

The **LIGHT**
of the
DHAMMA

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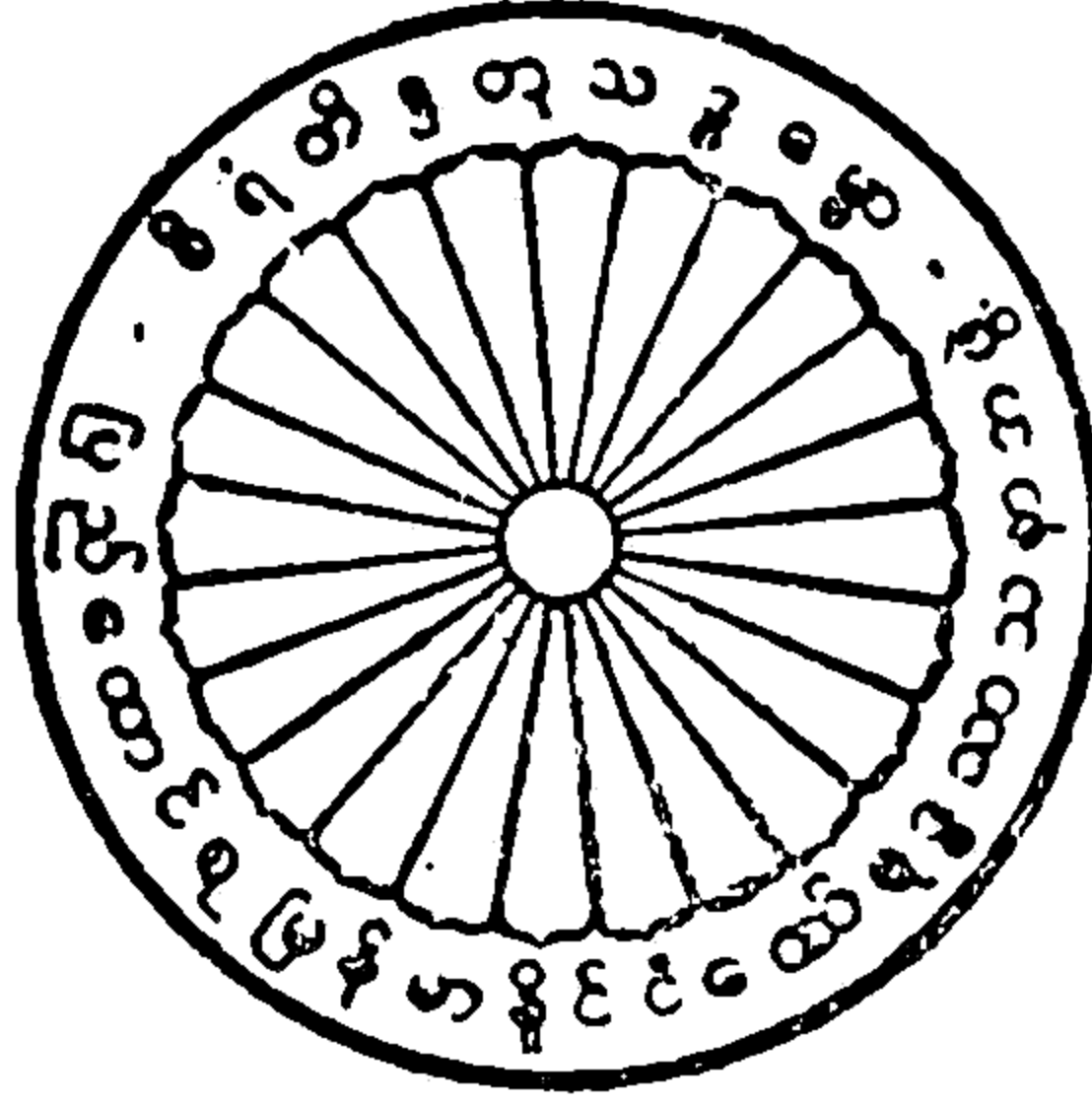
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The **LIGHT**
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THE LIGHT OF THE DHAMMA

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THE EDITOR,
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MANUAL OF THE FOUR NOBLE TRUTHS

BY AGGA MAHĀ PAṆḌITA, MAHĀTHERA LEDI SAYADAW, D. LITT.

Namo Tassa Bhagavato Arahato Sammā Sambuddhassa.

Veneration to Him, the Most Exalted, the Purified, the Supremely Enlightened Buddha.

THE FIVE KHANDHAS (GROUPS OF EXISTENCE)

“Phenapiṇḍūpanam rūpam, vedanā
pupphulūpamā,
Marīcikūpamā saññā, sankhārā kaḍa-
lūpamā,
Māyūpamañca viññānam, desitādicca-
bandhunā.”

.....Samyutta Nikāya- Khandha-vagga,
Phenapindūpama-sutta.*

The Omniscient Buddha declared, ‘The Corporeality-Group resembles a heap of foam which is devoid of Soul-entity and essence; the Feeling-Group resembles water bubbles which are devoid of Soul-entity and essence; the Perception-Group resembles a mirage which is devoid of Soul-entity and essence; the Group of Mental Formations resembles the trunk of a banana tree which is devoid of Soul-entity and essence; and the Consciousness-Group resembles deceitful appearances produced by a magician, and which are devoid of Soul-entity and essence.

