers and speakers on the Buddha Dhamma should eschew the use or the introduction of Pāli into their speeches and writings as much as possible. There are indications that this view is gaining ground not only among men and women doing Dhammadūta work in the West but also within the domestic frontiers of Buddhist countries. With the introduction and increased popularity of 'Western Education' in these Buddhist countries, hitched as this education is to all available forms of employment in the urban areas, Pāli has not only become a strange language to the rising generation of young Buddhists, but there has developed an actual distaste for it in the minds of most youths who have been trained towards an enthusiasm only for the more conventionally utilitarian and fashionable objects which are called modern science.

But, if the Buddha Sāsana is to endure—if "*Ciram Tithatu Saddhammo*" (May the 'Doctrine of the good' endure for a long time) is to become a reality—Pāli must be preserved and an enthusiasm for it must be cultivated. Pāli is the language of the Buddha in the sense that it is the language of the Tipiṭaka in which the Buddha's pristine teachings are enshrined. Anybody, therefore, who is enthusiastic about the Buddha Dhamma—who wishes to get as near to the personality of the Buddha as he can—who wishes to imbibe as much of the spirit of the Buddha's teachings as is possible—must as a first step, develop an affinity (a love) for the language in which the Buddha's teachings in their oldest and most original forms are available for us moderns who comprise the posterity.

A distaste for Pāli—for the Buddha's own language as it were—means in the least a sub-conscious distaste for the Buddha himself. If that sub-conscious tendency is suppressed

by a conscious intellectual effort, yet that effort without the cultivation of the enthusiasm lacks an inner and more permanent realisation and thus the pursuit of the Buddha Dhamma is not likely to be more than ephemeral.

Pāli is part and parcel of the Buddha Dhamma as we know it today. Therefore, if Pāli disappears, the chances are that the Buddha Dhamma will also speedily disappear or will speedily become corrupted. The Buddha Dhamma still flourishes in its pristine purity within the various Therāvadin countries today, because there exist within these countries an unbroken line of devoted and disciplined disciples of the Buddha, the Buddhist Saṅgha, who (as *Sāsanadāyajja* or caretakers of the Dhamma) have dedicated themselves strictly to the cause of preserving the Pāli texts on the one hand and preventing unauthorised interpolations, and erroneous interpretations on the other.

It must be admitted that the task of disseminating Buddhist knowledge among a people is first best done in their own mother tongue, if a hearing is to be obtained. To go and speak to a racial group about what is to them a strange and exotic way of life, with the intention of inducing them to adopt that way of life, in a language which they do not understand, and which may actually alienate their feelings, is to invite failure from the very beginning.

But, the Buddha Dhamma, if it is a religion, is not a religion that seeks converts for the purpose of obtaining converts alone. Nor is it a religion whose adherents would or should feel happy about going no further than securing converts or so-called converts. The Buddha Dhamma is no more than a teaching that indicates the way to Nibbāna, and it differs from the other teachings in this fact alone. If there are apparent differences of spirit and approach in regard to charity, morality, goodwill, and the other lower stages of effort and observance between the

Buddha Dhamma and the other teachings, they are the outcome of the unparalleled nature of the Buddhist aim, Nibbāna. Nibbāna transcends explanation either in conventional language or other modes of conventional illustration. But it is so unique in experience and so worthy of attainment from the Buddha's point of view that it merits an attempt to tell the world that it exists, and to induce all those who have the seeds of willingness in them to try to attain it. *Ehipassiko* (come and see yourself personally) is one of the six qualities of the Dhamma. No dissemination of the Buddha Dhamma is therefore complete, or worthy of the task, without the attempt to instil the worthiness of Nibbāna as the ultimate goal and final aim.

Unique individuals who are Future Buddhas form the resolution to attain Buddhahood for the sole purpose of showing the way to Nibbāna, and not merely to make men more moral, nor merely to cultivate more loving-kindness, nor merely to develop their physical and mental powers. In a world where morality is at a discount, where *mettā* is a rare quality, where mental distraction is a common trait, to try to disseminate *sīla*, *mettā*, and *samādhi*, are highly worthy acts, but if the work is to stop there, or if the work cannot be carried further until the aim of Nibbana can be presented, there is no special need for the world to know the Buddha Dhamma.

The world would not be a fit place for the habitation of human beings, if there were a lack of teachers and leaders of men ready and able to show what constitute right modes of conduct. Such leaders appear from time to time, and from place to place, according to circumstance. In the world today, there are many worthy movements, even if no account is taken of the established religions such as Christianity, Mohammedanism, Hinduism, and Confucianism. If it were merely a case for the improvement of moral behaviour of love and goodwill, and of worldly mental development, then Buddhists, as humanitarians, have their work cut out for them in their own home countries, their own home towns, and their own home villages. They would be rendering better service to their fellowmen if they began their work at home

and confined themselves to that sphere. It is because the Buddha Dhamma offers the unique goal of Nibbāna that the justification for the propagation of the Buddha's doctrines to the world arises, and Buddhists carrying out the work of Buddha's ambassadors would fail in the sole purpose of their tasks if they omit to present the path to Nibbāna.

And Nibbāna can be appreciated only by those people whose minds are already attuned to a certain extent towards Nibbāna, both intellectually and emotionally. The real Buddha Dhamma—Nibbāna and the Path to Nibbāna—are not easy doctrines to propagate. The majority of mankind are not ready to accept them. That is why the Buddha said, "*Dullabhā saddhā sampatti*" (It is difficult indeed to acquire a fulness of faith in the 'doctrine of the good'). There are (or there may be) in every country one in a hundred, or one in a thousand, or one in a million, who are ready to receive the message of the Buddha, and who but await the opportunity. If these can be found, and the message conveyed, the aim is fulfilled. It would not make the task of picking out these rare individuals any the easier if ready concessions are to be made to popular or mass feelings, and thus make the 'rare' indistinguishable from the 'common'.

A reasonable principle that emerges from these arguments is that even though the propagation of the Buddha Dhamma is undertaken in the initial stages through the medium of English or any other local language, Pāḷi should be judiciously introduced from quite an early stage, and the increased use of it should be gradually developed so that an affinity for the Buddha's language is evolved and perpetuated.

Here in Burma, we teach our children the "*Itipi so bhagavā*"\* which enumerates the Nine Supreme Qualities of the Buddha, from quite an early age. We teach them the "*Svākhāto bhagavatā dhammo*" which enumerates the Six Supreme Qualities of the Dhamma, and the "*Suppaṭipanno bhagavato sāvakaṅgho*" which enumerates the Nine Supreme Qualities of the Saṅgha, all in Pāḷi. We teach them set formulas whereby to request for and establish themselves in the *Ti-saraṇa* (Triple Gem) and the *Sīla* (Morality). These are the minimum Pāḷi that

\* See Nānamoli's *Visuddhimagga*, p. 206, et. seq.  
See the *Light of the Dhamma*, Vol. VIII, No. 1, p. 27.

every Burma Buddhist youth knows. The practice has waned to some extent in urban families of English education with a liking for western modes of habit in recent years, and according as it has declined so have signs of estrangement, distaste, and even disrespect for the visible emblems of the Buddha Sāsana appeared.

In large numbers of cases, a knowledge of the Pāli stanzas is not even accompanied by a knowledge of their translations. From the intellectual point of view, the difference between a parrot-like repetition and a knowledge of the meanings in conventional language appears significant and important. But what is important is to acquire an inner realisation of the Dhamma, a realisation that can only come through specific practice. An intellectual grasp may form part of that practice, but an intellectual grasp by itself does not lead very far on the Path to Nibbāna. What seems to be more important is the acquisition of an initial affinity for the Buddha Dhamma, an affinity that will serve as the motivating agent to higher efforts which the Dhamma teaches.

There is a Pāli word called '*Saddhā*' which is very important. It has been translated into English as 'faith' or 'belief'. Buddhists are not satisfied. They insist that the Buddhist meaning of '*saddhā*' is very different from the 'faith' engendered by the adherents of the other religions. I have met Buddhists who have stoutly maintained that the Buddhist variety of '*saddhā*' is 'faith accompanied by wisdom', though it appeared to me all the time that the stalwarts of this interpretation lacked the very wisdom that they said was a necessary part of the Buddhist '*saddhā*.' Buddhists do not like to admit that the faith they have in the Buddha, His teachings, and His disciples, is not different from the faith of the followers of the other religions. Yet there are millions who call themselves Buddhist, whose faith in the Buddha is not different, and who throughout their lives

never transcend, nor have attempted to transcend, the stage of blind faith. If it be said that in the Buddha Sāsana it is possible to acquire a faith accompanied by wisdom, they would be nearer the truth. But an adequate idea of the Buddhist concept of '*saddhā*' and its different stages cannot be attempted in a few words. Yet this is what many Buddhists propagating the Buddha Dhamma in foreign lands appear to be still doing.

'*Saddhā*' is important because the Buddha said in the Saṅgīti Sutta of the Pāthika-vagga Dīgha Nikāya:\*

*Paññā padhāniyaṅgāni, idhāvuso bhikkhu saddho hoti, saddhati Tathāgatassa bodhiṃ, itipi so bhagavā, araham sammāsambuddho, vijjācaraṇasaṃpanno, sugato, lokavidhū, annutaro, purisadammasārathi, satthādevāmanussānam, buddho bhagavā, etc.*

(These are five essential qualities of effort. First, faith in the Tathāgatha, faith in His Wisdom that penetrates the truth, faith that he is an Arahāt, etc.)

The faith that the Buddha mentioned here is in the initial stages necessarily of the order of blind faith. But it is not static. It can and must be developed until *ñāṇa* or wisdom arises. This is not the place here to enter into a lengthy dissertation into the various stages of faith mentioned in the Pāli Texts. It has been introduced here to show the subtle and unique shades of meaning possessed by many Pāli words. How then can the propagators of the Buddha Dhamma expect a clear and adequate comprehension of the unparalleled Buddhist concepts if they are to acquiesce easily to the *ñāṇa vippayutta*\*\* inclinations of would-be Buddhists, who if they persist would never transcend the stage of being pseudo-Buddhists?

"*Ciraṃ Tiṅhatu Saddhammo*"

(May the 'Doctrine of the good' endure for a long time!)

\* Dīgha Nikāya, Pāthika-vagga Pāli, 10. Saṅgīti Sutta, p. 198, 6th Syn. Edn.

\*\* *ñāṇa-vippayutta*: Disconnected from knowledge.



# THE PEERLESS PHYSICIAN

By

Dr. C.B. Dharmasena, N.B., B.S. (Lond.)

“Subject to birth, old age, disease,  
Extinction will I seek to find  
Where no decay is ever known,  
Nor death, but all security”.\*

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

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

*Dukkha Nirodha* or *Cessation of Ignorance and Craving* constitutes the Prognosis; and this is the third of the Four Noble Truths. The prognosis is excellent provided the necessary effort to acquire the details of the prolonged, and difficult course of treatment is forthcoming, and the treatment itself is carried out with enthusiasm, with diligence, with constant mindfulness, and with wisdom. The cure once achieved is complete and permanent, without complications, and without the possibility of a relapse.

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

## Symptoms and Diagnosis

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

\* Buddhism in Translation by Warren : The Story of Sumedha V. 18.

\*\* Aṅguttara Nikāya IV. 182.

\*\*\* Vinaya Piṭaka, Mahāvagga Pañcavaggiyakathā, p. 14, 6th Sn. Edn.

\*\*\*\* Dīgha Nikāya, Mahāvagga Pāli, 9. Mahāsatipatthāna Sutta, p. 231, 6th Sn. Edn.

\*\*\*\*\* Bhikkhu Nāṇamoli's Visuddhimagga, p. 747, paras 6, 7.

The five aggregates are impermanent. Why? Because they rise and fall and change, or because of their non-existence after having been. Rise and fall and change are the characteristic of impermanence; or mode alteration, in other words non-existence after having been, is the characteristic of impermanence. Those same five aggregates are painful (*dukkha*) because of the words “What is impermanent is painful”. Why? Because of continuous oppression. The mode of being continuously oppressed is the characteristic of *dukkha* (pain).

Those same five aggregates are not self because of the words, “What is painful is not self”. Why? Because there is no exercising of power over them. The mode of insusceptibility to the exercise of power is the characteristic of not-self.

The Characteristic of *anicca* is concealed by the Concept of Continuity (*santati-paññatti*); the characteristic of *dukkha* is concealed by the four modes of postures (*iriya-patha*); and the characteristic of *anatta* is concealed by the Concept of Compactness (*ghana-paññatti*).

who feel that all life is transient and therefore painful, which observation stands in natural contrast to freedom from pain, to blessedness regarded as something changeless, i.e. *Nibbāna*.

### Cause

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

“The man who lives for sensuous joy,  
And findeth his delight therein  
When joys of sense have taken flight,  
Doth smart as if with arrows pierced”.\*\*

On the other hand Craving for becoming is an outstanding causes of *kamma* that leads to ‘happy’ destinies in various heaven worlds.\*\*\*

### Prognosis or Cure

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

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

“One writes, that ‘Other friends remain’,  
That ‘Loss is common to the race’,”.....  
.....  
“That loss is common would not make  
My own less bitter rather more:”\*\*\*\*\*

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

\* *Nānamoli’s Visuddhimagga*, p. 602, para 39.

\*\* *Buddhism in translations by Warrens*, Ch. 26. c.

\*\*\* *Nānamoli’s Visuddhimagga*, p. 603, para 40.

\*\*\*\* *Saṃyutta Nikāya. Nidāna-vagga Saṃyutta, Dasabala-vagga, Upanisa Sutta*, p. 267 6th Syn. Edn.

\*\*\*\*\* *Dhammapada-aṭṭhakathā*, p. 270, 6th Syn. Edn.

\*\*\*\*\* In Memoriam, Alfred Tennyson. VI.

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

however exquisite it may be is effected, is thought out, is impermanent, and is liable to stopping. Firm in this conviction the bhikkhu attains the matchless security not yet attained from the bonds”; in other words the thoughtful disciple, although he enjoys the bliss of *Jhānas* in this life, assesses such Happiness at its true worth, and does not hanker after rebirth in the Celestial worlds, which will make him wander from the straight path, away from his final goal of *Nibbāna*. Buddhism is unique in that the Happiness provided for those who reach their goal may be experienced by the one who so wishes it, here and now in the state known as *Phala-samāpatti*, without the necessity to wait until his death.

“This too is an attainment which  
A Noble One may cultivate;  
The peace it gives is recorded as  
*Nibbāna* here and now’.

### TREATMENT

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

“For in the fatness of these palsy times  
Virtue itself of vice must pardon beg,  
Yea, curb and woo for leave to do him  
good.”\*\*\*\*\*

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

\* Majjhima Nikāya, Mūlapaṇṇāsa Pāḷi, Mahādukkhakkhandha Sutta, p. 118; 6th Syn. Edn.

\*\* Majjhima Nikāya, Gahapati-vagga, 9. Bahuedaniya Sutta, p. 59, 6th Syn. Edn.

\*\*\* Majjhima Nikāya, Gahapati-vagga, 2. Aṭṭhakanāgara Sutta, p. 12, 6th Syn. Edn.

\*\*\*\* Visuddhimagga, Vol. II, page 351, para 884, 6th Syn. Edn.

See Nāṇamoli's Visuddhimagga, p. 833.

\*\*\*\*\* Hamlet III. iv (153-155)

symptoms as may occasionally strike him as abnormal.

“Sorrow disguised as joy, the hateful as the loved,  
Pain in the form of bliss the heedles overwhelms.”\*

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

of non-Buddhists accepting the gospel of the Buddha, and even suggesting that they do not form a part of the original gospel, but are a later accretion by the monks. Says the Buddha,\*\* “One thing only do I teach, that is sorrow, and escape from sorrow”; and again,\*\* “Just as the mighty ocean is of one flavour, the flavour of salt; even so, O bhikkhus, the Doctrine is of one flavour, the flavour of deliverance.” There is certainly no room for ambiguity, or cause for misunderstanding in the above language. Further the Buddha has always emphasised that a man can only reap what he himself has sown, whilst on the other hand he was not bound to reap all he has sown; for says the Buddha in the *Anguttara Nikāya*, \*\*\*\* “If anyone says that a man must reap according to his deeds, in that case there is no religious life, nor is an opportunity afforded for the entire extinction of sorrow.” The Buddha has therefore made it clear that vicarious sacrifice by another can never secure one's salvation, and that on the other hand any kind of fatalism or predestination has no place in the doctrine. Medical and scientific men, who have been trained to observe, will not find the teaching of the Buddha likely to do violence to their training, or their habit of drawing scientific deductions from their observations, for in Buddhism there is no Divine Power, or Divine Revelations, nor is there a belief in dogmas, or in supernatural occurrences necessary for the ‘patient’ to commence his treatment, nor is the result of the treatment dependent on the caprice and approval of a Divine Being. The following lines,\*\*\*\*\*

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

have no place in Buddhism, nor do the following words cause by any misgiving, or hold any terror for the Buddhist:—\*\*\*\*\*

“Though justice by thy plea, consider this  
That in the course of justice none of us  
Should see salvation”

for the Buddha guarantees a lasting cure for every one of the patients, who persists in his

\* *Nikāya*, *Udāna Pāḷi*, 2. *Mucalinda-vagga*, 8. *Suppavāsā Sutta*, p. 93, 6th Syn. Edn.

\*\* *Dīgha Nikāya* *Mahāpaninibbā Sutta*, *Ariyasacca-kathā*, p. 77, 6th Syn. Edn.

\*\*\* *Majjhima Nikāya*, i.140.

\*\*\*\* *Khuddaka Nikāya*, *Udāna Pāḷi*, 5. *Sōḍḍa-vagga*, 5. *Uppāṭṭha Sutta*, p. 143, 6th Syn. Edn.

\*\*\*\*\* *Anguttara Nikāya*, *Tika-nipāta*, XI. 249.

\*\*\*\*\* In Memoriam, Alfred Tennyson, the opening lines.

\*\*\*\*\* *Merchant of Venice*. IV. 1 (197-200).

course of treatment, not as a result of his intervention, except as a guide who merely shows the way;\* nor as the result of any Divine Grace; but only as the logical consequence of the treatment followed by the patient himself.

The beginner in Buddhism is attracted to the Buddha even as a sick man, who hears of others being cured goes to the physician, and makes up his mind to follow the course of treatment prescribed by the latter, even though at first his faith in the physician may not amount to much. Faith in Buddhism really begins with knowledge based on probable evidence; it develops with progress in morality (*Sīla*), and increases rapidly with progress in concentration (*Samādhi*), until complete confidence is gained only through progress in meditative development of Understanding (*Paññā*). The Buddha does not expect from his followers a blind respect, or admiration for himself, or for his doctrine. Says the Buddha,\*\* “Do not accept anything on the mere fact that it has been handed down by tradition, or just because it is in one’s scriptures, or merely because it agrees with one’s preconceived notions, or because the speaker seems to be a good and respected person, and his words should be accepted; when *Kālāmas*, you know for yourselves these things are moral, these things are blameless, these things are praised by the wise; these things when performed and undertaken conduce to well-being and happiness, then do you live acting accordingly”; and again when *Upāli* a celebrated follower of another religious teacher was once so pleased with the exposition of the Buddha’s doctrine that he wished to become a follower, the Buddha cautioned him with the words,\*\*\* “Of a verity, householder, make a thorough investigation. It is well for a distinguished man like you to first make a thorough investigation”. *Upāli*’s admiration at this unexpected request expressed itself in the following words “Lord, if I had become the follower of another teacher, his followers would have taken me round the streets in procession proclaiming that such and such a millionaire had renounced his former religion and embraced theirs. The more pleased

am I with this remarks of yours”; or again questions the Buddha,\*\*\*\* “A man comes by a great stretch of water, and sees no way of crossing to the opposite shore, which is safe and secure, and so he makes an improvised raft out of sticks, branches, leaves, and grass, and utilises it to cross over to the opposite shore. Suppose now, O bhikkhus, he were to say ‘this raft has been useful to me, I will therefore put it on my head and proceed on my journey’, will he be doing what should be done with the raft?” “No, Lord”, say the bhikkhus in reply; and the Buddha himself gives the obvious answer, and adds “Even so, O bhikkhus, the doctrine taught by me, is for crossing over, and not for retaining”.

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

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

- |   |   |                             |
|---|---|-----------------------------|
| 1. Right Understanding<br>( <i>Sammā-ditṭhi</i> ) | } | Wisdom<br>( <i>Paññā</i> )  |
| 2. Right Thinking<br>( <i>Sammā-sīkappa</i> )     |   |                             |
| 3. Right Speech<br>( <i>Sammā-vācā</i> )          | } | Morality<br>( <i>Sīla</i> ) |
| 4. Right Action<br>( <i>Sammā-kammanta</i> )      |   |                             |
| 5. Right Livelihood<br>( <i>Sammā-ājīva</i> )     |   |                             |

\* Dhammapada Verse 276.

\*\* *Aṅguttara Nikāya*, *Tika-nipāta*, 2. *Mahāvagga*, 5. *Kesamutti Sutta* (*Kālāma Sutta*), p. 189, 6th Syn. Edn.

\*\*\* *Majjhima Nikāya*, *Majjhima Paṇṇāsa*, 6. *Upāli Sutta*; p. 35, 6th Syn. Edn.

\*\*\*\* *Majjhima Nikāya*, *Mūlapaṇṇāsa Pāli*, 3. *Opamma-vagga*, 2. *Alagaddūpama Sutta*, p. 182, 6th Syn. Edn.

\*\*\*\*\* See *Brahmajāla Sutta* published by the Union Buddha Sasana Council. See *The Light of the Dhamma*, Vol. III, No. 2.

- |   |                              |
|---|------------------------------|
| 6. Right Effort<br>(Sammā-vāyāma)         | } Concentration<br>(Samādhi) |
| 7. Right Mindfulness<br>(Sammā-sati)      |                              |
| 8. Right Concentration<br>(Sammā-samadhi) |                              |

*Right Understanding* is the penetration of the truth of the universality of suffering, its origin, its cure, and its treatment. *Right Thinking* is three-fold: thoughts free from sensuous desire, from ill-will, and from cruelty, e.g. thoughts of renunciation of sensuous desires (*nekhamma*), of loving-kindness (*mettā*), and of compassion (*karuṇā*). *Right Speech* is abstention from lying, tale bearing, harsh talk, and foolish babble. *Right Action* is abstention from killing, stealing, and unchastity. *Right Livelihood* is abstention from livelihood that brings harm to others. *Right Effort* is the effort of avoiding or overcoming evil and unwholesome things, and of cultivating and developing wholesome things. *Right Mindfulness* is mindfulness and awareness on contemplating the body, feelings, mind, and mental objects. *Right Concentration* is one-pointedness of the mind, which eventually may reach the *jhānas* (absorptions or musings).

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

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



## TWO STAGES OF NIBBĀNA

By

*U Khin Moun.*

What is that Nibbāna, which was actually discovered or rather re-discovered by Gotama Buddha? At the outset I would mention that the Buddhist *Nibbāna*, which can give real peace and happiness to anybody, who realises it without the distinction of caste, creed or colour, and which is not at all like the heavens of other religions is not a mere implicit theory deduced by logical thinking. It is an obvious fact that can be found explicitly by anybody in the same way as any student of, say, chemistry can realise personally the properties of chemicals and the natural laws governing their behaviours by practical work, of course, after learning the theory. Theory, practical work and realisation constitute the logical course for the students of the Buddhist Super-Science just like the ordinary science courses. We shall thus find that the real *nibbāna* can never be realised by pure reasoning, dialectical thinking and speculative imagination—the creators of unverifiable metaphysical conceptions, which are undoubtedly the obstacles in our way to the realisation of Nibbāna.

After all *nibbāna* is just a name, or term or word or sounding to indicate a certain findable fact. If, therefore, we try to make only an entymological study of it, like what some scholars are doing now, we shall never find the fact, as it really is, no matter how we hair-split the meaning of the word in the linguistic philosophical sense. Hence the difference between the shadow and the substance.

Considering, however, the rapid advance of the scientific knowledge, which has, to a great extent, dispelled the deep-rooted dogmatism and superstition born out of ignorance, I would say that we are rather better placed now to explain the properties of *nibbāna* more convincingly. We know that ignorance or low power of understanding that breeds misconceptions of various kinds is our greatest enemy. Therefore, the Buddha immediately after the attainment of enlightenment wondered whether He should proclaim his highly intricate scientific discoveries

simply because of the extremely low power of understanding of almost all the people of his time. We all know that when he started His mission on the request of Sahampati Brahmā he really had had an up-hill task to dispel superstition and ignorance by very patiently explaining the scientific laws governing the processes of nature in the language understood by the people of his time. It shows that to study the subject in question dispassionately, we shall have to keep our minds open by forgetting, if possible for ever, the traditional beliefs, mythological concepts and other preconceived notions. I should also like to mention that before we make a study of the actual properties of *nibbāna* it is necessary to appreciate firstly the limitations of mundane knowledge and secondly the story of the scientific discoveries of Gotama Buddha.

We shall, therefore, begin by trying to get a clear idea of the present stage of mundane knowledge. Let us find out the effect of Francis Bacon's famous aphorism, *i.e.*, knowledge is power. Knowledge really has become an ostensible power, which manifests prominently as a highly developed power of understanding relating particularly to physical nature. Our scientists have proved it and there is no need to elaborate their achievements which are well known. But with due respects to all learned persons I must mention that our knowledge about the things in general is very little. At the same time if we assess our knowledge about the properties of physical nature, we are competent to say that we know something about it. I say "something", because our leading scientists tell us that they will know more about short-lived particles when their liquid hydrogen chamber now under construction is ready for use together with their latest and the largest atom smasher, which has a capacity of about 32 billion electron volts for generating proton to proton collision process. They also tell us the truth that they are exploring only matter's outermost fringes. When they get the results from the proposed experiment, they expect to find many more puzzles.

That is about the highest and the latest knowledge so far acquired by our top-most scientists about physical nature. This stage of knowledge should therefore be assessed as only "something" and nothing more.

If, however, we take a step further, we shall find that our knowledge about the working of the mental or conscious process is almost nothing. In this connection I must mention that for not understanding the science of conscious process as discovered by Gotama Buddha, we are not competent to overcome our animal emotional feelings, that give rise to all kinds of social evils. Surely hard thinking is not necessary to realise that we, the so-called human beings are the embodiments of the resultant-producing mental forces, such as, selfishness, greediness, jealousy, hatred, revengefulness, cruelty, destructiveness, and even self-destructiveness. Indeed, we have the scientists to find the working of the physical forces inside the atoms, but unfortunately we do not have universally recognised scientists, to find the working of mental forces inside us. I have never heard about the existence of the systematically organised institutions especially in the West for research to discover the higher science of mental process that can elevate the animal-man to the level of real human-man. On the other hand it is really a tragedy to find that some of our speculative thinkers, instead of enlightening the people to attain the right understanding to solve the problems of life, have propounded their dialectical theories very elaborately by using mass psychology as their instrument to gain their selfish ends. No doubt, their ideological slogans have wonderful power to infuse enthusiasm in the unthinking minds, which generally have no power of understanding to foresee the boomerang effects that will emerge by the translation of these attractive slogans into practical politics. Consequently individual as well as collective anti-social activities are increasing, I should say, by geometric ratio. Although we are proud of being a species of gregarious animal with a bit of tameness of civilization, actually we are not quite civilized enough to live together happily like our very young brothers, the tiny little ants. We have often said that we are in a paradoxical situation of poverty in the midst of plenty. Actually we are in a situation of poverty, slavery and ignorance in the midst of plenty, liberty and enlightenment. Man hates man, man kills man and man is the

only animal that is hostile to its own kind. Why are we in such a state of affairs? The only and the straight answer is because of our low standard of mundane knowledge. This glaring fact is often described by our Western thinkers by stating that the knowledge so far acquired with the help of our eyes, ears, nose, tongue, body, faculty of thinking and reasoning as compared with what actually exists is about in the proportion of a single drop to all the water in an ocean. These are the basic stern facts to show the limitations of our mundane knowledge.

After getting an idea of the limitations of mundane knowledge we should know something about the faculty of the energised or developed mental force or energy, which is the key to open the door to find an entirely new field of human knowledge, which should be searched for by the modern scientists and philosophers alike. Mental energy like physical energy has two properties, *i.e.*, kinetic and potential. The Western psychologists engaged in the study of different aspects of mental phenomena are now concentrating on the research relating more or less to the kinetic mental energy only. So far I have not heard about their discovery of the new field of knowledge in the light of the energised potential mental energy. I would, therefore, like to mention that, if properly developed or energised, the potential mental energy will be transformed into powerful kinetic or active mental energy, which emanates energised thought-radiations of differing frequencies in the mental field according to the stages of developed potential mental energy in just the same way as the transformation of mass into physical energy in the ratio of  $E = MC^2$  (1,86,324 X 1,86,324 = 34,71,66,32,976.) It shows that a very little mass could become a vast amount of physical energy, which we are using as atomic or nuclear energy. Similarly the energised potential mental energy will become powerful mental radiations with much higher speed than the physical energy. The behaviour of the developed potential mental energy is also like the behaviour of electronic radiations, which we now use in radio communication even in the outer space. We know that the electronic radiations travel with the speed of light, *i.e.*, 186324 miles per second. Energised mental radiations also travel like



electronic radiations but they travel with the speed of thought. When we think about a distant galaxy, which is at a distance of several thousands of light years away from us, our thoughts reach there almost instantaneously. It shows the immeasurable speed of thought radiations as compared with the speed of physical radiations. Furthermore the developed potential mental energy has no time barrier. It can go back to the past and it can also go to the future like the time machine imagined by H.G.Wells. But we must not forget that our normal or ordinary thought waves or radiations have no power to communicate our sense impressions like the energised thought waves. To make it more clear the normal thought radiations may be compared with the High Frequency carrier waves of the transmitted radiations, while the developed potential mental energy may be compared with the modulated waves which are the combination of low frequency sound or picture waves and the high frequency carrier waves. If, therefore, we are able to develop our potential mental energies by a suitable method to attain a certain frequency, we shall, without any doubt, be able to find the entire universe and its past, present and future inhabitants just as we can now see and hear the happenings in distant places with the help of our electronic devices, which are only physical contrivances.

We can now say that we have a dim glimpse of the possibilities of the human power and knowledge. But we shall get a clear idea of these possibilities when we begin to study the story of the unique discoveries of Gotama Buddha. Here is the story. Life, as is well known, is nothing else but a bundle of problems. Prince Sidhattha, the embryo-Buddha, who did not believe in the contemplative knowledge and the dieties worshipped by the speculative philosophers of his time, very seriously took up the problem of life as a scientific problem to be solved by himself as a realist without in any way depending upon any outside help. He detested the metaphysical ideas, such as, the reality, the absolute, the whole, and so on although he had to learn about them by tradition when he was young. He was interested only in the

hard facts faced by each and every living being at all time everywhere, *i.e.*, old age, sickness and death, which nobody can escape, no matter what station of life he may be in.

During the first watch of one particular night while he was deeply engrossed in his earnest search for the hidden facts by energising his potential mental energy, he suddenly discovered one stage of super-normal knowledge of certain frequency of energised mental radiations and with the help of this particular super-knowledge or power he could see his past lives in succession vividly just as anybody could see his or her past lives in different stages of growth from childhood to grown-up.\* In this very moment he had become an exceptionally old man full of wisdom and millions and millions years of age, and experience of various kinds. He found that he had gone through the mill more than enough as it were. He had tasted the pleasures of all kinds of luxurious life. He had also burned his fingers innumerable times. He knew all about worldly life. He practically began his hard schooling when he was a hermit by the name of Sumedhā at the time of Dipankarā Buddha. What is more he found that he had undergone a very strenuous training technically known as "The Ten *Pāramīs*"\*\*. The most important discovery he had made is the process of life or rebirth. He then knew that the process of rebirth is a fact. But He did not as yet realise the working of the process of rebirth. Although, at that time, he was about 35 years old according to our conventional standard of measuring the so-called time or age, he was actually a grand old man, who could tell us the story of his various lives and experience. Therefore, when he became Buddha, he once told his disciples in the *Sinsapa* grove that his knowledge when compared with what he had said and taught was about the proportion of all the *Sinsapa* leaves in the grove to the little leaves in his hand. At this juncture I should like to mention that if we can appreciate the above mentioned discoveries as true facts, we certainly shall have no difficulty in understanding his other discoveries.

During the second watch of that night he discovered another stage of super-normal

\* *Pubbenivāsa-abhiññāna* : By the insight known as remembrance of previous circumstances the past history of one's self, or of another can be read. This is called Knowledge of past existences.

\*\* *Pāramitās* or *Pāramī* : Perfections. There are ten kinds of Perfections. The are : 1. Almsgiving, 2. Morality, 3. Renunciation, 4. Wisdom, 5. Energy, 6. Patience, 7. Truthfulness, 8. Determination, 9. Loving-kindness, 10. Equanimity.

knowledge or power in another band of thought wave frequency.\* At this level he discovered all living beings throughout the universe and he knew all about them especially the continuity of the process of life in different planes of existence according to their good and bad deeds (*yathākam-mupaga*). He found that some form of higher celestial beings, who thought that they were the immortal gods on account of their long spans of life also died at the end of their life-span. He thus realised the immense field of life-process and he considered it as an acute problem, which he would try and solve by all means. It was really a stupendous self-imposed task, that certainly would not appeal to ordinary minds. He was not satisfied with the two stages of super-normal knowledge he had acquired, and he kept on searching for the knowledge that would help him to solve all the problems of life.

At last his highly developed potential mental energy of the highest frequency helped him to attain the supramundane knowledge during the last watch of the same night. He then discovered *Āsavakkhaya-ñāṇa*.\*\* This is the highest Supramundane Knowledge to overcome all *Āsavas* and also to attain Nibbāna.

The most important laws are technically known as (1) *Paticcasammupāda* usually rendered as Dependent Origination and (2) *Paṭṭhāna* rendered as law of relations or causal relativity. Incidentally he discovered that the so-called human and other living beings are only a process of rapidly arising and vanishing of quanta of thought moments and quanta of physical particles. He also discovered that the resultant-producing mental forces, such as the feeling of like, dislike, craving, attachment, anger, hatred, greediness, etc., are the motive powers that energise the dynamic process of rebirth, *i.e.*, successive births and deaths with the intervening old age and sickness. When he realised the working of the chain reaction generated by the various resultant-reducing mental forces, he also discovered the principal resultant-producing mental force, that energises the process of rebirth, *i.e.*, the feeling of craving for the satisfaction of worldly desires born out of sensuous appetites. This is technically known as "*Taṇhā*". As soon as he knew about it, he had completely overcome it, and he found that he was the happiest

man in the world the moment he had freed himself from the bondage of *Taṇhā*. By becoming the Master of the working of the psycho-physical process, *i.e.*, the *Paṭṭiccasammupāda*, he realised that his life process will cease to function at the time of his death. This is how Gotama Buddha realised the two stages of *nibbāna* while he was alive, *i.e.*, (1) while alive the cessation of the arising of resultant-producing mental forces, of which *Taṇhā* is the principle agent, (2) the subsequent cessation of the dynamic life process at the time of death without leaving any residuum in the form of everlasting pure mind or universal self or higher self or *ātman* or holy spirit or *brahmā* or other metaphysical imagaries.

It is now clear to us that as long as the process of rebirth is kept alive or energised by the resultant-producing mental forces, the living beings will appear with all the salient characteristics of birth, old age, sickness and death in succession like the moving pictures on the cinema screens performing emotional dramas and tragedies of various kinds that can generate laughters and tears. But it goes without saying that these characteristics are sure to disappear with the cessation of the process of life just like the disappearance of the motion pictures as soon as the cinematograph machine stops working. These two factors are related. One gives rise to the other as chain reaction. Who can find the pictures that once appeared alive on the cinema screen? Where have they gone to? Have they joined the everlasting universal mind or spirit or soul to become one and the whole in some corner of the universe? Therefore those, whose power of understanding is blockaded by the static concepts, such as, eternalism, everlasting, oneness, wholeness, reality, etc. will never understand specially the second stage of *nibbāna*.

The first stage of *nibbāna* is technically known as "*KILESA NIBBĀNA*" or "*SA-UPĀDI-SESA NIBBĀNA*". It may briefly be defined as the cessation of the resulting-producing mental forces emanating mainly from the worldly feelings of like and dislike. The second stage of *nibbāna* is technically known as "*KHANDHA NIBBĀNA*" or "*ANU-PĀDI-SESA NIBBĀNA*". It may be defined as the complete cessation of all the resultant-producing mental forces including the process of rebirth.

\* *Dibba-cakkhu-abhiññāna* : Celestial eye.

\*\* This is the same as the Fruition of Holiness.

This is the Knowledge which eradicates all *āsavas* (mental impurities) whatsoever.

# THOUGHTS OF DETACHMENT FROM THE WORLD

By

*Ven. Vappo Thera*

“*Dhammo have rakkhati dhamma-cārim*”.  
(The Law protects him who abides in righteousness.)\*

“If thou hast lost all that was dear to thee,  
Grieve not, all things are empty;  
If thou hast won a world of bliss,  
Cheer not, all things are empty;  
For joys and woes will pass away.  
Give up the world, all things are empty.”  
(Sohaili)\*\*

Wishing to live in accordance with the perfect Noble Eightfold Path consisting of Right Understanding, Right Thinking, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Concentration, one should know that the best way to attain this, is: inner peace and silence, unclouded by any passions, so that one's mind's eye may clearly perceive the light of the truth, the Dhamma—the Universal Law.

If, after ignorance about our own vital functions has disappeared and knowledge has arisen, one through strenuous effort has attained to such a degree of mental concentration that all conceptions, thoughts and objects have vanished into temporary oblivion, the mind and all mental faculties became stilled, and all bodily functions intercepted, then the “Suspension of Consciousness” has been reached. Such a person, just as the Buddha, may remain for days and nights without mental and bodily functions, experiencing thereby perfect peace and freedom.

This state of perfect detachment, free from any longing and craving for worldly and heavenly possessions can only be attained by such noble disciples who have overcome all attachment to sensuous objects and have won the most perfect concentration of mind.

Such a person has realised the blissful state of perfect mental purity and attained

the various sublime trances of the mind; and it is impossible that the mind of such a one, when once really firmly established, may become disturbed and restless, for it is a law, that the mind, filled with bliss, is firm and concentrated.

How foolish is it to seek the worldly pleasures whilst knowing that the deliverance of mind cannot be attained in such a way. Therefore it is said:

“To the fire flies the moth  
Knows not she will die,  
Little fish bites in the hook  
Knows not of the danger.  
“But though knowing well the danger  
Of these evil worldly pleasures,  
We still cling to them so firmly,  
Oh! how great is our folly!”

Ignorance is the root of all evil things. All evil manifestations, whether they belong to the past, present or future, are conditioned through ignorance.

Freedom from suffering is the object of the holy life. Were all beings endowed with the highest wisdom, there would be no greed, anger or delusion; there would be no suffering.

Since ignorance is the root of this cycle of rebirths is it therefore the first beginning of the world? No.

An absolute first beginning of world defies all our understanding. Only the foundation do we know, namely, the ignorance, dependent on lust, anger, torpor and drowsiness, restlessness and mental worry and doubts. These hindrances only arise when greed, anger and delusion have not been dissolved.

The temporary suppression of these hindrances can only be achieved through restraining the senses. The means for restraining the senses consist in attentiveness and clear-mindedness, based on wise reflec-

\* Dhammapada Commentary. Sāriputta Thera Vattu, Book II, p. 62, 6th Syn. Edn.

\*\* A medieval Persian Mystic.

tion. This however is conditioned through faith in the Dhamma, which again can only arise whilst hearing and learning the teachings of the Buddha.