THE TWELVE ĀYATANAS (BASES)

Ajjhattika.

Six Somatic Bases

Eye.
Ear.
Nose.
Tongue.
Body.

Mind-base,

(*Manāyatana*)

Bāhirā.

Six External Bases

Visible Object
Sound.
Odour.
Taste
Body-contact

Mental-object

(*Dhammāyatana*)

“Suññogāmo suññogāmoti kho bhikkhave channetam ajjhattikānam āyatanānamadhivacanānam; cakkhāyatanassa, sotāyatanassa, ghānāyatanassa, jivhāyatanassa, kāyāyatanassa; manāyatanassa; gāmaghātakacorā ti kho bhikkhave channetam bāhirānam āyatanānam, rūpāyatanānam, saddāyata-

nānam, gandhāyatanānam, rasāyatanānam, phoṭṭhabbāyatanānam, dhammāyatanānam”.**

Monks, the Six Somatic Bases— the Eye, the Ear, the Nose, the Tongue, the Body, and the Mind-base or Consciousness (*Manāyatana*) are figuratively termed “a ruined village”. The Six External Bases—visible objects, sound, odour, taste, body-impressions and mental-objects are figuratively termed “gangs of robbers who plunder the village.”

18 Psycho-physical Elements.

eye	visible object	eye-consciousness
ear	sound	ear-consciousness
nose	odour	nose-consciousness
tongue	taste	tongue-consciousness
body	body-contact	body-consciousness

mano-dhātu (mental-element)
dhamma-dhātu (mental-object-element)
mano-viññāna-dhātu (mind-consciousness-element)

According to the Declaration “*Attano sabhāvam dhāretīti-dhātu*”, as these eighteen psycho-physical elements never act according to the wishes of beings, but function according to their respective natures, they are termed *dhātu* (elements).

Three-Psychophysical Elements and Dependent Origination.

The *Nidāna-vagga* of the *Samyutta Nikāya* says:***

“Lokasamudayañca bhikkhave desessāmi lokanirodhañca, I. *Kathañca bhikkhave lokasamudayo?* 1. Cakkhuñcapaticcarūpeca uppajati cakkhu-viññānam, tiṇṇam-sangatiphasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānam, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇa sokaparideva dukkha-domanassupāyāsā sambhavanti, evametasas

* Samyutta Nikāya, khandhavaggasamyutta, khandhasamyutta, (5) Pupphavagga, (3) Phenapiṇḍūpama sutta. 6th syn: Edition ps 115.

** Samyutta Nikāya, saḷāyatanavagga, saḷāyatanasamyutta (4) āsivisavagga, āsivisopama sutta.

6th syn: Edition. pg. 383.

*** Samyutta Nikāya, Nidānavagga samyutta, Nidānasamyutta, (5) Gahapati vagga, (4) Loka sutta 6th syn: Edition p. 301.

kevalassa dukkhakkhandhassa samudayo hoti.

2. Sotañca paṭicca saddeca uppajjati sotaviññānam, tiṇṇam sangati phasso; peyyāla;

3. Ghānañca paṭicca gandheca uppajjati ghānaviññānam tiṇṇam sangati phasso; peyyalā;

4. Jivhañca paṭicca raseca uppajjati jivhāviññānam tiṇṇam sangati phasso, peyyāla;

5. Kāyañca paṭicca phoṭṭhabbeca uppajjati kāyaviññānam tiṇṇam sangati phasso, peyyāla;

6. Manañca paṭicca dhammecca uppajjati manoviññānam tiṇṇam sangati phasso, peyyāla, dukkhakkhandhassasamudayo hoti, evañca bhikkhave loka samudayo.

II *Kathañca bhikkhave lokanirodho?*
Cakkhuñca paṭicca rūpeca uppajjati cakkhuviññānam tiṇṇam sangati phasso, phassanirodhā vedanā nirodho, vedanānirodhā taṇhānirodho, taṇhānirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarā maraṇa soka parideva dukkha domanassa upāyāsā nirujjhanti; evametassa kevalassa dukkhakkhandhassa nirodho hoti; evañca bhikkhave lokanirodho”.

2. Sotañca paṭicca sadde ca uppajjati sotaviññānam, tiṇṇam sangati phasso, phassanirodhā vedanā nirodho, vedanānirodhā, taṇhānirodho, taṇhānirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarā maraṇa soka parideva dukkha donanassupāyāsā nirujjhanti; evametassa kevalassa dukkhakkhandhassa nirodho hoti; evañca bhikkhave lokanirodho;

3. Ghānañca paṭicca gandhe ca uppajjati ghānaviññānam, tiṇṇam sangati phasso, phassanirodhā vedanā nirodho, vedanānirodhā taṇhānirodho, taṇhānirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā jāti nirodho, jātinirodhā jarā maraṇa soka parideva dukkha domanassupāyāsā nirujjhanti; evametassa kevalassa dukkhakkhandhassa nirodho hoti, evañce bhikkhave lokanirodho;

4. Jivhañca paṭicca rase ca uppajjati jivhāviññānam, tiṇṇam sangati phasso, phassanirodhā vedanā nirodho, vedanānirodhā taṇhānirodho, taṇhānirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā, jarā maraṇa soka parideva dukkha donanassupā-

yāsā nirujjhanti, evametassa kevalassa dukkhakkhandhassa nirodho hoti, evañca bhikkhave lokanirodho;

5. Kāyañca paṭicca phoṭṭhabbe ca uppajjati kāyaviññānam tiṇṇam sangati phasso, phassanirodhā vedanā nirodho, vedanānirodhā, taṇhānirodho taṇhānirodhā upādāna, nirodho, upādāna nirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarā maraṇa soka parideva dukkha donanassupāyāsā nirujjhanti, evametassa kevalassa dukkhakkhandhassa nirodho hoti; evañca bhikkhave lokanirodho;

6. Manañca paṭicca dhamme ca uppajjati manoviññānam, tiṇṇam sangati phasso, phassanirodhā vedanā nirodho, vedanānirodhā taṇhānirodho, taṇhānirodhā upādānanirodho, upādāna nirodhā bhavanirodho, bhavanirodhā jāti nirodho jātinirodhā jarā maraṇa soka parideva dukkha donanassupāyāsā nirujjhanti; evametassa kevalassa dukkhakkhandhassa nirodho hoti, evañca bhikkhave lokanirodho;

The Buddha said: “I will teach you, monks, the Origin of repeated birth and passing away of beings in this world. 1. *What, monks, is the Origin of beings?* On account of the eye, and visible object, eye-consciousness arises. Impression (*Phassa*) is the conjunction of the three; through *Phassa*, *Vedanā* (Feeling) arises; through *Vedanā*, *Taṇhā* (Craving) arises; through *Taṇhā*, *Upādāna* (Grasping) arises; through *Upādāna*, *Bhava* (Process of Becoming) arises; through *Bhava*, *Jāti* (Rebirth) arises; through *Jāti*, *Jāra-maraṇa* (Decay and Death), *Soka* (Sorrow), *Parideva* (Lamentation), *Dukkha* (Pain), *Domanassa* (Grief) and *Upāyāsa* (Despair) arise. Thus arises this whole mass of Suffering.

2. On account of the ear and sound, ear-consciousness arises. *Phassa* is the conjunction of the three; through *Phassa*, *Vedanā* arises; through *Vedanā*, *Taṇhā* arises; through *Taṇhā*, *Upādāna* arises; through *Upādāna*, *Bhava* arises; through *Bhava*, *Jāti* arises; through *Jāti*, *Jarā-maraṇa*, *Soka*, *Parideva*, *Dukkha*, *Domanassa* and *Upāyāsa* arise. Thus arises this whole mass of suffering.

3. On account of the nose and odour, nose-consciousness arises. *Phassa* is the conjunction of the three; through *Phassa*, *Vedanā* arises; through *Vedanā*, *Taṇhā* arises; through *Taṇhā*, *Upādāna* arises; through *Upādāna*, *Bhava* arises; through *Bhava*, *Jāti* arises; through *Jāti*, *Jāra-maraṇa*, *Soka*

Parideva, Dukkha, Domanassa and *Upāyāsa* arise. Thus arises this whole mass of suffering.

4. On account of the tongue and taste, tongue-consciousness arises. *Phassa* is the conjunction of the three; through *Phassa, Vedanā* arises; through *Vedanā, Taṇhā* arises; through *Taṇhā, Upādāna* arises; through *Upādāna, Bhava* arises; through *Bhava, Jāti* arises; through *Jāti, Jarā-marāṇa, Soka, Parideva, Dukkha, Domanassa* and *Upāyāsa* arise. Thus arises this whole mass of suffering.

5. On account of the body and bodily impression, body-consciousness arises. *Phassa* is the conjunction of the three; through *Phassa, Vedanā* arises; through *Vedanā, Taṇhā* arises; through *Taṇhā, Upādāna* arises; through *Upādāna, Bhava* arises; through *Bhava, jāti* arises; through *Jāti, Jarā-marāṇa, Soka Parideva Dukkha, Domanassa* and *Upāyāsa* arise. Thus arises this whole mass of suffering.

6. On account of mental element and mental-object element, mind-consciousness arises. *Phassa* is the conjunction of the three; through *Phassa, Vedanā* arises; through *Vedanā, Taṇhā* arises; through *Taṇhā, Upādāna* arises; through *Upādāna, Bhava* arises; through *Bhava, Jāti* arises; through *Jāti, Jarā-marāṇa Soka, Parideva, Dukkha, Domanassa* and *Upāyāsa* arise. Thus arises this whole mass of suffering. This is the origin of beings.

11 *What, monks, is the passing away of beings?* 1. Monks, on account of the eye and visible object, eye-consciousness arises. *Phassa* is the conjunction of the three; through the extinction of Impression, Feeling becomes extinguished; through the extinction of Feeling, Craving becomes extinguished; through the extinction of Craving, Grasping becomes extinguished; through the extinction of Grasping, Rebirth becomes extinguished; through the extinction of Rebirth, Decay and Death become extinguished, as well as Sorrow, Lamentation, Pain, Grief and Despair. Thus takes place the extinction of this whole mass of Suffering. This is the passing away of beings.