The deep understanding of the Dhamma is only attainable by association with noble friends. In this way, association with noble friends is the beginning of all good things. But such people whose association is harmful, should be avoided. For this reason it is said,

“Alone we live like Brahmā  
By twos we live like gods,  
By three like in a village,  
Where more, there’s noise and bustle.”

Association with noble friends leads to real wisdom regarding this world and the next one, and such wisdom dispels all misunderstanding. It is the way to Nibbāna, to that state of peace and bliss, which can never be grasped by any one looking at Samsāra (round of rebirths) as a happy place to wish for. The fact of being born again and again will gladden such people as are attached to life, but the “Silent Thinker” is resolved to make an end to this Samsāra and not to heap up new life-producing-kamma, but to realize the highest wisdom and Nibbāna and thus reach the state of the Arahāt, the Holy One, who for ever is released from all bonds of pleasure and displeasure, fear and hope, grief, sorrow and despair.

Such a one has escaped from the drama of continuous relations and destructions of worlds, being ever and ever repeated with the regularity of a clock-work, without purpose and aim. As Th. Schultze says: “The world is its own purpose, and being its own purpose is the same as being purposeless.”

If I should speak about and purpose of the world at all, I should say that the only purpose we should strive for is Nibbāna, the final weal.

May faith awaken my wisdom,  
May faith awaken my insight,  
To see things as they really are:  
Their rising and their vanishing,  
And reach the goal the Buddha taught:  
The end of birth, old age and death.

Worldly knowledge, always producing new knowledge, strikes us, with amazement and makes us hunt after it, without even able to understand and know what things really are, and how they are.

What things are in relation to us, this is all we may know, and need to know. We do not know what matter and motion are in themselves. They are unknown qualities X and Y whose unlimited functions represent the universe.

All those beings, who have escaped ignorance and become Holy Ones, know that there exist supernormal forms of consciousness attainable only by men trained in higher morality, concentration and wisdom.

It is obvious that, when mind becomes absorbed in itself, the outer world will pass away and be no more to him.

Whoso is no more troubled by reasoning, nor by personal wish, nor by restless thinking, it is he who may attain the real and perfect inner peace and silence. And there he may hear the message of the inner voice: Escape the rapid flight of thoughts that bring no peace.

He who is much occupied, be it even about charitable works, will never come to perfect peace of heart.

The more his mind becomes emptied from all worldly thinking, the sooner he will attain the sublime states of the trances, bringing bliss and freedom to him devoted to mental culture.

The more one cultivated detachment from all worldly things, the nearer is one to peace. Therefore Goethe says :

“Weary, alas, am I of worldly bustle.  
What is the use of all this pain and lust?  
Peace, sweet peace, oh come, oh come,  
unto my breast.”

For that reason give up the world and worldly thinking and become simple in mind. Direct your mind only to one thing: Nibbāna the Everlasting.

Overcome all thinking about this imaginary and illusory “Self”. Leave all self-thinking behind, and you will reach the most sublime.

The worldly person would contradict this and say: That puts everything upside down. Man perceives only through his senses and through perception. How could we alter the laws of nature?

Surely, the worldling, not trained in mental culture, is unable to understand the lofty heights of such a noble disciple of the

Buddha who is engaged in controlling and purifying the mind.

He who has cleared his mind from all worldly and heavenly wishes, knows, what in Buddhism it would mean to be "poor in spirit". By not clinging to anything does one become unshakable. Blessed is he who expects nothing; he will never be disappointed. To possess nothing is the best security!

Through freeing one's mind from all wishes, hopes and longings, all troubles will vanish away, and through one's steadfast effort one will become Master of oneself and Lord over the creation.

Thus having attained freedom through developing one's mind one has realised one's higher nature, and no greed, anger and delusion can ever enter one's mind again after reaching Nibbāna, the highest Goal.

It is not in our power to know beforehand, on which day and at which hour our deliverance will be realised.

Those latent powers of Enlightenment within the depth of our inmost being, these should be developed and brought to perfection, whilst making the highest truth our refuge.

The Truth be your isle,  
The Truth be your refuge,  
Seek not for any other refuge.\*

If we should obey the good latent powers and faculties hidden within us, there would be no more war, murder and torture in this world, and our whole nature would become ennobled by our deeds, words and thoughts.

"We ourselves must walk the path; the Buddhas merely teach the way." \*\* Remember that to the animals men should be gods!

Hurry on to peaceful haven,  
Weary mind, why stay behind?  
Youth is subject to old age;  
Think yourself. It's near to you.  
The most sublime will be your share  
When you have mounted wisdom's  
height  
And will have reached the highest Goal!

This blissful state may not be reached as long as the mental hindrances \*\*\* and fetters \*\*\*\* in us have not yet been fully overcome, just as light and dark cannot exist together.

If the supranundane is to arise in man, the sensual lust must vanish. The more the mind is occupied with worldly affairs, the more its power vanishes, instead of being used for the attainment of Enlightenment and Nibbāna.

Scattered forces are defective. If mind is to work with full force, it must draw in all its energies and become concentrated on one single aim.

In reality, we die every moment, little by little, with each breathing, with each twinkling of the eye, whereby a bit of our existence purely passively and vegetatively—is radiated back into the universe, as warmth and electricity.

On the other hand, enlightenment will develop in us to the degree as greed, anger and delusion are vanishing whilst walking in the Noble Eightfold Path.

Through concentration on breathing, i.e. 'Watching over In and Out-breathing,' the noble disciple of the Buddha, training himself in morality, concentration and wisdom, will safely attain within a short time the final and the highest goal: perfect silence, calmness and peace—that realm where there is no birth, decay and death, and where sorrow, lamentation, pain, grief and despair have reached extinction.

How happy is the mind, free as a bird in the air moving in its own realm decided for ever to cast off all worldly ballast, like a balloonist, in order to reach higher regions.

One should attain to that immediate intuition—transcending worldly knowledge, that only may arise after ignorance has vanished, and whereby all our understanding will become ennobled with superhuman wisdom.

\* Suttanta Piṭaka, Dīgha Nikāya.

\*\* Dhammapada, verse 276.

\*\*\* Nīvaraṇa: "Hindrances". There are 5 kinds of Hindrances. They are: Sensuous Lust; Ill-will, Torpor and Langour, Restlessness and Worry, Sceptical Doubt.

\*\*\*\* Saṃyojana: "Fetters". There are 10 fetters tying beings to Samsāra namely, (1) Personality-belief, (2) Sceptical Doubt, (3) Clinging to mere Rules and Ritual, (4) Sensuous craving, (5) Ill-will, (6) Craving for fine-material (rūpa) existence, (7) Craving for immaterial arūpa existence, (8) Conceit, (9) Restlessness, (10) Ignorance.

And thus through apparently remaining in quite a passive state, mind gradually is becoming more perfect and stronger than by performing outward active work.

This so-called passive state requires the utmost effort and restraint of all sense-impulse in order to neutralize their activities. This 'passive activity' may be called "poverty in spirit"—for in such a state a man has no more desire to speculate, to know, or to possess.

"What to this world is pleasant.  
Shall please me never more.  
What to this world is griveous  
Shall grieve me never more  
Do disregard the others who disregard  
you!"

Insight into the transitoriness of all phenomena, and knowledge that there is no unconditioned, unchangeable, immutable, absolute, self, ego, or soul to be found, this leads to extinction of all clinging to life, to the end of this cycle of rebirth and death, to *Nibbāna*.

Now, how does one attain insight into this Egolessness and utter emptiness of existence?

"The disciple, when perceiving a form with the eye,—a sound with the ear,—an odour with the nose,—a taste with the tongue,—an impression with the body,—an object with the mind,—he knows, when there is greed, anger or delusion in him: "In me there is greed, anger and delusion. "If there is no greed, anger or delusion in him, he knows: "There is no greed, anger and delusion in me".

Thus with regard to his sixfold sense-activity, understanding that each moment of consciousness is only of momentary duration, existing no longer than a flash of lightning, the noble disciple knows, that the so-called "I" does not exist longer than perhaps the billionth part of a second; hence the Ego, such as the ordinary person imagines, does not exist after all.

"Nothing pains me more at all I do or neglect to do, than having to look at the world like the common run of the people, because I know scientifically that they see it in a wrong way." (Lichtenberg)\*

Neither is corporeality the "Ego" or personality, nor yet may feeling, perception,

mental formation, and consciousness be called the "Ego".

It is just as the different component parts, as axle, wheels, etc., when fixed together after a certain fashion, in a conventional way are called a "cart" though, when examining them part by part, no cart can be discovered as a separate "entity".

Or, if wood and other materials are joined in a certain way, the enclosed space is called a "house", but exactly speaking there does not exist any separate house-entity apart from the various materials.

Or, if we put fingers and thumb in a certain way together, it is called a "fist".

Or, if certain things, as the resonance box and so on, are joined together in a certain way, we call this a "lute".

Or, if we see the general in command with his soldiers, horses, etc., we call the whole an "army".

Or, the whole of the ramparts, houses, gates, etc., we call a "town".

Or, trunks, branches, leaves, appearing in a certain natural arrangement, are together called a "tree"—but if we examine all the distinct parts one by one, we cannot discover any tree at all.

Just so, when the five constituent groups of existence are present, we use the conventional term "Being", "Person", etc., though when examining all the different parts, one by one, no "Being", or "Person", etc., can be discovered which could give any foundation to such views as "I am", or "I".

"Are you still the same now, as you were as a child or a young man?

Did not whole regions of reminiscences and sensations of the body drop from your mind?

Could you prove in yourself one single moment where your mind was not feeling and thinking in dependence upon time, space and body?

Which part and which standard of this something will you then save for that eternity? (cf. Immermann, Epig.)\*\*

In the highest sense there exist only corporeal and mental phenomena.

\* George Christoph Lichtenberg 1742-1799 German physicist and Satirist, Professor at University of Gettingen.

\*\* Karl Lebrecht Immermann 1795-1840; German dramatist and poet in "Die Epigomen".

Those endowed with such knowledge are called: "Knowers of things as they really are" (*yatthā bhūta*).

There the Buddha stands forth as the greatest liberator of mankind; for He is turning the mind of men from this calamitous Ego-illusion, from this cause of all greed, anger and delusion, of all evil and suffering.

Man without prejudice can experience this truth of Egolessness by himself, according to reality, without belief, without depending on anyone else.

Knowledge, according to reality, does not reveal itself to men through the help of prayers or outward ceremonies, not through logical reasoning and also not through asceticism, but solely by steadfast perseverance and by following the Noble Eightfold Path: "but one should beware of the slightest failures and steadily go on, step by step."

Deeds of greed, anger and delusion will never produce heavenly and human beings and states of happiness; they only will produce hellish beings, the animal kingdom, the demons, the world of evil spirits and other states of suffering.

Deeds of selflessness, good-will and wisdom will never produce hellish beings, the animal kingdom, the demons, the world of evil spirits and all other states of suffering; but they will produce heavenly and human beings and states of happiness.

Greed, anger and delusion—these three main evil impulses make man blind, eyeless, ignorant, destroy his insight, produce pain, and do not lead to peace.

"Overwhelmed with greed, anger and delusion, with mind ensnared, man really does not understand his own welfare, nor the welfare of others, nor the welfare of both.

"But, once greed, anger and delusion have been given up, man will aim neither at his own ruin, nor at the others' ruin, nor at the ruin of both parties, and he will experience no mental pain and grief."

Thus the Buddha has shown us how to obtain the highest happiness and freedom already in this present life.

What now is the highest happiness and freedom, and how is it reached?

It is the attainment of those four stages of Holiness, which already in this present life are producing unblemished happiness; they are reached by "fulfilling the rules of morality, practising tranquillity of mind, not relaxing in the practice of concentration, and by living in solitude."

"Such holy masters and teachers of this good law, have lived in the past; and such holy goal has been realised. And the future too will have such holy masters and teachers of this good law; and such holy goal will be realised."

None of all these numerous religions and philosophical systems will guide us so safely to the highest perfection as this Dhamma, this Law, proclaimed by the Buddha. And whoso will follow the law, will become Master of himself.

No ascetic or priest, nor heavenly being, neither god nor devil, can do away with the Dhamma, "the ever immutable under-structible law."

For "whether Perfect Ones (Buddhas) appear in the world, it still remains a firm condition, an immutable fact and fixed law that all formations are transient, that all formations are subject to suffering, and that everything is without an Ego-entity.

"Behold this two-legged swivel-doll,  
Exhaling evil, filthy smell!  
With putrid liquids is it filled  
And ever oozes drop by drop."

"With such a bog-hole as one's body  
To pride oneself, full of conceit,  
And look on others with contempt:  
No greater folly can be found."

All formations we should understand as transient, and death as waiting for us, just as a murderer, with sword drawn, standing before us.

#### My Earnest Wish:

Henceforth no more shall my heart find pleasure in this world, no more shall my heart become attached to this world, no more craving shall be present in me.

The clear perception of egolessness and impersonality of all phenomena shall ever be present to me, thoughts of "I" and "Mine" shall vanish, all hindrances and fetters disappear, and my knowledge shall unfold, so

that I may come to understand all the conditions and all the phenomena conditioned thereby.

Only in Nibbāna shall find my heart's longing the final haven of rest, and all evil tendencies shall vanish. I with pure and cheerful heart go down on my knees before the Holy, Fully Enlightened One, who has led me to the Noble Path, leading, to Nibbāna.

“Someday I shall be able  
To follow the Dhamma's sway,  
Then all the evil powers  
Will shrink from me away.  
The deepest veneration  
I'll ever have for Him,  
Who show'd escape from sorrow  
From life, so void and slim.”

—Dr. Paul Dahlke.



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# BUDDHIST MENTAL THERAPY

By

*Francis Story*

*The Anāgārika Sugatānanda*

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

This high incidence of personality disorders is believed to be a new phenomenon, and various factors have been adduced to account for it, all of them typical features of modern urban life. The sense of insecurity arising from material economic discord; the feeling of instability engendered by excessive competition in commerce and industry, with booms, slumps, redundancy and unemployment; the fear of nuclear war; the striving to 'keep up' socially and financially with others; the disparity between different income levels combined with a general desire to adopt the manner of life of the more privileged groups; sexual repression which is at the same time accompanied by continual erotic titillation from films, books and the exploitation of sex in commercial advertising, all these and a host of subsidiary phenomena related to them are characteristic of our age. Not least among them as a disturbing influence is the need to feel personally important in a civilisation which denies importance to all but a few.

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

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

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

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

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

the witch-doctor's curse, which so often culminates in death, is even more common than are the mentally-induced diseases of the West that are its counterpart.

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

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

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

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

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

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

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

The *Puthujjana* or 'worldling' who is thus described is the average man; that is, all human beings except those who have entered on the four stages of purification, the *Sotāpanna* (Stream-enterer), *Sakadāgāmi* (Once-returner), *Anāgāmi* (Non-returner) and Arahant (Saint). The *Puthujjana* is characterised by mental actions of craving for states which are impermanent, subject to suffering, devoid of reality and inherently impure. These he wrongly imagines to be permanent, productive of happiness, invested with self-existence and pleasurable. His hankering for them is accompanied by mental biases (*āsavas*), mind-defiling pas-

\* Cf. *Visuddhimagga* Vol. II, page 208, line 13, 6th Syn. Edn.

sions (*kilesa*) and psychological fetters (*samyojana*), which in Buddhism are seen as the root causes of wrong action and consequent unhappiness. What we call the 'norm' is an average balance of these mental factors and their opposites, in exactly the same way that a state of normal physical health is merely the 'balance of power' between the various classes of bacteria in the body. If one class of bacteria gains ascendancy over the others it begins to have a destructive effect on the living tissues, and a state of disease supervenes. Psychologically, an increase in any one of the mental defilements constitutes the change over from a normal to an abnormal psychology. Since all 'worldlings' are deranged, what we are concerned with in dynamic psychology is the degree of derangement and its underlying causes. This is the case also in Buddhist psychology.

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

act upon the vegetative interneurotic circuits of the brain.

In contrast to the expedients of Western psychiatry, Buddhist mental therapy aims at total integration of the personality *on a higher level*. Since craving is the root cause of suffering it is necessary to diminish, and finally, extinguish, craving. But desire is also the mainspring of volition, so the first stage of the process must be the substitution of higher objectives for the motivations of the libido and their offshoots. The libido-activated urges must give place to the consciously-directed motives of the *Adhi-citta*, or higher mind. It is here that Buddhism introduces a point of reference which Western psycho-therapy has been unable to fit comfortably into its theories—the field of ethical values.

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

Buddhist ethico-psychology cuts through the problem by asserting boldly that the measure of immoral behaviour is simply the degree to which it is dominated by craving and the delusion of selfhood. This at once gives an absolute standard and an unchanging point of reference. It is when the ego-assertive instinct overrides conventional inhibitions that behaviour becomes immoral and therefore unacceptable; it is when the over-sensitive ego fears contact with reality that it retreats into a fantasy of its own devising. The neurotic creates his own private world of myth with its core in his own

ego, and around this his delusions of grandeur, of persecution or of anxiety revolve. Neurosis then passes imperceptibly into psychosis. The ordinary man also, impelled by ego-assertiveness and the desire for self-gratification, is continually in danger of slipping across the undefined border between normal and abnormal behaviour. He is held in check only by the inhibitions imposed by training. The attainment of complete mental health requires the gradual shedding of the delusions centred in the ego, and it begins with the analytical understanding that the ego itself is a delusion. Therefore the first of the fetters to be cast away is *Sakkāya-diṭṭhi*, the illusion of an enduring ego-principle.

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

The understanding of the Buddhist principles of impermanence, of suffering (as being the product of craving) and non-ego brings about a re-orientation of mind which is characterised by greater detachment, psychological stability and moral awareness. But Buddhism points out that this is not an effect which can be obtained by external means; it is the result of effort, beginning with end sustained by the exercise of will. There must first of all be the desire to put an end to suffering, and that desire must be properly canalised into '*Sammappadhāna*', the Four Great Exertions; that is, the effort to eliminate existing unwholesome states of mind; to prevent the arising of new unwholesome states; to develop new wholesome states and

to maintain them when they have arisen. The unwholesome states of mind are nothing but products of mental sickness that derive from the ego and its repressed desires.

Here it should be pointed out that Buddhist teaching is non-violent, and this non-violence is to be exercised towards one's own mind as well as towards the external world. To repress natural desires is merely to force them below the surface of consciousness where they are liable to grow into morbid obsessions breaking out in hysteria or manic depressive symptoms. Buddhism does not favour this rough treatment of the psyche, which has produced so many undesirable results in Western monasticism. Instead of repression it works by attenuation and sublimation. Visualising the passions as fire, Buddhism seeks to extinguish them by withholding the fuel. For example, sensuality is reduced in stages by contemplation of the displeasing aspects of the body, so that there comes a turning away from the sources of physical passion. Attraction is replaced by repulsion, and this finally gives way to a state of calm indifference. Each impure state of mind is counteracted by its opposite.

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

\* See *The Light of the Dhamma*, Vol. V. No. 3, p. 14.

the personality is moulded anew by introspective self-knowledge.

One defect of psychonanalysis as it is practised in the West is that it often reveals ugly aspects of the personality before the patient is ready to accept them. This sometimes has highly undesirable side effects and may even cause disintegration of the personality. The Buddhist system of mental analysis teaches us to confront every revealed motivation in a spirit of detached and objective contemplation in the knowledge that there is nothing 'unnatural' in nature, but that an impulse which is 'natural' is not necessarily also desirable. The Buddhist who has brought himself to think in terms of the kinship of all living organisms, a concept inherent in the doctrine of rebirth, is not appalled by the coming to light of subconscious desires that are contrary to those permitted in his particular social environment. The distinction between human and animal conduct, which science has done much to prove illusory, is not sharply defined in Buddhist thought, where all life is seen as the product of craving-impulses manifesting now on the human, now on the animal level. Where sadistic or masochistic impulses exist they are viewed realistically and with detachment as residual factors of past motivation, and they can be dealt with accordingly. Terms such as 'perversion', which are already obsolete in modern psychology although they survive in popular writing and speech, have never existed in Buddhist thought. All Buddhism recognises is craving and its various objects and degrees. Because of this, the moral climate of Buddhist thought as it concerns the libidinal impulses and inclinations is different from that of the West with its Judeo-Christian discriminations. The distinction that craving is 'good' while that is 'bad' is foreign to Buddhism, for Buddhism is not concerned with the morality of fluctuating social conventions but with a concept of mental hygiene in which *all* craving is seen as a source of misery, to be first controlled and then eradicated. Thus, although its ultimate ideals are higher, the rational morality of Buddhism as it still operates in many Buddhist communities is not so destructive in its effects as the discriminative theological morality prevailing in the West. No Buddhist feels himself to be a 'lost soul' or an outcast from society because his desire-objects are different from those of the majority, unless

his ideas have been tainted with Judeo-Christian influences. The Western psychiatrist who seeks to reassure a patient of this type whom he cannot 'cure' suffers from the disadvantage that he has the whole body of theological popular morality against him, and nothing can remove this devastating knowledge from his patient's mind. Hence we find that guilt and inferiority complexes, a dangerous source of psychological maladjustment, are certainly more prevalent, coming from this particular cause, than they are where standards common to antique world still survive.

It would be well if more attention were to be paid by present-day moralists to the cult of violence that has arisen as the outcome of commercially-exploited brutality and sadism in films, popular literature and most of the curiously misnamed 'comics' which give children and adolescents a morbid taste for the torture and extermination of their fellow-beings. Aggression is another instinct natural to man, but to encourage it for profit is certainly one of the true sins against humanity. Here again of course, we have nothing that is entirely new; cruelty is a prominent feature of many traditional and classic stories for children. What is new is the enormous quantity of such entertainment and the facility with which it is distributed on a global scale to create an international climate of thought and a subconscious reversal of all the standards that civilisation nominally upholds. We should not feel surprised at the psychological dichotomy it produces. Sooner or later we shall again have to pay heavily for the cult of outrage we have encouraged.

This, however, is a question of social-psychology; we are now dealing with individual psychology as it is affected by modern conditions and in the light of the Buddhistic axiom, *Sabbe puthujjanā ummattakā*. We have already noted that the four stages of mental purification beyond the *puthujjana* state begin with the attainment of *Sotāpatti magga*, the 'path' of one who has 'entered the stream' of emancipation. This is followed immediately by *Sotāpatti-phala*, the 'fruit of stream-winning'. It is at this point that the erstwhile *puthujjana* becomes one of the four (or eight) classes of Noble Personalities. In the scheme of Ten *Samyojanas* he has eliminated the first three fetters: ego-delusion, doubt as to the truth and addiction to vain

rituals which have no place in the higher endeavour. He then goes on to the next stage, that of the *Sakadāgāmi*. This is marked by the weakening of the next two fetters in the series: sensuous passion and ill-will. In the next phase of development he completely frees himself from these first five, which are called the 'lower fetters'. The remaining five fetters are attachment to existence on the higher levels of being (intellectualised existence), craving for existence on the purely mental plane (the spiritual life freed from the body), pride (the 'pride of the saint in his sainthood'), restlessness (the perturbed condition of the mind distracted by desires) and nescience. The last of these is the root-condition referred to previously; it is only eliminated in full at the last stage. The aspirant has then gained the full mental liberation of an Arahāt. While the mental and bodily formations continue to function he experiences *Sa-upādisesa-nibbāna*, or *Nibbāna* with the elements of existence still present. At death this becomes *Anu-pādisesa-nibbāna* or *Prinibbāna*, the complete extinction of the life-asserting, life-sustaining factors. No form of *Nibbāna* can be attained before this last stage; the three classes of Noble Personalities that precede it gain assurance of the reality of *Nibbāna* but they do not experience the actual *Sa-upādisesa nibbāna* until all the defilements are removed.

It is not the purpose of this article to deal with the state of *Nibbāna*, but merely to indicate the difference between the condition of the 'worldling' with his illusions and cravings, and that of the fully-emancipated and mentally healthy being. Buddhism itself is concerned more with the path than with end, since it is the path which has to be followed, and the end must automatically reveal itself if the path is followed rightly. It is true that the goal, *Nibbāna*, is never very far from Buddhist thought; it is the motivating principle and *raison d'être* of the the entire Buddhist system. But the stages on the way are our immediate concern. They involve an approach which is fundamentally therapeutic and progressive. Buddhist meditation is of two types, complementary to each other: *Samatha bhāvanā*, the cultivation of tranquillity, and *Vipassanā-bhāvanā*, the cultivation of direct transcendental insight. For the latter it is necessary to have a teacher, one who has himself taken the full course of treatment, but much benefit can be obtained by an intelligent application of Buddhist ideas in the preliminary stages without a guide other than the original teachings

of the Buddha. Everyone can, and should, avoid what he knows to be unwholesome states of mind; should cultivate universal benevolence in the systematic Buddhist manner; should endeavour to impress on his deepest consciousness the truths of impermanence, life-suffering and its cause, and the unreality of the ego. A period of quiet meditation, in which the mind is withdrawn from externals, should be set aside every day for the purpose. By this method Buddhism enables every man to be his own psychiatrist, and avoids those dependences on others which so often produce further emotional entanglements in the relationship between the psychotherapist and his patient.

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

# THE SIMPLER SIDE OF BUDDHIST DOCTRINE

By

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When Prince Siddattha, over 2500 years ago, finally achieved his quest and, under the Bodhi Tree at Buddhagayā, gained Full Enlightenment becoming a Sammā Sambuddha,— his first thought was that so high an attainment as this would be beyond the capacity of mankind, and that any attempt to teach others would only involve him in weariness of body. At the Temple of Ramakā the Brahmin, speaking to the Bhikkhus, He said :—\*

The thought came to me, O Bhikkhus: “this Doctrine to which I have attained is profound, hard to understand, difficult to explain, rare, precious, not to be reached by mere reasoning, to be grasped only by the wise. But mankind is seized, entranced, spell-bound by its greeds. Thus seized, entranced, spell-bound by its greeds, this race of men will find it hard to understand the arising of all things through causes, and in dependence upon causes. And it is also difficult for them to understand how all the constituents of being can be made to subside, the doing away of all the bases of being, the quenching of craving, dispassion, cessation, Nibbāna. And now, should I teach this Doctrine and others fail to understand, it would only result in trouble and weariness for me.”

But looking over the world with the Eye of a Buddha, the Exalted One saw that “Just as in a pond where lotuses are growing, blue, red and white, some of the plants, which have sprung up and grown in the water, do not reach the surface but grow under the water, while some reach the surface of the water, and others yet, standing clear of the water, are not touched by it,—so, looking over the world with the Eye of Enlightenment, I perceived beings of all kinds,—lightly stained and deeply stained, intelligent and dull, good and bad, keen-witted and stupid, and some also who saw the terrors of the afterworld and the results of ill deeds.”

So the Buddha decided to teach the Doctrine, and breathed forth the words:

“Open are the doors of the Deathless to those

Who have ears: let them repose trust.”

It is a common aspiration among Buddhists today to desire rebirth, as men, in the lifetime of the next Buddha, Metteyya; and there were large numbers of men and women who, making such aspiration in ages past, were reborn during the life time of the Buddha Gotama. Those were the lotus buds, unstained by the water, and standing clear of it, who waited but for the rising sun to open their petals in the glory of full bloom. Those were the first to “repose trust”, listen to the Master and pass through “the doors of the Deathless”,—and there were thousands of Arahats in the world.

But what of the great mass of humanity, those lotuses not yet ready for the dawn of the morrow’s sun, those whose promise of bloom was even yet embedded deep in the mud of *samsāra*’s slime? It is for such as these that the Arahats of the First Great Convocation, immediately after the Master’s final passing away, patiently rehearsed the whole of the Dhamma, thereafter known as the Tipiṭaka.

The Goal, achieved by the Arahats of the Master’s lifetime, and for hundreds of years since, may not be immediately within our reach today. But in this vast collection of teaching, our greatest heritage, there abound poems and parables, compassionate advice and direct simple appeal such as would touch any heart open to Truth’s simple message.

It is this that has brought countless millions to the feet of the Peerless One throughout all these centuries, and even today, more than 2500 years after that Dhamma was first revealed, yet commands the allegiance of a third of humanity.

\* Majjhima Nikāya, Mūlapaṇṇāsa Pāḷi, 3 Opamma-vagga, 6. Pāsārāsī Sutta, page-224 *et. seq.* 6th Syn. Edn.



It is the simpler side of the Dhamma,—the unchanging Eternal Law, whether Buddhas appear or not,—well declared by the Blessed One, difficult to grasp even by the wise but not beyond the understanding and appreciation of the meanest intellect, that the majority of Buddhists follows today.

“Strong limbs may dare the rugged road  
which storms,  
Soaring and perilous, the mountain’s  
breast:  
The weak must wind from lower ledge  
to ledge,  
With many a place of rest.

“So is the Eightfold Path which brings to  
peace;  
By lower or by upper heights it goes.  
The firm soul hastes, the feeble tarries.  
All  
Will reach the sunlit snows.”\*

There are many Suttas in our Books wherein the *Dhammassāmi*, the Lord of Truth, outlines the qualities to be acquired by the humble follower who would strive to lead a good life. But one chooses here an incident, recorded in the *Aṅguttara*,\*\* that is a very poem of joy and domestic felicity.

The Blessed One was dwelling in the Deer-park near *Suṃsumāragira*, and He visited his followers, “the parents of *Nakula*”. It is curious that nowhere are these delightful people mentioned by their own names: the Commentary gives no help, and perforce, only as ‘parents of *Nakula*’ may we know them. Both came to where the Teacher was seated, made obeisance to the Exalted One, and *Nakulapitā* spoke thus:

“*Bhante*, ever since *Nakulamātā* as a girl, was brought home to me, a youth, never have I known any transgression on her part, even in thought, much less in deed. We wish, *Bhante*, in this life to rejoice with each other, and also to rejoice with each other in the next world.”

Then *Nakulamātā* spoke thus:

“*Bhante*, ever since I, as a girl, was taken home to *Nakulapitā*, a youth, never have I known any transgression on his part, even in thought, much less in deed. We wish,

*Bhante*, in this life, to rejoice with each other, and also to rejoice with each other in the next world.”

And, to these two, the Teacher spoke:

“If, householders, both wife and husband should plan to rejoice with each other in this life and also in the next,—then indeed should both be equally *saddhāvanta* (have trustful confidence in the Triple Gem), equally virtuous, equally generous, and equally wise. Then, truly, will they rejoice with each other not only in this life but also the next.”

Here is a teaching all can easily grasp—simple and straightforward. Sow together, and similarly, and you will reap together, and similarly. If the sowing be of a high order, the reaping will also be of a high order.

As long as human nature remains what it is, men and women will marry : and marriage should be the closest companion-ship possible. No two others may aid or mar each other’s progress in the sea of life as a married couple may. They can be beneficent friends (*kalyāṇamittā*); and, of such friendship, when once\*\*\* the Thera *Ānanda* asked the Master, “Is it not a half of the holy life?” the Buddha replied: “Not so. *Ānanda*! Not so. Beneficent friendship is the whole of the holy life.”

The Exalted One himself is, naturally, the best “beneficent friend” a being may obtain, and next to Him, in due order, come His Disciples. But in the ideal marriage that everybody desires, the ordinary average man can visualize a happy couple, beneficent friends to each other, and aiding each other’s progress not only in this life, but in life after life to come till, at last, each aids the other to the *summum bonum* of Deliverance from all suffering.

In the Holy Books are many sermons, long and short, full of advice to the average layman. Notable amongst these is the *Siṅgālovāda Suttanta*,\*\*\*\* known as ‘the Layman’s *Vinaya*’ which details correct behaviour for the good layman, Excellent though all such sermons are, none can surpass the brief simple appeal of the words to *Nakula*’s parents, which advise the cultivation of four

\* The Light of Asia. Edwin Arnold.

\*\* Suttanta Piṭaka, *Aṅguttara Nikāya*, *Catukka Nipāta* Pāḷi, 2. *Dutiya-paṇṇāsaka*, (6) 1. *Puññābhisanda-vagga*, 5. *Paṭhama-jīvī Sutta*, p. 372, 6th Syn. Edn.

\*\*\* *Saṃyutta Nikāya*, *Sagāthāvagga Saṃyutta* Pāḷi, *Kosala Saṃyutta*, 2. *Dutiya-vaga*, 8. *Kalyāṇamitta Sutta*, p. 87, *et. seq.*, 6th Syn. Edn.

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

things: *Saddhā*, Virtue, Generosity and Wisdom.

1. SADDHĀ is a difficult word to translate. It connotes so much more than "Faith," which is the usual English rendering, that it is best left untranslated. The simplest form of *Saddhā* is that which is seen in a child reverencing the Blessed One through His Symbols,—the relic-enshrining Dagoba, the Bo-tree that sheltered Him when He became a Buddha, and the Image that tries to picture Him in our eyes. The child's *Saddhā* in the Triple Gem of Buddha, Dhamma and Saṅgha, is due to its trust in its parents who thus far have guided it safely. It approximates the average man's "faith" in such matters as the North Pole, the Electron and the Quantum theory, none of which he is likely to prove for himself in this life. The *Saddhā* of the adult Buddhist is on a higher plane. It is the essential characteristic of Buddhist devotion, so conspicuous in the crowds that adoring move from shrine to shrine in any Buddhist land on a Vesak full-moon day.

What then is the meaning of this intense devotion, this earnest adoration? It is evidence of true Buddhist *Saddhā*. Can we analyse this *Saddhā*? Yes; and a powerful element in it is grateful Love. It is this Love that makes *Saddhā* so sublime; it is utterly selfless; it expects nothing in return, for the Peerless One has "gone beyond" and can no longer aid any cosmic being personally again. In this devotion there is naught of the fear that may move a theist, no supplication. There is only Love, selfless grateful Love.

This Love is the main moving element of *Saddhā*, but its essential element is trust that becomes more and more confident as the devotee progresses in study, practice and realization, till, at last, it becomes the supreme unshakable assurance of one who *knows*, the Arahāt.

Both these factors, the Dhamma tells us, are worth cultivating.

Their driving power is supreme. There is nothing to equal this unique thing, Buddhist *Saddhā*. It is the spark that, tended with care, will one day burn up all impurity. And it is directed towards a man and his

teaching, not towards a God. A man, who was once a man like ourselves, but whose heart blazed with a compassion, for all that suffer, such as we puny ones can scarce conceive. It was such a compassion as drove on him, sacrificing all that men hold dear, sacrificing life itself, time and again, so that he may, some day, snatch from life the solution of this riddle of an endless chain of deaths and suffering. Perfecting himself, life after life for countless aeons, He at last succeeded in his search. Under the Bodhi Tree at Uruvela he sat, in that last struggle with steeled determination,—

"Let my flesh and blood dry up, my skin, ligaments and very bones,—but from this seat I rise not till Perfect Enlightenment is attained!"

He won, and in winning that last fight Prince Siddhattha became a Buddha, a Fully Enlightened One, an Omniscient and Incomparable One.

On that very Vesak Full-moon night, attaining the deepest "One-pointedness" of mind, the Prince acquired in succession "Memory of past existences", "Divine Sight" by which he saw beings dying and being reborn again, and Knowledge of the "Wheel of Life,"—the chain of Causes and Effects that makes up existence.

"Then, O Bhikkhus", said He, "Myself, subject to birth, growth and decay, disease, death, sorrow and stain,—but perceiving the wretchedness of things subject to birth, growth and decay, disease, death, sorrow and stain,—and seeking after the incomparable security of Nibbāna the birthless, the free from growth and decay, the free from disease, the deathless, sorrowless and stainless.

Then I saw and *knew*—"Assured am I of Deliverance, this is my final birth, never more shall I return hither!"\*

For 45 years thereafter the Peerless One,—compassionate, tireless, and patient,—taught "all who have ears and would repose *Saddhā*". and His last words were:

"Look now, O Bhikkhus, I urge you:  
Transient innately are all compounds;  
With zeal work out your aim."\*\*

\* Majjhima Nikāya, Ariyapariyesana Sutta.

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

And we, ordinary average followers of that Flower of humanity bow down at His shrines today, in that specially Buddhist form of Devotion, *Saddhā*, which is not Faith indeed, so far as Faith is blind, unreasoning and based on no principle or fact in life. *Saddhā* is rather the maturer Love and Confidence, the true heart's adoration that comes in the train of understanding, when we have gained a little of self-mastery and begin to understand the value of self-sacrifice,—when we begin to gain some glimpse of the meaning of that infinite Love that has *for us* resulted in some slight knowledge of the Law, our treasure.

So we heap piles of scented flowers, offer incense and lights before our Teacher's shrine, and preface all our acts of worship and meditation with the well-known formula:—

*Namo Tassa Bhagavato Arahato Sammā Sambuddhassa!*

“Honour to Him, the Exalted One, the Holy One, the Utterly Awakened!”

So long as the self looms great in each of us, it seems derogatory to its vanity that one should kneel in adoration of any being, though He be the greatest on this our Earth or in the heavens beyond; it appears of little value that another should have given all His life, all of many lives, for the sake of helping life at large to find Security. But as we learn to understand that craving desires, the cause of all our sufferings, spring from this same thought of self, and how difficult each poor act of self-renunciation is, we begin to see the value of our Teacher's long quest. Setting our puny efforts beside our knowledge of the sacrifice which this discovery of the Eternal Law involved for One, the greatest and most perfect of men, we turn with shame from the thought of *our* paltry efforts, so mean do they appear.

Thus we see our true place, as compared with the heights of selflessness and attainment won by the Holy and Exalted. Our hearts are filled with wonder and love as we chant the ancient, beautiful Pāḷi Hymn:

The Buddhas of the ages past,  
The Buddhas that are yet to come,  
The Buddhas of the present age,  
Lowly, I each day, adore!

No other refuge do I seek,  
Buddha is my Matchless Refuge:  
By might of Truth in these my words,  
May joyous Victory be mine!

This then is *Saddhā*—a Devotion, a Love and Confidence that helps us onward. Without it we can never win the fire, the power and earnestness that alone can forward our high aim. As the mists of “self” roll aside, bright and brighter yet glows the Buddha-Beacon. “Once has One achieved, and still, on earth, His glory shines over the dark floods of Life's Ocean, marking the Path that each must cross to win the Peace”. By understanding the Doctrine He revealed, we may surely guide our bark straight to that other shore, but the motive power, to drive our ships, is born from *Saddhā*. Therefore it is not children alone who need to kneel before the Master's Shrine and offer lowly gifts of light, flower and scent. We all need it for the mental power it alone can yield,—for none of us has finally escaped the fangs of self, and *Saddhā* is the antidote to its poison.

We too need the act of homage though it<sup>s</sup> adoration is directed, not to a Person,—for in Truth all personality is a dream,—but to our heart's Ideal. Thus may we ever find fresh strength and build a shrine of our own lives, cleansing our heart till they are worthy to bear that Image in an innermost sanctuary of Love. Upon that altar all of us need to offer gifts daily, gifts, not of dying lights, fading flowers and evanescent scents, but of deeds of Love, of sacrifice, and selflessness towards those about us. These should be the Buddhist's daily offering in worship of the Perfect One. Striving to be His followers not merely in name alone, but in our hearts and lives proving that our Ideal has yet the power to call us and to guide.

And the cleansing Power of *Saddhā* will surely lead us upward, and towards our Goal. For this we have the Master's own assurance. In a sermon preached at the Jetavana Monastery, in Sāvattī, known as “The Parable of the Snake”<sup>\*</sup>—an extremely instructive discourse to the Bhikkhus, after assuring the Saints of the Four Grades of the absolute certainty of their Deliverance, the Lord of Truth continues:—

“Thus, O Bhikkhus, the Dhamma has been well taught by me, made known,

\* Majjhima Nikāya, Mūlapannāsa Pāḷi, 3. Opamma-vagga, 2. Alagaddūpama Sutta, p. 182, 6th Syn. Edn.

revealed, elucidated,—free from shoddy. And, O Bhikkhus, in the Dhamma thus well taught by me, made known, revealed, elucidated, free from shoddy—*whatsoever Bhikkhus conform to the Dhamma, follow with Saddhā, all these are destined to Full Awakening.*”

“And, O Bhikkhus, in the Dhamma thus well taught by me, made known, revealed, elucidated, free from shoddy,—*whosoever turn to me merely with Trust and Love,—ar these are destined to Heavens.*” So spake the Blessed One.

After such a clear and cheering assurance as this, there is no need to stress the value of *Saddhā* to each and every ordinary average lay-woman and man.

2. VIRTUE—The next thing to cultivate is Virtue (*sīla*).

A striking thing in the Buddha Dhamma is that here we find naught of “Thou shalt”, or “Thou shalt not”. When once it is realized that selfishness and self-indulgence cause all our woe, then a wise one strives for self-mastery. *Sīla* is the mastery of speech and action. Of his own free will the Buddhist “pledges to observe” this precept of virtue, and that. The minimum number of such precepts of virtue that the good Buddhist should observe is five: (1) I undertake to observe the precept to abstain from destroying the life of beings, (2) from taking things not given, (3) from sexual misconduct, (4) from false speech, and (5) from taking intoxicants.

On holy days, the earnest Buddhist observe eight precepts. In this list, instead of undertaking to abstain from only sexual misconduct, one substitutes ‘all unchastity’. And the added three precepts pledge to abstain from taking food between midday and the next day’s dawn; from dancing, singing, music, unseemly shows, the use of garlands, perfumes, beauty creams, and things intended to beautify and adorn; and lastly, from using grandiose and luxurious beds and seats.

All these precepts, from the laymen’s minimum five to the Bhikkhu’s numerous observances of virtue, are intended to purify speech and deed, to aid self-restraint and self-mastery.

Non-Buddhists, at times, find fault with these precepts of virtue, calling them

“negative”. This is due partly to ignorance of Buddhist ideals, and partly to an innate selfish tendency to interfere in other beings’ affairs which is a very common trait, both in individuals and nations. Great nations like to take up weak nations’ burdens,—at a reasonable profit. The ideal of plain living and high thinking is gradually becoming obsolete. The new model is to ‘improve the standard of living’, a slogan of individuals and nations, who have much to sell and want others to buy. The fashionable tailor would like even a Bhikkhu to clothe himself stylishly. If the majority of us adopt Eastern dress it would be a bleak outlook for the fashionable tailor. It is not universal love that prompts us to help a lame dog over a stile. We are not eager to aid a maimed snake or centipede over anything, except perhaps a passage into the next world. The dog protects us and our possessions, and yet, when our self-interest demands it, we deliver even the dog to the vivisectionist.

The Buddhist wants to dominate his senses. Every one of the five senses clamours to be fed with what it likes; the eye clamours for beautiful sights, the ear for sweet music, the nose for pleasing odours, the tongue for delightful food and drink, the body for sensuous and even sensual contacts. Long have the senses done this, and long have they been pampered, till their insistence has become dominant and arrogant. And what, like an overworked, tired servant, must serve these five lordly senses? It is mind. Mind, the true king, has been deposed, and mind’s servants, the five senses, have usurped its place. The Buddhist would restore to mind its sovereignty. For mind is the sole weapon wherewith we may carve our ways. The worldling’s mind is exhausted by its labours, devising ways and means to serve the usurping senses. It has no breathing space to see things as they really are, because forsooth, the taste-sense may even addle it moreover, and blunt its keenness, with intoxicating drinks.

*Sīla* begins to remedy all this, and helps mind to study other things and to understand. The more one understands, the more one realizes the value of this *Sīla* discipline. “As hand washes hand, and foot washes foot,—so right conduct aids right understanding, and right understanding aids right conduct.”

With regard to the Buddhist precepts being “only negative values”, although one is tempted to ask what the positive is of some of them, it is well to state here that Buddhist psychology does not share this view. Although the dominant “volitional” factor in each thought-moment of determination to refrain from killing is the factor of “abstinence”, a number of other factors, powerful amongst them being the *positive* factors of liberality, selfless love, and compassion, crowd around that leading factor of abstinence, making it easy for the strict observer of the first precept to practise the positive Buddhist meditations on Universal Compassion and Universal Love. So it is with each precept. *Sīla*, moreover, is not the whole tale of Buddhist effort at perfection. Every Buddhist must strive to perfect ten “highest states” (*Pāramī*). Without perfection in these he cannot hope to “enter the stream” of *Pāramī* of Alms-giving, energetic activity, truthfulness, resolution and love, to such an extent of awe-inspiring completeness as would make the hair of even the most ardent admirer of “positive virtue” stand on end. How would such a one, for instance, like to “give alms” of his own body to a starving tigress? How far will he succeed in extending love towards a man who is lopping off his limbs the while he himself is bleeding to death? One who knows, knows that Buddhist Doctrine inculcates the practice of the highest positive virtues to the highest extent possible.

And again, will the admirer of “positive virtues” prefer to live with murderers, thieves, lechers, liars and drunkards as his neighbours, or with Buddhists who abstain from all these things? He will naturally prefer the Buddhists. Why? Because with the Buddhists he will never have causes for fear. In other words, the virtuous Buddhist gives him *Abhaya Dāna*, the positive virtue of the Gift of Freedom from Fear. And virtuous Buddhists, wherever they live, are constantly and freely giving *Abhaya Dāna* to all around them.

To a Buddhist “Contentment is the greatest wealth”. He aims at reducing his needs, not multiplying them, at controlling his senses, not indulging them. The five senses have combined to soil the lamp of mind to such an extent that, ordinarily, its light

is dim and murky and things cannot be seen as they really are. *Sīla* is designed to cleanse that lamp, to purify the fouled oil, to renew the clogged wick, and wipe away the soot and dirt on the chimney, so that the lamp may glow brightly and throw light all round.

Mind is the lamp, and Virtue is the cleansing process.

3. GENEROSITY—The next quality that the Buddha advised Nakula’s parents to cultivate is Generosity (*Cāga*).

The *Pāli* word *Cāga* means “giving up”, renunciation, generosity, munificence.

*Cāga*, with *Saddhā*, *Sīla* and *Paññā* (wisdom) form the four Blessings (*Samṃpadā*) or accomplishments pregnant with promise of early Deliverance from all ill. And these same four,—*Saddhā*, *Sīla*, *Cāga* and *Paññā*, are characteristic of the *Kalyāṇa-mitta* the Beneficent Friend who will aid one to attain all good. The Teacher tells us\* that “he who has *Sīla* and *Saddhā* excels all stingy people in generosity (*cāga*).

The world thinks that treasure is acquired by hoarding and accumulating. The Buddhist ideal is just the opposite, and “*cāga paribhāvita citta* (a heart bent on giving)”, is one of the Seven Noble Treasures (*Satta Ariya Dhana*)

*Saddhā* and *Sīla* are two others of these “Seven Noble Treasures”, and *Paññā* (wisdom), which we have yet to consider, is another.

Beings burn with the Fires of Greed, Hatred and Ignorance. It is only with the extinguishing (*nibbūto*) of these fires, through not feeding them (*aggi anāhāro*), that it is possible to achieve the bliss of Nibbāna.

Note how, again, it is those five insatiable senses that cause all this world’s woe. It is through the sateless greed of these five that even hatred springs up and all earth’s quarrels, wars and endless strife. In the *Mahā Nidāna Suttanta*,\*\* the Awakened One tells us how this comes to pass.

“Thus it is, Ānanda, that through Sensations (*vedanā*) comes Craving (*taṇhā*); through Craving comes chasing after (*pariyesanā*); through chasing after, comes acquisition of possessions (*lābha*); through acquisition, comes deciding what to do with these gains

\* *Aṅguttara Nikāya*; III 34.

\*\* *Dīgha Nikāya*, *Mahāvagga Pāḷi*, 2. *Mahānidāna Sutta*, p. 47, 6th Syn. Edn.

(*vinicchaya*); because of decision, comes the excitement of desire (*chandarāga*); because of the excitement of desire, comes cleaving to these possessions (*ajjhosāna*); because of cleaving, comes enclosing with boundary walls and fences (*pariggaha*); because of enclosing, comes miserly avarice (*macchhariya*) because of avarice, comes a need for keeping watch and ward over possessions (*ārakkha*); and because of this watch and ward, there comes to be the laying hold of cudgel and weapon, dispute, disunion, strife and quarrel, slander, lies and many other evil (*akusalā dhammā*).

Again the Master says: “Ānanda, were there no craving of any sort or kind whatsoever, by anyone, for anything,—that is to say, no craving for sights, sounds, odours, tastes, contacts, or ideas,—then, there being no craving whatsoever, would there, with such cessation of craving, be any appearance of clinging?”

“There would not, Bhante”.

“And sensations cause craving. Ānanda, were there no sensations of any sort whatsoever, in anyone, for anything, that is to say, no sensations born of stimuli received by way of sight, hearing, smell, taste, touch and imagination, then, there being no sensation whatsoever, would there, with such cessation of sensation, be any appearance of craving?”

“There would not, Bhante”.

“Wherefore, Ānanda, just that is the origin, the cause of Craving, to wit, Sensation.”

So one has to be ever watchful with these same clamouring senses, and when we experience their insistent calls, take care that craving greed does not arise from them. Such right mindfulness is the key to the whole course of Buddhist Meditation, and ultimately opens the door to Nibbāna.

*Cagā*, generosity and giving up, opposes the thoughts of greed. Each one of us must learn to cultivate this “heart bent on giving”. We must learn to give, give promptly,—before that ancient Greed’s after-thoughts rush in to prevent meritorious actions,—whenever the urge arises. The urge arises in one’s heart mainly from two kinds of beautiful thoughts,—thoughts of compassion (*karuṇā*) and thoughts of reverential offering (*pūjā*). Thus arises all true greedless volition

(*alobhā cetanā*). He who gives a little with the aim of gaining much in this very journeying of life, is only a practiser of usury. His heart is bent on accumulating, not in giving up.

Compassion prompts when we see a poor man in urgent need. Thoughts of reverential offering (*pūjā*) prompt when we see the greatly wise, the virtuous, the other-worldly and holy. The much misunderstood Buddhist practice of reverentially offering food-*pūjā* before the Master’s Image is of the latter kind. The Image does not eat food. The Exalted One Himself has “gone Beyond” and needs food no more. Yet, were He here, how greatly would we like to offer him such humble *pūjā* and because He has “gone Beyond”, our heart’s urge prompts us to reverentially make such offerings before His Image. It is a pure and greedless volition, and highly meritorious.

The hospitality of people in Buddhist lands is well known. In some lands folk may say—“There’s a foreigner, heave a brick at him”—but not thus does the Buddhist treat a stranger—even after the strain of long years of exploitation and disappointment.

So long as he has aught to give, the Buddhist gives with an open hand. *Mitam-pacaya*, a “measuring cook”, one who measures just enough of the rice he cooks for guests, is the old Sinhala term of obloquy for a niggardly person. Greatness of heart in giving, and greatness of heart in accepting a gift—these are things illustrated again and again in our Books.

Once, the Peerless One was going on his round for alms, and a slave-girl offered him all she had—plain poor cakes made of waste rice-powder. She thought, “Alas! it is all I had. Will the Lord deign to eat such coarse food, He who so often is served by Mahārājās and Setṭhīs!” And the Buddha, seating Himself by the roadside there, ate those cakes, in her presence and to her unutterable joy.

Once, the noble Arahāt Mahā Kassapa, on his almsround, stood before a forlorn leper. “Will he really accept food from such as I?” wondered the leper, who, yet wondering, gave of the food in his own begging bowl. As he emptied the poor food into the Great Thera’s bowl, a leprous finger, that had rotted to near self-amputation, dropped with

the food into the Thera's bowl. "Woe is me", thought the leper, "now he will never partake of this food!" But the mighty-hearted Arahāt, carefully placing that fetid finger on one side, there and then serenely ate that tainted food.

Such are the marks of real culture. Mankind today is prating much of a "new world Order". Can there be a "new order", in hearts that yet nurture the old, old poisons of greed, hate and ignorance! The only "new order" possible is for mankind to open its eyes to actuality, to see the Truth of the Buddha-revelation and, adopting it, bring about that revolutionary change of heart that once made the glory of Dhammāsoka's reign so great that its echoes still resound in world history.

4. The last noble quality, mentioned by the Master to Nakula's parents, was the cultivation of WISDOM (*Paññā*). And, with *Paññā*, we ordinary average folk find that we gradually leave the simpler side of Buddhist Doctrine and go towards the abstruse.

Yet, even here, there is much that, even to the less fortunate Buddhists of today, is clear and straightforward.

The Buddhist has no impossible postulates; he tries to see as his Teacher taught, "things as they really are". He looks at the world around him and sees that all, all is transitory there. He sees that what is transitory is bound to be sad. All that we love is passing away, and such parting from the loved is suffering. And we, we too are part of the passing show—with greying hair, falling and decaying teeth, disease and death looming ahead,—it is all sad. The Buddhist sees that, to what is transient and sad, one clings in vain, and in all this he can see naught of which he can say,—with assurance as to the permanent value of such statement,—"This is me, this is mine, this is a soul."

Right here, one must pause to say that too many people in this world think that the world about them really is what they wish it to be; that happiness is round the corner, even if it is not too evident in the immediate environment. Thought is too undisciplined and vague. We refuse to pursue a train of

thought that seems to lead to unpleasant conclusions,—or even unfamiliar conclusions,—like the woman who, seeing a giraffe for the first time in her life, exclaimed, "I refuse to believe it!" We allow old usage, vested worldly interests, and immediate convenience to dominate our freedom of thought. We shrink from facing facts—and yet, this is precisely what we must inflexibly do. The Buddha reveals facts. To Him there were no theories, He, the "Teacher of Gods and men", knew.

In the *Saṃyutta Nikāya* \* we are told how, long years after the meeting already related, the aged Nakulapitā visits the Buddha once again. No mention of Nakulamātā who, perhaps, has died.

"The fairest things have fleetest end,  
Their scent survives their close:  
But the rose's scent is bitterness  
To him that loved the rose".

The old gentleman is broken-down, sick and ailing. He feels lonely and complains that rarely does he see the Exalted One:

"Let the Exalted One cheer and comfort me", he mourns, "so that it may be a profit and a blessing to me for many a long day."

To him the Lord gently replied:—

"True true is it, *gahapati*; disease-harassed is the body, weak and encumbered. For one, householder, hauling his body about, to acknowledge even a moment's health,—what is this but folly?

Therefore thus, say I, shouldst thou train thyself:

'Sick of body though I be, mind shall be healthy',—thus shouldst thou train thyself.'

That was all. And Nakulapitā, feeling that he had been "sprinkled with nectar," gladly welcomed these words and, rising, saluted the Exalted One and departed.

How then is one to cultivate this "healthy mind" that remains serene in spite of all? The Buddha teaches us how.

He teaches us how to sow, so that we may reap happily. Though the Highest is not

\* *Saṃyutta Nikāya*, *Khāṇḍhavagga Saṃyutta Pāḷi*, 1. *Khāṇḍha Saṃyutta*, 1, *Nakulapitu-vagga*, 1. *Nakulapitu Sutta*, p. 1, 6th Syn. Edn.

immediately open to everyone, the directions are clear. The Buddha wants us to see clearly,—to see things as they really are,—not as we imagine or wish them to be. He tells us to objectify even ourselves,—this body, these senses, all experiences, and even mind itself.

Close investigation on these lines alone can reveal the truth that nothing cosmic lasts, that nothing cosmic affords true happiness,

that nothing cosmic has an unchanging core, a soul.

Then, at long last, on SEES,—one sees the worthlessness, the filth and horror of the cosmic. One *flings* it away and, in the very flinging,—at that instant,—one intuits the HYPERCOSMIC, the Permanent, the truly Happy.

And that is what is termed “Nibbāna”, the Goal.



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## THE CREST OF THE BANNER

*Broadcast by U Aung Than.*

During the Buddha's lifetime too there were wars. There can be no Real Peace in the world, there can be no paradise on earth.

We, however, know that Good begets Good and Evil begets Evil, and that Good can be performed by Thought, Word and Deed. Thoughts, even by the mere fact that they keep away evil, are good, but Good Thoughts will do more than that. They will surely lead to Good Words and Good Deeds; Good Thoughts are the essential basis of all that is Good.

In the Teaching of the Buddha there are grouped certain Suttas, selected for the Good Thoughts, Words and Deeds they lead to. Of these Suttas, generally known as the Paritta Suttas, Discourses that give protection, the Dhajagga Sutta, the discourse on the Crest of Banner, is one which gives protection from the dangers of War. The martial banner is hoisted high and the followers are enjoined to look up at it. Look up at what? At that which floats above everything and forever at the crest,—the virtues of the Buddha, the Exalted One, the Utterly Awakened; the virtues of the Saddhamma, so well expounded by the Blessed One; and the virtues of the Order of Disciples of the Blessed One, the incomparable field of merit. And such "looking up"—remembrance will give complete freedom from Fear. It is said that the recital of texts, the reading of holy writings, the listening to discourses and the like are of great merit, if done with true devotion, as they raise and fortify the courage of the follower in times of temptation, strengthen his confidence in himself and the doctrine, and promote through a developed mind, good activities which will lead in time to complete happiness.

### DHAJAGGA SUTTA

Glory unto Him, the Exalted Lord, the Holy One, the Utterly Awakened.

Thus have I heard:—

On one occasion the Blessed One was dwelling at the monastery of Anāthapiṇḍika,

in Jeta's Grove, near Sāvatti. Then the Blessed One addressed the Bhikkhus, saying: "O Bhikkhus!"

"Lord!" the Bhikkhus responded. The Blessed One spoke as follows:—

Long ago, O Bhikkhus, a battle was raging between the Devas and Asurās. Then Sakka, the king of the Devas of the Tāvatiṃsa (Heaven) said:

"If comrades, when you have joined in Battle, in you should arise, fear, trembling or hair-standing-on-end, watch then, at such time, the crest of my banner. As you thus look up at the crest of my banner, any fear, trembling or hair-standing-on-end there be, would certainly disappear.

If you cannot see the crest of my banner watch then, at such time, the crest of Pajāpati Devarājā. As you thus look up at his crest, any fear, trembling or hair-standing-on-end there be, would certainly disappear.

If you cannot see his crest, watch then, at such time, the crest of the banner of Varuna Devarājā. As you thus look up at his crest, any fear, trembling, or hair-standing-on-end there be, would certainly disappear.

If you cannot see his crest, watch then, at such time, the crest of the banner of Isāna Devarājā. As you thus look at his crest, any fear, trembling, or hair-standing-on-end there be, would certainly disappear.

Now, O Bhikkhus, in them that watch the crest of the banner of Sakka, the king of the Devas, or of Pajāpati Devarājā, or of Varuna Devarājā, or of Isāna Devarājā, any fear, trembling, or hair-standing-on-end there be, may or may not disappear. And why? Because, Sakka, the king of Devas, O Bhikkhus, is not free from lust, hatred, ignorance, is subject to fear, trembling, terror and running away.

But I say thus unto you, O Bhikkhus:—

If, O Bhikkhus, when you have gone into a forest, to the foot of tree, to a lonely abode,

fear, trembling, or hair-standing-on-end should arise in you, do remember me at that time:—

Such, indeed, is that Blessed One: Exalted, Omniscient, Endowed with knowledge and virtue, Auspicious, Knower of worlds, a guide incomparable for the training of individuals, Teacher of gods and men, Enlightened, and Holy.

As you think of me, O Bhikkhus, any fear, trembling, or hair-standing-on-end there be, would certainly disappear.

If you cannot remember me, then remember the Dhamma:—

Well-expounded is the Dhamma by the Blessed One; to be self-realised; with immediate fruit; to be but approached; to be seen; capable of being entered upon; to be attained by the wise, each for himself.

As you think of the Dhamma, O Bhikkhus' any fear, trembling, or hair-standing-on-end there be, would certainly disappear.

If you cannot remember the Dhamma, then remember the Saṅgha:—

Of good conduct is the Order of the Disciples of the Blessed One, of upright conduct is the Order of the Disciples of the Blessed One, of wise conduct is the Order of the Disciples of the Blessed One, of dutiful conduct is the Order of the Disciples of the Blessed One. This Order of the Disciples of the Blessed One, namely, these four Pairs of Persons, the Eight Kinds of Individuals, is worthy of offerings, is worthy of hospitality, is worthy of reverential salutation, is an incomparable field of merit to the world.

As you think of the Saṅgha, O Bhikkhus, any fear, trembling, or hair-standing-on-end there be, would certainly disappear.

And why? Because, O Bhikkhus, the Tathāgata is Exalted, Omniscient, free from

lust, hatred, ignorance, is without fear, without trembling, without terror, and is not running away.

This the Blessed One said. The Accomplished One having said so, the Blessed One furthermore spoke as follows:

(1) When in a forest, or at the foot of tree, or in a lonely abode, O Bhikkhus, recall to mind the Enlightened One. Fear to you there will never be.

(2) If, you cannot think of the Buddha, the Chief of the world, the Leader of men, then recall to mind the Dhamma that leads to liberation and is well-taught.

(3) If you cannot think of the Dhamma, that leads to liberation and is well-taught, then recall to mind the Saṅgha, the unrivalled field of merit.

(4) As you thus think of the Buddha, the Dhamma and the Saṅgha, O Bhikkhus, fear, or trembling, or hair-standing-on-end there will never be.

In the words of the Venerable Kassapa Thera

“Fly high the banner of Truth.  
Preach for the teaching Pure.  
In moments when the hand of terror  
Clutches coldly at the heart,  
Think not of gods—for they too  
tremble.  
In times of loneliness and darkness  
When the lamp of hope burns low,  
Think not of gods—their light too  
passes.  
In hours of long-drawn agony  
Too-cruel for words, too deep for tears,  
Think not of gods—for they too sorrow.  
Think of the Buddha, the Conqueror!  
Think of the Dhamma, Eternal Light!  
Think of the Saṅgha, Host of Joy!  
Ariyan warrior, remember these!

May all beings be well and happy !

The Venerable Mahāthera Ledi Sayadaw, Agga Mahāpaṇḍita, D. Litt. has written over 60 manuals in Burmese, relating to the Buddha Dhamma. The English translations of some of them have been incorporated in the Light of the Dhamma, and the future issues of the magazine will contain the translations of the remaining Manuals. Do not miss the golden opportunity of reading the exposition of the Buddha Dhamma, written by an eminent and authoritative Mahāthera. Do not fail to subscribe to the Light of the Dhamma, the leading Buddhist Magazine.

# BUDDHISM AND COMPARATIVE RELIGION

By Helmuth Von Glasenapp

(*University of Tübingen Germany.*)

Ever since the 17th century when the first news about Buddhism reached Europe, that religion has always been an object of special interest to all scholars who occupied themselves with the comparative study of the world's great creeds. And this for several reasons. The biography of the Buddha has always possessed a special human touch which appealed strongly to the imagination and the sentiments of persons susceptible to heroic deeds and moving feelings. The noble principles of Buddhism have at all times won admiration from those who believe in the inherent good in man. Historians felt particularly attracted by the changing fate of a creed that had in the course of time won so many adherents in many countries of Southern Asia, but disappeared again from many places where it had flourished for centuries. It is of special interest to see what changing forms this religion assumed during the two and a half thousand years of its existence and to observe how it adjusted itself to the requirements of nations. If one considers the many features in which Buddhism exists today one cannot help saying that in this one system alone almost all ways of religious life have found their expression, from the stern, sober, calm thoughts of ascetic seekers for salvation to the highly emotional fervour of ardent worshippers of world-redeeming saviours and from the lofty speculations of mystics to the elaborate rites of magicians who try to banish evil spirits with the help of their spells.

From the point of view of the philosophy of religion Buddhism deserves a special interest because it makes dubious Kant's assertion that belief in God, in the immortality of the soul and in the freedom of the will are the three great essential parts of the dogmatics of every religion of a high order. Of course, the Buddha was a partisan of the "*kiriya-vāda*" and a strong opponent of teachers who like Gosāla Makkhaliputta said "There is no such thing as exertion or labour or power or energy or human strength: all things are unalterably fixed."

But concerning the other two questions Buddhism takes a stand of its own contrasting entirely with that of Hinduism, Christianity, Islam and other faiths. For Buddhism acknowledges neither the existence of permanently existing souls nor of a creator and ruler of the universe. This is a logical outcome of its fundamental philosophical conception. As a doctrine of becoming and uninterrupted flux it accepts the idea of unchangeable substances: just as, according to Buddhism, there is no matter which in itself is eternal though it may change its forms over and over again, so there cannot be an individual soul of everlasting life which takes up a new material clothing in the course of its reincarnation. And just as there is no everlasting personality so there can be no personal god, who remains as an immovable pole in the midst of changing phenomena. The only permanent force that Buddhism believes in is the law that rules the universe and, from elements of existence, forms lumps of a transitory character which dissolve again and again to be replaced by others.

Although Buddhism denies the existence of permanent souls, it does not deny the continuation of individual life after death. The basic idea of its conception is that death means the end of a certain individual A, because the component parts which had united to form it dissolve, but the moral forces which a man or other being had produced during his life became the cause of a new individual B who is, so to say, the heir of the actions of A, so that he earns compensation for his good and punishment for his bad deeds. It is, therefore, said that the new individual B is neither identical with the old one (A) nor is it different from A, because it emerges from it, just as the fire of the second part of the night is the uninterrupted continuation of the fire that burnt during the first part of it. It is not our task to deal here with the different theories of the *antarābhava* etc. which have been devised to explain or to prove this theory. In this connection it is sufficient for our purpose to establish the fact

that Buddhism is in full accordance with many other religions in the supposition of a life after death in which all acts are required. The only difference between Buddhism and other Indian religions consists in that Buddhism gives a different philosophical interpretation. In practice it is in complete harmony with all systems that accept a metempsychosis. Instead of the theory of an immutable permanent soul which forms the nucleus of the individual A in this existence and of the individual B in the next existence, it offers a different view: every individual is a stream of evanescent *dhammas* arising in functional interdependence. Every new individual existence is the flowing on of this stream.

This doctrine of reincarnation without the adoption of the belief in a persistent soul-substance has always puzzled scholars and it has been called a logical impossibility because it denies the identity of the man who has done an action and of another man on whom they were rewarded. But in truth it has quite the same metaphysical value as the theory of a wandering permanent soul. Professor T.R.V.Murti rightly says: "How does the acceptance of the *ātman*—the unchanging permanent entity—explain *kamma*, rebirth, memory or personal identity more plausibly? As the permanent soul is of one immutable nature, it cannot have different volitions when different circumstances call for different action..... And changing *ātman* (soul) is a contradiction in terms. No *ātma*-view has accepted or can accept a changing self; for once we accept change of the *ātman*, we have no valid argument to confine this change to definite periods, *i.e.*, it remains unchanged for an appreciable stretch of time and then changes. This would mean two different *ātmans*. Nor can we admit that one part of the *ātman* changes while the other part is permanent. If the changing part does not belong to the *ātman* as integrally as the other part, then we would be having a supposedly unitary entity which has two mutually opposed characteristics. This does violence to our conception of an entity."\*

When the Buddha replaced the theory of a permanent soul-substance by the doctrine of a "mind-continuum" He tried to avoid the difficulties inherent in the doctrine of *ātman*. That His doctrine conceals also

knotty points is evident. For, no sufficient philosophical arguments can be adduced for things which transgress the human faculty to demonstrate rationally matters that are not accessible to our limited comprehension. The belief that there is no continuation of any sort of life after the death of an individual is also not strictly demonstrable, for the theory of a matter out of which everything is produced is as equally an outcome of speculation and of a certain "Weltanschauung" as the different hypotheses concerning the soul or the mind-continuum.

Stranger still appears to most observers that Buddhism denies the existence of a creator and ruler of the world because for many religious minds, especially in the Occident, religion is synonymous with the belief in God. For this reason many theologians have said: Buddhism is a philosophical or ethical system but no religion. This, however, is very artificial subterfuge. For, judging from its outward appearances as well as from its inner attitudes, Buddhism exhibits all the marks observed in other religions. It has places of Worship, its rites, its monasteries, and with its adherents, it calls forth purely religious feelings of devotion, piety, tranquillity of mind, etc. It has its legends, relates wonders, etc. and tells of visions of heaven and hell. It even acknowledges a great number of celestial beings who, although they have no eternal life, exist for centuries and may give their worshippers worldly comfort and happiness. All this makes it evident that to Buddhism the title of religion cannot be denied. This shows that the restriction of the term "religion" to the different kinds of theism is too narrow. The ancient Romans to whom we owe the "religio" were no theists but adored a great number of gods and in this respect differed not from the Buddhism of today or of former times. One can therefore only infer from this fact that theism is one of the forms of religion and that the term "religion" embraces a great number of varieties of beliefs. As Mohammedans and Christians and a great part of Hindus are theists, some historians have thought that Buddhism, being a religion of the highest order, must also be in one way or the other theistic. But this notion is refuted by the fact that leading Buddhists of today are repudiating this assumption. The President of the World Fellowship of

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Buddhists, Prof. Malalasekara, writes in his article "Buddhism and the Enlightenment of Man" in the *Listener* (London, 7th January 1954) that a Buddhist does not believe in a creator of the universe: "If asked 'How did Life begin?' he would ask in return 'How did God begin?'" and the late Professor Takakusu, a great scholar and a pious Mahāyānist, said in his work *Essentials of Buddhist Philosophy* (2nd. ed. Honolulu 1949, p.45) "Buddhism is athietic—there is no doubt about it." That the Buddhists of bygone ages were also atheists can easily be ascertained from the great dogmatic works of the Pāli Canon and from the writings of the philosophers of Great Vehicle. I may refer the reader to the article "Atheism" (Buddhist, by L.de La Vallee Poussin in the *Encyclopaedia of Religion and Ethics* vol.2., p.184 and to my book *Buddhism and the Idea of God* \* where I have collected passages from Mahāyāna works. To the quotations given there, may be added the *Isvara-kartrtva-nirākrti* published by Prof. F.W. Thomas (JRAS 1903 p. 345-349).

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Dhammapada, verse 276,

The Buddha's final exhortation in His last Sermon, Mahā-parinibbāna Sutta, is " *Appamādena sampādettha*" (Work out your own salvation with earnestness).

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The Buddha's final exhortation in His last Sermon, Mahā-parinibbāna Sutta, is " *Appamādena sampādettha*" (Work out your own salvation with earnestness).

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

reason are venerated. The transitory devas function as helpers in worldly troubles. Concerning the question of salvation the Buddhist schools differ: for some of them it can be reached only by man's own endeavours, for other schools the grace of the Buddha Amitābha is the expedient for salvation. The feelings of devotion and reverence which the theistic religions concentrate upon God,

turned towards the Buddhas as the sages Who have shown the way to *Nibbāna*.

So the same ideas, impulses, instincts, longings and hopes which determine the theistic religions are equally alive in Buddhism and they are, above all things, the most essential feature of all religions: the conception of awe-inspiring holiness and the sense of the holy which is different from everything profane.\*

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\* Cf. Na than Soeder blom's article on "Holiness" in the Encyclopaedia of Religion and Ethics, Vol 6, p. 731 ff.

From the Maha Bodhi Journal, October 1960.



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# Notes and News

## Sāmaṇera Pabajja Ceremony

A Novitiation Ceremony took place at the Jambūdīpā Hostel, Kabā-Aye, Rangoon, on the 12th March 1961. Among those present were Ven. Agga Mahā Paṇḍita Naphetū Sayadaw, Ven. Agga Mahā Paṇḍita U Visuddha, Ven. Agga Mahā Paṇḍita U Nyānuttara, Ven. U Paññādīpa, Ven. U Sīlānanda, Thado Mahā Thray Sithu Justice U Chan Htoon, Mrs. Chan Htoon and some lay devotees.

Mr. M.H. Trevor of London and Mr. Heckmann of Hamburg, Germany were ordained sāmaṇeras under the preceptorship of Ven. U Nyānuttara. The former is known as Sāmaṇera Kheminkara and the latter as Sāmaṇera Sīvankara.

U Ba Han and Company are the donors of Mr. Heckmann, and Messrs. B.T. Brothers are the donors of Mr. Trevor.

Below are the short biographies of the above two sāmaṇeras.

## BIOGRAPHIES

### Sāmaṇera Kheminkara (Mr. M.H. Trevor)

He was born in London in 1932, and received school education until 1950. From 1951-53 he served in the Army, including one year in Egypt where there was plenty of time for reflection and much solitude. He joined the Oxford University in 1953 and took his degree in French and German in 1956. He travelled in Europe and Balkan countries in 1956-60 teaching and bookselling. In January 1961 he flew to India and visited such places as Lumbinī, Buddha Gaya, Sarnath, Kasia, Nalanda, and Rajgir. He spent one week at a Buddhist school in Nepal. Since last three years he has been a Buddhist, but he held a number of similar views before his encountering the Buddha Dhamma. It was not always easy in a non-Buddhist

country to learn the Buddha Dhamma; but he was very fortunate in having a Sinhalese Mahāthera at the London Buddhist Vihāra. He is very glad to have the opportunity of coming to Burma and working in such a friendly and congenial Buddhist atmosphere. Finally he intends to return to England as a Bhikkhu.

### Sāmaṇera Sīvankara (Mr. Heckmann)

Sāmaṇera Sīvankara (Mr. Heckmann), 38 yrs. was born at Hamburg. He became a refugee from the easternmost part of Germany which was lost to Poland. The main experience of his life after changing all his former views was the Second World War, during which he was nearly 7 years as a soldier and prisoner of war in Rūma. Impermanence, suffering and helplessness were the most striking facts in that period, and since then his search for peace, quietness and charity began and it was continued till he came in contact with the Buddha Dhamma in 1957. All these years he was engaged mainly in international and national social works. Fortunately, he met highly ethical friends right from the beginning and found good teachers and good translations from Pāli. So his progress was quick, and he gets a sure and good foundation.

The idea of going to the East and joining the Order is a double one: to have a better chance of attaining peace, personal perfection and wisdom, and later, if possible, to give some help to people who are willing to start the long fight against greed, hatred and delusion.

### Main subjects:

His main idea is to develop Tranquillity and Insight, to prosecute the comparative studies of the great mystics, and to learn more about the differences between East and West.

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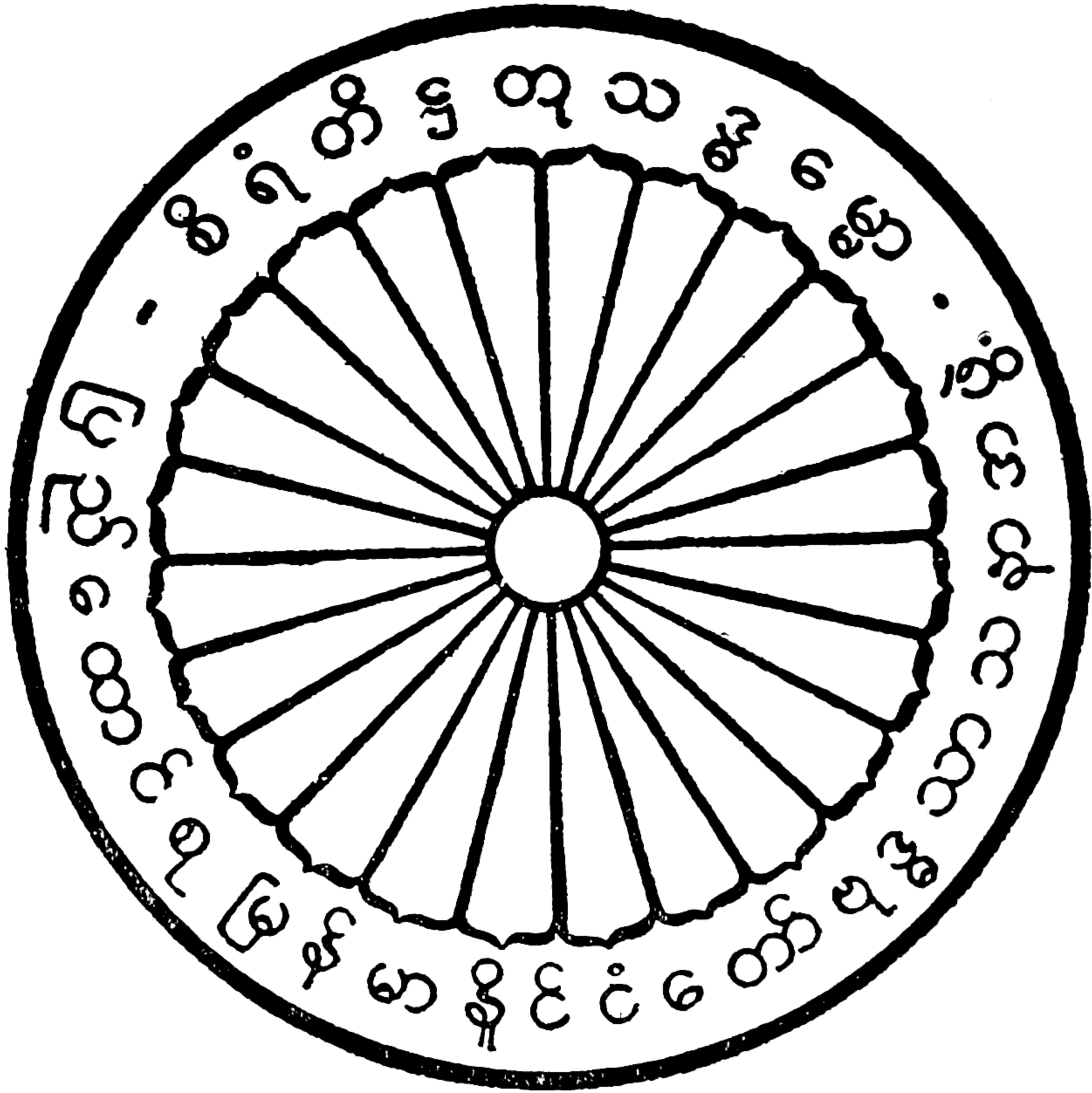
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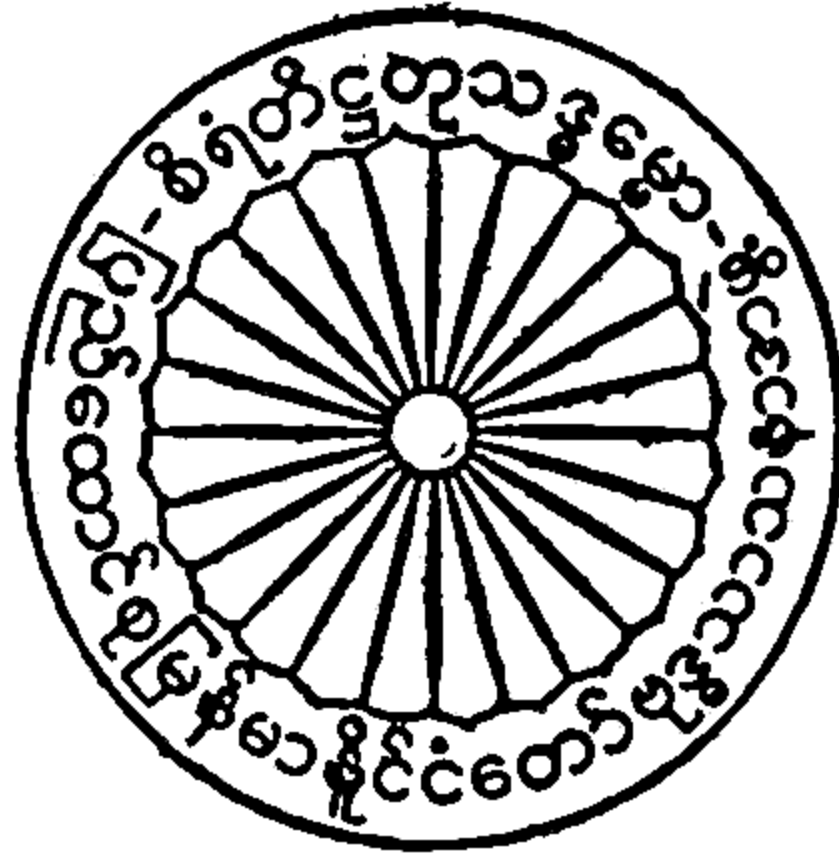
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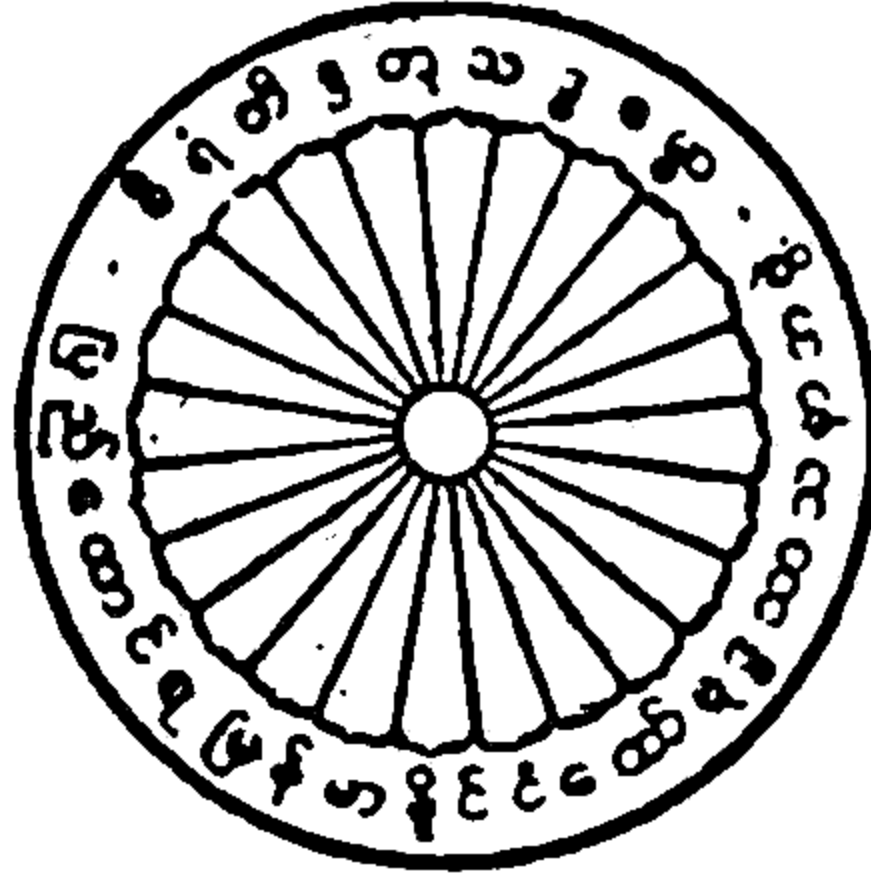
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# EDITORIAL

## GAVESĪ SUTTA \*

(Translated by the Editors of the Light of the Dhamma)

Thus I have heard. On one occasion the Exalted One toured through the kingdom of Kosala with a great company of brethren. And as He went along the highway He saw a place where a big grove of sal trees grew; and seeing it there, He moved down from the road and having approached that grove, He smiled at a certain place.