2. On account of the ear and sound, ear-consciousness arises. Impression is the conjunction of the three, through the extinction of Impression, Feeling becomes extinguished; through the extinction of Feeling, Craving becomes extinguished; through the

extinction of Craving, Grasping becomes extinguished; through the extinction of Grasping, Rebirth becomes extinguished; through the extinction of Rebirth, Decay and Death become extinguished, as well as Sorrow, Lamentation, Pain, Grief, and Despair. Thus takes place the extinction of this whole mass of suffering. This is the passing away of beings.

3. On account of the nose and odour, nose-consciousness arises. Impression is the Conjunction of the three; through the extinction of Impression, Feeling becomes extinguished; through the extinction of Feeling, Craving becomes extinguished; through the extinction of Craving, Grasping becomes extinguished; through the extinction of Grasping, Rebirth becomes extinguished; through the extinction of Rebirth, Decay and Death become extinguished, as well as Sorrow, Lamentation, Pain, Grief, and Despair. Thus takes place the extinction of this whole mass of suffering. This is the passing away of beings.

4. On account of the tongue and taste, tongue-consciousness arises. Impression is the conjunction of the three; through the extinction of Impression, Feeling becomes extinguished; through the extinction of Feeling, Craving becomes extinguished; through the extinction of Craving, Grasping becomes extinguished; through the extinction of Grasping, Rebirth becomes extinguished; through the extinction of Rebirth, Decay and Death become extinguished, as well as Sorrow, Lamentation Pain, Grief, and Despair. Thus takes place, the extinction of this whole mass of suffering. This is the passing away of beings.

5. On account of the body and bodily impression, body-consciousness arises. Impression is the conjunction of the three; through the extinction of Impression, Feeling becomes extinguished; through the extinction of Feeling, Craving becomes extinguished; through the extinction of Craving, Grasping becomes extinguished; through the extinction of Grasping, Rebirth becomes extinguished; through the extinction of Rebirth, Decay and Death become extinguished, as well as Sorrow, Lamentation, Pain, Grief, and Despair. Thus takes place the extinction of this whole mass of suffering. This is the passing away of beings.

6. On account of the mental element and mental object element, mind-consciousness arises. Impression is the conjunction of the three; through the extinction of Impression,

Feeling becomes extinguished; through the extinction of Feeling, Craving becomes extinguished; through the extinction of Craving, Grasping becomes extinguished; through the extinction of Grasping, Rebirth becomes extinguished; through the extinction of Rebirth, Decay and Death become extinguished, as well as Sorrow, Lamentation, Pain, Grief, and Despair. Thus takes place the extinction of this whole mass of suffering. This is the passing away of beings.

1. “Cakkhuñca paṭicca rūpeca uppajjati cakkhaviññānam” On account of the eye and visible object, eye-consciousness arises. - 3 psycho-physical elements.

2. “Sotañca paṭicca saddeca uppajjati sotaviññānam” On account of the ear and sound, ear-consciousness arises. - 3 psycho-physical elements.

3. “Ghānañca paṭicca gandheca uppajjati ghānaviññānam” On account of the nose and odour, nose-consciousness arises. - 3 psycho-physical elements.

4. “Jivhañca paṭicca raseca uppajjati jivhaviññānam” On account of the tongue and taste, tongue-consciousness arises. - 3 psycho-physical elements.

5. “Kāyañca paṭicca phoṭṭhabbeca uppajjati kāyaviññānam” On account of the body and bodily impression, body-consciousness arises. - 3 psycho-physical elements.

6. “Manañca paṭicca dhammeca uppajjati manoviññānam” On account of mental element and mental object element, mind-consciousness arises. - 3 psycho-physical elements.

Thus there are six triads making in all the 18 psycho-physical elements.

Here, *Phoṭṭhabba* means the combination of *Pathavī* (the element of extension), *Tejo* (the element of kinetic-energy) and *Vāyo* (the element of motion).

Dhamma-dhātu (mental-object elements) comprise all kammically wholesome, kammically unwholesome and kammically neutral phenomena excepting the former 17 psycho-physical elements.

The meaning of 16 characteristics of Truths.

“Dukkassa piḷanaṭṭho, sankhataṭṭho, santāpaṭṭho, viparināmaṭṭho;

Dukkhasamudayassa āyūhanaṭṭho, nidānaṭṭho, samyogaṭṭho, palibodhaṭṭho;

Nirodhassa nissaraṇaṭṭho, pavivekaṭṭho, amataṭṭho, asankhataṭṭho;

Maggassa niyyānaṭṭho, hetuṭṭho, dassanaṭṭho, adhipateyyaṭṭho.”

—Paṭisambhidāmagga.