Then the venerable Ānanda thought: "What is the cause of the Exalted One's smiling? What is the reason? Tathāgatas do not smile for nothing." And the venerable Ānanda asked the Exalted One: "Lord, what is the cause of the Exalted One's smiling? What is the reason? Tathāgatas do not smile for nothing."

(Then the Exalted One replied:)

'At this place, Ānanda, in ancient times there was a rich and flourishing city inhabited by many people; and by the city, there dwelt the Exalted One, Kassapa, Arahat, Supremely Enlightened. At that time Gavesī was a lay-disciple of the Exalted One, Kassapa, Arahat, Supremely Enlightened; but he did not keep the moral precepts. Ānanda, the lay-disciple Gavesī incited other five hundred persons who did not keep the moral precepts, to declare themselves as "lay-devotees" and become lay-devotees'.

1. 'Ānanda, Gavesī then thought thus: "I have been of great service to these five hundred lay-disciples; I have been their leader; and I have caused them to become lay-disciples. Yet, I do not keep the moral precepts, nor do these five hundred lay-disciples. I am on the same level as they and do not surpass them in any way. Now, I shall practise myself so that I may surpass them."

'Then, Ānanda, Gavesī went to the five hundred and said: "Sirs, from today please recognise me as one who keeps the moral precepts."

'Now, Ānanda, those five hundred lay-disciples thought to themselves: "Master Gavesī has been of great service to us; he has

been our leader; and he has caused us to become lay-disciples. He will now keep the moral precepts—why then not we too?"

'Then, Ānanda, those five hundred lay-disciples went to Gavesī and said: "Master Gavesī, from today please recognise us five hundred lay-disciples as those who keep the moral precepts."

2 'Then, Ānanda, Gavesī thought thus: "I have been of great service to those five hundred lay-disciples; I have been their leader; and I have caused them to become lay-disciples. Now, I am keeping the moral precepts, and they too are doing so. I am on the same level as they and do not surpass them in any way. I shall now practise so that I may surpass them."

'Ānanda, Gavesī then went to those five hundred lay-disciples and said, "Sirs, from today please recognise me as one who practises to live a pure life, one who practises to live a life (free from vices), and one who abstains from having sexual intercourse which is the habit of the village folks."

'Then, Ānanda, those five hundred lay-disciples thought thus: "Master Gavesī has been of great service to us; he has been our leader, and he has caused us to become lay-disciples. He is now practising to live a pure life, is practising to live a life (free from vices), and is abstaining from having sexual intercourse which is the habit of village folks. Why not we too?"

'Then, Ānanda, those five hundred lay-disciples went to Gavesī and said: "Master Gavesī, from today please recognise us five hundred lay-disciples as those who are practising to live a pure life, those who are practising to live a life (free from vices) and those who are abstaining from sexual intercourse which is the habit of the village folks."

3. 'Then, Ānanda, Gavesī thought thus: "I have been of great service to those five hundred lay-disciples; I have been their leader; and I have caused them to become lay-disciples. I have kept the moral precepts,

\* Aṅguttara Nikāya, Pañcaka-nipāta, Catuttha-paññāsaka, 3. Upāsaka-vagga, 10. Gavesī Sutta, page 189, 6th Syn. Edn.

and they too have done so. I am practising to live a pure life; I am practising to live a life (free from vices); and I am abstaining from sexual intercourse which is the habit of the village folks. They too are now practising so. I am on the same level as they and do not surpass them in any way. Now, I shall practise myself so that I may surpass them."

'Ānanda, Gavesī then went to those five hundred lay-disciples and said: "Sirs, from today please recognise me as one who takes one meal a day, and one who abstains from taking meal at night or after midday."

'Ānanda, then those five hundred lay-disciples thought to themselves: "Master Gavesī has been of great service to us; he has been our leader; and he has caused us to become lay-disciples. Now he even is one who takes only one meal and one who abstains from taking meal at night or after midday—why not we too?"

4. 'Ānanda, Gavesī thought thus: "I have been of great service to those five hundred lay-disciples; I have been their leader; and I have caused them to become lay-disciples. I have kept the moral precepts and they also have done so. I have practised to live a pure life; I have practised to live a life (free from vices); and I have abstained from sexual intercourse which is the habit of village folks. They too have done the same. I have been one who takes only one meal a day, and one who abstains from taking meal at night or after midday. They also have done the same. I am on the same level as they and do not surpass them in any way. Now, I shall practise so that I may surpass them."

'And, Ānanda, the lay-disciple Gavesī went to the Exalted One, Kassapa, Arahāt, Supremely Enlightened, and, having approached Him, said to Him:

"Lord, grant me an ordination as a *sāmaṇera* and then a full ordination as a Bhikkhu."

'Ānanda, the lay-disciple Gavesī obtained ordination as a *sāmaṇera* and then as a Bhikkhu under the preceptorship of the Exalted One, Kassapa, Arahāt, Supremely Enlightened.

5. 'Ānanda, not long after his being ordained, Gavesī, dwelling solitary, detached,

earnest, ardent and aspiring, attained that goal for which the sons of good families rightly leave home for the homeless life, even that unrivalled goal\* or righteous living, attained it in that very life, and knowing it for himself lived in full realisation thereof: "Rebirth is no more; I have lived the pure life. I have done all that ought to be done; I have nothing more to do for Arahātship."

And the venerable Gavesī was another of the Arahats.

"Then, Ānanda, those five hundred lay-disciples thought thus: "Master Gavesī has been of great service to us; he has been our leader; and he has caused us to become lay-disciples. Now, even Master Gavesī has had his hair and beard shaved off, donned the yellow robe, and gone forth from the home to the homeless life; why then not we too?"

'Ānanda, those five hundred lay-disciples then approached the Exalted One, Kassapa Arahāt, Supremely Enlightened and addressed Him:—

"Lord, may the Exalted One be pleased to ordain us as *sāmaṇeras* and then as Bhikkhus."

'Ānanda, those five hundred lay-disciples obtained ordination as *sāmaṇeras* and then as *Bhikkhus* under the preceptorship of the Exalted One, Kassapa, Arahāt, Supremely Enlightened.

'Ānanda, then Bhikkhu Gavesī thought thus: "I, verily, have obtained this unsurpassed bliss of liberation at will, with ease, and without difficulty; it would be a good thing if those five hundred Bhikkhus obtain this unsurpassed bliss of liberation at will, with ease, and without difficulty, in like manner."

'Ānanda, then those five hundred lay-disciples, dwelling solitary, detached, earnest, ardent and aspiring, attained that goal for which the sons of good families rightly leave home for the homeless life, even that unrivalled goal of righteous living, attained it in that very life, and knowing it for themselves lived in full realisation thereof: "Rebirth is no more; we have lived the pure life; we have done all that ought to be done; we have nothing more to do for Arahātship."

\* The 'goal' means 'Arahatta-phala' (Fruition of Holiness.)

‘Thus, Ānanda, those five hundred Bhikkhus with Gavesī as their leader, in striving from higher things to higher, from nobleness to nobleness attained in this very life that incomparable bliss of liberation—*Arahatta-phala*.

‘Wherefore, Ānanda, you should train yourselves in this way: From higher things to higher, from nobleness to nobleness, we will strive and will come to realise that bliss of liberation—*Arahatta-phala* in this very life.

‘Well, Ānanda, you should train yourselves in this way.’



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# THE DHAMMAPADA COMMENTARY

Meghiyatthera-vatthu\*

( The story of the Elder Meghiya )

( Translated by the Department of Pāli, University of Rangoon. )

*Phandanam capalam cittam  
durakkham dunnivārayam  
ujum karoti medhāvī  
usukāro va tejanam.*

*Vārijo va thale khitto,  
okamokata ubbhato,  
pariphandat' idam cittam  
Māradheyam pahātave.*

—Dhammapada, vv. 33-34.

(A wise man controls his mind which is flighty, fickle, difficult to control and bring under restraint, even as a fletcher straightens an arrow. Just as a fish, when taken out of watery abode and thrown on the land, quivers, even so does the mind to get away from the domain of Māra.)

While residing on the Cālikā mountain the Master gave this religious discourse beginning with “*Phandanam capalam cittam*” with reference to the Elder Meghiya.

(In order to get a clear idea of his story, the entire Meghiya Sutta is to be related in detail. See Appendix.)

Addressing the Elder Meghiya, who had arrived there being unable to practise exertion (*samatha-vipassanā*—Development of tranquillity and of insight) in that mango grove because of his attachment for the three (evil) thoughts, the Master said: ‘Meghiya, you have done a very serious deed. Though told “O Meghiya, I am alone; wait till some other monk arrives”, you left me. It is not proper for a monk to be dominated by his mind. Mind is flighty and it behoves a monk to bring it under his control.’

So saying, he uttered these two verses:

*Phandanam capalam cittam  
durakkham dunnivārayam,  
ujum karoti medhāvī  
ujukāro va tejanam.*

*Vārijo va thale khitto  
okamokata ubbhato,  
pariphandat' idam cittam  
Māradheyam pahātave.*

(A wise man controls his mind which is flighty, fickle, difficult to control and bring under restraint, even so a fletcher straightens an arrow. Just as a fish, when taken out of watery abode and thrown on the land, quivers, even so does the mind to get away from the domain of Māra.)

Therein

*Phandanam* means unsteady in respect of objects (of thought) like material forms and so on.

*Capalam* is so called as it does not stick to an object (of thought) even as a rustic boy who cannot stick to a particular posture.

*Cittam* means consciousness. It is so called because of its variegation in its plane, basis, object and activity.

*Durakkham* means difficult to control because of its being difficult to be placed on an individual object like the corn-eating bull which is hard to be kept away from a place where the corn is thick.

It is *dunnivārayam*—difficult to restrain—because it is hard to prevent the mind from drifting towards a different object of thought.

The expression *usukāro va tejanam* is to be construed in the following way:

Just as a fletcher, having collected a crooked pole from the forest, removes the bark, smears it with rice-gruel, heats it in a pan of burning coal, presses it against the peg of a tree and (thus) makes it straight and fit for hurting a beast of prey, and later by demonstrating his skill to kings and nobles earns great honour and respect. In the same way, an intelligent, wise and learned man makes his mind, which is by nature unsteady and so on, straight, pliable and gentle

(1) by debarking it, *i.e.* making it devoid of gross (moral) depravities by retiring to a forest abode and undergoing *dhutaṅga* (ascetic) practices (there).

- (2) by smearing it with the moisture of faith (*saddhā*),
- (3) by heating it with physical and mental energy, and
- (4) by pressing it against the peg of *samatha* and *vipassanā* (development of tranquillity and insight). Thereafter, reflecting the constituent elements, acquires the special qualities of the Threefold Knowledge, the Six Higher Spiritual Powers and the Nine Supramundane Dhammas,\* and reaches the state of being a most worthy recipient of offerings.

*Vāriio va* means like a fish.

*Thale khitto* means thrown on the ground by one of such as by hand or by foot or with a net and so on.

*Oka* means in the expression *okapuññehi cīvarehi* (with robes soaked with water), and it means abode in the expression *okam̃ okam̃ pahāya aniketasāri* (has adopted the houseless state leaving the abode). In the expression *okamokato ubbhato* both the meanings (of *oka*) are implied. In the present context *okamokato* implies from the watery abode.

*Ubbhato* means lifted.

The expression *pariphandat'idaṃ cittam̃* means:

Just as the fish, which has been taken out of its watery abode and thrown on land, quivers for not getting water, even so, this mind, which delights in the abode of fivefold sensuality, when dissociated from that fivefold sensuality with a view to escaping from the domain of Māra, and placed in the exercise for development of insight with physical and mental effort, quivers and is unable to remain stable. Even though it be so, the wise man, without discarding the weight of effort, makes his mind straight and pliable in the same way as above.

The other meaning:

Because it has not discarded moral depravities of the domain of Māra (*i.e. kilesa vatta*, round of defilements), the mind quivers like

a fish. So the domain of Māra should be discarded.

The mind quivers because of the moral depravities of the domain of Māra, and so they must be discarded.

At the end of (the utterance of) the verses the Elder Meghiya became established in the Fruition of *Sotāpatti*, while many others too became *Sotāpannas* and so on.

The Story of the Elder Meghiya, the first.

## APPENDIX MEGHIYA SUTTA\*\*

On one occasion the Exalted One was sojourning on the Cālika mountain at Cālika, and the venerable Meghiya was attending upon him. Now the venerable Meghiya approached the Exalted One, paid Him obeisance and stood on one side. So standing he said thus to the Exalted One:

“Lord, I would like to enter Jantugāma for alms.”

“Do now, Meghiya, as you think fit.”

Then, early in the morning the venerable Meghiya dressed himself, took bowl and robes, and entered Jantugāma for alms. Having finished the round for alms, he returned therefrom and having had his meal he went to the bank of the river Kimikālā. Now while strolling about and walking to and fro on the bank of the river Kimikālā, the venerable Meghiya saw a pleasant and beautiful mango grove. At the sight of it this thought occurred to him: “Pleasant indeed is this mango grove, it is beautiful; it is indeed a suitable place for an energetic son of a noble family to put forth his efforts. If the Exalted One so permit, I shall come to this mango grove and put forth my efforts.”

Then the venerable Meghiya went to where the Exalted One was, paid Him obeisance and took his seat on one side. So sitting the venerable Meghiya addressed Him thus:

\* *Te.vijjā*: Three kinds of Knowledge, namely, Remembrance of former existences, the Celestial Eye and the Extinction of all *āsavas* (mental impurities).

Abhiññā: The Six Higher Spiritual Powers, namely, (1) Supernormal Power, (2) the Celestial Eye, (3) Knowledge of the Minds of others, (4) the Celestial Ear, (5) Remembrance of former existences, (6) Extinction of *āsavas*.

Nine Supramundane Dhammas: Four Holy Paths, Four Holy Fruitions and Nibbāna.

\*\* Suttanta Piṭaka, Khuddaka Nikāya, Udāna-vagga, 4- Meghiya Sutta, p. 116, 6th Syn. Edn.

“Lord, dressing myself in the morning, being equipped with bowl and robes, I entered Jantugāma for alms. Finishing the round there, I returned therefrom and finishing my meal I went to the bank of the river Kimikālā. While strolling about and walking to and fro there, I found a beautiful and pleasant mango grove. Seeing that this thought occurred to me: ‘Pleasant indeed is this mango grove, it is beautiful. Fit (place) indeed it is for an energetic son of a noble family to put forth his efforts. If the Exalted One so permits me I shall come to this grove and put forth my efforts.’”

“Wait a while, O Meghiya, till some other monk arrives. I am alone.”

A second time too Meghiya told the Exalted One thus:

“Lord, for the Exalted One there is nothing more to be done. For me, however, there is more to be done, more to be added to what has already been done. If the Exalted One so permits me, I would like to go to the mango grove for putting forth my efforts.”

“Wait, Meghiya, till some one arrives. I am alone.”

For the third time again the venerable Meghiya addressed the Exalted One:

“Lord, for the Exalted One there is nothing more to be done. As for me, however, there is more to be done, more to be added to what has already been done. If the Exalted One so permit me, I may go to that grove to put forth my efforts.”

“What shall I say when you are repeatedly speaking of putting forth your efforts? O Meghiya, do as you think fit.”

Then the venerable Meghiya arose from his seat, paid obeisance to the Exalted One, moved round Him keeping Him on the right and went to that mango grove. Having gone there, he entered the depth of the grove and took his seat at the foot of a tree for the day. Then, while living in that grove, three evil unwholesome thoughts generally occurred to him, namely, Sensuous thought, Malicious thought and Cruel thought. (*kāmma-vittakka*, *byāpāda-vittakka*, *vihirṃsa-vittakka*)”.

Then the venerable Meghiya thought thus: “It is wonderful indeed. It is a marvellous thing, that I who with *saddhā* (faith) went forth from home to the homelessness should be assailed by these three evil unwholesome

thoughts, namely, Sensuous thought, Malicious thought and Cruel thought.”

So, in the evening he arose from his solitude and went back to the Exalted one, and having approached Him, he paid Him obeisance and took his seat at one side. So sitting the venerable Meghiya spoke to the Exalted One:

“Lord, while living in that mango grove, generally three evil unwholesome thoughts occurred to me, namely, Sensuous thought, Malicious thought and Cruel thought. Then, Lord, it occurred to me thus: ‘It is indeed strange, it is indeed surprising that (though) I retired from the household life out of *saddhā* (faith), I am being dogged by these three evil unwholesome thoughts, namely, Sensuous thought, Malicious thought and Cruel thought.’”

Lord, while living in that mango grove, three evil unwholesome thoughts generally occurred to me, namely, Sensuous thought, Malicious thought and Cruel thought. Then Lord, it occurred to me thus: ‘It is wonderful indeed, it is marvellous indeed, that I who with *saddhā* (faith), went forth from home to homelessness should be clung by these three evil unwholesome thoughts, Sensuous thought, Malicious thought and Cruel thought.’”

Meghiya, the five *dhammas* conduce to the maturity of *ceto-vimutti* (the emancipation of mind) which is not yet mature. What are the five?

1. Meghiya, in this *Sāsanā*, a monk has a good friend, a good companion, and a good individual (*puggala*) towards whom he tends. This, Meghiya, is the first *dhamma* which conduces to the maturity of *ceto-vimutti* which is not yet mature.

2. As regards another *dhamma*, Meghiya, in this *Sāsanā*, a monk is established himself in morality; lives restrained by *Pāṭimokkha-saṃvara-sīla*; is endowed with *ācāra* (right conduct) and *gocara* (resort); and seeing danger in the least offences, he fully accepts and observes the rules of conduct. Meghiya, this is the second *dhamma* which conduces to the maturity of *ceto-vimutti* which is not yet mature.

3. Then again, Meghiya, as regards talk which is suitable for releasing the (meditative) mind which causes to greatly

minimise (defilements) and conduces to absolute revulsion, to detachment, to complete cessation, to peace of mind, to the higher wisdom, to full enlightenment, to Nibbāna, that is to say,—(1) talk about desiring little, (2) talk about contentment, (3) talk about solitude,\* (4) talk about aloofness (*asamsaggakathā*),\*\* (5) talk about putting forth effort, (6) talk about morality, (7) talk about concentration, (8) talk about wisdom, (9) talk about *vimutti* (i.e. *ariya-phala*—the Fruition of Holiness and Nibbāna), (10) talk about *vimutti-ñāṇa-dassana* (i.e. *paccavekkhaṇa-ñāṇa*—Retrospective Knowledge),—such talk as this the monk gets at pleasure, without pain and without difficulty. This, Meghiya, is the third *dhamma* which conduces to the maturity of *ceto-vimutti* which is not yet mature.

4. As regards another *dhamma*, Meghiya, in this *Sāsanā*, a monk puts forth his energy resolutely to get rid of unwholesome *dhammas* and to acquire wholesome *dhammas*; is stout and firm in effort, not laying aside the burden of practising wholesome *dhammas*. This, Meghiya, is the fourth *dhamma*, which conduces to the maturity of *ceto-vimutti* which is not yet mature.

5. As regards another *dhamma*, Meghiya, in this *Sāsanā*, a monk is possessed of insight-wisdom; is endowed with wisdom which leads to the discernment of arisings and vanishings of phenomena; which penetratingly destroys (defilements); which leads to the complete and final cessation of Suffering (i.e. Nibbāna). This, Meghiya, is the fifth *dhamma* which conduces to the maturity of *ceto-vimutti* which is not yet mature; and these are the five *dhammas* which conduce to the maturity of *ceto-vimutti*.

Meghiya, of a monk who has a good friend, a good companion, and a good individual towards whom he tends, it is to be expected that he will establish himself in morality; that he will live restrained by

*Pāṭimokkha-saṃvara-sīla*; that he will be endowed with *ācāra* and *gocara*; and seeing danger in the least offences he will fully accept and observe the rules of conduct.

Meghiya, of a monk who has a good friend, a good companion, and a good individual towards whom he tends, it is to be expected that as regards talk which is suitable for releasing the (meditative) mind which causes to greatly minimise (defilements) and conduces to absolute revulsion, to detachment, to complete cessation, to peace of mind, to the higher wisdom, to full enlightenment, to Nibbāna, that is to say,—

(1) talk about desiring little, (2) talk about contentment, (3) talk about solitude, (4) talk about aloofness (*Asamsagga-kathā*), (5) talk about putting forth effort, (6) talk about morality, (7) talk about concentration, (8) talk about wisdom, (9) talk about *vimutti* (i.e. *ariya-phala*—the Fruition of Holiness and Nibbāna) (10) talk about *vimutti-ñāṇa-dassana* (i. e. *Pacca-vekkhaṇa-ñāṇa*—Retrospective Knowledge),—such talk as this he will hear at pleasure, without pain and without difficulty.

Meghiya, of a monk who has a good friend, a good companion, and a good individual towards whom he tends, it is to be expected that forgetting rid of unwholesome *dhammas* and for acquiring wholesome *dhammas*, he will put forth his effort resolutely; that he will be stout and firm in effort not laying aside the burden of practising wholesome *dhammas*.

Meghiya, of a monk who has a good friend, a good companion, and a good individual towards whom he tends, it is to be expected that he will be possessed of insight-wisdom; that he will be endowed with wisdom which leads to the discernment of arisings and vanishings of phenomena; that he will be endowed with wisdom which can penetratingly destroy (defilements); that he will be endowed with wisdom which rightly leads

\* There are three kinds of *viveka* (solitude). They are:—

(1) *Kāya-viveka* (Physical solitude), (2) *Citta-viveka* (Mental solitude) and (3) *Upadhi-viveka* (Nibbāna).

\*\* Talk about abstention from voluptuous association with women. There are five kinds of such association, namely:—

1. *Savana-samsaggo*: Association with voluptuous arising from hearing about their beauty.
2. *Dassana-samsaggo*: Association with voluptuous arising from looking at them.
3. *Samullapana-samsaggo*: Association with voluptuous arising from conversation with them.
4. *Sambhiga-samsaggo*: Association with voluptuous arising from eating together with them.
5. *Kāya-samsaggo*: Association with voluptuous arising from physical contact with them.

As regards monks, *Asamsagga-kathā* includes also talk about abstention from improper association with layman (*Ananu-lomika-gihi*).

to the complete cessation of Suffering (i. e. Nibbāna).

Meghiya, that monk having established himself in the (aforesaid) five *dhammas* has to further develop four other *dhammas* thus: (1) The contemplation on Loathsomeness should be developed for the eradication of *rāga* (passion); (2) the contemplation on Loving-kindness should be developed for the eradication of *byāpāda* (ill-will); (3) the contemplation on mindfulness on inbreathing and outbreathing should be developed for the suppression of *vitakka* (thought-conception); (4) the characteristic of *anicca* should be contemplated and developed for the eradication of “*asmi-māna*” (the conceit of ‘I am’). Meghiya, he who has realised the characteristic of *anicca* realises the characteristic of *anatta* automatically. He

who has realised the characteristic of *anatta* eradicates “*asmi māna*” (the conceit of ‘I am’) and attains Nibbāna in this very life.

Thereupon the Exalted One, seeing the meaning of it, at that time gave utterance to the following verses:

‘Thoughts trite and subtle, taking shape, cause mind to be elated.

Man, ignorant of these, whirling brain, strays to and fro;

But knowing them ardent and mindful, checks these thoughts of mind.

When mind’s elation cometh not to pass, then enlightened sage.

Abandons utterly these thoughts of mind, that none remains.”

F.L. Woodward.

## NOTES

*Cetovimutti* means freedom of mind from *kilesās* (defilements). There are four kinds of such freedom, namely:—

1. *Tadangavimutti*—Transitory freedom due to their penetration with *vipassanā* (insight).
2. *Vikkhambhanavimutti*—Freedom for a longer period due to their being brushed aside *samatha* (mental concentration).
3. *Samucchedavimutti*—Freedom due to their elimination on attainment of *Magga* (Holy Path)
4. *Paṭipassaddhivimutti*—Freedom with absolute peace and security on attainment of *Phala* (Fruition).

### Kalyāṇa-mitta

The Commentary to Udāna says: In this *Sāsanā*, a good friend is possessed of the following qualities:—

- (1) *saddhā* (faith), (2) *sīla* (morality), (3) *suta* (learning), (4) *cāga* (generosity), (5) *virīya* (effort), (6) *sati* (mindfulness) (7) *samāhi* (concentration), (8) *paññā* (wisdom).

*Pātimokkha-saṁvara samvuto*: Lives restrained by *Pātimokkha-saṁvara-sīla*.

*Pātimokkha*: Two kinds of *Pātimokkha*.

“*Pātimokkha*” meaning “excellent”, “foremost”, “chief”, is the code of discipline for the *bhikkhus*. There are really two kinds of *Pātimokkha*.

- (1) *Sīla Pātimokkha*,
- (2) *Gantha Pātimokkha*.
- (1) *Sīla-Pātimokkha*:—

It protects (*Pāti, rakkhati*) one who guards or observes *sīla* or observes *sīla* from pain and suffering and prevents his falling to lower states of existences (*mokkheti; mocayati*). So it is known as *Sīla Pātimokkha*.

(2) *Gantha Pātimokkha*:

The Text (*Gantha*) which points out *sīla* is called “*Gantha Pātimokkha*”.

*Ācāra*: Proper conduct. It comprises bodily non-transgression, verbal non-transgression, bodily and verbal non-transgression and all restraint through *sīla* (morality).

There are three kinds of *gocara*, namely,

1. *Upanissaya-gocara* (Proper resort for help with advice and instruction),
2. *Ārakkha-gocara* (Proper resort for guarding the senses), and
3. *Upanibandha-gocara* (proper resort for anchoring, mind or feelings).

1. A good friend from whom one hears the ten kinds of *kathās* (talks), in whose presence one hears what has not been heard, corrects what has been heard, gets rid of doubt, rectifies one’s views, and gains confidence; or by training under whom one grows in faith, virtue, learning, generosity and wisdom. This is called *Upanissaya-gocara*.

2. A bhikkhu having entered a house, having gone into a street, goes with downcast eyes, seeing only a fathom ahead, restrained, not looking at an elephant, not looking at a horse, a carriage, a pedestrian, a woman, a man, not looking up, not looking down, not staring this way and that. This is called *Ārakkha-gocara*.

3. *Upanibandha-gocara* is the Four Applications of Mindfulness on which the mind is anchored. In this connection the Buddha declares: “Bhikkhus, what is a bhikkhu’s resort, (his Father) the Buddha’s Domain? It is *Satipatthāna* (the Four Applications of Mindfulness).

*Vitakka*: Thought-conception. There are three kinds of *vitakkas*, namely, (1) *Kāma-vitakka* (Sensuous thought), (2) *Byāpāda-vitakka* (Malicious thought), and (3) *Vihimsa-vitakka* (Cruel thought). -

## “ ALL MANKIND ARE MY BRETHREN ”

(A talk by Myanaung U Tin broadcast by B.B.S. on 6th March 1961.)

In this modern world newspaper reading has become a common habit. In fact, it has become almost a drug habit. We hardly realise that we have become addicts or near-addicts. We miss a newspaper as tantalizingly as an inveterate smoker misses a cigarette or cigar. How many of us can say, like Richard Sheridan, “The newspapers! No, I make it a rule never to look into a newspaper”? The modern world has become very small, indeed. We must take interest not only in the affairs of our country but also of the whole world because what takes place anywhere today may affect our lives tomorrow. We must, therefore, read newspapers and yet, as Charles Lamb once remarked, “Newspapers always excite curiosity. No one ever lays one down without a feeling of disappointment. I often remember these lines :

“What, what, what,  
What’s the news from Swat ?  
Sad news,  
Bad news,  
Comes by cable led  
Through the Indian Ocean’s bed.

Every morning we turn the pages of a newspaper with avid interest. What do we find? By and large, sad news and bad news. We lay it down with a feeling of disappointment and distress.

Let us recall a few sample news we got during the past few weeks. We learn with great concern that People’s China had a bad crop, for two years in a row, ascribed to “the most severe natural calamities in a century”—floods, droughts, typhoons, insect plagues and frosts. We are likewise very sorry to hear that the agriculture has failed to reach planned production target in the Soviet Union, and the people are not getting enough meat, butter, milk and eggs, which are considered to be essential for those living in cold regions. Of course, there is no food crisis in the Soviet Union, but the failures in the farms programmes, partly due to the vagaries of the weather, had forced Moscow to cut its planned grain shipments to People’s China. However, we find some comfort in the news that large exports of

grain have been arranged with Australia and Canada.

It is not only the Communist countries that are in a bad way. On the 30th January 1961, the new American President, in his State of the Union Message, said. “The present state of our economy is disturbing. We take office in the wake of seven months of recession, three and one half years of slack, seven years of diminished economic growth, and nine years of falling farm income ..... In short, the American economy is in trouble. The most resourceful industrialized country on earth ranks among the last in the rate of economic growth. Since last spring our economic growth has actually receded.” A few days later, American Secretary of Labour said, “We are in a real recession in the United States and if we don’t take the proper action we will be in a real depression.”

Again, we read the news that the blizzard which began to strike the United States at the time of the inauguration of President Kennedy remained unabated for some considerable time.

From the United Kingdom came the news about the influenza epidemic, believed to be of the same type as that of the ‘flu that girdled the globe in the year 1957. But judging by the number of casualties, the present ‘flu appears to be more dangerous than the previous one.

Serious troubles are, of course, not confined to the Big Powers. K.M.T. guerillas are still giving us trouble. Indonesia suffers a national disaster caused by natural calamities, rendering homeless half a million people and creating havoc among the crops and livestock. Three strong earthquakes took place in Chile, reminding us of most severe earthquakes in that country some months ago. The Congo, Laos, Cuba and Algeria have been headline news for quite a long while. The latest developments in the Congo are deplorable and dangerous, indeed. In fact, no week passes by without some bad news or other from different parts of the world, the news that excite our solicitude and sympathy. But all these distressing news

pale when placed besides the grim prospect of the mankind's final war, because, in the words of President Kennedy, "the dark powers of destruction unleashed by science engulf all humanity in planned or accidental self-destruction."

Everyday we read newspapers which record the world events but many of us have neither time nor inclination to look deeper into the news for their causes.

"Events are writ by History's pen

Though causes are too much to care for".

Harold J. Laski wrote in "The Reflections on the Revolution of our Time", "We are in the midst of a period of revolutionary change ..... As always in a period of revolution, the drive to fundamental change is accompanied by disintegration and conflict; and, as always also, these are attributed to wanton choice of evil men instead of to those deeper and impersonal causes which they are powerless to control and of which they are no more than transient symbols. As always also, we seek less to discover those impersonal causes than to find some easy and partial remedy which will effect, at least for our own time, a passing obscuration of the obvious and more painful symptoms of the disease."

Now, in the light of the Buddha Dhamma, let us seek the deeper and impersonal causes of all what has been happening in this miserable world of ours. I have just given you the sample news of the three traditional destroyers. What are the three traditional destroyers? They are war, famine and pestilence. The news about them are so continual that their poignancy is ever with us.

In the Tika Aṅguttara Nikāya,\* the Buddha teaches us that because "people are ablaze with unlawful lusts, overwhelmed by depraved longings and obsessed by wrong doctrines," they encounter the three traditional destroyers."

Newspapers give us news not only about war, famine and pestilence but also about sex orgies, escapades for sensual pleasures, aggressive personal aggrandizement, ruthless exploitation and persecution in the names of high-sounding "isms", which, to say the least, put undue emphasis on the material aspect of life and so are inimical to the inner development of man.

We cannot fail to observe that the cinema films reflect the real life that is going around us. And the cinema fans appear to relish sex-kittens and sadists, power-maniacs and trigger-happy guys, weapons for mass destruction and terrifying creatures from other planets.

In these terrible conditions, we must, first of all discover the deeper and impersonal causes, and knowing them we must endeavour to correct the false steps and follow the right path, thereby jointly and severally removing the causes of the dreadful situation confronting us. We are now living in a period of disintegration and conflict, and unless and until we, as individuals and communities, seek to lay a new ethical foundation and that truly and well, we cannot make lasting achievements in the drive to fundamental change or, in other words, it is not at all possible for us to usher in a new era, which will witness the synthesis of the best of cultural heritage and the best of scientific knowledge.

As a Sinhalese writer puts it, "the Buddhist way of life offers in the present anarchy of ethics a creed to live for, and a principle to live by. The creed is Righteousness, translated to the ideal of Brotherhood of Man; the principle justice. The measure of that justice is the good of community and not the good of this or that section, class or nation. Buddhism is a doctrine of the brotherhood of all men. Frontiers of nationality, race, religion or colour have no place in it."

This Brotherhood of Man or Universal Brotherhood fits in well with the oecumenical state envisaged by Arnold Toynbee, who writes in "A Historian's Approach to Religion," "An oecumenical state could afford to concern itself less with its own self-preservation and more with the service of human beings. It could, in fact be primarily a 'Welfare State', and could dedicate itself to promoting the interests of Mankind as a whole."

The Buddha, having made a diagnosis of the ills of the world, provides a remedy too. He enjoins upon us to eradicate the causes hereof. What are the causes? They are *lobha*, *dosa* and *moha*: greed, ill-will and ignorance. The essence of the Buddha's teaching is to refrain from evil, to do good and to purify one's mind. If we practice in accordance with His teaching, we must be able to reduce by stages, greed, ill-will

\* 6. Paloka Sutta, p. 159, 6th Syn. Edn.

and ignorance, until we get rid of them altogether.

Having appreciated the essence of the Buddha's teaching or the Buddha Dhamma, we ought to live the Buddhist way of life or, in other words, translate it into the terms of a practical religion. William Blake said, "Religion is politics; and politics is brotherhood." Those of us who take active interest in religion or in politics or in both are afforded a good opportunity to promote a Brotherhood of Man, based on social justice.

Universal Brotherhood is the only goal before us. If the Buddha were still in this world, He would have said "Sādhu, Sādhu, Sādhu," when Thomas Paine declared,

"The world is my country,  
All mankind are my brethren,  
To do good is my religion."

To do good for whom? For all mankind, irrespective of creed, class or colour. To do good implies to refrain from evil. To do good, therefore, precludes imposition of one's will upon others either by intimidation or

by force. These are the criterions, and if the adherents of the old religions or the advocates of the new ideologies fail to live up to them, they have no legitimate right to declare that their way of life is of universal validity.

The circumstances of the world are changing with amazing swiftness. But the change of attitude on the part of those following the traditional ways is not keeping pace. Their change of heart is still a problem. On the other hand, the protagonists of the modern creeds are in a violent hurry to build a paradise on earth. Consequently, they are doing more harm than good. If the old are bigoted and the new fanatical, the end of the world is bound to come sooner than expected. Both the traditionalists and the revolutionaries should realise that all mankind are brethren, and the Brotherhood of Man, founded on Righteousness and Justice, is the only alternative to total destruction of the mankind.

May all appreciate that "one touch of nature makes the whole world kin"!

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# THE PLACE OF ANIMALS IN BUDDHISM

By *Anāgārika P. Sugatananda*

In an article on evolutionary ethics, Sir John Arthur Thomson, Regius Professor of Natural History, Aberdeen University, makes the striking observation that 'Animals may not be ethical, but they are often virtuous'.

If this opinion had been expressed by a Buddhist writer it might have met with scepticism from those who hold 'commonsense' practical views on the nature of animals. Perhaps even more so from those whose religion teaches them to regard man as a special creation, the only being with a 'soul' and therefore the only one capable of noble and disinterested action. Scientific evidence that man differs from animals in quality, but not in essential kind, has not yet broken down the age-old religious idea of man's god-bestowed uniqueness and superiority. It is a view that is both flattering and convenient to *homo sapiens*, and so will die hard, if it dies at all, in the popular mind. To be quite fair to theistic religious ideas, the anthropocentric bias is quite as strong among people who are pleased to consider themselves rationalists as it is among the religiously orthodox.

But Prof. Thomson's verdict is that of an unbiased scientific observer and student of behaviour, and most open-minded people would endorse it. Its full implication lies in the distinction between 'ethical' and 'virtuous'. Ethical conduct is that which follows a code of moral rules and is aware, to some extent of an intelligible principle underlying them. Virtue, on the other hand, is the source from which spring unpremeditated acts of kindness, self-abnegation and heroism, prompted by love or some other primal and instinctive urge. It is not an ethical sense that makes the female animal defend her young with her life, or a dog remain with its unconscious master in a burning house rather than save itself. When as Prof. Thomson points out, animals 'are devoted to their offspring, sympathetic to their kindred, affectionate to their mates, self-subordinating in their community, courageous beyond praise', it is not because they are morally aware or morally trained, but because they have another quality, which

can only be called virtue. To be ethical is man's prerogative because it requires a developed reasoning faculty; but since virtue of the kind found in animals takes no account of rewards or punishments it is in a certain sense a higher quality than mere morality. Moral conduct may be based on nothing more than fear of society's criticism or sanctions, or the expectation of reprisals from a punitive god. In morality there may be selfishness; in virtue there is none.

No one is benefited by having extravagant claims made for him, and what has been said is not intended to deny that for the most part animals are rapacious and cruel. It cannot be otherwise when they live under the inexorable compulsions of the law of survival. But what of man, who has been called the most dangerous and destructive of animals? Would the majority of human beings be much better than animals, if all restraints of fear were removed? Just as there are vast differences between one man and another in nature and conduct, so there are between animals. Anyone who has taken pleasure in feeding monkeys in a wild state will have noticed that there is usually one old male who tyrannizes over the females and their young, greedily snatching more than he needs himself rather than let the weaker members share the *dāna*. But that does not mean that all monkeys are egoistic bullies. A few years ago it was reported from India that a monkey had jumped into a swollen river and saved a human baby from drowning at great peril to its own life. The incident is noteworthy because it concerns a wild animal; such actions by domesticated animals are so frequent that they often pass unnoticed. It suggests a special relationship between animals and those human beings who live at peace with them; perhaps a rudimentary sense of gratitude or even a dim idea of the need for mutual help against the forces of nature. Monkeys are treated with kindness by the Indian villager, and all the higher animals are well able to distinguish between kindness and enmity. But now one wonders sadly whether Hanuman-ji will be able to prevail over the demand for polio vaccine.

Prof. Thomson has something to say regarding the human-animal relationship also, and it has a special significance for Buddhists. He writes that although there is no warrant for calling animals moral agents, for the reason we have seen, 'a few highly-endowed types, such as dog and horse, which have become man's partners, may have some glimpse of the practical meaning of responsibility', and that there are cases in which possibly 'ideas are beginning to emerge'. That there is the possibility of such ideas being formed in the animal mind, and that they can be encouraged and cultivated, is nothing strange to Buddhist thought.

Buddhism takes into full account the animal's latent capacity for affection, heroism and self-sacrifice. There is in Buddhism more sense of kinship with the animal world, a more intimate feeling of community with all that lives, than is found in Western religious thought. And this is not a matter of sentiment, but is rooted in the total Buddhist concept of life. It is an essential part of a grand and all-embracing philosophy which neglects no aspect of experience. The Buddhist does not have to ask despairingly, 'Why did God create obnoxious things like cobras, scorpions, tigers and *mycobacterium tuberculosis*?' The kitten on the lap and the possible cobra in the bed are all part of a world which, while it is not the best of all possible worlds, could not be different, since its creator is *craving*.

So in the Buddhist texts animals are always treated with great sympathy and understanding. Some animals, such as the elephant, the horse and the Naga, the noble serpent, are used as personifications of great qualities, and the Buddha Himself is Sākya-Sīha, the Lion of the Sākyas. His Teaching is the Lion's roar,\* confounding the upholders of false views.

The stories of animals in the canonical texts and commentaries are sometimes very faithful to the nature of the beasts they deal

with. Thus the noble horse Kanthaka\*\* pined away and died when its master renounced the world to attain Buddhahood. That story has the ring of historical truth. In a later episode an elephant, Parileyyaka\*\*\* and an intelligent monkey were the Enlightened One's companions when He retired to the forest to get away from quarrelling Bhikkhus. (Here one is reminded of Walt Whitman: 'Sometimes I think that I could live with animals...') Then there was the case of the elephant Dhanapāla,\*\*\*\* which suffered from homesickness in captivity and refused food for love of its mother. The Buddha immortalized it in the stanza:

*Dhanapālako nāma kuñjaro  
Kaṭukappadhebano dunnivarayo  
Baddho kabalañ na bhunjati.  
Sumarati nāgavanassa kuñjaro.*

—Dhammapada, verse 324.

Also from the Dhammapada Commentary is the tale of Ghosaka,\*\*\*\*\* the child who was laid on the ground to be trampled on successively by elephants and draught-oxen, but was saved by the compassionate beasts walking round instead of over him. The suckling of this child by a she-goat is reminiscent of other stories, such as that of Romulus and Remus, suckled by a wolf, and Orson, by a bear. These may or may not be legendary, but there have been well-attested cases in recent times of human children being nurtured and raised by animals.

The good qualities of animals is the subject of several Jātaka stories, the best known being that of the hare in the moon (Sasa Jātaka)\*\*\*\*\* and the story of the heroic monkey-leader who saved his tribe by making his own body part of a bridge for them across the Ganges (Mahākapi\*\*\*\*\* Jātaka). Less well-known stories of the same kind are the Chaddanta Jātaka,\*\*\*\*\* in which the Bodhisatta appears as a six-tusked elephant, Saccamkira\*\*\*\*\* Jātaka, which contrasts the gratitude shown by a snake, a rat, a parrot which the

\* Majjhima Nikāya, Mūlapaṇṇāsa Pāḷi, 2. Sihanāda-vagga, 2. Mahāsīhanāda Sutta, p. 100, 6th Syn. Edn.

\*\* Dhammapada-Aṭṭhakathā Book. II, page 128, 6th Syn. Edn.

\*\*\* Dhammapada Aṭṭhakathā, Book I, page 321, 6th Syn. Edn.

\*\*\*\* Dhammapada-Aṭṭhakathā, Book II, page 314, 6th Syn. Edn. Meaning of the verse :

(The elephant named Dhanapālaka, which is in rut and is hard to control, being in captivity eats no morsel, but longs for the elephant-forest.)

\*\*\*\*\* Buddhist Legends Part I, Burlingame, p. 256.

\*\*\*\*\* Jātaka Aṭṭhakathā, Book III., page 48, 6th Syn. Edn.

\*\*\*\*\* do—————do————— page 349, 6th Syn. Edn.

\*\*\*\*\* do—————do————— Book V, page 37, 6th Syn. Edn. Six-tusked here means "Six-worer tusked"

\*\*\*\*\* do—————do————— Book I, page 341, 6th Syn. Edn.

ingratitude of a prince, and the curious tale of the Mahāsuka\* Jātaka, where a parrot out of gratitude to the tree that sheltered it refuses to leave the tree when Sakka causes it to wither. There is even an elephantine version of Androcles and the lion in the Alina Citta\*\* Jātaka, where a tusker gives itself and its offspring in service to some carpenters out of gratitude for the removal of a thorn from its foot.

Whether we choose to take these last examples literally, as events that occurred in previous would-cycles when animals had more human characteristics than now, or as folk-tales of the Pancatantra type, is immaterial. Their function is to teach moral lessons by allegory, but they are also important as illustrating the position that animals occupy side by side with men in the Buddhist world-view. By and large the Jātakas do not exalt animals unduly, for every tale of animal gratitude or affection can be balanced by another showing less worthy traits which animals and men have in common. There is at least one, however, which satirises a peculiarly human characteristic, hypocrisy. In the Vaka Jātaka,\*\*\* a wolf, having no food decides to observe the Uposatha fast. But on seeing a goat the pious wolf decides to keep the fast on some other occasion. If the story were not intended to be satirical it would be an injustice to wolves. Whatever other vices it may have, no animal degrades itself with sham piety, either to impress its fellows or to make spiritual capital out of an involuntary deprivation.

Buddhism shows that both animals and human beings are the products of Ignorance conjoined with Craving, and that the differences between them are the consequences of past Kamma. In this sense, though not in any other, 'all life is one'. It is one in its origin, Ignorance-craving, and in its subjection to the universal law of causality. But every being's Kamma is separate and individual. So long as a man refuses to become submerged in the herd, so long as he resists the pressure that is constantly brought to bear upon him to make him share the mass mind and take on the identity of mass activities, he is the master of his own destiny. Whatever the Kamma

of others around him may be, he need have no share in it. His Kamma is his own, distinct and individual. In this sense all life is not one, but each life is a unique current of causal determinants, from lowest to highest in the scale. The special position of the human being rests on the fact that he alone can consciously direct his own personal current of Kamma to a higher or lower destiny. All beings are their own creators; man is also his own judge and executioner. He is also his own saviour.

Then what of the animal? Since animals are devoid of moral sense, argues the rationalist, how can they be agents of Kamma? How can they raise themselves from their low status and regain human birth?

The answer is that Buddhism views life against the background of infinity. Samsāra is without beginning, and there has never been a time when the round of rebirths did not exist. Consequently, the Kammic history of every living being extends into the infinite past, and each has an unexpected potential of Kamma, good and bad. When a human being dies, the nature of the succeeding life-continuum is determined by the morally wholesome or unwholesome mental impulse that arises in his last conscious moment,\*\*\*\* that which follows it being his *Paṭisandhi-viññāna*, or rebirth-linking consciousness. But where no such good or bad thought-moment arises the rebirth-linking consciousness is determined by some unexpended Kamma\*\*\*\*\* from a previous existence. Animals, being without moral discrimination, are more or less passive sufferers of the results of past bad Kamma, as are morally irresponsible human beings, such as congenital idiots and imbeciles. But the fact that the animal has been unable to originate any fresh good Kamma does not exclude it from rebirth on a higher level. When the results of the Kamma which caused the animal birth are exhausted some unexpended good Kamma from a previous state of existence will have an opportunity to take over, and in this way the life-continuum is raised to the human level again.

How this comes about can be understood only when the mind is divested of all belief

\* Jātaka Pāṭi, page 72, 6th Syn. Edn.

\*\* —do—, page 37, 6th Syn. Edn.

\*\*\* Jātaka Pāṭi, page 91, 6th Syn. Edn.

\*\*\*\* This *kamma* is known as *Āciṃṃaka-kamma*.

\*\*\*\*\* This *kamma* is called *aparāpariyāya-vedanīya-kamma*.  
(*Kamma* ripening in future births).

in a transmigrating 'soul'. So long as there is any clinging, however disguised or unconscious, to the idea of a persisting self-entity the true nature of the rebirth process cannot be grasped. It is for this reason that many people, although they maintain that 'all life is one', fail to understand or accept the Buddhist truth that life currents oscillate between the human, the animal and many other forms. However comforting it may be to believe that beings can only ascend the spiritual ladder, and that there is no retributive fall for those who fail to make the grade, that is not the teaching of the Buddha.

It is now necessary to introduce a qualification to the statement that the higher rebirth of animals must depend upon unexpended

good Kamma. Within the limitation we have noted it is certainly possible for animals to originate good Kamma, notwithstanding their lack of moral sense. As Prof. Thomson suggests, contact with human beings can encourage and develop those qualities which we recognise as virtue in the higher animals, and even bring about in them a dawning consciousness of moral values. When the compulsions of the law of are removed, as in the case of animals which show examples of those endearing, and even noble qualities in animals which have sometimes put human beings to shame, and have even caused non-Buddhists to ask themselves uneasily whether man really is a special creation of God, and the only being worthy of salvation.



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## A Brief Exposition of Kamma-section of Nibbedhika Sutta\*

Written in Burmese by Mahā Paññā Bala Saya Nya n,

(Translated by the Editors of the Light of the Dhamma)

1. *Kamma* should be understood.
2. The origin of *kamma* should be understood.
3. The variety of *kamma* should be understood.
4. The resultant of *kamma* should be understood.
5. The cessation of *kamma* should be understood.
6. The practice leading to the cessation of *kamma* should be understood.

1. *Kamma should be understood: What is kamma?*

“*Cetanāhaṃ bhikkhave kammaṃ vadāmi, Cetayitvā kammaṃ karoti, kāyena vācāya manasā.*”

(The volition, O monks, do I call *kamma*. Through volition one performs *kamma* by means of body, speech and mind. It means that *cetanā* is capable of inciting any action. It incites any action, bodily, verbal or mental. *Kammas* are caused by *cetanā*. So *cetanā* itself is called *kamma*.)

During sleep numerous subconsciousness (*bhavaṅga-citta*) arises, but no full consciousness arises. So there must be a kind of *Dhamma* which is capable of arousing mind to action. In this world, when an offence has been committed, the culprit must be found out. So in this case also, the factor that causes bodily, verbal or mental action should be sought for. It is none other than the energetic concomitant *Cetanā*. *Cetanā* is the cause and *kamma* is the effect; thus *cetanā* is figuratively called *kamma*.\*\*

Here, although all wholesome and unwholesome volitions may be called *kammas*, some inconspicuous wholesome and unwholesome volitions do not amount to *kammas*. In order to show that those volitions which do not culminate in action at the six sense-doors do not amount to *kammas*, the Buddha declares “*Cetayitvā (having incited) kammaṃ karoti kāyena vācāya manasā*”.

The meaning is this: Only those volitions that arise at the sense-door amount to *kammas*.

The Commentator says: “*Cetayitvā ti dvārappavatta cetanā*” (*Cetayitvā* means “volition that arises at the Door”).

*Cetanā* which incites all bodily, verbal and mental actions, resembles the steam which gives motive power to the machinery. So, it should be noted that in the matter of *kamma*, the Buddha declared *cetanā* as the predominating factor.

2. The origin of *kamma* should be understood:

The Buddha says: “*Phassa bhikkhave kammānam nidānasambhavo*”. [Phassa (contact) is the origin of *kamma*.]

When the six external objects come into contact with their respective bases there arises awareness of the presence of the objects. This awareness of the objective presence is called contact (*phassa*). When the external objects such as visible object, sound, etc. come in contact with the internal bases such as Eye-base, etc., it is the function of *phassa* to crush and grind the objects and bring the mind to the level of full consciousness. Then it is the function of *kamma* dominated by *cetanā* to incite or urge to perform bodily, verbal and mental actions. So it is declared that *phassa* is the origin of *kamma*.

3. The variety of *kamma* should be understood:

- (i) *Kamma* that bears fruit in hell.
- (ii) *Kamma* that bears fruit in the animal-world.
- (iii) *Kamma* that bears fruit in the *petā*-world.
- (iv) *Kamma* that bears fruit in the world of men.
- (v) *Kamma* that bears fruit in the *deva (Brahma) loka*.

Here, unwholesome volitional actions, such as killing will lead to hell, the animal-world

\* Aṅguttara Nikāya, Chakka Nipāta Mahāvagga, Nibbedhika Sutta, p. 359, 6th Syn. Edn.

\*\* The figure of speech in this case is Metonymy.

and the *peta*-world. The Commentary\* says: "Due to *tanhā-lobha* (greed) beings are generally reborn in the *peta*-world; due to *doṣa* (hatred) they are reborn in hell; and due to *moha* (delusion) they are reborn in the animal-world.

Again, *kāma-kusala* (wholesome actions in the Sensuous Sphere) will bear fruit in the human world and the *deva-loka*; *rūpa kusala* and *arūpa kusala* (wholesome actions pertaining to the Form Sphere and the Formless Sphere) will bear fruit to arise in the Form and the Formless Spheres, respectively.

#### 4. The resultant of kamma should be understood:

There are three kinds of *kamma*-resultants. They are:—

- (i) A certain *kamma* works out its effects in the very same existence in which it is performed. It is then called *diṭṭha-dhamma-vedanīya-kamma* (*kamma* bearing fruit during life-time).
- (ii) A certain *kamma* works out its effects in the next life. It is then called *upapajja-vedanīya-kamma* (*Kamma* bearing fruit in the next life).
- (iii) A certain *kamma* can give resultant from the second rebirth onwards, whenever favourable opportunities occur. It is then called *aparāpariyāya vedanīya-kamma* (*Kamma* bearing fruit in later lives).

Thus the three resultants of *kamma* should be understood.

Herein, it should first be noted that the seven volitions comprised in the seven impulsive moments (*javana*) are called *kamma* (actions). Of these the *cetanā* comprised in the first impulsive moment gives resultant in this very existence. So, it is called *diṭṭha-dhamma-vedanīya-kamma*.

The volition comprised in the seventh impulsive moment gives resultant in the next birth. So it is called *Upapajja-vedanīya-kamma*.

The volitions comprised in the middle five impulsive moments give resultants, whenever circumstances are favourable, from the second rebirth onwards till Nibbāna is attained. So it is called *Aparāpariyāya vedanīya-kamma*.

If the volitions comprised in the first and the seventh impulsive moments fail to bear

fruit, they became ineffective for ever. As regards the volitions comprised in the middle five impulsive moments, they cannot become ineffective until Nibbāna is attained. So in the *samsāra* (round of rebirths), there is not a single being who is free from *aparāpariyāya-vedanīya-kamma*.

The life-continua of beings are accompanied by numerous wholesome and unwholesome past *kammas*, as these *kammas* always accompany their life-continua so long as they have no favourable opportunity to give resultants. Thus *kusala-kammas* and *akusala kammas* bear fruit in the circumstances favourable for their fulfilment.

There are four kinds of *sampatti* (favourable circumstances for fulfilment of *kusala*).

#### Four kinds of sampatti:

- (1) *Gati-sampatti* (having an existence as a human or a *deva*-existence).
- (2) *Upadhi-sampatti* (having good personality),
- (3) *Kāla-sampatti* (being at good times).
- (4) *Payoga-sampatti* (being endowed with energy associated with wisdom).

#### Four kinds of vipatti:

1. *Gati-vipatti* (being reborn in a woeful existence),
2. *Upadhi-vipatti* (lack of personality),
3. *Kāla-vipatti* (being reborn in bad times)
4. *Payoga-vipatti* (lack of energy associated with wisdom).
5. The cessation of *kamma* should be understood:

The Buddha declares:

“*Phassanirodho bhikkhave kammanirodho*”

(Cessation of *Phassa*, O monks, is cessation of *kamma*. Why? Because as has been explained before, *kamma* can arise only when *phassa* arises.

So the Buddha declared the cessation of *phassa* as the cessation of *kamma*, i.e. The Noble Truth of the Cessation of Suffering).

#### 6. The practice leading to the cessation of kamma should be understood.

Which is the practice leading to the cessation of *kamma*?? It is the unsoiled Noble Eightfold Path. They are:

\* *Aṭṭhasālinī Aṭṭhakathā*, Cittuppāda-kaṇḍa, p. 172, 6th Syn. Edn.

1. *Sammā-diṭṭhi* (Right Understanding).
2. *Sammā-saṅkappa* (Right Thinking).
3. *Sammā-vācā* (Right Speech).
4. *Sammā-kammanta* (Right Action).
5. *Sammā-ājīva* (Right Livelihood).
6. *Sammā-vāyāma* (Right Effort).
7. *Sammā-sati* (Right Mindfulness).
8. *Sammā-samādhi* (Right Concentration).

When these eight constituents (of the Path) are in proper co-ordination, there arises ability to eradicate all defilements. The

combination of these eight constituents which results in this ability is called *Magga* (Holy Path).

When a Noble Disciple understands (1) *kamma*, (2) the origin of *kamma*, (3) the variety of *kamma*, (4) the resultant of *kamma*, (5) the cessation of *kamma*, and (6) the practice leading to the cessation of *kamma*, then he fully understands the noble practice which leads to the complete destruction of defilements and final cessation of *kamma*.



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

( Discipline for the Layman, by Soma Thera, )

## THE FIVE HINDRANCES

By Nyanaponika Mahāthera

There are five impediments and hindrances, overgrowths of the mind that stultify insight. What five?

Sensual desire is an impediment and hindrance, an overgrowth of the mind that stultifies insight. Ill-will....Sloth and Torpor.....Restlessness and Worry.....Sceptical Doubt are impediments and hindrances, overgrowth of the mind that stultify insight.

Without having overcome these five, it is impossible for a monk whose insight thus lacks strength and power, that he can know his own true weal, the weal of others, and the weal of both; or that he will be capable of realizing that superhuman state of distinctive achievement: the knowledge and vision enabling the attainment of sainthood.

But if a monk has overcome these five impediments and hindrances, these overgrowths of the mind that stultify insight, then it is possible that, with his strong insight, he can know his own true weal, the weal of others and the weal of both; and that he will be capable of realizing that superhuman state of distinctive achievement: the knowledge and vision enabling the attainment of sainthood.\*

He whose heart is overwhelmed by unrestrained covetousness, will do what he should not do, and neglect what he ought to do. And through that, his good name and his happiness will come to ruin.

He whose heart is overwhelmed by ill-will....sloth and torpor.....restlessness and worry...by sceptical doubt, will do what he should not do, and neglect what he ought to do. And through that, his good name and his happiness will come to ruin.

But if a noble disciple has seen these five as defilements of the mind, he will give them up. And doing so, he is regarded as one of great wisdom, of abundant wisdom, clear-visioned, well endowed with wisdom. This is called 'endowment with wisdom'.\*\*

There are five impurities of gold impaired by which it is not pliant and wieldy, lacks radiance, is brittle and cannot be wrought well. What are these five impurities? Iron, copper, tin, lead, and silver.

But if the gold has been freed from these five impurities, then it will be pliant and wieldy, radiant and firm, and can be wrought well. Whatever ornaments one wishes to make from it, be it a diadem, ear rings, a necklace or a golden chain, it will serve that purpose.

Similarly, there are five impurities of the mind impaired by which the mind is not pliant and wieldy, lacks radiant lucidity and firmness, and cannot concentrate well upon the eradication of the taints (*āsava*). What are these five impurities? They are: sensual desire, ill-will, sloth and torpor, agitation and worry, and sceptical doubt.

But if the mind is freed of these five impurities it will be pliant and wieldy, will have radiant lucidity and firmness, and will concentrate well upon the eradication of he taints. To whatever state reliazable by the higher mental faculties one may direct the mind, one will, in each case, acquire the capacity of realization, if the (other) conditions are fulfilled.

How does a monk practise mind-object contemplation on the the mental objects of the five hinderances?

Herein, monks, when *sense desire* is present in him, the monk knows "There is sense desire in me," or when sense desire is absent he knows "There is no sense desire in me". He knows how the arising of non-arisen sense desire comes to be; he knows how the rejection of the arisen sense desire comes to be; and he knows how the non-arising in the future of the rejected sense desire comes to be.

When *ill-will* is present in him, the monk knows "There is ill-will in me," or when ill-will is absent he knows "There is no ill-will in me". He knows how the arising of non-

\* Aṅguttara Nīkāya, Pañcaka-nipāta, Dutiyapaṇṇāsaka, 1. Nivaraṇa-vagga, 1. Āvaraṇa Sutta, p. 56, 6th Syn. Edn.

\*\* Aṅguttara Nīkāya, Catukka-nipāta, 1. Patta-kamma Sutta, p. 378, 6th Syn. Edn.



arisen ill-will comes to be; he knows how the rejection of the arisen ill-will comes to be; and he knows how the non-arising in the future of the rejected ill-will comes to be.

When *sloth and torpor* are present in him, the monk knows "There are sloth and torpor in me," or when sloth and torpor are absent he knows "There are no sloth and torpor in me." He knows how the arising of non-arisen sloth and torpor comes to be; he knows how the rejection of the arisen sloth and torpor comes to be; and he knows how the non-arising in the future of the rejected sloth and torpor comes to be.

When *restlessness and worry* are present in him, the monk knows "There are restlessness and worry in me," or when agitation and worry are absent he knows "there are no restlessness and worry in me." He knows how the arising of non-arisen restlessness and worry comes to be; he knows how the rejection of the arisen restlessness and worry comes to be; and he knows how the non-arising in the future of the rejected restlessness and worry comes to be.

When *sceptical doubt* is present in him, the monk knows "There is sceptical doubt in me," or when sceptical doubt is absent he knows "There is no sceptical doubt in me." He knows how the arising of non-arisen sceptical doubt comes to be; he knows how the rejection of the arisen sceptical doubt comes to be; and he knows how the non-arising in the future of the rejected sceptical doubt comes to be.\*

To note mindfully, and immediately, the arising of one of the Hindrances, as recommended in the preceding text is a simple but very effective method of countering these and any other defilements of the mind. By doing so, a brake is applied against the uninhibited continuance of unwholesome thoughts, and the watchfulness of mind against their recurrence is strengthened. This method is based on a simple psychological fact which is expressed by the commentators as follows: "A good and an evil thought cannot occur in combination.

Therefore, at the time of knowing the sense desire (that arose in the preceding moment) that sense desire does no longer exist (but only the act of knowing)."

Just as, O monks, this body lives on nourishment, lives dependent on nourishment, does not live without nourishment,—in the same way, O monks, do the five Hindrances live on nourishment, do not live without nourishment.\*\*

## I

### Sense Desire

#### A. Nourishment of Sense Desire.

There are beautiful objects; giving frequently unwise attention to them,—this is nourishment for the arising of sense desire that has not arisen, and nourishment for the increase and strengthening of sense desire that has already arisen.\*\*\*

#### B. Not-nourishing of Sense Desire

There are impure objects (used for meditation); giving frequently wise attention to them,—this is the Not-nourishing of sense desire that has arisen, and the not-nourishing of the increase and strengthening of sense desire that has already arisen.\*\*\*\*

Six things are conducive to the abandonment of sense desire :

- (1) Learning how to meditate on impure objects;
- (2) Devoting oneself to the meditation of the Impure;
- (3) Guarding the sense doors;
- (4) Moderation in eating;
- (5) Noble friendship;
- (6) Suitable conversation.\*\*\*\*\*

- (1) *Learning how to meditate about impure objects.*
- (2) *Devoting oneself to the meditation of the impure.*

(a) In him who is devoted to the meditation about impure objects, disgust against the beautiful objects is firmly established. This is the result.\*\*\*\*\*

\* Majjhima Nikāya, Mūlapaṇṇāsa Pāḷi, 1. Mūlapariyāya-vaggā, 10. Mahāsatipaṭṭhāna Sutta, p. 70, 6th Syn. Edn.

\*\* Saṃyutta Nikāya, Mahāvagga Saṃyutta Pāḷi, Bojjhaṅga-saṃyutta, 2. Kāya Sutta, p. 58, 6th Syn. Edn.

\*\*\* Saṃyutta Nikāya, Mahāvagga Saṃyutta Pāḷi, Bojjhaṅga Saṃyutta, 1. Āhāra Sutta, p. 90, 6th Syn. Edn.

\*\*\*\* Saṃyutta Nikāya, Mahāvagga Saṃyutta Pāḷi, Bojjhaṅga Saṃyutta, 6. Sākaccha-vagga, 1. Āhāra Sutta, p. 90, 6th Syn. Edn.

\*\*\*\*\* Satipaṭṭhāna-aṭṭhakathā, p. 230 et seq., 6th Syn. Edn. "Sense desire": For any of the five sense objects.

\*\*\*\*\* Aṅguttara Nikāya, Pañcaka-nipāta, Satisūpaṭṭhita Sutta, p. 126, 6th Syn. Edn.

("Impure Object" refers, in particular, to the Cemetery Meditation as given e.g., in the Satipaṭṭhāna-Sutta and explained in the Visuddhi-Magga; but it refers also to the repulsive aspects of the objects of sense, in general.)

(b) Contemplation on Loathsomeness of the body (or the 32 Parts of the Body)—

Herein, monks, a monk reflects on just this body, confined within the skin and full of manifold impurity, from the soles upward and from the top of the hair down, saying: "There is in the body: hair of the head, hair of the body, nails, teeth, skin, flesh, sinews, bones, marrow, kidneys, heart, liver, pleura, spleen, lungs, intestines, bowels, excrements; bile, phlegm, pus, blood, sweat, fat, tears; lymph, saliva, mucus, fluid of the joints, urine (and the brain in the skull)."

By bones and sinews knit, with flesh and tissue smeared,

And hidden by the skin, not as it really is, the body does appear.....

The fool, he deems it beautiful, his ignorance misguiding him....\*

Read also the whole Vijaya-Sutta, Suttanipāta, verse 193 ff.

(c) *Various contemplations*—Little enjoyment gives sense-objects, but much pain and much despair; the evil in them prevails.\*\*

The unpleasant overwhelms a thoughtless man in the guise of the pleasant, the disagreeable overwhelms him in the guise of pleasure.\*\*\*

### 3. Guarding the sense-doors

How does one guard the sense-doors? Herein, a monk having seen a form, does not seize upon its (delusive) appearance as a whole, nor of its details. If his sense of sight were uncontrolled, covetousness, grief and other evil, unwholesome things would flow into him. Therefore he practises for the sake of its control, he watches over the sense of sight, he enters upon its control. Having heard a sound—smelt an odour—tasted a taste—felt a touch—cognized a mental object, he does not seize upon its (delusive) appearance as a whole....(to be continued as above)\*\*\*\*

There are forms, perceptible by the eye, which are desirable, lovely, pleasing, agreeable, associated with desire, arousing lust. If the monk does not delight in them, is not attached to them, does not welcome them, then in him, thus not, delighting in them, not being attached to them and not welcoming them, delight (in these forms) ceases; if delight is absent, there is no bondage. There are sounds perceptible by the ear—odours perceptible by the nose.....mind.. (to be continued as above).\*\*\*\*\*

### 4. Moderation in eating

How is he moderate in eating? Herein a monk takes his food after wise consideration not for the purpose of enjoyment, of pride, of beautifying the body or adorning it (Commentary: with muscles); but only for the sake of maintaining this body, to avoid harm and to support the Holy Life, thinking: "Thus I shall destroy the old painful feeling and shall not let a new one rise. Long life will be mine, blamelessness and well-being!"

### 5. Noble friendship

(Reference is here, in particular, to such friends who have experience and can be a model and help in overcoming Sensual Desire, especially in meditating about Impurity. But it applies also to noble friendship in general. The same twofold explanation holds true also for other Hindrances, with due alterations.)

The entire Holy Life, indeed, O Ānanda, is noble friendship, noble companionship, noble association. Of a monk, O Ānanda, who has a noble friend, a noble companion, a noble associate it is to be expected that he will cultivate and practise the Noble Eightfold Path.\*\*\*\*\*

### 6. Suitable Conversation

(Reference is here in particular, to conversation about the overcoming of Sensual Desire, especially about meditating on Impurity. But it applies also to every conversation which is suitable to advance one's progress on the Path. With due alteration, this explanation holds true also for the other Hindrances.)

\* Suttanipāta, verse 194; 10. Vijaya Sutta, p. 307, 6th Sn. Edn.

\*\* Majjhima Nikāya, Mūla-panṇasa, Cūḷadukkhakkhanda Sutta, p. 126, 6th Syn. Edn.

\*\*\* Udāna Pāḷi, II. 8. Suppavāsā Sutta, p. 93, 6th Syn. Edn.

\*\*\*\* Saṃyutta Nikāya, Saḷāyatana-vagga Saṃyutta, 7. Sāriputtasiddhi-vihārika Sutta, p. 322. 26th Syn. Edn.

\*\*\*\*\* Saṃ Nik. Migajāla Sutta, p. 263, 6th Syn. Edn.

\*\*\*\*\* Saṃyutta Nikāya. Mahāvagga Pāḷi, Magga-Saṃyutta, 2. Upaḍḍha Sutta, p. 2, 6th Syn. Edn.

If the mind of a monk is bent on speaking, he (should remember this): "Talk which is low, coarse, worldly, not noble, not salutary, not leading to detachment, not to freedom from passion, not to cessation, not to tranquillity, not to higher knowledge, not to enlightenment, not to Nibbāna,—namely talk about kings, robbers and ministers, talk about armies, dangers and war, about food and drink, clothes, couches, garlands, perfumes, relatives, cars, villages, towns, cities and provinces, about women and wine, gossip of the street and of the well, talk about the ancestors, about various trifles, tales about the origin of world and ocean, talk about what happened and what did not happen—, such and similar talk shall I not enter tain!" Thus he is clearly conscious about it.

But talk about austere life, talk suitable for the unfolding of the mind, talk which is conducive to complete detachment, to freedom from passion, to cessation, tranquillity, higher knowledge, enlightenment and to Nibbāna,—namely, talk about a life of frugality, about contentedness, solitude, aloofness from society, about rousing one's energy, talk about virtue, concentration, wisdom, deliverance, about the vision and knowledge of deliverance—suchlike talk I shall entertain." Thus he is clearly conscious about it.\*

**These things in addition, are helpful in conquering Sensual Desire**

One-pointedness of Mind, of the Factors of Absorption (*Jhānaṅga*),  
Mindfulness, of the Spiritual Faculties (*indriya*),  
Mindfulness, of the Factors of Enlightenment (*bojjhaṅga*).

### C. Simile

If there is water in a pot, mixed with red, yellow, blue or orange colour, a man, with a normal faculty of sight, looking into it, could not properly recognize and see the image of his own face. In the same way, when one's mind is possessed by sensual desire, overpowered by sensual desire, one cannot properly see the escape from sensual desire which has arisen; then one does not properly understand and see one's own welfare, nor that of another, nor that of

both; and also texts memorized a long time ago do not come into one's mind, nothing to say about those not memorized.

## II

### ILL-WILL

#### A. Nourishment of Ill-will

There are objects causing aversion; giving frequently unwise attention to them,—this is the nourishment for the arising of Ill-will which has not yet arisen, and for the increase and strengthening of Ill-will which has already arisen.

#### B. Not-Nourishing of Ill-will

There is the Liberation of the Heart by Lovingkindness; giving frequently wise attention to it,—this is the Not-nourishing of the arising of Ill-will which has not yet arisen, and of the increase and strengthening of ill-will which has already arisen.\*\*

Cultivate the Meditation of Lovingkindness! For, by cultivating the Meditation of Lovingkindness Ill-will disappear.

Cultivate the Meditation of Compassion! For, by cultivating the Meditation of Compassion, annoyance disappears.

Cultivate the Meditation of Equanimity! For, by cultivating the Meditation of Equanimity, aversion disappears.\*\*\*

**Six things are helpful in conquering Ill-will:**

- (1) Learning how to meditate on Lovingkindness;
- (2) Devoting oneself to the Meditation of Lovingkindness;
- (3) Considering that one is the owner and heir of one's actions (Kamma);
- (4) Frequent reflection on it (e.g. in the following way:)

Thus one should consider: "Being angry with another man what can you do to him? Can you destroy his virtue and his other qualities? Have you not come to your present state by your own actions, and will also go hence according to your own actions? Anger towards another is just as if someone wishing to hit another person takes hold of glowing coals, of a heated iron-rod, or of excrement. And, in the same way, if the other person is angry with you, what can he do to you? Can he destroy your virtue and

\* Majjhima Nikāya, Uparipaṇṇāsa Pāḷi, 2. Mahāsuññata Sutta, p. 151, 6th Syn. Edn.

\*\* Saṃyutta Nikāya, Mahāvagga Pāḷi, Bojjhaṅga Saṃyutta, 1. Āhāra Sutta, p. 90, 6th Syn. Edn.

\*\*\* Majjhima Nikāya, Majjhimaṇṇāsa Pāḷi. Mahārāhulovāda Sutta, p. 87, 6th Syn. Edn.

your other good qualities? He too has come to his present state by his own actions and will go hence according to his own actions. Like an unaccepted gift or like a handful of dirt thrown against the wind, his anger will fall back on his own head.”

- (5) Noble friendship;
- (6) Suitable conversation.\*

*These things, in addition, are helpful in conquering*

**Ill-will:**

Rapture, of the Factors of Absorption (*jhānaṅga*);  
Faith, of the Spiritual Faculties (*indriya*);  
Rapture and Equanimity, of the Factors of Enlightenment (*bojjhaṅga*).

**C. Simile**

If there is a pot of water, heated on the fire, the water seething and boiling, a man, with a normal faculty of sight, looking into it, could not properly recognize and see the image of his own face. In the same way, when one's mind is possessed by Ill-will, overpowered by Ill-will, one cannot properly see the escape from the Ill-will which has arisen; then one does not properly understand and see one's own welfare, nor that of another, nor that of both; and also texts memorized a long time ago do not come into one's mind, nothing to say about those not memorized.

### III

#### Sloth and Torpor

##### A. Nourishment of Sloth and Torpor

There arises listlessness, lassitude, lazy stretching of the body, drowsiness after meals, mental sluggishness. Giving frequently unwise attention to it,—this is the nourishment of Sloth and Torpor which has not yet arisen and of the increase and strengthening of Sloth and Torpor which has already arisen.

##### B. Not-nourishing of Sloth and Torpor

There is the element of rousing one's energy, the element of exertion, the element of continuous exertion; giving frequently

wise attention to it,—this is the Not-Nourishing of Sloth and Torpor which has not yet arisen and of the strengthening of Sloth and Torpor which has already arisen.

“May nothing remain but skin and sinews and bones; may flesh and blood dry up in the body! What can be achieved by manly strength, manly energy, manly exertion,—not before having achieved it, shall my energy subside!”\*\*

*Six things are conducive to the abandonment of Sloth and Torpor:*

- (1) Knowing that overeating is a cause of it;
- (2) Changing the bodily posture;
- (3) Thinking of the Perception of Light;
- (4) Staying in the open air;
- (5) Noble friendship;
- (6) Suitable conversation.

*These things, in addition, are helpful in conquering Sloth and Torpor:*

**The Recollection of Death:**

To-day the effort should be done!  
Who knows if morrow Death will come?\*\*\*

**Perceiving the Suffering in Impermanence.**

In a monk who has got accustomed to see suffering in impermanence and who is frequently engaged in this contemplation, there will be established in him such a keen sense of the danger of laziness, idleness, lassitude, indolence and thoughtlessness, as if he were threatened by a murderer with drawn sword.\*\*

**Sympathetic Joy**

Cultivate the Meditation of Sympathetic Joy! For, by cultivating it, listlessness will disappear.\*\*\*\*

*Thinking, of the Factors of Absorption (jhānaṅga)*

*Energy, of the Spiritual Faculties (indriya)  
Investigation of Reality, Energy and  
Rapture, of the Factors of Enlightenment (bojjhaṅga).*

When the mind is sluggish it is not the proper time for cultivating the following Factors of Enlightenment: Tranquillity, Concentration and Equanimity, because a

\* Satipaṭṭhāna-aṭṭhakathā, p. 230 et seq., 6th Syn. Edn.

\*\* Majjhima Nikāya, Majjhima-pañṇāsa Pāḷi, Kīṭāgiri Sutta, p. 146, 6th Syn. Edn.

\*\*\* Majjhima Nikāya, Uparipañṇāsa Pāḷi, 2. Mahāsuññata Sutta, p. 151, 6th Syn. Edn.

\*\*\*\* Aṅguttara Nikāya, Sattaka-nipāta, Dutiyasaññā Sutta, p. 437, 6th Syn. Edn.

\*\*\*\*\* Saṃyutta Nikāya, Mahāvagga Pāḷi, Bojjhaṅga Saṃyutta, I, Āhāra Sutta, p. 90, 6th Syn. Edn.

sluggish mind can hardly be aroused by them.

When the mind is sluggish it is the proper time for cultivating the following Factors of Enlightenment: Investigation of Reality, Energy and Rapture; because a sluggish mind can easily be aroused by them.\*

### Contemplation of the Road of one's Spiritual Journey

"I have to tread that Path which the Buddhas, the Pacceka Buddhas and the Great Disciples have trodden. But by an indolent person that Path cannot be trodden." \*\*\*\*

### Contemplation of the Master's Greatness

"Full application of energy was praised by my Master, and he is unsurpassed in his injunctions and a great help to us. He is honoured by practising his Doctrine, not otherwise!"

### *Contemplation on the Greatness of the Heritage:*

"I have to take possession of the Great Heritage, called The Good Law. But one who is indolent cannot take possession of it!",

### How to stimulate the mind

How does one stimulate the mind at a time when it needs stimulation. If due to slowness in the application of wisdom or due to non-attainment of the happiness of tranquillity, one's mind is dull, then one should rouse it through reflecting on the eight stirring objects. These eight are: Birth, Decay, Disease and Death; the suffering in the worlds of misery; the suffering of the past, rooted in the Round of Existence; the Suffering of the future, rooted in the Round of Existence; the suffering of the present, rooted in the search for food.