The interpretation of Dukkha-saccā (Noble Truth of Suffering)

The four inherent characteristics of *Dukkha-saccā* are:—

1. *Piḷanaṭṭho* —having the characteristic of oppression,
2. *Sankhataṭṭho* —having the characteristic of production by a combination of causes.
3. *Santāpaṭṭho* —having the characteristic of continuously burning, heat, fire.
4. *Viparināmaṭṭho* —having the characteristic of change,

Thus any *dhamma* that has the above four characteristics is called *Dukkha-saccā*. It means that they are dangers much to be feared by the wise. As all causally-conditioned physical and mental phenomena have the above four characteristics, they are all *Dukkha-saccā*.

The interpretation of Samudaya-saccā (Noble Truth of the Origin of sufferings)

The four inherent characteristics of *Samudaya-saccā* are:—

1. *Āyūhanaṭṭho* —having the characteristic of accumulating what would cause suffering.
2. *Nidānaṭṭho* —having the characteristic of constantly supplying, or becoming a constant source of supply of suffering.
3. *Samyogaṭṭho* —having the characteristic of causing union or association with suffering.
4. *Palibodhaṭṭho* —having the characteristic of obstructing, being an obstacle or impediment to freedom from suffering.

Thus any *dhamma* that has the above four characteristics is called *Samudaya-saccā*. It means that this *Samudaya-saccā* really helps the growth of all kinds of suffering. As *taṇhā*

satisfies the above four characteristics, it is all *Samudaya-sacca*.

The interpretation of Nirodha-saccā (Noble Truth of the Cessation of Suffering)

The four inherent characteristics of *Nirodha-sacca* are—

1. *Nissaranaṭṭho* —having the characteristic of being an escape, liberation from suffering
2. *Pavivekaṭṭho* —having the characteristic of being free from disturbance.
3. *Amataṭṭho* —A state where there is no more death or dissolution.
4. *Asankhataṭṭho* —having the characteristic of the Unoriginated (*Nibbāna*).

Thus any *dhamma* that has the above four characteristics is called *Nirodha-saccā*. *Nibbāna* alone has the above four characteristics, so it is all *Nirodha-saccā*.

The interpretation of Magga-saccā (Noble Truth of the Path leading to the Cessation of Suffering)

The four inherent characteristics of *Magga-saccā* are:

1. *Niyyānaṭṭho* —having the characteristic of leading to release or deliverance.
2. *Hetuṭṭho* —having the characteristic of being a cause for the attainment of *Arahat*-ship.
3. *Dassanaṭṭho* —having the characteristic of realization of the four Noble Truths, which is not even dreamt of in the Rounds of *Samsāra*.
4. *Adhipateyaṭṭho*—having the characteristic of overcoming 3 kinds of craving and attaining mastery over oneself.

Thus any *dhamma* that has the above four characteristics is called *Magga-saccā*. Only the eightfold Noble Path has the above four characteristics. So it is *Magga-saccā*.

The exposition of four characteristics of the Truth of suffering.

Oppression of Dukkha.

The four characteristics are *pīḷanaṭṭha*, *sankhataṭṭha*, *santāpaṭṭha*, and *vipariṇāmaṭṭha*.

ṭha. Of these, *pīḷanaṭṭha* is the main characteristic of *Dukkhasaccā*, and the remaining three are its adjuncts. *Pīḷanaṭṭha* means 'Oppression' and this Oppression can be formed in the following three ways:—

1. By way of *sankhata*,
2. By way of *santāpa*,
3. By way of *vipariṇāma*.

Any causally-conditioned phenomenon burdens any being who clings to it in the following manner:—

In the beginning, it burdens the being by way of *sankhata*, in the middle, by way of *santāpa*, and at the end, by way of *vipariṇāma*. These three methods of burden in the beginning, in the middle and at the end, manifest themselves as the state of *pīḷanaṭṭha*.

I. The Burden of Dukkha in the Brahma world.

1. *By way of sankhata at the beginning means:—*

To attain the five *khandhas* of the *brahma* world (*i.e.* to be born in *brahma* world), one has to practise for *jhāna* and *samāpatti* in his previous existence. This endeavour to attain such states is the heavy burden of *sankhata* at the beginning. Such attainments can be achieved only by one who lives in remote places such as in forests and on mountains, and takes severe austerities unbearable for an ordinary man.

2. *By way of santāpa in the middle means:—*

When a being achieves the *khandhas* of a *brahma* as the resultant effect of his having reached *Samāpatti* (attainments) while in the world of men, his body and mind are incessantly burdened by the Superiority-Conceit of 'I am' 'I am.' In the same manner, other evils, such as *sassatadiṭṭhi* (Eternalist theory), *uccheda-diṭṭhi* (Annihilationist theory), *mada* (intoxication with sensual pleasures in the *brahma* plane), *'pamāda'* (negligence of the *dhamma*) and the Defilements are burdening him by way of *'santāpa'* (burning; heat; fire). When a *brahma* is being burdened by the 10 Kinds of Defilements, he does not perceive the weight of that burden. He thinks that it is good and to his liking also. Only when there arise anxiety and repentance, then the weight of the burden caused by defilements becomes apparent. Although a person may not be aware of his being burdened by these *kilesas*, all those passions that are going to defile his

mind are the means of burdening him. As long as that *brahma* lives, the groups (*khandha*) which constitute his existence produce all kinds of defilements and will burden him throughout his life.