### How to overcome sleepiness

Once the Exalted One spoke to the Venerable Mahā Moggallāna thus: "Are you drowsy, Moggallāna? Are you drowsy, Moggallāna?"—"Yes, Venerable Sir."

(1) "Well then, O Moggallāna, at whatever thought torpor has befallen you, to that thought you should not give attention, you should not dwell in it frequently. Then it is possible that, by so doing, torpor will disappear.

(2) But if, by so doing, that torpor does not disappear, you should think and reflect within your mind about the Doctrine as you have heard and learnt it, and you should mentally review it. Then it is possible that, by so doing, torpor will disappear.

(3) But if, by so doing, that torpor does not disappear you should recite the Doctrine in its fulness, as you have heard and learnt it. Then it is possible.....

(4) But if, by so doing, that torpor does not disappear you should pull your ears, and rub your limbs with the palm of your hand. Then it is possible.....

(5) But if, by so doing, that torpor does not disappear you should get up from your seat, and, after washing your eye with water, you should look around in all directions and look upwards to the stars in the sky. Then it is possible.....

(6) But if, by so doing, that torpor does not disappear you should firmly establish the (inner) perception of light: as it is by day, so also by night; as it is by night, so also by day. Thus with a mind clear and unobstructed, you should develop a consciousness which is full of brightness. Then it is possible.....

(7) But if, by so doing, that torpor does not disappear, you should, conscious of that which is before and behind, walk up and down, with your senses turned inwards, with your mind not going outwards. Then it is possible.....

(8) But if, by so doing, that torpor does not disappear, you may lie down on your right side, taking up the lion's posture, covering foot with foot,—mindful, clearly conscious, keeping in mind the thought of rising. Having awakened again, you should quickly rise, thinking: 'I won't indulge in the enjoyment of lying down and reclining, the enjoyment of sleep;'

Thus, O Moggallāna, you should train yourself!"\*\*

### The Five Threatening Dangers

#### An incentive to "Effort Now"

If, O monks, a monk perceives these Five Threatening Dangers it is enough for him to live heedful, zealous, with a heart resolute to achieve the unachieved, to attain the unattained, to realise the unrealised. Which are these Five Dangers?

\* Majjhima Nikāya, Majjhimapaṇṇāsa Pāḷi, Mahārāhulovāda Sutta, p. 87, 6th Syn. Edn.

\*\* Aṅguttara Nikāya. Sattaka-nipāta, Pacālayamāna Sutta, p. 463, 6th Syn. Edn.

1. Here, O monks, a monk reflects thus: "I am now young, a youth, young in age, black-haired, in the prime of youth, in the first phase of life. But a time will come when this body will be in the grip of old-age. But one who is overpowered by old-age cannot easily contemplate on the Teachings of the Buddhas; it is not easy for him to live in the wilderness of a forest or jungle, or in secluded dwellings. Before this undesirable condition, so unpleasant and disagreeable, approaches me, should I not, prior to that, muster my energy for achieving the unachieved, for attaining the unattained, for realising the unrealised, so that, in the possession of that state, I shall live happily even in old age!"

2. And further, O monks, a monk reflects thus: "I am now free from sickness, free from disease, my digestive power functions smoothly, my constitution is not too cool and not too hot, it is balanced and fit for making effort. But a time will come when this body will be in the grip of sickness. And one who is sick cannot easily contemplate upon the Teachings of Buddhas; it is not easy for him to live in the wilderness of a forest or jungle, or in secluded dwellings. Before this undesirable condition, so unpleasant and disagreeable, approaches me, should I not, prior to that, muster my energy for achieving the unachieved, for attaining the unattained, for realising the unrealised, so that, in the possession of that state, I shall live happily even in sickness!"

3. And further, O monks, a monk reflects thus: "Now, there is an abundance of food, good harvests, easily obtainable is a meal of alms, it is easy to live on collected food and offerings. But a time will come when there will be a famine, a bad harvest, difficult to obtain will be a meal of alms, it will be difficult to live on collected food and offerings. And in a famine people migrate to places where food is ample, and there habitations will be thronged and crowded. But in habitations thronged and crowded one cannot easily contemplate upon the Teachings of the Buddhas; it is not easy to live in the wilderness of a forest or jungle, or in secluded dwellings. Before this undesirable condition, so unpleasant and disagreeable, approaches

me, should I not, prior to that, muster my energy for achieving the unachieved, for attaining the unattained, for realising the unrealised, that, in the possession of that state, I shall live happily even in a famine!"

4. And further, O monks, a monk reflects thus: "Now people live in concord and amity without quarrels, they are gentle like milk and look at each other with friendly eyes. But there will come a time of danger, of unrest among the jungle tribes, when the country people are driving about in cars. And in a time of danger people migrate to a place of safety, and there habitations will be thronged and crowded. But in habitations thronged and crowded one cannot easily contemplate upon the Teachings of the Buddhas; it is not easy to live in the wilderness of a forest or jungle, or in secluded dwelling. Before this undesirable condition, so unpleasant and disagreeable, approaches me, should I not, prior to that, muster my energy for achieving the unachieved, for attaining the unattained, for realising the unrealised, so that, in the possession of that state, I shall live happily even in danger!"

5. And further, O monks, a monk reflects thus: "Now the Congregation of Monks lives in concord and amity, without quarrels, lives happily under one rule. But a time will come when there will be a split in the Congregation. And when the Congregation is split, one cannot easily contemplate upon the Teachings of the Buddhas; it is not easy to live in the wilderness of a forest or jungle, or in secluded dwellings. Before this undesirable condition, so unpleasant and disagreeable, approaches me, should I not, prior to that, muster my energy for achieving the unachieved, for attaining the unattained, for realising the unrealised, so in the possession of that state, I shall live happily even when the Congregation is split!\*"

### C. *Simile*

If there is a pot of water, covered with moss and water-plants, then a man, with a normal faculty of sight, looking into it could not properly recognize and see the image of his own face. In the same way, when one's mind is possessed by Sloth and Torpor,

\* *Aṅguttara-nikāya, Pañcakanipāta Pāḷi, Dutiyaanāgatabhaya-sutta pp.90-93, 6th Syd. Edn.*  
This Discourse is one of the seven canonical texts recommended by the Emperor Asoka in the Second Bhairāt Rock Edict: "Reverend Sirs, these passages of the Law, to wit:—'Fears of what my happen' (anāgata-bhayāni)...spoken by the Venerable Buddha,—these, Reverend Sirs, I desire that many monks and nuns should frequently hear and meditate: and that likewise the laity, male and female, should do the same. (Vincent A. Smith, Asoka. 3rd ed., p. 54).

overpowered by Sloth and Torpor, one cannot properly see the escape from Sloth and Torpor which has arisen; then one does not properly understand one's own welfare, nor of another, nor that of both; and also texts memorized a long time ago do not come into one's mind, nothing to say about those not memorized.

#### IV

##### Restlessness and Worry

###### A. *Nourishment of Restlessness and Worry*

There is unrest of mind; giving frequently unwise attention to it,—that is the nourishment for the arising of Restlessness and Worry which has not yet arisen, and for the increase and strengthening of Restlessness and Worry which has already arisen.

###### B. *Not-Nourishing of Restlessness and Worry*

There is quietude of mind; giving frequently wise attention to it,—that is the Not-nourishing for the arising of Restlessness and Worry which has not yet arisen, and for the increasing and strengthening of Restlessness and Worry which has already arisen.

**Six things are conducive to the abandonment of Restlessness and Worry:**

1. Knowledge of the Buddhist scriptures (Doctrine and Discipline),
2. Questioning about them,
3. Familiarity with the Vinaya (the Code of Monastic Discipline; and for lay followers: with the principles of moral conduct),
4. Association with those mature in age and experience, who possess dignity, restraint and calm,
5. Noble friendship,
6. Suitable conversation.

**These things, in addition, are helpful in conquering Restlessness and Worry:—**

Joy, of the Factors of Absorption (*jhānaṅga*):

Concentration, of the Spiritual Faculties (*indriya*);

Tranquillity, Concentration and Equanimity, of the Factors of Enlightenment (*bojjhanga*).

“When the mind is restless it is not the proper time for cultivating the following Factors of Enlightenment: Investigation,

of the Doctrine, Energy and Rapture, because an agitated mind can hardly be quieted by them.

When the mind is restless, it is the proper time for cultivating the following Factors of Enlightenment: Tranquillity, Concentration and Equanimity, because an agitated mind can easily be quieted by them.

###### C. *Simile*

If there is water in a pot, stirred by the wind, agitated swaying and producing waves, a man, with a normal faculty of sight, could not properly recognize and see the image of his own face. In the same way, when one's mind is possessed by Restlessness and Worry, overpowered by Restlessness and Worry, one cannot properly see the escape from Restlessness and Worry which has arisen; then one does not properly understand one's own welfare, nor that of another, nor that of both; and also texts memorized a long time ago do not come into one's mind, nothing to say about those not memorized.

#### V.

##### DOUBT

###### A. *Nourishment of Doubt*

There are things causing Doubt; giving frequently unwise attention to them,—that is the nourishment for the arising of Doubt which has not yet arisen, and for the increase and strengthening of Doubt which has already arisen.

###### B. *Not-Nourishing of Doubt*

There are things which are wholesome or unwholesome, blameless or blameworthy, noble or low, and (other) contrasts of dark and bright; giving frequently wise attention to them,—that is the Not-Nourishing for the arising of Doubt which has not yet arisen, and for the increase and strengthening of Doubt which has already arisen.

Of the six things conducive to the abandonment of Doubt, the first three and the last two are identical with those given for 'Restlessness and Worry'; the fourth is here:

Firm conviction concerning Buddha, Dhamma and Sangha.

*These things, in addition, are helpful in conquering Doubt:*

Reflecting, of the Factors of Absorption (*jhānaṅga*)

Wisdom of the Spiritual Faculties  
(*indriya*)  
Investigation of Reality, of the Factors  
of Enlightenment (*boijhanga*).

and see the image of his own face. In the same way, when one's mind is possessed by Doubt, overpowered by Doubt, then one cannot properly see the escape from Doubt which has arisen; then one does not properly understand one's own welfare, nor that of another, nor that of both; and also texts memorized a long time ago do not come into one's mind, nothing to say about those not memorized.

C. *Simile*

If there is a pot of water which is turbid, stirred up and muddy, and this pot is placed in a dark place, then a man, with a normal faculty of sight, could not properly recognize



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# BUDDHIST AIDS TO DAILY CONDUCT

*By Edward Greenly.*

To arrive at a proper understanding of any ethical system, there are many aspects of it that need to be considered. We may inquire into its theory concerning the origin of ethical ideas in general, into its relationships or indebtedness to other systems, into the validity of the sanctions that it attaches to them.

That which will be considered in the following pages is the Buddhist motives and aids to conduct, the machinery by which Buddhism endeavours to ensure the conversion of its precepts into practice. Taking as granted the Buddhist code, assuming as valid the Buddhist ideas, the question will be: What follows as to conduct? Nor is this a matter of interest that is merely academic. For, suppose any of the considerations to turn out sound and valid, then, clearly, they have an interest that is practical enough,—applicable here or now or anywhere, they must have an immediate bearing on our own lives, on how we are to think and act this very day, whether we use the Buddhist name or not.

The first thing to be observed is that Buddhism does not make what we may perhaps call a "frontal attack" on evil. There is in it no "commandment", no "thou shalt" or "thou shalt not", but merely an "it is good to" or "it is not good to" and that always for the reason "such and such a thing helps or hinders Sorrow's Ceasing."

Again, the system being not faith but knowledge, evil is in its eyes not "wickedness" but a "not-understanding", a mental blindness, a failure to see things as they really are. The remedy, then, evidently, must be "right understanding", sane and unclouded mental vision, a coming to see things as they really are.

We all know only too well (who is there that does not?) the inner moral conflict, the cry of the aspiring heart in all ages, "The good that I would I do not, the evil that I would not, that I do". Whence this terrible internal conflict, this division of the mental house against itself? Again, it is Right Understanding that is wanted: the mind has come (by mere precept) to see some things rightly, but it sees other things wrongly; and

so there arises a conflict between two wholly inconsistent views of things. "See all things rightly all round", says Buddhism, "you are as one awaking from a dream; some things you see as in the wakened world, but some you still see as in the dream world, the trouble can only be ended by waking up altogether."

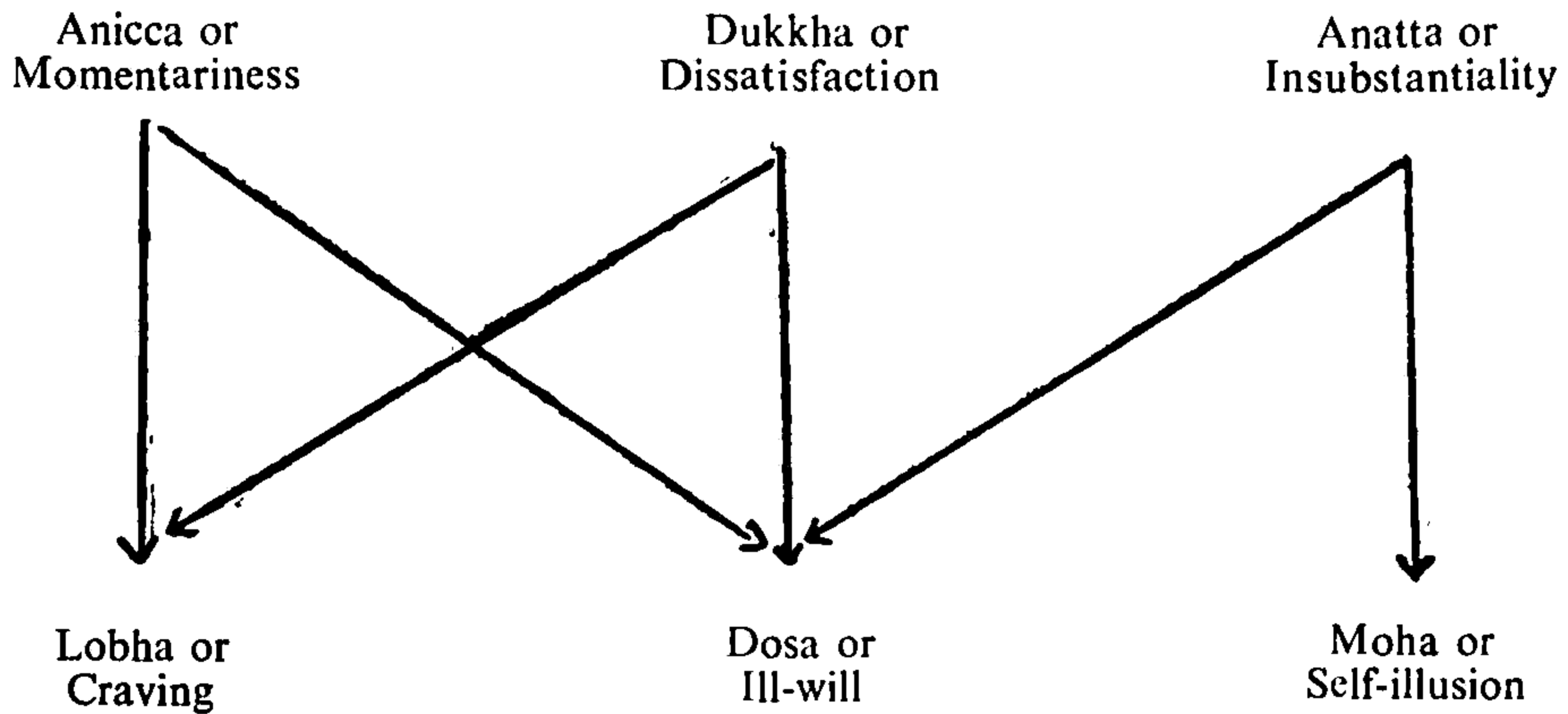
And what is this Right Understanding, this undistorted view of life, this Buddhist picture of the Truth of Things? Well, certain general ideas or principles which at first sight may appear to us to have little if any bearing upon ethical matters at all, except, indeed, in so far as they are rather dreaded than otherwise by the exponents of the ethical system that is most prevalent among us in the West.

In their briefest form, these are what are known as the great Signs, the Characteristics of all existence, combined with the principle of Universal Causation, which is in reality implicit in them. The three Signs are: (1) *Anicca*, that is, Impermanence or "Momentariness": (2) *Dukkha*, Sorrow, or, better, Dissatisfaction; and (3) *Anatta*, the absence of abiding substance, especially of psychic substance (called soul' or 'self').

The sources of evil, again, Buddhism places, for practical purposes, under three heads: (1) *lobha*, or Craving, (2) *Dosa*, or Ill-will, (3) *Moha*, or Illusion, especially Self-illusion. In both of the groups the several members are not independent, but inter-dependent, each being more or less involved in the other two principles. These, then, are the things whereof a comprehension is the Right Understanding that we seek. And how are they applied?

Well, each of the three great sources of evil is taken separately, in the order in which they are given above, and to it, for its cure, is made a special, direct, application of the corresponding member, again in the same order, of the group of the three Signs.

There are also what we may call inter-crossing applications, so that it is possible to construct a sort of "graphic" representation of the more important lines of remedy thus:—



We will take the direct application first.

A man is smitten with a craving for wealth or one or other of the many much-hankered-after things of life. Moral precept comes and says, "You ought not to grasp after that." "Why should I not, when I can get it?" he will perhaps say; or, possibly, "I know I ought not, but I cannot help the hankering." And then Buddhism comes to him and says, "No, you can never, though you think it, grasp that thing. *Anicca!* all things are ever changing. That after which you hanker is changing while you grasp at it: the hand which you stretch out towards it is changing while it grasps. An ever-changing flux without, an ever-changing within, the mind—How can the flowing grasp the following?" And then to the, perhaps, disillusioned and embittered mind it further whispers, "There is a satisfaction after all, but it is not in grasping. Look for it in Sorrow's Ceasing, and Sorrow ceases when you see things as they really are." And so, finding that there is really no such thing as getting, the mind begins to look for satisfaction elsewhere.

To Ill-will, Aversion, Hatred, Anger, or any of the many forms of *Dosa*, Buddhism

applies its second Sign of *Dukkha*— that most unpopular of all its doctrines in the West. Orthodox and heretic alike alternately scout or fear this doctrine, yet in it is to be found that which is a solvent for all the bitterness of *Dosa* (Ill-will). Nowhere, moreover, is the ethic of mere precept more apt to fail than here, as is, indeed, very generally admitted. "Love your enemies. "May-be; but the world is full of very unkind, unpleasant people; people who are always in the way, people whose very presence is a source of irritation to us. And they are so complacent, these people, so self-satisfied, sometimes even prosperous as well, flourishing like the green bay-tree of the Hebrew psalmist. Well, if the experience of the readers of this article is at all like that of the writer of it, they will by this time have sadly found that all the precepts in the world, and all the resolutions to obey them, have never succeeded in getting them to love these people. Civilisation can restrain the angry hand; precept and training may restrain the angry tongue; virtue may even prompt external acts of kindness; but hostile feeling still remains, the inner attitude has not been changed. Nor does example effect the change we need. It is, indeed, a powerful

stimulus to effort. We may be roused thereby to emulate the Buddha, who, alone of the world's teachers, appears to have succeeded in this matter. We shall but discover before very long, that to live as he lived, there is nothing for it but to see as he saw! And the Vision so seen—what is that? It is no other than this same *Dukkha* sign, this same unwelcome "Holy Truth of Suffering". Looking through the Buddha-eyes we see all these unkind, unlovely people suffering. Behind the thick mask of prosperity and pride, transparent to rays of Buddha-sight, goes on dissatisfaction always, always striving after what they have not, are not; never an hour of satisfaction with what they have or are. For that is life's conditioning; "Man never is, but always to be blest," and so the never-ceasing chase goes on, while the face grows hard or worn or ennuï-weary, until, with life's meaning still unlearnt, the inevitable passing comes. And the seer of the vision, what of him? Why, though he could not love, though even now he cannot like, yet at sight of sorrow he can pity, nay more, he cannot help but pity. And, where Compassion is, there is left no room for hatred, nor room for any of the minor forms of *Dosa*, indignation, anger, even "righteous anger;" all these disappear in presence of Compassion. And so this feared and scouted Sorrow-doctrine brings peace and light where all precepts and commandments fail. It is a cure, too, for what we may call the negative forms of *Dosa*, the callous indifference to our fellow beings that refined and culture minds are so addicted to. A crowd, an unsavoury, prosaic mob, how we draw back our phylacteries almost at the very thought of it; the horses up and down the street, we give them, save when they are badly beaten scarcely a single passing thought. Yet once we see all these as, by life's very inner nature, suffering, and instead of indifference, pity comes at once. And so, where all precepts and commandments fail, this Sorrow-doctrine can make possible the full practice of the "golden rule," and lead our feet into the path of peace.

*Moha*, the Self-illusion, is for Buddhism the root of all evil, the parent both of Craving and Ill-will; so that whatever be the remedy for it cuts really at the root of them as well. Still, there are special ills that arise immediately out of this illusion, and to them the Sign of signs, as we may call it, of *Anatta*,

has immediate and direct application. Self-esteem, self-importance, pride, the troubles that come of these, are a commonplace of moralisers, and a perennial perplexity to whom falls in any way leadership or management of the affairs of men. And not the least part of the trouble is that, granted the ordinary view of life, these things positively have logic on their side! Mere vanity, of course, the baseless foible of the foolish and light-headed, needs no discussion; but the knowledge of just merit, from which arises "That last infirmity of noble mind," that is very far from baseless. A good mechanic knows his work is good; a master in painting knows that he can paint; one that is born a leader is quite aware that he can lead. Sometimes, defying modesty, one such will say so. "It cannot be done better," wrote Durer, they say, to Raphael, sending him a drawing. Now, if in each of us there be a "soul," then obviously and logically enough, as the deed is, so the soul is. What, then, if I know my deed is good? Why, of course, I cannot help but know my soul is good. If I have thought a clever thought, I cannot fail to be aware I have, or am, a clever soul? With manifest danger to my morals. That genius often is modest proves nothing but that, in so far it holds, or thinks it holds, a soul or *atta* creed it is illogical. Apply the *Anatta* principle, however, and what follows? This that I am, it is compound, it is caused, it is *Kamma*\*; by the arising of such-and-such it has come to be; heredity, teaching, environment, a hundred things unknown, untold, have made it what it is. In no wise a substance, thing or space, it is rather to be likened to a mathematical point, itself without parts and without magnitude, a meeting-place of intercrossing lines of cause, coming together from we know not where, to radiate at once we know not whither. Or we might compare it with a line, the *locus* of a point, moving in the resultant of these interacting lines of force. What room, in the light of such a concept, is there left for self-esteem?

Of the innumerable cross-applications, only one or two can be touched on here. The bearing of *Dukkha* on Craving, for example, is plain enough. For he who knows that the tempting "pleasure" cannot bring him satisfaction, will he crave like other man? And he who sees his fellows as *Anatta*, void of self, will he hate? For him there exists no such evil, wicked mind; those that trouble,

\*It is produced by *kamma*.

they too are, like himself. Anatta, component, cause-driven; what is there in that to hate? We are not angry when we clearly discern the causing of some evil, such as an earthquake or storm. That which sets up the real Dosa-feeling in us, the real anger, is the supposed self-originatedly hateful "Soul", embodiment (or rather enpsychiment), of malignity; out of its own free and evil will bringing uncaused hurtfulness to birth.

One most important bearing of Transience upon conduct, however, is so often overlooked, that it is well worth pointing out. Obvious enough in its external, general, aspects it is far more deeply penetrative than at first appears. Perhaps a sharp unkind word passes: perhaps a kindly act is left undone; for a moment we regret, and then we think, "Ah, we will set that right another day". And then, perhaps, that day comes, and we forget again, and yet again; perhaps half subconsciously we even reckon on that "future life", that all eternity" in which to set it right. With what result? Is there anyone, at any rate anyone past his early youth, who knows not that bitterest of all reflections. 'O, to have done this or left undone that, to have said his or left unsaid that—but now the beloved is gone, the rest is silence. O, for that chance back again!" "Transience, however, is something far more than a reflection concerning three score years and ten and then a passing; it is the knowledge that the life is *always* passing; it is more than transience, it is *momentariness*, a far more subtle, penetrating thing. There is a remarkable passage in the Visuddhi Magga: "The duration of the life of a being is, strictly speaking, extremely brief, lasting only while a thought lasts."

If this be so, however, what follows as to conduct? Why, manifestly, this—that, just as to the longer life, we crudely think of, can good be done only while it lasts, so also to life considered thus. Would we be good to those we love, to anyone? The we must do it *now*: there is no other time. Yesterday's sufferings, longings, fears, are not today's; tomorrow's will be different again. Let pass the ever-slipping opportunity, and not all the trusted-in tomorrows, not all the immortal paradises that man ever dreamed of, can bring that opportunity again. Not in the past is the life, it is not in the future, it is nowhere but in the present, passing, fleeting thought, and only in that thought-moment can we do the good we would.

Such are some of the considerations by which Buddhism converts its fundamental, highly philosophical ideas into aids for daily conduct.

But for a thought to be effective, it must become habitual. These thoughts are wanted not now and then or here and there, but all day long, and on all manner of occasions, unexpected almost always too. They are of little use if put off to those occasions. He that would save his life by swimming does not wait until he falls into the water; he learns the art, and practises and practises, until to float is more instinctive than to sink. So with these life-saving thoughts. They must be practised and practised assiduously, when they are not wanted, until they become a mental habit, and comes uppermost when they are wanted.

For this purpose, what are generally called "meditations" are generally recommended; introduced by the old Buddhist master, and through long ages of experience proved of value. There are many of them and endless variations can be made of them.

For instance, we may take the several root-ideas, these three signs, with Kamma and the others, day by day, throughout a week; and applying them each especially to our characteristic hindrances of temperament or circumstance, practise *looking at life that way*.

Or we may review the episodes of each day in order backwards, asking concerning each of them "Was this good to have been done: was it well done?" (*never* "Did I do well?"). "Was there in it any doing, separately activating soul, or was it wholly Kamma—action? Did it contain any element of Dukkha of suffering for myself, for others or for both?" Few things are more profitable than this very simple-seeming exercise, because from it we learn the real nature of the life-process almost better than by any other means. It bears much the same relation to the study of Buddhist theory as does laboratory work to the reading of a text-book. Anatta, Dukkha and the like we have demonstrated no doubt, to our complete satisfaction, and so, indeed, we ought to do. But to discover by direct introspection that every episode that makes up life is of these very elements compact,—that makes of the conviction a seen and vivid thing, like the visit to a foreign country that we have only known from books. After six months of it,

indeed, Life appears in very different guise. The disturbing heats of Craving die away; through the cool, clear, transparent air of Truth we begin to "see things as they really are."

Yet it is but a beginning. For deep has been the sleep, and tremendous is the Buddha-vision, dawning but gradually on the mind. Hour after hour we lapse back into

the dream-land, dreaming, indeed, at first for far longer than we wake; and what we believe "to be awake" is too often a mere half-awakeness. As we see things, however, so we live; so we cannot help but live; and therefore, while those minutes of awakening last, the conduct problem solves itself. And in them are the first foretastes of the final Peace.



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## THE BUDDHIST WAY OF LIFE

( A talk by Myanaung U Tin, broadcast from B.B.S. on 12th June 1961 )

Recently I was present at an interview given by the Venerable Masoyein Sayadaw, who is virtually the Sangha Rājā or Thāthanābaing of Burma, to some Buddhist monks of European origin. His advice to them is, "Of course, you must learn the Dhamma during your stay there. But I would stress the importance of practice. Strive to be free from craving. If you succeed appreciably, you will be able to do a lot for your fellow-men when you return to your countries."

In the very first sermon, Dhammacakkapavattana Sutta,\* the Buddha proclaims, "What, O monks, is the origin of suffering? It is that craving which gives rise to ever fresh rebirth and, bound up with pleasure and lust, now here, now there, finds ever fresh delight. It is the Sensual Craving (*Kāma taṇhā*), the Craving for Existence (*bhava taṇhā*), the Craving for Self-annihilation (*vibhava taṇhā*).

In this talk, I do not propose to deal with the Craving for Existence, which is connected with the view of Eternalism, and the Craving for Self-annihilation, which is connected with the view of Nihilism. They require separate treatment.

So far as the Sensuous Sphere (*Kāma-loka*) is concerned Sensual Craving is most harassing. There are six kinds of craving corresponding to the six sense objects: craving for sights, sounds, smells, tastes, bodily impressions and mental impressions.

To put an end to these cravings, at least to keep them under proper restraint, learning alone would not suffice. I can therefore understand fully why the Venerable Masoyein Sayadaw stresses the importance of practice of the Dhamma for the control and eradication of cravings.

The Buddha discovers and teaches us the Four Noble Truths.

(1) the universality of suffering, (2) the cause of suffering, (3) the cessation of suffering, and (4) the Path leading to the cessation of suffering.

Craving is the cause of suffering, and once the fact of suffering is recognised, effort must be made to remove its cause.

The Noble Eightfold Path, which forms the last of the Four Noble Truths, consists of eight links:

- |                         |                              |
|-------------------------|------------------------------|
| (1) Right Understanding | } Paññā<br>(Wisdom)          |
| (2) Right Thoughts.     |                              |
| (3) Right Speech.       | } Sīlā Mioral<br>training)   |
| (4) Right Bodily Action |                              |
| (5) Right Livelihood.   |                              |
| (6) Right Effort.       | } Samādhi<br>(Concentration) |
| (7) Right Mindfulness   |                              |
| (8) Right Concentration |                              |

Right Speech, Right Bodily Action, and Right Livelihood constitute moral training (*sīla*). Right Effort, Right Mindfulness and Right Concentration constitute mental training (*Samādhi*). Right Understanding and Right Thoughts constitute wisdom (*Paññā*). In the enumeration, wisdom is placed first as it forms a really unshakeable foundation of the Noble Path from the tiniest germ of faith and knowledge to the realisation of *Nibbana*.

In practice, however, moral training comes first. Moral training enables us to control and guide our verbal and bodily actions. The second stage is mental training. Right Effort means the effort of avoiding or overcoming evil and unwholesome things, and of cultivating and developing wholesome things. Right Mindfulness is awareness on contemplating the body, feelings, mind and mental objects (four applications of *Satipaṭṭhāna*.) Right Concentration is one-pointedness of the mind, which eventually may lead to the four Absorptions (*Jhānas*). The third stage is wisdom. Right Understanding is of two kinds: mundane and supramundane. In the mundane sphere, the understanding is that it is good to give alms and offering (*dāna*), that both good and evil actions (*kusala* and *akusala kamma*) will bear fruit and be followed by results. The supramundane understanding, conjoined with the Noble Path, is the penetration of the Four

\* Vinaya Piṭaka, Mahāvagga, Pañcavaggiyakathā, p. 14, 6th Syn. Ed.

Noble Truths. Right Thoughts are threefold: thoughts free from sensual cravings, from ill-will, and from cruelty, for example, thoughts of renunciation of sensual cravings (*nekkhama*), thoughts of loving-kindness (*mettā*), and thoughts of compassion (*karuṇā*).

Now I have given you a brief sketch of the Four Noble Truths and the Eightfold Noble Path, which form the bedrock of the Buddha Dhamma. A considerable number of Western-educated friends of mine are keen to practise the Dhamma but they have practically no idea from where to start. They say that the books are so deep and the teachers so erudite that they find them very difficult to understand. It is all so confusing and confounding, they complain. Some of them seek my help to put them on the right track.

Having been myself in the same plight, I explain to them that the books are not at fault neither are we to blame. We are the victims of circumstances. It is true that we are Buddhists but we have never had a reasonably sound Buddhist education. Although we know a string of Buddhist terms and can recite several stanzas, they are for us almost empty of content for practical purposes.

As the creatures born of the encounter between two different civilizations, it appears that many of us have inherited the vices of both and the virtues of none. One distinguishing feature of our hybrid life is that many of us have much more craving for sensual pleasures than our forebears. I often feel that we are like an old woman who spent half of her life-time to collect lots of knick-knacks, and has been busy ever since in trying to get rid of them. Now that we feel like settling down in our own cultural setting and lead a Buddhist way of life we find that we are off our moorings. Fortunately, some of us have a start over the rest and can be of service of them.

To those who are in the same plight as my Western-educated friends, I must avail myself of this opportunity to make a short address. You need not be disheartened, much less despair. The Buddhist way of life is not as hard as you think. In fact, it is simple and straightforward. It promises hope and happiness. I take it that you have an abiding faith in the *Buddha*, the *Dhamma*, and the *Sanghā*. We recite daily the formula; I take refuge in the *Buddha*. I take refuge in the *Dhamma*. I take refuge in the *Sanghā*.

That is called *Saddhā*, faith or trustful confidence. The Buddhists are not idol worshippers. The images of the Buddha and the pagodas constantly remind us of the holy qualities of the Buddha and the practical values of His Teaching. Lights and incense, fruits and flowers offered at the shrines are the symbols of our deep respect for them. They must not be misunderstood to be a form of ritual. The Buddhist way of life imposes monks, who are the members of the *Sanghā*, carry on the Buddha's Teaching from generation to generation. They learn the Dhamma, practise it, and become our teachers. Knowing their noble attributes, we support them with four requesties: food, robes, dwelling and medicine. They are not priests appointed to perform rites and rituals.

Five moral rules to be observed daily and eight moral rules that may be observed on Uposatha days are not precepts or commands. The Buddhist layfollowers voluntarily take a vow that they will observe them, knowing that moral training is the foundation of the whole Buddhist practice. Alms can be offered to the Buddha and the Bhikkhus, and gifts can be made to all right down to the animals. Morality (*sīla*) and almsgiving (*dāna*) constitute two of the three meritorious activities, the last being mental pevelopment (*bhāvanā*).

I take it that you observe five moral rules every day, and give alms and tell beads occasionally. But most of us do these things in a customary manner, without or little knowing the essentials of the Buddha's Teaching.

Verse No 183 of the Dhammapada summarizes the Buddha's Teaching-

“Not to do evil, to cultivate good, and to purify one's mind, this is the teaching of the Buddhas.”

What is associated with the roots of craving (*lobha*), ill-will (*dosa*) and delusion (*moha*) is evil; what is associated with their opposites; generosity (*alobha*), good-will (*adosa*) and wisdom (*amoha*) is good.

How shall we avoid doing evil? How shall we cultivate good? How shall we purify our mind?

Let us start with moral training (*sīla*). Buddhist morality is not, as it may appear from the negative formulations in the Sutta texts, something negative. It does not mean

merely not-committing of evil actions, but is at each instance the clearly conscious and intentional restraint from the bad actions in question, and corresponds with the simultaneously arising volition (*cetanā*). Moral training enables us to keep under control and guide our verbal and bodily actions. In other words, moral training enables us to avoid doing evil and to cultivate good. But moral training is not enough.

Just as we must clean our body daily, so must we cleanse our mind. To purify our mind we must have mental training (*samādhi*) It is of two kinds: *Samatha bhāvanā* Development of Tranquility and *Vipassanā bhāvanā* (Development of Insight). These are the two parts in the system of Buddhist meditation. The Development of Tranquility aims at the full concentration or one-pointedness of the mind, attained in the meditative absorptions (*jhāna*). It must be borne in mind that in the Buddhist teaching, the Development of Tranquility or the Meditative Absorptions are only means to an end, and cannot lead, by themselves, to the highest goal of liberation which is attainable only through Insight.

The Development of Insight is therefore necessary. Here the mental phenomena present in the Absorptions and the bodily processes on which they are based, are analysed and viewed in the light of the three Characteristics of life: Impermanence (*anicca*), Suffering (*dukkha*), and Impersonality (*anatta*). Insight is the direct and penetrative realization of these three characteristics. It is in the nature of Insight to be free from craving (*lobha*), ill-will (*dosa*), and delusion (*moha*). To put it in the language of Anatta Lakkhaṇa Sutta,\* the Buddha's second sermon, the noble disciple sees things as they really are. He becomes disgusted with form, disgusted with feeling, disgusted with perception, disgusted with mental formations, and disgusted with consciousness. Becoming disgusted with all that, he gets detached, and from detachment he attains deliverance. And there is no more rebirth for him; he has led the holy life.

Even if we do not, or cannot as yet, reach the final liberation or deliverance, mental training enables us to keep under proper control our volitions and mental actions. Mental training leads us to wisdom (*paññā*).

I have drawn your attention to the grouping of the eight links of the Noble Eightfold Path under three heads: Morality, (*Sila*), Concentration, (*Samādhi*) and Wisdom (*Paññā*). These three subjects are fully dealt with in the Venerable Buddhaghosa's *Visuddhi Magga*. Professor Pe Maung Tin's English translation "The Path of Purity" is out of print, but can be borrowed from International Institute of Advanced Buddhistic Studies and big libraries. Bhikkhu Ñāṇamoli's English translation "The Path of Purification" is available in Ceylon. The Burmese translation is available at Union of Burma Buddha Sāsana Council Press. With particular reference to meditation, I should like to refer you to *Satipaṭṭhāna Sutta*,\*\* the Burmese and the English translations of which are available. The Buddha declares, "*Satipaṭṭhāna is the only way that leads to the attainment of purity, to the overcoming of sorrow and lamentation, to the end of pain and grief, to the entering of the right path, and to the realization of Nibbāna*". From my own experience I may say that these two books are quite enough to guide us in the practice of the Dhamma, in our leading the Buddhist way of life. Of course, we also need at least a good teacher (monk or laymen) who will have a sympathetic understanding of our dual background.

Let us make right effort to see things as they really are. Then we shall become disgusted, at least, with sensual craving. Then we shall be able to cultivate detachment detachment that will sooner or later lead us to deliverance.

The Buddha's final exhortation in His last sermon, *Mahā Parinibbāna Sutta*,\*\*\* is:

"Subject to change are all compounded things. Strive on with diligence"

\* *Saṃyutta Nikāya*, *Khandhavagga Pāḷi*, 1. *Khandha Saṃyutta*, 1. *Upaya-vagga*, 7. *Anatta-lakkhana Sutta*, p. 55, 6th Syn. Edn. See the *Light of the Dhamma*, Vol. No. 4, p. 36.

\*\* *Dīgha Nikāya*, *Mahāvagga Pāḷi*, 99. *Mahāsatipaṭṭhāna Sutta*, p. 231, 6th Syn. Edn.

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



# OF GODS AND MEN

*By Francis Story*

We are all familiar with the fact that man in former days readily believed in the existence of an unseen world, a world of ghosts, demons, nature-spirits which were worshipped as gods, and a host of other supernatural beings. This world lay all about him and in some respects was more real to him than the physical world. It was his belief in it, and in the power of the forces it contained, that gave birth first to primitive magic and later to religion.

Even today, vast numbers of people all over the world, and not merely among savage tribes or backward peasantry but in advanced and educated communities, particularly in Asia, still believe in this mysterious realm and in various classes of beings that inhabit it, to an extent that would surprise most Westerners apart from those who have made a study of the subject. To the Asian mind it is equally surprising that Westerners, with the exception of spiritualists, are sceptical regarding it.

Since this widespread belief cannot be attributed to ignorance or any collective infirmity of mind, there must be another reason for it. If it is a reason that the average Englishman, American or Australian finds difficult of acceptance, the obstruction may be in his own mental attitude. We are all conditioned by past habits of thought, the mental climate of our environment and concepts, those 'idols of the market place and of the theatre'\* which we take to be established truths without having troubled to question them. Before dismissing the ideas of a considerable portion of the human race as mere fantasy we should do well to examine first the background of our own thinking.

For many years past, science has been exploring the physical world and laying bare its secrets. In order to do so, scientists have worked on the assumption that for every visible phenomenon there must be a physical explanation, and this axiom has had

to be taken as a fundamental principle of scientific method. It must always be so, in regard to the substance and laws of this tangible world in which we live and receive our ordinary sense-impressions, for once it were admitted that a certain phenomenon was not to be explained by any but supernatural means, all systematic investigation of it would come to a stop at whatever point the investigator found himself baffled. It must always be believed that if the answer to a particular problem is not at present available within the limits of scientific knowledge it will ultimately become known through an extension of the methods already in use. This may quite legitimately be called the scientist's creed; it states his faith in the *rationale* of the principles on which he works.

The remarkable success of the method has given the ordinary layman a picture of the universe that appears to leave on place whatever for any laws or forces apart from those the scientist knows and employs in his work. But as knowledge increases and the scientist develops a philosophic mind his own picture of the world changes. He knows, better than the reader of popular science literature, how limited scientific knowledge is when it is confronted with the ultimate questions of man's being. So we get Sir James Jeans with his concept of a universe which, although it excludes God, nevertheless bears all the marks of a mental construction; Bertrand Russell with his opinion that it is unreasonable to suppose that man is necessarily the most highly-developed form of life in the universe; Max Loewenthal showing on physiological and dialectical principles that the mind must be something independent of the brain cells, and a number of other eminent scientific thinkers who are not afraid to admit that knowledge gained on the material level, while it can show us the way in which physical processes take place, has brought us no nearer to a revelation of their underlying causes.

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\* Two of Bacon's classifications, adopted by him from Giordano Bruno.

But the non-technical man-in-the-street who sees only the astonishing success of scientific research has come to hold the mistaken view that the principle which calls for a material explanation of all phenomena must mean that there cannot, *ipso facto*, be any other laws or phenomena apart from the physical. In other words, he mistakes the principle adopted as the necessary basis of a certain method for a final verdict on the nature of existence. That in itself is an unscientific view, for science does not deliver any final verdicts on any question, least of all on those beyond its present scope. The materialist who adopts a dogma is to that extent departing from true scientific principles. If, as a scientist, he tries to make his discoveries conform to his dogma, he is betraying the first rule of his calling.

Fortunately, that does not happen where scientists are still free men, and the horizons are being expanded to include phenomena that cannot be classed as material. We now have not only biologists who are seemingly on the verge of discovering how non-living matter becomes transformed into living organisms, but also workers in the field of para-psychology who are intensively studying hitherto neglected phenomena connected with the *mind* itself. Their findings, surprising and sometimes disturbing as they are, do not come before the general public to the same extent as do those of scientists whose work has a more immediately applicable function, such as that of the nuclear physicists. But these discoveries, nevertheless, may prove ultimately to be of greater value to mankind than the more sensational work of the scientists who are giving us new, and potentially dangerous, sources of power.

Para-psychology is the term used to cover all forms of extra-sensory perception (ESP); it has given scientific respectability to a wide range of mental phenomena whose existence has always been known to non-scientific peoples, such as clairvoyance, telepathy and trance-mediumship. One reason for the fact that it has not yet received wide recognition is that no absolutely satisfactory scientific methodology has so far been devised for investigating these faculties, since obviously the formulas of physical experiment and verification cannot be applied. So far, the investigators have been able to present the results of experiments in telepathy, telekinesis, clairvoyance and clairaudience which show the

existence of such extra-sensory faculties in certain persons, but they cannot yet offer a scientifically-formulated account of the laws or conditions under which they operate. This is the case at present with the work of the Society for Psychical Research and that of Dr. J.B. Rhine of Duke University, California, Prof. Thouless of Cambridge and a number of other independent investigators. They are having to formulate tentative principles as they go along, which is not a simple task when dealing with a realm of intangible and highly variable phenomena. It is complicated by the fact that the faculties in question manifest themselves in the same person to different degrees at different times, and appear to be intimately connected with emotional states. There is already an extensive literature on the subject, from which anyone who is interested may form his own theories. It is important if only for the light it sheds on the religious and mystical experiences, to say nothing of the miraculous element in religion, that man from the earliest times has believed in. Since the so-called 'supernatural' has always been a part of man's universal experience it obviously does not 'prove' the truth of any particular religion. It only proves that there are indeed realms outside our normal range of perception, and faculties that are not subject to the limitations of the physical sense-organs. But this we already know from physical science itself, for it has shown that the world we perceive is something quite different from the actual world; so different that it is in fact impossible to establish a convincing relationship between them. No one has yet succeeded in showing how the subjective world can be made to tally with an objective reality.

The European tradition of materialistic thinking goes a long way back. Even in an age when 'philosophy' still meant the natural sciences it was necessary for Hamlet to remind Horatio that 'there are more things in heaven and earth than are dreamt of in your philosophy', with the accent on the last word. Yet still quite a large number of people in the West continue to believe in ghosts, or 'entities on the Other Side', as some spiritualists prefer to call them. The persistence of the belief along rational and practical-minded people can be accounted for only on the assumption that there is some objective basis for it, or at least that it represents some aspect of experience which they, in common with people in more primitive societies, have known. If this were not the case it must

surely have been eradicated completely by the centuries of realistic thinking that lie behind us.

There is scarcely any need, then to explain away the fact that Buddhism does not confine its view of life to the world or our immediate sensory experience. On the contrary as a system of thought claiming to embrace every aspect of man's experience it would be incomplete and seriously defective if it did so. Realms of existence other than the human may not be strictly necessary for the working-out of the all-important Buddhist principle of moral cause and effect; but if Buddhism denied them, as it categorically rejects the theory of a Creator-God and an immortal soul, it would be denying something that may one day be proved as a scientific truth; something, moreover, which is already accepted by some on the basis of logical inference and by many others through direct experience.

Although Buddhism lays all the emphasis on the importance of the human plane of existence, since it is here, and here alone, that there is freedom of choice between good and bad action, the Buddhist texts mention other spheres of being, some below and some above the human realm. In particular, there are many references to *Devas* and the various spheres they inhabit. The *Devas*, or 'Shining Ones', are beings born in higher realms as the result of good *Kamma* generated in previous lives as human personalities. They are of various grades and enjoy the appropriate results of their past meritorious deeds, but their condition is not permanent; they are not 'enjoying the bliss of heaven' for all eternity. When the force of the good *Kamma* has expended itself in results they pass away and the current of their life-continuum finds a new manifestation elsewhere; they are reborn as the consequence of some residual *Kamma*, good or bad, from previous lives,\* which has not hitherto taken effect. All beings have an undetermined store of such *Kamma*, technically known as *Kaṭattā-kamma*, which comes into operation in the absence of any fresh *Kamma* from the immediately-past life.\*\*

Thus, although the word *Deva* is usually translated 'god', these beings are not in any sense gods as the term is generally understood. They are not considered to have any power over human actions or destiny, nor even necessarily superior knowledge. One of the titles given to the Buddha is that of *Satthā deva manussānam*, the 'Teacher of gods and men', because in the Pāli scriptures it is said that the *Devas* themselves came to Him for instruction in the Dhamma. Their place, therefore, is below that of the highest human being, the All-Enlightened One, who is also a *Visuddhi-deva*, or 'god by (self-) purification.'

Beings who are reborn in the higher realms carry with them the beliefs they held when they were living on the human plane, so that 'revelations' from other worlds do not necessarily carry any more truth than those that have a human origin. But the *Devas* who have understood the Buddha Dhamma themselves pay respect to the human world, as being the most suitable sphere for moral endeavour and for the attainment of *Nibbāna*. Alone among the realms of existence, it is the human plane whereon Buddhas manifest themselves; so it is said that the god *Sakka*, after his conversion to Buddhism, daily saluted the direction in which the human world lay.

At the same time, the *Devas* have a claim to the respect of human beings, for it was by the practice of virtue, and by deeds of supreme merit, that they attained to their present condition. The reverence paid to them by Buddhists on this account is of a quite different order from the worship given to gods who are believed to be controllers of human destiny.

In this sense it is true to say that Buddhism is non-theistic; the worship of gods for favours or forgiveness of sins has no part in it. To this extent it is quite unimportant whether a Buddhist believes in the existence of higher states of being or not. But it is important for the appreciation of Buddhist philosophy to have a clear understanding that whatever other realms of existence there may be, they are all subject, like our own, to

\* It also includes *Aparapariyāya-vedanīya-kamma* (Kamma ripening in successive lives.)

\*\* This comes about because some kinds of *Kamma* are of greater moral consequence than others. An action of heavy moral significance bears its results before one that is of lesser importance and so delays the results of the latter. Furthermore, the results of *Kamma* have to wait upon the arising of suitable conditions to bring them about. The interplay of counteractive forces in the good and bad *Kamma* of an individual is the factor that makes *Kammic* operations incalculable.

the law of cause and effect. Since cause and effect belong to the natural order, even though they may operate in ways that are non-physical, as in the case of the mental faculties of extra-sensory perception, the realms of the *Devas* are not supernatural worlds; it is more accurate to regard them as extra-physical. The distinction may not be at once apparent; but if our own world of sense-data is a mental construction, as *Yogācāra* philosophy and Berkeleyan immaterialism maintain that it is, there is no reason why there should not be other realms of being constructed on the same basis. We know for a fact that the world as it appears to us is something quite distinct from the world of physics, and that alone should make us chary of accepting it at its face value. Our familiar world of objects that appear to be substantial and real is nothing more than the interpretation we give to a something that is quite other than our senses report to us—a world of atomic energy, with scarcely anything substantial in it. The true nature of that world still remains a matter for metaphysical speculation, with which the Buddha was not concerned. He taught that the reality could be known only through insight developed in meditation, and that the secret lay not outside but within ourselves: 'Within this fathom-long body, O Bhikkhus, equipped with the mental faculties of sensation, perception, volition and consciousness, I declare to you is the world, the origin of the world, its cessation and the Path leading to its cessation.'

Aldous Huxley, in his two brilliant essays, 'The Doors of Perception' and 'Heaven and Hell', (1956), cites Bergson's theory that the function of the brain, nervous system and sense organs is in the main *eliminative* and not productive. According to this view, the area of individual awareness is practically infinite and extends to modes of being outside those commonly experienced; but with such an awareness continually present, life in the ordinary sense would not be possible. There has to be a 'reducing valve' (Huxley's term) which filters this multiple complex down to the essentials of consciousness that are required for biological survival. The reducing valve is the brain and nervous system, which isolate us in the sphere of individual consciousness formed by our sense-impressions and concepts. If for some reason the efficiency of the reducing valve is lowered, other material flows in, material which is not necessary for biological survival

and may even be inimical to it, by lessening the seeming importance of ordinary life. From this come the trance experiences of mystics and the visionary entry into other worlds that has been the common property of mankind in all ages. Huxley's conclusion is that these experiences have a validity of their own which is independent of the means used to obtain them. I quote the final paragraph of his 'Heaven and Hell', the second of the two essays on his experiences under the influence of mescaline:

'My own guess is that modern spiritualism and ancient tradition are both correct. There is a posthumous state of the kind prescribed in Sir Oliver Lodge's book, *Raymond*; but there is also a heaven of blissful visionary experience; there is also a hell of the same kind of appalling visionary experience as is suffered here by schizophrenics and some of those who take mescaline; and there is also an experience, beyond time, of union with the divine Ground.'

Huxley's 'divine Ground', since it is not a personal God and is free from attributes, functions and any remnant of personal self-hood, appears to be of the same nature as the highest Brahma-realms of Buddhism, if it is not that complete cessation of becoming which is the final goal of all, *Nibbāna*.

All beings live in worlds created by their own *Kamma*; the nature of the being creates the peculiar features of the world it inhabits. But in Buddhist doctrine there is no abiding ego-entity, no immortal and unchanging essence of selfhood. When it speaks of rebirth it does not mean the transmigration of a soul from one body or state to another. It means that a new being is created as the result of the volitional activities, the *Kamma*, of one that has lived before. So long as desire remains unextinguished, and with it the will-to-live, the stream of cause and effect continues to project itself into the future, giving rise to one being after another in the causally-related sequence. Their identification with one another lies solely in the fact of each belonging to the same current of *Kamma* generated by desire, so that what each one inherits from its predecessors is only a complex of tendencies that have been set in motion by the act of willing and doing.

In this connection even the word 'birth' has to be understood in a peculiarly

Buddhistic sense, as meaning 'arising' (*jāti*) or coming into existence, and not merely in the sense of physical generation. It also stands for the moment-to-moment coming into existence of mental impulses or units of consciousness in the ordinary course of life. The stream of consciousness is made up of a series of such momentary births and deaths. In sleep and unconsciousness the current still flows on in the form of the subconscious life-continuum. And at death the last moment of the series is immediately followed by the first of a new sequence, in perhaps a different form and under entirely different conditions of birth. In Pāli, the language of the Buddhist texts, another word, *Punabbhava*, is used to denote this renewed existence after death. The old personality, being a psycho-physical compound and therefore unstable and impermanent, has passed away; but a new one arises from the mental impulses it had generated. In this way the *Kamma* of a human being may bring about renewed existence below or above the human level, in a being of a quite different order.

The question of identity between any two beings belonging to the same sequence is not in any way different from the same question as it relates to different stages in the life of an individual. In the ordinary course of life we find that the nature of some persons alters radically for better or worse with the passage of time, while that of others remains fairly constant. Change is sometimes slow and imperceptible, sometimes it comes with dramatic suddenness; but change is continually and inevitably taking place. Birth and death—or death and rebirth—are merely points of more complete psycho-physical transition in the continuous flow of 'becoming'. The new being may inherit many characteristics, both mental and physical, from the previous one, or it may differ in everything except the predominant characteristic developed in the last life. The deciding factor is the nature and strength of

the *Kamma* of the human being, and more especially the *Kamma* present in the consciousness at the last moment before death.\*

Impermanence, suffering and absence of any enduring self-essence; these are the three characteristics of all life. Whatever sentient beings there may be in the cosmos besides man and animals, they are all marked by these three characteristics. They are all subject to decay and dissolution. When we come to realise this we cease to concern ourselves with heavenly states or with metaphysical speculations connected with them. All that is left is the urgent need to gain release from the delusions and attachments that bind us to the incessant round of renewed existences. It is only in the attainment of *Nibbāna*, the Unconditioned and Absolute, that eternal peace is to be found. The Buddha, Supreme Teacher of Gods and Men, discovered the Way, and out of His compassion for suffering beings revealed it to all. But, having found it, He could be no more than a guide and instructor to others. Each of us has to tread the path for himself, working out his own deliverance. Worlds may be infinite in number, but the same law prevails everywhere and gods must again become men to fulfil their destiny. Like the deeds that caused them, rewards and punishments—man's interpretation of the universal law of action and reaction—pass away. There have been men, like Alexander the Great, deified by priests while they were yet alive; but it is not by bloodshed that gods are made; it is not by ceremonies that men are sanctified. The humblest man living, if he has all his mental faculties intact, can forge for himself a higher destiny than these. In the law of change lies opportunity. Piled up, the bodies of our dead selves would raise a mountain loftier than the peak of Sumeru.\*\* And the man who has made his own mountain should try to climb it. Who knows where it might lead him? Perhaps to the abode of the gods—or Beyond.

\* Death-proximate *Kamma*, consisting of a mental reflex (*Nimmita*) symbolizing some act, or aggregate of actions, performed in the past life. This arises in the last moment of consciousness and forms the basis, good or bad, for the consciousness-moment that immediately follows it. The last consciousness-moment therefore gives the key-signature to the next existence. Death in unconsciousness or in sleep also has its death-proximate *Kamma*; this occurs on the dream level and does not manifest outwardly. Those who die in full or semi-consciousness frequently show, by their happy or fearful state of mind, the kind of death-proximate *Kamma* that is coming into operation: Huxley makes some interesting observations on this in his references to the Tibetan *Book of the Dead* in the two essays mentioned previously.

\*\* Mount Meru, the mythological home of the gods; the Indian Olympus.

# UPĀDĀNAPARIPAVATTANA SUTTA\*

(Discourse on what the Clinging turns on)

*Translated by the Editors of the Light of the Dhamma.*

This Sutta was delivered at Sāvatti.

(Then the Exalted One said:)

‘Bhikkhus, there are five *upādānakkhandhas*\*\* (constituent groups of existence which are the objects of Clinging). Which five? They are:— (1) corporeality-group, (2) feeling-group, (3) perception-group, (4) mental-formations-group, (5) consciousness-group.

‘So long, Bhikkhus, as I did not understand fully, as they really are, these five groups of existence which are the objects of Clinging in four phases,—so long I did not profess to have attained Incomparable Supreme Enlightenment in this world with the *devas*, the *Māras*, the *Brahmās*, amongst the hosts of *samaṇas* and *brāhmaṇas*, of *devas* and mankind.

‘But, Bhikkhus, since I understood fully, as they really are, these five groups of existence which are the objects of Clinging in four phases,—then, Bhikkhus, I declared that I have attained Incomparable Supreme Enlightenment to the world, with the *devas*, the *Māras*, the *Brahmās*, amongst the hosts of *samaṇas* and *brahmaṇas*, of *devas* and mankind.

‘And how in these four phases?\*\*\*

‘I penetratingly understood corporeality; I penetratingly understood the origin of corporeality; I penetratingly understood the cessation of corporeality; I penetratingly understood the practice leading to the cessation of corporeality.

‘I penetratingly understood feeling; I penetratingly understood the origin of feeling; I penetratingly understood the cessation of feeling; I penetratingly understood the practice leading to the cessation of feeling.

‘I penetratingly understood perception; I penetratingly understood the origin of

perception; I penetratingly understood the cessation of perception; I penetratingly understood the practice leading to the cessation of perception.

‘I penetratingly understood mental-formations; I penetratingly understood the origin of mental-formations; I penetratingly understood the cessation of mental-formations; I penetratingly understood the practice leading to the cessation of mental-formations.

‘I penetratingly understood consciousness; I penetratingly understood the origin of consciousness; I penetratingly understood the cessation of consciousness; I penetratingly understood the practice leading to the cessation of consciousness.

1. ‘And what, Bhikkhus, is corporeality?’

‘It is the Four Great Primaries and those elements which are dependent on these Four Great Primaries. This, Bhikkhus, is called corporeality.

‘Due to the arising of food accompanied by Craving therefor, corporeality arises; and when food ceases corporeality ceases. And the practice leading to the cessation of corporeality is this Noble Eightfold Path, namely, Right Understanding, Right Thinking, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, Right Concentration.

‘Bhikkhus, those *samaṇas* and *brāhmaṇas*, by thus penetratingly understanding corporeality, the origin of corporeality, the cessation of corporeality, and the practice leading to the cessation of corporeality, practise for getting disgusted with corporeality, for detachment therefrom and the complete cessation thereof, are those who rightly practise; and those who rightly practise have a firm footing in this *Dhamma Vinaya* (Sāsana).

\* Saṃyutta Nikāya, Khandhavagga Saṃyutta Pāḷi, 1. Khandha Saṃyutta, (6) 1. Upayavagga, 4 Upādānaparipavattana Sutta, p. 48, 6th Syn. Edn.

\*\* The five constituent groups of existence, namely, corporeality-group, feeling-group, perception-group, mental-formations-group and consciousness-group, are called *khandhā*. As the mundane groups of existence are the objects of Clinging, they are called *Upādānakkhandhā*.

\*\*\* This is called *Sacca-ñāṇa* (Knowledge of the Truth) of the Four Noble Truths.

'Bhikkhus, those *samaṇas* and *brāhmaṇas* who, by their penetratingly understanding corporeality, the origin of corporeality, the cessation of corporeality and the practice leading to the cessation of corporeality, through disgust with corporeality, through detachment therefrom and the complete cessation thereof, are detached and liberated from defilements, are those who are well liberated; and those who are well liberated are *kevalino* (those who have done all that ought to be done in this *Sāsanā*). For them there is no more wandering in the round of rebirths.

## II. 'And what, Bhikkhus, is feeling?

'Bhikkhus, there are six kinds of feeling. They are:—

- (1) *Cakkhu-samphassajā-vedanā* (Feeling arising from eye-contact),
- (2) *Sota-samphassajā-vedanā* (Feeling arising from ear-contact),
- (3) *Ghāna-samphassajā-vedanā* (Feeling arising from nose-contact),
- (4) *Jivhā-samphassajā-vedanā* (Feeling arising from tongue-contact),
- (5) *Kāya-samphassajā-vedanā* (Feeling arising from body-contact),
- (6) *Mano-samphassajā-vedanā* (Feeling arising from mind-contact). These are called feelings.

'Bhikkhus, due to the arising of contact feeling arises; and when contact ceases feeling ceases. And the practice leading to the cessation of feeling is this Noble Eightfold Path, namely, Right Understanding, Right Thinking, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, Right Concentration.

'Bhikkhus, those *samaṇas* and *brāhmaṇas*, by thus penetratingly understanding feeling, the origin of feeling, the cessation of feeling, and the practice leading to the cessation of feeling, practise for getting disgusted with feeling, for detachment therefrom and the complete cessation thereof, are those who rightly practise; and those who rightly practise have a firm footing in this *Dhamma Vinaya* (*Sāsanā*).

'Bhikkhus, those *samaṇas* and *brāhmaṇas* who, by their penetratingly understanding feeling, the origin of feeling, the cessation of feeling and the practice leading to the cessation of feeling, through disgust with feeling,

through detachment therefrom and the complete cessation thereof, are detached and liberated from defilements, are those who are well liberated; and those who are well liberated are *kevalino* (those who have done all that ought to be done in this *Sāsanā*). For them there is no more wandering in the round of rebirths.

## III. 'And what, Bhikkhus, is perception?

'Bhikkhus, there are six kinds of perception. They are:—

- (1) *Rūpa-saññā* (Perception having visible things as its objects),
- (2) *Sadda-saññā* (Perception having sounds as its objects),
- (3) *Gandha-saññā* (Perception having smells as its objects),
- (4) *Rasa-saññā* (Perception having tastes as its objects),
- (5) *Phoṭṭhabba-saññā* (Perception having physical contacts as its objects),
- (6) *Dhamma-saññā* (Perception having mental as its objects).

These are called perception.

'Bhikkhus, owing to the arising of contact, perception arises; and when contact ceases perception ceases. And the practice leading to the cessation of perception is this Noble Eightfold Path, namely, Right Understanding, Right Thinking, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, Right Concentration.

'Bhikkhus, those *samaṇas* and *brāhmaṇas*, by thus penetratingly understanding perception, the origin of perception, the cessation of perception, and the practice leading to the cessation of perception, practise for getting disgusted with perception, for detachment therefrom and the complete cessation thereof, are those who rightly practise; and those who rightly practise have a firm footing in this *Dhamma Vinaya* (*Sāsanā*).

'Bhikkhus, those *samaṇas* and *brāhmaṇas* who, by their penetratingly understanding perception, the origin of perception and the practice leading to the cessation of perception, through disgust with perception, through detachment therefrom and the complete cessation thereof, are detached and liberated from defilements, are those who are well liberated; and those who are well liberated are *kevalino* (those who have done all that ought to be done in this *Sāsanā*).

For them there is no more wandering in the round of rebirths.

IV. 'And what, Bhikkhus, are mental-formations ?

'Bhikkhus, there are six kinds of volitions' They are:—

- (1) *Rūpasañcetanā* (Volition having visible things as its objects),
- (2) *Saddasañcetanā* (Volition having sounds as its objects),
- (3) *Gandhasañcetanā* (Volition having smells as its objects),
- (4) *Rasasañcetanā* (Volition having tastes as its objects),
- (5) *Phoṭṭhabbasañcetanā* (Volition having physical contacts as its objects).
- (6) *Dhammasañcetanā* (Volition having mental states as its objects). These are called *saṅkhārā* (mental-formation).\*

'Bhikkhus, owing to the arising of contact, mental-formations arise; and when contact ceases, mental-formations cease. And the practice leading to the cessation of mental-formations is this Noble Eightfold Path, namely. Right Understanding, Right Thinking, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, Right Concentration.

'Bhikkhus, those *samaṇas* and *brāhmaṇas*, by thus penetratingly understanding mental-formations, the origin of mental-formations, the cessation of mental-formations and the practice leading to the cessation of mental formations, practise for getting disgusted with mental-formations, for detachment therefrom and the complete cessation thereof, are those who rightly practise; and those who rightly practise have a firm footing in this *Dhamma Vinaya* (Sāsanā).

'Bhikkhus, those *samaṇas* and *brāhmaṇas* who, by their penetratingly understanding mental-formations, the origin of mental-formations, the cessation of mental-formations, and the practice leading to the cessation of mental-formations, through disgust with mental-formations, through detachment therefrom and the complete cessation thereof, are detached and liberated from defilements,

are those who are well liberated; and those who are well liberated are *kevalion* (those who have done all that ought to be done in this Sāsanā). For them there is no more wandering in the round of rebirths.

V. 'And what, Bhikkhus, is consciousness?

'Bhikkhus, there are six kinds of consciousness. They are:

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

These are called consciousness.

'Bhikkhus, owing to the arising of mind and body, consciousness arises; and when mind and body cease consciousness ceases. And the practice leading to the cessation of consciousness is this Noble Eightfold Path, namely, Right Understanding, Right Thinking, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, Right Concentration.

'Bhikkhus, those *samaṇas* and *brāhmaṇas*, by thus penetratingly understanding consciousness, the origin of consciousness, the cessation of consciousness, and the practice leading to the cessation of consciousness, practise for getting disgusted with consciousness, for detachment therefrom and the complete cessation thereof, are those who rightly practise; and those who rightly practise have a firm footing in this *Dhamma Vinaya* (Sāsanā).

'Bhikkhus, those *samaṇas* and *brāhmaṇas* who, by their penetratingly understanding consciousness, the origin of consciousness, the cessation of consciousness, and the practice leading to the cessation of consciousness, through disgust with consciousness, through detachment therefrom and the complete cessation thereof, are detached and liberated from defilements, are those who are well liberated; and those who are well liberated are *kevalino* (those who have done all that ought to be done in this Sāsanā). For them there is no more wandering in the round of rebirths.



## SATTATṬHĀNA SUTTA \*

(Discourse on the Seven Aspects)

*Translated by the Editors of the Light of the Dhamma.*

This Sutta was delivered at Sāvatti.

(Then the Exalted One said:)—

‘Bhikkhus, a Bhikkhu who is skilful in the seven aspects, and who contemplates (phenomena) in three ways, is called *kevalino* (one who has done all that ought to be done in this Sāsana), *vusitavā* (one who has lived the Holy life), and *uttamapuriso* (one who is the noblest personage).

‘And how, Bhikkhus, is a Bhikkhu skilful in the seven spheres?

‘In this Sāsana, Bhikkhus, a Bhikkhu fully understands corporeality, the origin of corporeality, the cessation of corporeality, the practice leading to the cessation of corporeality, He fully understands the pleasantness that is in corporeality, the fault that is in corporeality, the deliverance from corporeality.

‘In this world, Bhikkhus, a Bhikkhu fully understands feeling, the origin of feeling, the cessation of feeling and the practice leading to the cessation of feeling. He fully understands the pleasantness that is in feeling, the fault that is in feeling, the deliverance from feeling.

‘In this world, Bhikkhus, a Bhikkhu fully understands perception, the origin of perception, the cessation of perception and the practice leading to the cessation of perception. He fully understands the pleasantness that is in perception, the fault that is in perception, the deliverance from perception.

‘In this world, Bhikkhus, a Bhikkhu fully understands mental formations, the origin of mental formations, the cessation of mental formations and the practice leading to the cessation of mental formations. He fully understands the pleasantness that is in mental formations, the fault that is in mental formations, the deliverance from mental formations.

‘In this world, Bhikkhus, a Bhikkhu fully understands consciousness, the origin of con-

sciousness, the cessation of consciousness, the practice leading to the cessation of consciousness. He fully understands the pleasantness that is in consciousness, the fault that is in consciousness, the deliverance from consciousness.

‘And what, Bhikkhus, is corporeality?

‘It is the Four Great Primaries and those elements which are dependent on these Four Great Primaries. This, Bhikkhus, is to be called corporeality.

‘Bhikkhus, due to the arising of food corporeality arises; and when food ceases corporeality ceases. And the practice leading to the cessation of corporeality is the Noble Eightfold Path, namely, Right Understanding, Right Thinking, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, Right Concentration. The comfort and pleasure which arise on account of corporeality is called the pleasantness that is in corporeality. In so far as corporeality is impermanent, is fraught with suffering, and changing, that is the fault that is in corporeality. The abolishing and giving up of the desire and lust (*chandarāga*) for corporeality is called the deliverance from corporeality.

Bhikkhus, those *samaṇas* and *brāhmaṇas*, by thus penetratingly understanding corporeality, the origin of corporeality, the cessation of corporeality, the practice leading to the cessation of corporeality, the pleasantness, the fault and the way of deliverance from corporeality, practise for getting disgusted with corporeality, for detachment therefrom and the complete cessation thereof, are those who rightly practise; and those who rightly practise have a firm footing in this *Dhamma Vinaya* (Sāsana).

Bhikkhus, those *samaṇas* and *brāhmaṇas*, by their penetratingly understanding corporeality, the origin of corporeality, the cessation of corporeality, the practice leading to the

\* Saṃyutta Nikāya, Khandhsvagga Saṃyutta Pāḷi, 1. Khandha Saṃyutta, (6) 1. Upayavagga, 5. Sattaṭṭhāna Sutta, p. 50, 6th Syn. Edn.

cessation of corporeality, the pleasantness, the fault and the way of deliverance from corporeality, through disgust with corporeality, through detachment therefrom and the complete cessation thereof, are detached and liberated from defilements, are those who are well liberated; and those who are well liberated are *kevalino* (those who have done all that ought to be done in this *Sāsanā*). For them there is no more wandering in the round of rebirths.

‘And what, Bhikkhus, is feeling?’

‘Bhikkhus, there are six kinds of feeling. They are:—

(1) *Cakkhu-samphassajā-vedanā* (Feeling arising from eye-contact), (2) *Sota-samphassajā-vedanā* (Feeling arising from ear-contact), (3) *Ghana-samphassajā-vedanā* (Feeling arising from nose-contact), (4) *Jivhā-samphassajā-vedanā* (Feeling arising from tongue-contact), (5) *Kāya-samphassajā-vedanā* (Feeling arising from body-contact), (6) *Mano-samphassajā-vedanā* (Feeling arising from mind-contact). These are called feelings. ‘Owing to the arising of contact feeling arises; and when contact ceases feeling ceases. And the practice leading to the cessation of feeling is the Noble Eightfold Path, namely, Right Understanding, Right Thinking, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, Right Concentration.

‘Bhikkhus, those *samaṇas* and *brāhmaṇas* by thus penetratingly understanding feeling, the origin of feeling, the cessation of feeling, the practice leading to the cessation of feeling, the pleasantness, the fault and the way of deliverance from feeling, practise for getting disgusted with feeling, for detachment therefrom and the complete cessation thereof, are those who rightly practise; and those who rightly practise have a firm footing in this *Dhamma Vinaya* (*Sāsanā*).

‘Bhikkhus, those *samaṇas* and *brāhmaṇas* by their penetratingly understanding feeling the origin of feeling, the cessation of feeling the practice leading to the cessation of feeling the pleasantness, the fault and the way of deliverance from feeling, through disgust with feeling, through detachment therefrom and the complete cessation thereof, are detached and liberated from defilements, are those who are well liberated; and those who are well liberated are *kevalino* (those who have

done all that ought to be done in this *Sāsanā*). For them there is no more wandering in the round of rebirths.

‘And what, Bhikkhus, is perception?’

‘Bhikkhus, there are six kinds of perception. They are:— (1) *Rūpa-saññā* (Perception having visible things as its objects), (2) *Sadda-saññā* (Perception having sounds as its objects), (3) *Gandha-saññā* (Perception having smells as its objects), (4) *Rasa-saññā* (Perception having tastes as its objects), (5) *Phoṭṭhabba-saññā* (Perception having contacts as its objects), (6) *Dhamma-saññā* (Perception having mental things as its objects). These are called perceptions.

‘Bhikkhus, owing to the arising of contact perception arises; and when contact ceases perception ceases. And the practice leading to the cessation of perception is the Noble Eightfold Path, namely, Right Understanding, Right Thinking, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, Right Concentration.

‘Bhikkhus, those *samaṇas* and *brāhmaṇas*, by thus penetratingly understanding perception, the origin of perception, the cessation of perception, the practice leading to the cessation of perception, the pleasantness, the fault and the way of deliverance from perception, practise for getting disgusted with perception, for detachment therefrom and the complete cessation thereof, are those who rightly practise; and those who rightly practise have a firm footing in this *Dhamma Vinaya* (*Sāsanā*).

‘Bhikkhus, those *samaṇas* and *brāhmaṇas*, by their penetratingly understanding perception, the origin of perception, the cessation of perception, the practice leading to the cessation of perception, the pleasantness, the fault and the way of deliverance from perception, through disgust with perception, through detachment therefrom and the complete cessation thereof, are detached and liberated from defilements, are those who are well liberated; and those who are well liberated are *kevalino* (those who have done all that ought to be done in this *Sāsanā*). For them there is no more wandering in the round of rebirths.

‘And what, Bhikkhus, are mental formations?’

‘Bhikkhus, there are six kinds of volition.\* They are:—

\* The figure of speech used here is Synecdoche.

(1) *Rūpassañcetanā* (Volition having visible things as its objects), (2) *Saddasañcetanā* (Volition having sounds as its objects), (3) *Gandhasañcetanā* (Volition having smells as its objects), (4) *Rasasañcetanā* (Volition having tastes as its objects), (5) *Phoṭṭhabbasañcetanā* (Volition having contacts as its objects), (6) *Dhammasañcetanā* (Volition having mental states as its objects).

‘Bhikkhus, owing to the arising of contact mental formations arise; and when contact ceases mental formations cease. And the practice leading to the cessation of mental formations is the Noble Eightfold Path, namely, Right Understanding, Right Thinking, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, Right Concentration.

‘Bhikkhus, those *samaṇas* and *brāhmaṇas*, by thus penetratingly understanding mental formations, the origin of mental formations, the cessation of mental formations, the practice leading to the cessation of mental formations, the pleasantness, the fault and the way of deliverance from mental formations, practise for getting disgusted with mental formations, for detachment therefrom and the complete cessation thereof, are those who rightly practise; and those who rightly practise have a firm footing in this *Dhamma Vinaya* (Sāsanā).

‘Bhikkhus, those *samaṇas* and *brāhmaṇas*, by their penetratingly understanding mental formations, the origin of mental formations, the cessation of mental formations, the practice leading to the cessation of mental formations, the pleasantness, the fault and the way of deliverance from mental formations, through disgust with feeling, through detachment therefrom and the complete cessation thereof, are detached and liberated from defilements, are those who are well liberated; and those who are well liberated are *kevalino* (those who have done all that ought to be done in this Sāsanā). For them there is no more wandering in the round of rebirths.

‘And what, Bhikkhus, is consciousness?

‘Bhikkhus, there are six kinds of consciousness. They are:—(1) *Cakkhu-viññāṇam* (Eye-consciousness), (2) *Sota-viññāṇam* (Ear consciousness), (3) *Ghāna-viññāṇam* (Nose-consciousness), (4) *Jivhā-viññāṇam* (Tongue-consciousness), (5) *Kāya-viññāṇam* (Body-consciousness), (6) *Mano-viññāṇam* (Mind-

consciousness). These are called consciousness.

‘Bhikkhus, owing to the arising of mind and corporeality consciousness arises; and when mind and corporeality cease consciousness ceases. And the practice leading to the cessation of consciousness is the Noble Eightfold Path, namely, Right Understanding, Right Thinking, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, Right Concentration.

‘Bhikkhus, those *samaṇas* and *brāhmaṇas*, by thus penetratingly understanding consciousness, the origin of consciousness, the cessation of consciousness, the practice leading to the cessation of consciousness, the pleasantness, the fault and the way of deliverance from consciousness, practise for getting disgusted with consciousness, for detachment therefrom and the complete cessation thereof, are those who rightly practise; and those who rightly practise have a firm footing in this *Dhamma Vinaya* (Sāsanā).

‘Bhikkhus, those *samaṇas* and *brāhmaṇas*, by their penetratingly understanding consciousness, the origin of consciousness, the cessation of consciousness, the practice leading to the cessation of consciousness, the pleasantness, the fault and the way of deliverance from consciousness, through disgust with consciousness, through detachment therefrom and the complete cessation thereof, are detached and liberated from defilements, are those who are well liberated; and those who are well liberated are *kevalino* (those who have done all that ought to be done in this Sāsanā). For them there is no more wandering in the round of rebirths.

‘Thus, Bhikkhus, a Bhikkhu is skilful in seven aspects.

‘And how, Bhikkhus, does a Bhikkhu become one who contemplates (phenomena) in three ways?

As to that, Bhikkhus, a Bhikkhu contemplates phenomena by way of *dhātu* (elements) *āyatana* (bases) and *paṭiccasamuppāda* (Dependent Origination).

‘That is how a Bhikkhu contemplates phenomena in three ways.

‘Bhikkhus, a Bhikkhu who is skilful in the seven aspects, and who contemplates (phenomena) in three ways, is called *kevalino* (one who has done all that ought to be done), *vusitavā* (one who has lived the Holy life), and *uttamapuriso* (one who is the noblest personage).

Note:—This Discourse is a eulogy of the qualities of Arahats which inspire those who are not yet Arahats.

# ALIN-KYAN

## (An exposition of five kinds of Light)

Written in Burmese by The Venerable Mahāthera Ledi Sayadaw,  
Agga Mahā Paṇḍita, D.Litt.

(Translated by the Editors of the Light of the Dhamma)

### CHAPTER I

#### Five kinds of Stark Ignorance and five kinds of Light

(A) The five kinds of Stark Ignorance are:—

- (1) *Kamma-sammoha* (Stark Ignorance of *Kamma*).
- (2) *Dhamma-sammoha* (Stark Ignorance of *Dhamma*.)
- (3) *Paccaya-sammoha* (Stark Ignorance of Causation).
- (4) *Lakkhaṇa-sammoha* (Stark Ignorance of Three Characteristics of life).
- (5) *Nibbāna-sammoha* (Stark Ignorance of Nibbāna).

(B) The five kinds of Light are:—

- (1) *Kammasakatā-ñāṇa* (Knowledge of the fact that all beings have *kamma* only as their own property).
- (2) *Dhamma-vavatthāna-ñāṇa* (Analytical knowledge of the *Dhamma*).
- (3) *Paccaya-vavatthāna-ñāṇa* (Analytical knowledge of Causation).
- (4) *Lakkhaṇa-paṭivedha-ñāṇa* (Knowledge realising the Three Characteristics of life.)
- (5) *Nibbāna-paṭivedha-ñāṇa* (Knowledge realising Nibbāna).

(A) 1. and (B) 1. *Kamma-sammoha* and *Kammasakatā-ñāṇa*

I shall now expound the first pair—*Kamma-sammoha* and *Kammasakatā-ñāṇa*. Of these *kamma-sammoha* means the following:—

- (i) Not understanding *kamma*, and
- (ii) Not understand the resultant of *kamma*.

(i) Not understanding *kamma*:

- (a) Not understanding the fact that all beings have *kamma* only as their own property; that all beings are

the heirs of their own *kamma*; that *kamma* alone is their origin; that *kamma* alone is their relative; and that *kamma* alone is their real refuge.

- (b) Not understanding which of the actions done by them, bodily, verbally and mentally are unwholesome.
- (c) Not understanding the fact that unwholesome actions would give them bad resultants in their future births and would drag them to the Four Lower Worlds.
- (d) Not understanding which of the actions done by them, bodily, verbally, and mentally are wholesome.
- (e) Not understanding the fact that wholesome actions would give them good resultant in their future births and would cause them to arise in the Happy Existence of the human world and the world of *devas*.