3. By way of *vipariṇāma* at the end means:—

The phrase “In the end the being is burdened by way of *vipariṇāma* (change)” means the death or dissolution of the Five Groups of existence pertaining to that being, and that is his *vipariṇāma-dukkha* (suffering due to change). Because there is the dissolution of that Brahma’s body, he will have to be reborn in a lower plane—the Sensuous plane. He may gradually go down till he reaches *Avīci*. He may be reborn as a dog, a pig, a fowl, a bird, a mosquito a gadfly, a louse, a bug and so forth. Thus the five groups of *khandhas* belonging to that *brahma* burden him by way of *vipariṇāma*.

Therefore, that *brahma*’s body is known as *Dukkha-saccā* inasmuch as it has the four characteristics—*paṭinaṭṭha*, *sankhataṭṭha*, *santāpaṭṭha* and *vipariṇāmaṭṭha*.

II Burden of Dukkha in Deva World:—

In the six abodes of *devas* also, the Five Groups of existence found in any *devas* will firstly burden him by way of *sankhata*, at the beginning, by way of *santāpa*, in the middle and finally by way of *vipariṇāma*.

1. *Sankhata dukkha* here the burden by ‘*sankhata*’ may be explained as follows:—

It briefly means almsgiving, restraint of bodily and verbal actions, and restraint of mental action. Only when one has performed these wholesome deeds in this present life, will he be able to arise in the *deva*-plane in his next birth and attain the body of a *deva*. He will not be able to achieve such a state by developing his Mental Groups only. By giving away his property to others in charity, a person who has wealth of a hundred Kyats or a thousand Kyats may be reduced to poverty in a single day morality means strict observance and restraint. If one does not practise almsgiving and morality, he is bound to be reborn in the lower worlds in his next birth. So it is necessary to perform these wholesome deeds to reach the *deva* world. Even when they arise in the happy course of existence by virtue of their wholesome deeds done in the previous existences, if they have offered on a small scale in their past existence, they will have to lead a base

life in their present existence. The more they practiced *dāna* and *sīla*, the better positions they will enjoy in their present existence. So people have to practice almsgiving spending a lot of money and also observe precepts with great self-control, because they fear that they may be low down in lower worlds in their next existence. When they have to do this merely because it is essential for their future welfare, it is *dukkha*.

Anything that is performed compulsorily is *dukkha*. If, without practising *dāna* and *sīla*, a being were able to arise in the *deva*-plane after his death, or if he were able to arise in the *brahma* plane without practising calm, who would care to perform such wholesome deeds as *dāna*, *sīla* and *bhāvanā*. 2. *Santāpa dukkha*? Once the beings obtain the bodies of *devas* in the *deva* planes, great fire of passions rise up from the body and burn that *deva* throughout his life. *Dosa*, *moha*, *Soka Parideva*, *Dukkha*, *Domanassa* and *Upāyāsa*, arise in his life in the fullness of time. This is how a *deva* is burdened by way of *santāpa*.

3. *Vipariṇāma dukkha*.

Again, while the *devas* are thus enjoying pleasures in the *deva*-plane, their span of life expires, and just like a big fire suddenly put out by an external agency, these *devas* die suddenly and generally they arise in the lower worlds. In fact, their *khandhas* cause them to arise in the lower worlds. This is how the *devas* are burdened by way of *vipariṇāma* finally.

Out of three ways of burdening at the beginning, in the middle and at the end, the burden of *sankhata* is very heavy for *brahmas*. Because they are able to bear the heavy burden of *sankhata*, the *santāpa* in the middle becomes a little lighter for them. The burden of *vipariṇāma* also comes after a long time. Their life-span is calculated in terms of *kappa* (world-cycles).

In the case of *devas* in the 6 *deva*-worlds, the burden of *sankhata* is not heavy. The practice of *dāna* and *sīla* is a thousand times easier than the practice of *jhāna* and *bhāvanā*. As the burden of *sankhata* is not heavy and as *kilesa* have not even faded, the burden of *santāpa* is very heavy when one becomes a *deva*. The fire of passion and sensuous lust arisen out of the 6 sense-doors burns those *devas* up to the end of their lives. The remaining fire of defilements also burns when

the time is ripe. The burden by way of *vipariṇāma* also comes very quickly. Their span of life is calculated in terms of years, months and days. The life-span of the *devas* is like the wink of an eye when compared to that of *brahmas*. Though there is said to be pleasures and enjoyments in the whole of the 6 *deva*-worlds, all these are fires of *kāma* and *rāga* that are burning them.

Thus the *khandhas* of 6 *deva*-worlds burden the *devas* in four ways and as the burden is manifest it is clearly *dukkha-saccā*.

III. The Burden of Dukkha in the Human World:—

In the case of men too, the mental and physical phenomena in their *khandhas* always burden them in 3 ways of *sankhata*, *santāpa* and *vipariṇāma*.

1. *Saṅkhata Dukkha*.