“Not understanding *kamma*” means not understanding the nature and characteristics of *kamma* in the above manner.

(ii) Not understanding the resultant of *Kamma*:

- (a) Not understanding the fact that the lives of beings do not end at their biological death, but that they would arise in another existence where their *kamma* assigns them.
- (b) Not understanding the fact that there exist immense number of beings in hell, *petas*, *asurakāyas*, (which are invisible by the naked eyes) and animals.
- (c) Not understanding the fact that if they perform unwholesome volitional actions, they will have to arise in those *Apāya* regions.

- (d) Not understanding the fact that there exist immense number of human beings who are visible by our naked eyes, and that there exist immense number of beings which are invisible by our naked eyes, such as good and bad *devas* and also those inhabiting the six *deva*-planes and higher and higher planes in the Form Sphere and the Formless Sphere.
- (e) Not understanding the fact that when beings give alms, practise morality and develop mental concentration, by virtues of their wholesome deed they will have to arise in those various planes.
- (f) Not understanding the fact that there exists the beginningless and endless *samsāra*\* (round of rebirths).
- (g) Not understanding the fact that in this *samsāra* beings have to wander incessantly wherever they are assigned by the wholesome and unwholesome deed performed by them.

All the above kinds of 'not understanding' are called *kamma-sammoha*.

#### B (1) *Kammassakatā-ñāṇa*:

*Kammassakatā-ñāṇa* means the following:

- (i) Understanding *kamma*, and  
 (ii) Understanding the resultant of *kamma*.

#### Understanding *kamma* and its resultant:

- (a) Understanding the fact that all beings have *kamma* only as their own property; that all beings are the heirs of their own *kamma*; that *kamma* alone is their origin; *kamma* alone is their relative; and that *kamma* alone is their real refuge.
- (b) Understanding which of the actions done by them bodily, verbally and mentally, are unwholesome; that they would give bad resultants in their future births; and that these unwholesome deed would drag them to the Four Lower Regions.

- (c) Understanding that such and such actions are wholesome; that these would give good resultant in their successive births, and these deed would cause beings to arise in the Happy Existence, such as human world and the world of *devas*.

All the above kinds of 'understanding' are called *Kammassakatā-ñāṇa*.

This Stark Ignorance of *kamma* is very dreadful. In the world all *micchādiṭṭhi* (wrong views) arise out of this Ignorance, *Kammassakatā-ñāṇa* is the refuge of those beings who wander in this beginningless round of rebirths. Only when such Light of Knowledge exists, beings perform such wholesome volitional actions as giving alms, practising morality, and developing mental concentration and attain the bliss of men, *devas* and Brahmās. Such *pāramī-kusala* (wholesome volitional actions leading to Perfections) as Perfection leading to Buddhahood, Perfection leading to Individual Buddhahood,\*\* and Perfection leading to Noble Discipleship originate in this Light.

In the innumerable number of universes this Light of *kammassakatā-ñāṇa* exists in those men and *devas* who maintain Right Views. In this universe too, even during the zero world-cycles where no Buddhas arise this Light exists in those men and *devas* who maintain Right Views. This word "*Sammādiṭṭhi*" here means this Light of *kammassakatā-ñāṇa*.

At present in the world, this Light exists in Buddhists and Hindus. It does not exist among the people and in the animal world. It also very rarely exists in hell, *asurakāya*-world and *peta*-world. Those beings who do not possess such Light remain within the sphere of *kammassammoha*. Those beings who exist in this sphere have no access to the path leading to Happiness in the *samsāra* and also to the path leading to rebirths in the higher abodes of men, *devas* and Brahmās. Thus the door is closed to these higher abodes and only the door to the Lower Abodes remain open. Thousands, tens of thousand, hundreds of thousand existences may pass, and yet they will not be able to come near to the sphere of Light even for once.

\* It should however be noted that when one attains Nibbāna, the continuity of rebirths ceases.

\*\* *Pacceka-buddha*: Individual Buddha. He is an Arahāt who has realised Nibbāna without ever in his life having heard from others the Buddha's doctrine. He does not possess the faculty to proclaim the doctrine to the world, and to become a leader of mankind.

## The Light of the World:

As for embryo Buddhas who have received confirmation under previous Buddhas, even if they arise in the animal-world this Ignorance cannot overcome them. This Light of *kammasakatā-ñāṇa* does not disappear in them. Although mention has often been made of this *kammasakatā-ñāṇa-sammā diṭṭhi* in many Buddhist texts, as this Light also exists in other numerous universes where Buddha do not arise and in the world-cycle where a Buddha does not arise, the Omniscient Buddha arises in this world not to expound this Light, but to expound the Light that realises the Four Noble Truths. So this Light of *kammas-*

*sakatā-ñāṇa-sammā-diṭṭhi* does not deserve the epithet of the Light of the Buddha Sāsanā. It cannot be termed so. It can only be termed as the Light of *samsāra* or the Light of the world.

Those wise people who encounter the Buddha Sāsanā now, should not be satisfied with the mere attainment of the Light of *kammasakatā-ñāṇa-sammā-diṭṭhi* which is not the Light primarily intended by the Supreme Buddha. This is a very good point for the wise people to note.

Here ends the exposition of the first pair—Stark Ignorance of *Kamma* and the First Light.

*To be continued.*

## ACINTEYYA SUTTA

( *The Discourse on the Unthinkables* )

Bhikkhus, there are these four unthinkables, not to be thought of, thinking of which would lead one to madness and frustration. What are the four?

1. Bhikkhus, the realm (*gocara*) of Buddhas is unthinkable, not to be thought of, thinking of which would lead one to madness and frustration.

2. Bhikkhus, the range of Jhānas attained by one who has practised Jhānas is not thinkable, not to be thought of, thinking of which would lead one to madness and frustration.

3. Bhikkhus, the resultant of *kamma* is not thinkable, not to be thought of, thinking of which would lead one to madness and frustration.

4. Bhikkhus, *loka-ciṅṭa* (evolution of the world) is unthinkable not to be thought of, thinking of which would lead one to madness and frustration.

Āṅguttara Nikāya, Catukka-nipāta, Apanṇaka-vagga,

7. Acinṭeyya Sutta, p.329, 6th Syn. Edn.

# THE DHAMMAPADA COMMENTARY

## (CITTA VAGGA)

### The Story of a Certain Monk

#### (AÑÑATARABHIKKHUSSA VATTHU)

(Translated by the Department of Pāli, University of Rangaon)

*Dunniggahassa lahuno, yatthakāmanipātino  
cittassa damatho sādhu, cittam dantam  
sukhāvahan'ti.*

*Dhammapada, v. 35.*

(It is good to tame the mind which is difficult to control. It is flighty and is in the habit of resorting wherever it wishes. The mind thus tamed brings about Happiness.)

The Teacher while residing at Sāvatti delivered the religious discourse, beginning with “*dunniggahassa lahuno*”, in connection with a certain monk.

It is said that in the domain of the king of Kosala there was a densely populated village by the name of *Mātikagāma* at the foot of a mountain. On one occasion, sixty monks having requested the Teacher to give them the subjects of meditation leading to Arahatsip, proceeded towards that village and entered it for alms-food. The headman of that village was *Mātika*. When *Mātika*'s mother saw them, she offered them seats in her house and entertained them with gruel and variety of tasty food, and enquired, “Revered sirs, where would your reverences like to go?” “To some pleasant place, noble lady disciple”. Guessing that the venerable ones were looking for some accommodation to spend the rainy season, she flung herself at their feet and said, “If the venerable ones will stay here during these three months, I shall take refuge in the Three *Ratanas* (Gems), conform to five moral precepts and observe the Sabbath”. The monks agreed with the idea that with her support they would be able to strive for deliverance from existence\* without having to worry for alms-food. She built a monastery for their residence and handed it over to them.

While dwelling there, one day they assembled together and exhorted one another saying: “Friends, we should not indulge in heedlessness. Like our own residence the eight great hells have their doors opened to us. We have come here after taking the subject of meditation from the living Buddha. A deceitful person cannot possibly win the favour of the Buddha even though he might follow him closely in his steps. It is only possible to please him by following his wish. Be diligent (friends). No two monks should either stay or sit at one place. We shall be together at the time of attending upon the elder in the evening and at the time of going on alms-round early in the morning. At other times no two of us shall be together. But when a sick monk comes and beats the gong in the middle of the monastic compound, we shall come on hearing gong and shall administer him medicine.

As they were living (there) after reaching such an agreement, one day, that lady devotee, accompanied by slaves and servants, and taking with her butter, oil, molasses and such other things, went to the monastery in the evening. Not finding any monk there as she enquired of them saying, “Where have the venerable ones gone?”, and on being told “The venerable ones might be in their respective resting-places for the day or for the night”, she asked, “How shall I meet them?”

Then the people, who knew of the agreement reached by the congregation of monks, told her, “Madam, they will assemble at the stroke of the gong”. She caused the gong to be beaten. Hearing the sound the monks thought, “Some one must be ill”, and they came out of their respective resting-places and assembled in the middle of the monastic compound. No two monks, however, came by the same way. Seeing the monks

\* *Bhava nissarana* - Deliverance from three kinds of *bhavas*, namely, *Kāma-bhava* (existence in the Sensuous Sphere), *Rūpa-bhava* (existence in the Form Sphere), and *Arūpa-bhava* (existence in the Formless Sphere)

coming, each from a different direction, the lady devotee thought, "It seems that my sons have quarrelled amongst themselves". And making obeisance to the congregation of monks she enquired, "Did you have a quarrel amongst you, revered sirs?" "We did not, lady devotee". "Revered sirs, if you did not have any quarrel, why then did you come separately from separate places and not together in the way you used to do when you visited my house?" "Noble lady-devotee, we have been carrying out the duties of a monk, each one staying at a different place". "Dear ones, what is meant by this duty of a monk?" "Noble disciple, we repeat the formula of meditation on the thirty-two parts of the body and concentrate our thoughts on its decay and dissolution". "Revered ones, is it proper for you alone to recite the formula of meditation on the thirty-two parts of the body and concentrate your thoughts on its decay and dissolution, or is it proper also for us to do so?" "O disciple, this practice is not denied to any one". "If so please teach me the formula of meditation on the thirty-two parts of the body and explain how to achieve concentration on the decay and dissolution of the body". Saying "Learn it, noble disciple", they taught her the formula in its entirety. From that time she started reciting the formula of meditation on the thirty-two parts of the body and having concentrated (her thoughts) on decay and dissolution inherent in the body, she attained the three Paths and the three Fruitions even before the monks did. At the same time with her attainment of the Paths she became endowed with the four-fold analytical knowledge and mundane higher spiritual powers.

Emerging from the bliss of the Paths and Fruitions, she looked with her Celestial Eye and pondered "When have my dear sons attained such Paths and Fruitions?" She found out that all of those monks were still with passion, ill-will and delusion and had not yet attained even the *Jhāna* (absorption) and *Vipassanā* (insight). Reflecting "Do my dear ones possess the sufficing condition for the attainment of Arahatsip or not?" and, discerning that they did, she thought again, "Do they have suitable dwellings or not?", and found that they did. Again she reflected, "Do they have proper companions or not?", and saw that they had. Considering within

herself, "Do they get suitable diet or not?", she found that they did not. From that time onwards she prepared various kinds of gruel, a variety of eatables and different kinds of choice food, invited the monks to her house and made libation of water and presented them the food saying "Revered sirs, take and eat whatever you like". They took gruel and so on to their liking. As they were getting proper food, their minds became concentrated, and with minds thus made one-pointed, they developed spiritual insight and attained Arahatsip together with analytical knowledge. (Then) this idea occurred to them: "Indeed this great lady devotee has become a pillar of support for us. Had we not obtained suitable food, we would not have gained insight into the Path and the Fruition.

Now that we have spent the Rainy Season and performed the *Pavāraṇā*\*, we shall go to the Teacher." Accordingly they asked leave of the great lady-devotee saying "We intend to visit the Master". Said she "Very well, sirs," and went with them a distance and speaking many endearing words like "Revered sirs, may you please come and see us again", she returned.

Those monks arrived at Sāvattī, paid respect to the Teacher and took their seats at one side. The Teacher asked them, "How now! O monks, are you in good health and are you in comfortable circumstances or are you finding any difficulty as regards food?" They replied, "Lord, we are in good health, we are in comfortable circumstances, and we have no difficulty as regards food", and speaking in praise of the lady-devotee they added, "Lord, a certain lady devotee by the name of *Mātika-mātā*, being aware of our thought that it would be good if such and such food be prepared for us, prepared and offered the kind of food we had in mind".

A certain monk hearing the words of praise about her, intended to go there and took upon himself the subject of meditation from the Teacher. Taking leave of him saying, "Lord, I would like to proceed to that village", he left Jetavana and in due course arrived at that village. On the day he reached the monastery he thought: "It is said that this lady disciple reads the thoughts of others. Being travel-worn as I am, I am unable to clean up the monastery. How

\* *Pavāraṇā* is a formal function held at the end of each Lent where each monk invites the others to point out his fault if any.



nice it would be for me if she should send someone to clean it up!" The lady-disciple, even while seated in her house, on reflection came to know of it and sent a man saying, "Go, clean up the monastery and come back."

Wishing to drink water the monk thought, "It would be good if she would prepare and send some sweet drink". The lady-disciple sent it.

Early on the following day the monk wished thus: "May rich gruel and salad be sent to me", and the lady-disciple did so. After taking the gruel he wished that she would send him such and such food, and she sent that too. Thought he further: "This lady-disciple sends me whatever I wished for. I wish to see her. I hope she comes herself bringing with her various kinds of most delicious eatables." Thinking, "My son wishes to see me and is expecting my arrival", the lady-disciple had the food carried, proceeded to the monastery and offered it to him. After taking the meal he asked her, "Lady-disciple, are you Mātikamātā?" Said she, Yes, dear son". "Do you know the thoughts of others?" "Dear son, why do you ask me this?" "You have fulfilled all that I had wished. So I ask you that." "Dear son, many are the monks who can read the thoughts of others". "I do not inquire of others. It is about you that I am asking." Though asked so, the lady-devotee, without saying that she could read the thoughts of others, replied, "People who can read the thoughts of others behave in such a way." The monk thought: "Grave indeed is what I have done. Ordinary people entertain both good and evil thoughts. Should I entertain any improper thought, she might accuse me of misconduct as if she were seizing a thief by the top-knot along with the stolen property. It is only proper that I should go away from this place." Said he, "Lady devotee, I am going". "Whereto sir?" "To the Teacher, lady devotee". "Venerable sir, please stay on." "I shall not, lady devotee; I must go". So saying, he left the place and proceeded to the Teacher.

Then the Teacher asked him, "How is this monk, that you are not residing there?" "No, Lord, it is not possible for me to stay there". "Why so, monk?"

Lord, that lady-disciple knows all the thoughts (of others). Thinking that ordinary people entertain good and evil thoughts, and should I harbour any wrong thought she might accuse me of misconduct as if she

were seizing a thief by the top-knot along with the stolen property, I have returned". "Well then, monk, you ought to stay there only". "I am not able to do so, Lord; I cannot reside there". "In that case, monk, will you be able to observe just one thing?" "What is that, Lord?". "Just guard your mind, for it is difficult to guard it. Just control your own mind and do not think of anything else. It is hard to control the mind." So saying, He uttered the following verse:

*"Dunniggahassa lahuno yatthakāmanipātino*

*Cittassa damatho sādhu, cittam dantam sukhāvahan'ti."*

It is good to tame the mind which is difficult to control. It is flighty and is in the habit of resorting wherever it wishes. The mind thus tamed brings about Happiness.

Therein, the mind is *dunniggaham*, because it is only with difficulty that it can be kept under control. It is also *lahu*, because it arises and ceases swiftly. So, *dunniggahassa lahuno* means "of that (mind) which is hard to control and is swiftly arising and ceasing".

In the expression *yatthakāmanipātino*, *yatthakāmanipātī* (of that which resorts wherever it likes) implies that it (the mind) being in the habit of resorting wherever it likes, does not know what object can or cannot be attained, what object is or is not proper. It does not take into consideration the origin, the family or the age. Where-soever it pleases, it resorts there.

"*Cittena damatho sādhu*" (control of mind is good) means that the mind being controlled with the Knowledge of the Four Noble Paths, that it becomes thoroughly tamed, is good. For what reason? "*Cittam dantam sukhāvahan'ti*" (the mind which has been tamed and brought under control brings forth the bliss of the Paths and the Fruitions as well as the Absolute Bliss of Nibbāna.)

At the end of the religious discourse many of the assembled gathering became *sotāpanna* and so on, and the discourse became beneficial to the multitude.

Having admonished the monk, the Teacher sent him away saying, "Go, monk, do not think of anything else, and stay at that very place." Thus advised, the monk went thre and did not think of anything other than the object of meditation. The great lady devotee too, surveying with her Celestial Eye, found the Elder, and deter-

mining by her knowledge "My son has come back after having received a teacher who is fit to admonish", prepared suitable food and offered it to him. Receiving proper food he attained Arahatsip within a few days, and while spending his time in the enjoyment of the bliss of the Paths and the Fruitions he thought, "This great lady devotee has indeed been a pillar of support for me; it is through her that I have attained deliverance from rebirths. In the present existence she has been a pillar of support for me." And pondering whether or not she had been a pillar of support for him in the past while he had been wandering through the round of rebirths, he recalled to mind the ninety-nine births.—And throughout the ninety-nine existences she had been his wife who, being enamoured of other men, had deprived him of his life.—Noticing this huge accumulation of vice in her the monk thought, "Alas! 'A grave offence had been committed by this lady devotee' "

The lady devotee too, seated (as she was) in her house, pondered whether her son (the Elder) has reached the goal of the ascetic life. Realising that he had done so, she reflected further and came to know (1) that her son after having attained Arahatsip thought thus: "Indeed this lady devotee has been a pillar of support for me", and (2) that

thinking further as to whether or not she had been a pillar of support for him in the past, he recalled to mind the past ninety-nine existences and found that throughout all these existences, she, in league with others, had deprived him of his life; and (3) that finding such accumulation of vice in her, he thought, "Alas a serious offence has been committed by the lady devotee!"

Thought she further, "Have I not been of any service to my son (the Elder) throughout my wanderings in the round of existences?" Recalling further to mind the hundredth existence, she noticed; "During the hundredth life I was his wife and I saved his life at the place where he was to be killed. Indeed I have been of great service to my son." And still remaining seated in the house, she said, "Develop the special faculty further and investigate." Through his Celestial Ear the Elder heard her words, developed the special faculty further and recalled to mind the hundredth existence. He came to know that in that existence she had saved his life. Filled with joy as he realized "What a good turn has been done to me by the lady devotee before", the Elder preached to her the discourse on the Four Paths and Fruitions from that very place and attained *anupādi-sesa-nibbāna* (Nibbāna without the groups of existence remaining.)



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## Notes and News

### ABHIDHAMMA PRIZE DISTRIBUTION CEREMONY

The Abhidhamma Prize Distribution Ceremony was held at the Mahā Pāsāṇa Guhā (Great Sacred Cave), Kabā-Aye, Rangoon, on the 21st. May 1961. Among those present were the Ovādācariya Mahātheras, Thado Thiri Thudhamma, Agga Maha Thray Sithu, Dr. U thein Maung, President of the Union Buddha Sāsana Council, U Chan Htoon Aung, Retired Chief Justice of the High Court, Parliament Secretary U Than Sein, Chatthin U Ba Tin, U Thein Maung, M.P. for Pyawbwe, U Awe of Shwebo, U Win of Tharrawaddy, Religious Officers. Officers of the Union Buddha Sāsana Council, representatives from various Buddhist Organizations of Rangoon, distinguished guests, many devotees and the successful candidates. The presiding Mahāthera administered the Five Precepts to the audience. After that, an Admonitory Address was delivered by the Venerable Bahan Veluvam Sayadaw. Next, Thado Thiri Thudhamma, Agga Maha Thray Sithu, Dr. U Thein Maung, President of the Union Buddha Sāsana Council delivered an address of veneration as follows :

“Venerable Bhante,

The object of holding today's function is

(1) To award medals and cash prizes to those successful candidates who stood First, Second and Third in all the three grades of the Abhidhamma Examination held for the ninth time in 159 centres of the Union on the 17th, 18th and 18th of December 1961;

(2) To award a medal and a cash prize to the successful candidate who stood First in all the three grades of the Abhidhamma (Honours) or Tikā-gyaw Examination held for the sixth time in 113 centres of the Union on the above-mentioned dates;

(3) To award a medal and a cash prize to the successful candidate who stood First in the Visuddhi-magga Examination held for the fourth time in 63 centres of the Union on the above-mentioned dates; and

(4) To award pass certificates to 141 students who passed the Abhidhamma Examination from Rangoon centre.

The travelling expenses of the said five medalists are defrayed by the Union Buddha Sāsana Council.

The Abhidhamma Examination has been conducted annually by the Union Buddha Sāsana Council since 1314 Burmese Era and it was held for the ninth time in 1322 B.E; the Abhidhamma (Honours) Examination has been held annually since 1317 B.E. and it was held for the sixth time in 1322 B.E; and Visuddhi-magga Examination has been held annually since 1319 B.E. and it was held for the fourth time in 1322 B.E.

In the Abhidhamma Examination held for the ninth time, 13723 candidates sat for the various grades from 159 centres, and 7377 candidates passed in the examination.

In the Abhidhamma (Honour) Examination held for the sixth time, 1860 candidates sat for the three grades from 113 centres of the Union, and 903 candidates passed the examination.

In the Visuddhi-magga Examination held for the fourth time, 219 candidates sat for the examination from 63 centres, and 73 candidates passed the examination.

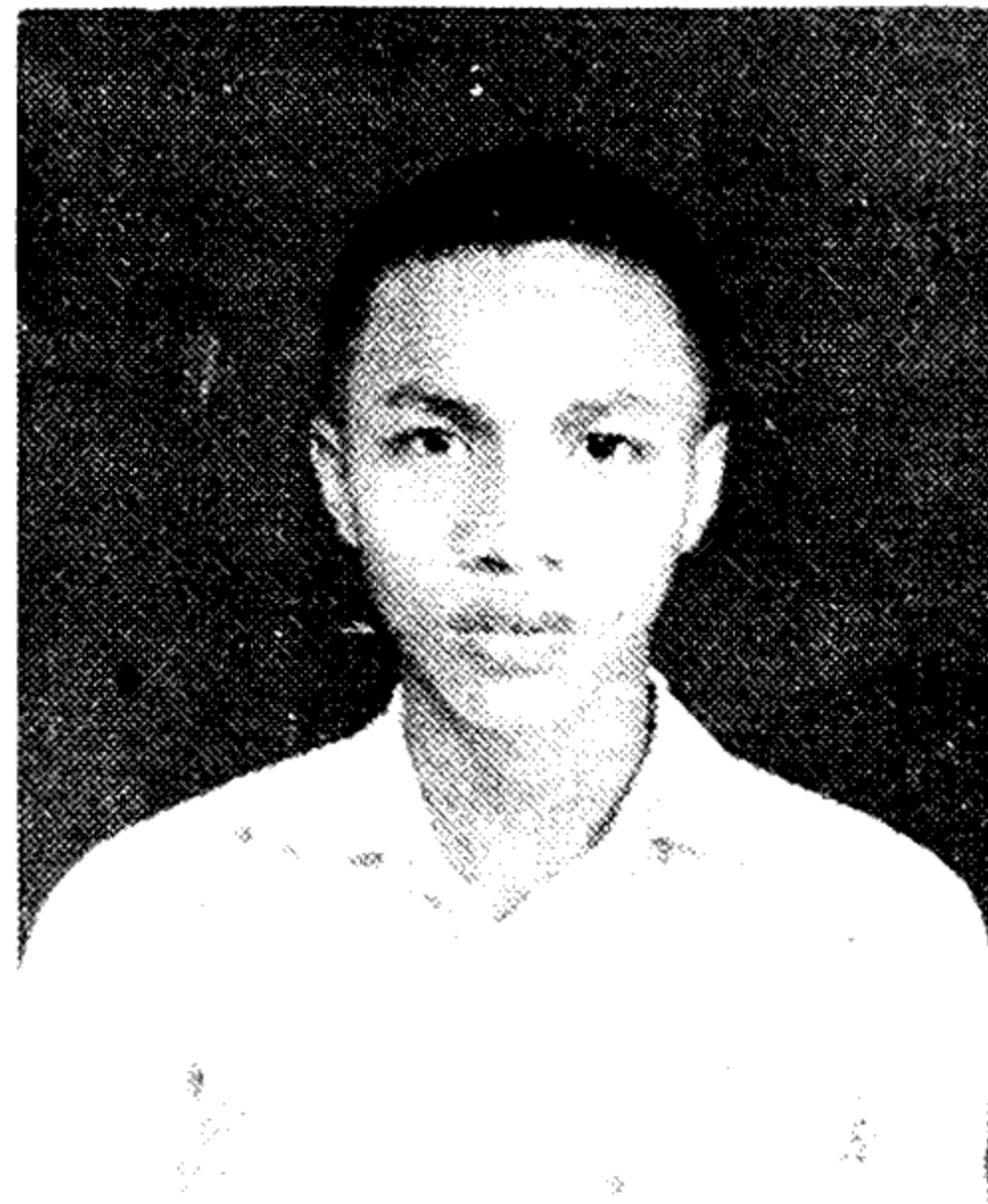
In regard to the Abhidhamma Examination, in comparison with last year's figures, the number of examination centres is increased by 6; the number of candidates who sat for the examination is increased by 329 and the number of passes is increased by 1174.

In regard to the Abhidhamma (Honours) Examination, if compared with last year's figures, the number of examination centres is decreased by 4, the number of candidates who sat for the examination is increased by 202 and the number of passes is decreased by 18.

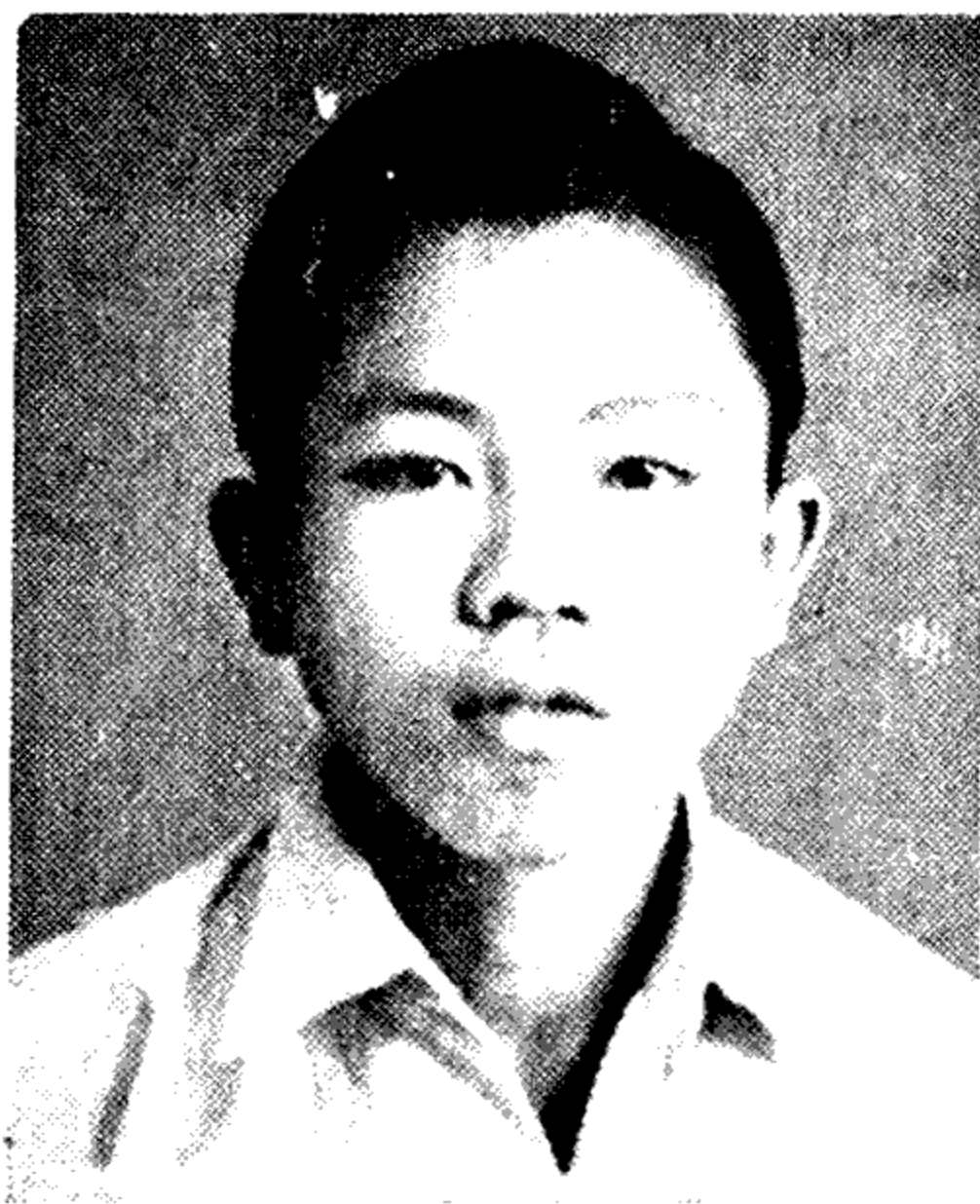
In regard to the Visuddhi-magga Examination, if compared with last year's figures, there is a decrease of 9 examination centres, the number of candidates who sat for the examination is decreased by 162 and the number of passes is decreased by 45.

**U On Pe,  
Roll No. 1, Mogok Centre,  
Visuddhimagga 1st. Prize Winner.**

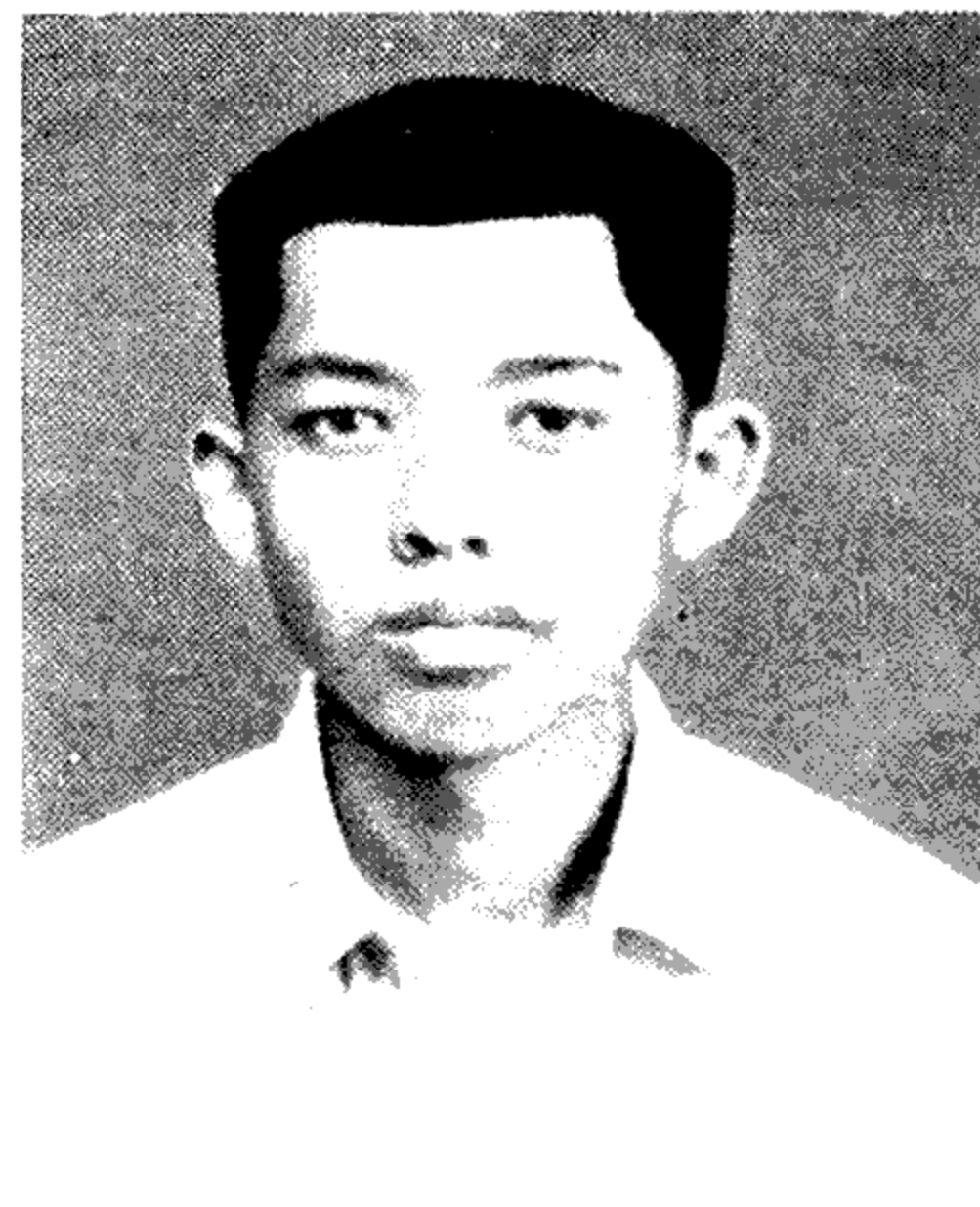
**Maung Way Kyan,  
Roll No. 141, Twante Centre,  
Abhidhamma (Honours)  
1st. Prize Winner.**



**Maung On Win,  
Roll No. 20, Letpadan Centre,  
Abhidhamma 1st. Prize Winner.**



**Maung Ko Win,  
Roll No. 14, Ayadaw Centre,  
Abhidhamma 2nd. Prize Winner.**



**Maung Htin Paw,  
Roll No. 630, Magwe Centre,  
Abhidhamma 3rd. Prize Winner.**

**Abhidhamma Examination:  
First Prize**

1. Maung On Win,  
Roll No.20, Letpadan Centre.  
Presented with a gold medal worth K 150  
and a cash prize of K 200.  
Donated by the philanthropic residents  
of Wuntho, Katha District.

**Second Prize**

2. Maung Ko Win,  
Roll No. 14, (Wadan) Ayadaw Centre.  
Presented with a gold-centred medal worth  
K 75 and a cash prize of K 100.  
Donated by the philanthropic residents of  
Indaw, Katha District.

**Third Prize**

3. Maung Htin Paw,  
Roll No. 630, Magwe Centre.  
Presented with a silver medal worth K 25  
and a cash prize of K 50.  
Donated by U Thein Maung, M.P. for  
Pyawbwe and his wife Daw Yin May.

**Abhidhamma (Honours) Examination  
First Prize**

4. Maung Way Kyan.  
Roll No. 141, Twante Centre.  
Presented with a gold medal worth K 200  
and a cash prize of K 300.  
Donated by U Chan Htoon Aung, Retired  
Chief Justice and Daw Ma Ma Gyi.

**Visuddhimagga Examination  
First Prize**

U On Pe,  
Roll No. 1, Mogok Centre.  
Presented with a gold medal worth K 300.  
Donated by U Thein Maung, Chief  
Executive Officer,  
Union Buddha Sāsana Council and  
Daw Mya Tin.  
Also awarded an ordinary prize of  
K 50 and a Pass certificate by the Union  
Buddha Sāsana Council.

Bhante, as the medals and cash prizes for  
the five recipients of the special prizes have  
been given by the respective donors, the  
Union Buddha Sāsana Council rejoicingly  
say "Sādhu" and have recorded their gifts.

Bhante, I firmly believe and hope that in  
future years too, similar donors will come  
out to honour the winners of special prizes.

Bhante, I most respectfully and earnestly  
wish

- (1) that with the help and co-operation  
of both Bhikkhus and lay persons  
of the country, these examinations  
will prosper year by year; and
- (2) that these examinations may be pillars  
of support for the prosperity and  
longevity of the Buddha Sāsana.

*Ciram tiṭṭhatu saddhammo.*

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## BUDDHA DAY CELEBRATIONS AT RANGOON

### Buddha Day Celebrations at Rangoon.

Buddha Day Celebrations were held at the Shwe Dagon Pagoda on the full moon day of Vesākḥā (Kason) 28-4-61.

#### Bodhi Tree Watering Ceremonies :

A few Mahātheras of Rangoon, Prime Minister U Nu, Thado Thiri Thudhamma Sir. U Thwin, Agga Mahā Thray Sithu Dr. U Thein Maung, U Ba Saw (Minister for Religious Affairs), Justice U San Maung, Parliamentary Secretary U Than Sein, Henzada U Mya, the Trustees of the Shwedagon Pagoda and many hundreds of devotees assembled around the Bodhi Tree at the south-eastern corner of Shwedagon Pagoda platform. At 6-10 a.m. Wunnakyawhtin U Ba Swe, Deputy Secretary of the Religious Affairs Ministry recited some Gāthās inviting the *devās*. Prime Minister U Nu then chanted the stanza "*Mahābodhi dune nātho*" and opened the ceremonies. The Venerable Hnakyai-shit-su Sayadaw administered nine precepts to the audience. U Ba Saw, Minister for Religious Affairs then recited the stanza beginning with "*Uddhisīyam Jinaṃ buddham*". This was followed by an address of veneration by Thado Thiri Thudhamma Sir U Thwin pointing out the significance of "Pouring water on the Sacred Bodhi Tree". Many young men and girls resplendently dressed as Bhramās, *devās*, *nagas*, *garulas* and *gandhabbas* sang poems in Pāli and Burmese. The Prime Minister and persons present poured water on to the Sacred Bodhi Tree in golden and silver bowls. The ceremony came to a close at about 7 a.m.

#### Paritta-Chanting and Mettā-radiating ceremonies by 2500 Bikkhus.

At 7 a.m. 2500 Bikkhus headed by His Holiness the Most Venerable Abhidhaja Mahāraṭṭha Guru Masoyein Sayadaw, assembled at the Buddha Jayanti Dhammārāma Hall on the western slope

of the Shwedagon Pagoda. Prime Minister U Nu, Chief Justice of the Union Thado Mahā Thray Sithu U Chan Htoon (President of the Buddha Day Celebrations Committee), U Tha Win (Honorary Treasurer of the W.F.B.), leaders of various communities, many diplomats, and representatives from Buddhist organisations of Rangoon numbering many thousands were also present. All the proceedings were broadcast direct to the return by the Burma Broadcasting Service.

When U Tha Win (master of the ceremonies) announced that the time for commencement of the ceremonies had arrived, Thado Mahā Thray Sithu U Chan Htoon conducted the Prime Minister U Nu to the flag mast and U Nu recited "*Cīraṃ tiṭṭhatu saddhammo*" thrice and unfurled the Buddhist flag. He then paid homage to the Buddha, Dhamma and Sangha by reciting "*Buddham pūjemi, dhammam pūjemi, sangham pūjemi*" and the audience repeated his words after him.

His Holiness the Most Venerable Abhidhaja Mahāraṭṭha Guru Masoyein Sayadaw administered the Nine Precepts and 2500 Sangha assembled then recited the Buddha Bhiseka gāthā and chanted Maṅgala Sutta, Mettā Sutta and Pubbaṅha Sutta.

Exactly at 8 a.m. a minute silence was observed during which all present sent forth thoughts of *mettā* (loving-kindness) to all sentient beings. After that, an Address of Felicitations and Encouragement by His Holiness the Most Venerable Masoyein Sayadaw was delivered.

Prime Minister U Nu then performed the libation ceremony in sharing merits with all sentient beings. When the Most Venerable Masoyein Sayadaw came down from the "Dhamma Pallanka(Throne)", Prime Minister U Nu Presented him a bowl containing morning meal, and Chief Justice U Chan Htoon presented him a set of robes.

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