As they have not to strive very hard in the field of *sankhata*, their burden of *santāpa* is very heavy, and is a hundred thousand times greater than that of a *deva*. Their time of destruction too comes to them very quickly, Their span of life is an infinitesimal fraction of that of a *deva*.

2. *Santāpa Dukkha*

How heavily the *khandhas* of men are burdened by way of *santāpa* may be explained as follows:—

The trouble of being conceived in the womb of a mother, the trouble of having to be born, the trouble of feeling warm when residing in a warm region during the warm weather, the trouble of feeling cold when residing in a cool region during the cold weather, the trouble of living in the torrid zone and exposing oneself to the heat of the scorching sun, the blowing of hot wind and the biting by flies and fleas, the immense trouble to be undertaken by a cultivator to cultivate his lands amidst those troubles for the purpose of his livelihood, the trouble of serving under a government, the trouble of having to transact civic duties, the trouble concerning one's kith and kin, the trouble of feeding the so-called body morning and evening so that it may live, the trouble of changing the postures every now and then as one is not able to remain for long in any one posture during one of the four modes of deportment, the trouble of supplying nutritive essence to the defilements that arise at the six

sense-doors and which may be compared to ogres and demons. These are all suffering which are the common ways of the world. There are other kinds of suffering such as the troubles arising out of the over-enjoyment of sensuous pleasures, the trouble arising out of earning a livelihood by performing evil deeds, the trouble of maintaining wife and children, the trouble of becoming a man among people who profess a faith involving wrong views, thus dragging him to the lower worlds as long as he remains in that clan or nation, the troubles arising from self-mortifications by living near the fire during the hot season and by remaining in the water during the cold season etc., which are fruitless and are the practices of people of wrong views, the trouble connected with diseases, bruises, wounds and pains, and the immense troubles caused by external enemies, such as water, fire, thieves, rulers and those disliked.

Thus the burdens of *santāpa* for human beings, in the round of *samsara* are various and heavy. The body of human beings burdens them in such a manner by way of *santāpa*.

3. *Vipariṇāma Dukkha*

The *khandhas* of men burden them by *vipariṇāma*. To have become a man is one of the rare opportunities, and even when a being arises in the world of men, he is liable to die at any moment from the time of conception in the mother's womb up to the end to the span of his life.

Thus at the embryonic stage immediately formed after conception, a being has the appearance of a little drop of butter-oil scum attached to a fine woolen thread. Then follows the *abbuda* (an oval shaped tiny mass), then the *pesī* (the lump of flesh), then the *ghana* (clot), then the *pasakha* (off-shoots), in which later stage, arms, legs etc. are forming. In the whole of the Round of Rebirths, a being arises and perishes countless times in any one of the abovementioned stages of life. Thus *khandhas* of men burden them in the four ways, and so this is purely *Dukkha-saccā*.

IV. The burden of Dukkha in the lower planes.

The *khandhas* of beings in the four lower worlds burden them by four ways.

1. *Saṅkhata Dukkha*.

Unwholesome volitional actions cause beings to arise in the four lower worlds.

There is the Declaration: “Pāpasmim ramate mano” (The minds of beings take delight in evil actions). They perform evil actions according to their wishes and do not consider it as suffering while they can enjoy their lives according to their inclinations, and so its burden of *sankhata* consequences may be said to be not very heavy; but by judging the severity of the resultant effects, it may be said that its burden of *sankhata* consequences is very heavy indeed.

2. *Santāpa Dukkha*

As regards the beings that arise in the four lower worlds, the Buddha Declared that it was not possible to explain in full how these beings are burdened by *santāpa*, because they are numerous and it would occupy a great deal of time. They have been discussed generally in the *Samvega-vatthu*.

Those who arise in hell will have their bones, nerves, flesh, hearts, lungs, brains, etc., all red-hot and tongues of fire will spring out of their skins. Thus they will remain for hundreds of thousands, billions, trillions, and decillions of years, experiencing intolerable heat. So long as their resultant effects are not exhausted they will not be free from such misery. In like manner there are myriads of beings who are arising in the various lower worlds, and who are suffering there for decillions and decillions of years.

(The *Samvega-vattha* also describes the *santāpadukkhe* relating to the *petas*, ghosts, *asuras* (Demons) and animals.)

3. *Vipariṇāma Dukkha*

In the case of *vipariṇāma* at the end which is the passing away, one may rise in an infernal region for a single unwholesome volitional action; and when resultant effect comes to an end, one may pass away from there due to the burden of *vipariṇāma* and be reborn in a lower region which is deeper than that of one's previous existence. One may not have the opportunity to arise in the happy higher planes even after thousands of existences.

Here the explanation given by the *Sam-mohavionodanī* Commentary may be pointed out. For beings wandering in the *samsāra* the number of existences in which they live up to the principles of virtue are comparatively few. Most of the existences are in the lower worlds where beings prey upon one another.

Even if they happen to be reborn in the world of men for many a time, in one out of a hundred of such existences would they be able to encounter the *Buddha Dhamma* and practise it. They would hold wrong views or be vicious people in a greater number of existences. Evil conduct in deeds, words and thought, done by any being in an existence is incalculable. So, among worldly beings existing in the present life, any one being possesses myriads of evil actions done by him in the innumerable past existences that could drag him to hell.

Those beings who are destined to arise in the hells, in the *peta* world and in the *asura* world also possess myriads of old accumulated unwholesome volitional actions; and the same is the case with those who arise in the planes of *devas* and *brahmas*.

If a being who dies from the world of men, the *deva* plane or the *brahma* plane, happens to be reborn for a time in hell, all the unwholesome *kammas* done by him in his past existences will have the opportunity to play their parts. One evil *kamma* after another would cause him to be reborn continually in the four lower worlds and he would not have an opportunity to arise in the happy course of existence in another one thousand, ten thousand or a hundred thousand existences. A being bound to be reborn in the lower worlds by having performed a comparatively small amount of evil action, could arise there continuously for a great number of aeons due to his successive past *kammas*. There are decillions and decillions of such beings who become ‘rooted in hell’ and who have no opportunity to arise in the happy course of existence.

Here ends the brief exposition as to how the beings belonging to the four lower worlds are burdened by way of *santāpa* and *vipariṇāma*.

This also explains how the *khandha* of a being in any one existence is burdened by *sankhata*, *santāpa* and *vipariṇāma*.

A multitude of Dukkha for Cultivators.

The five Groups of existence Corporeality Group and Mental Groups, of a cultivator burden him by *sankhata*, *santāpa* and *vipariṇāma*, every hour, every day every month and every year.

1. *Sankhata Dukkha.*

In cultivating the lands and consuming the yearly crops, firstly the trouble of tilling the

lands, sowing the seeds and looking after the plants burden the cultivator by way of *sankhata*.

2. *Santāpa Dukkha*.

The trouble of looking after the standing crop, reaping the harvest, threshing corn, storing the corn in the granary, guarding the granary, disposing of the corn thus stored, living on the sale proceeds of the corn, sustaining such evil actions as *lobha*, *dosa*, *māna*, *issā* and *macchhariya*—all these burden the cultivator by *santāpa*.

3. *Vipariṇāma Dukkha*.

Moreover, he is burdened by *vipariṇāma* daily, when he has to consume his wealth, thus reducing the amount. Here, one may argue: “Only the destruction of property by fire or water should be termed “burden”. The gradual decrease of wealth owing to expenditure should not be termed a “burden”. “This is an argument advanced by utterly ignorant persons. If the crop thus acquired by the cultivator be permanent, *i.e.*, it can never become less and exhausted, his one year’s labour would be sufficient to maintain him peacefully for the rest of his life. Thus he would be free from the trouble of tilling the ground, again, etc. He would even have an opportunity to live his whole life spending his time in practising the *Buddha Dhamma* and thereby attaining a great deal of supramundane benefit. As it is, the crop is not permanent, but impermanent. As the crop becomes less and exhausted due to daily usages he is reduced to poverty and dire straits. For that reason, when the next rainy season starts, he has to take the trouble of tilling his land and cultivating it. In this manner he will have to continue from year to year till he becomes old and dies at last. Although he has obtained the opportunity of ‘becoming a man’, which is a rare opportunity, as he has no opportunity to hear the *Buddha Dhamma* and practise it, he misses the chance of reaping supramundane benefits. There is no way out for those foolish people who are entangled in such worldly pleasures as these destructible and impermanent things which can never lead one to the state of permanent happiness.

Wise people regard all these as ‘Unsatisfactoriness of life’, because one has no chance to escape from the sphere of suffering; has not found a way out; has to encounter such suffering in his future births, has no oppor-

tunity to practise the *Buddha Dhamma* in this present birth and has to take the trouble of tilling the soil, etc. To these wise people all are the same, whether one loses his property by spending for himself or by it being destroyed by fire or water. Ultimately they regard the sensuous pleasures found in the world of men, the planes of *devas* and *brahmas* — in the thirty-one planes of existence as unsatisfactoriness of life.

Those foolish people who have no such kind of understanding would feel sorry if their properties were destroyed by fire or water, because they could not use them for themselves, but they would not be sorry if their property lessened owing to their own expenditure according to their will and pleasure. They would feel quite satisfied with that. So long as one’s heart does not burn at such wastage and deterioration, one will never have a chance of escaping such suffering. Only when one’s mind is moved at that, will one have a chance to do so. Then only will one be able to realise the Groups of Existence found in the world of men, the *deva* plane and the *brahma* plane as suffering, and not otherwise. Only if a person clearly discerns the various grades of advantages enumerated above, will he be able to realise as suffering all the days, months, years and world cycles he has wasted in many of his past existences without reaping any benefit, just like throwing water into the sand. This is the answer to the argument.

The above is the exposition how the crops which are produced and exhausted yearly burden a cultivator in three ways, *sankhata*, *santāpa* and *vipariṇāma*.

Relying on this principle, discriminate and understand how a being is burdened by various kinds of suffering for days and months continuously. Ponder over the matter and understand how in this cosmos, earning wealth for one’s livelihood and spending money on food and clothing are burdening in three ways. Extend this to the cases of men, *devas* and *brahmas* who have enjoyed sensuous pleasures in their respective planes, by virtue of their having done wholesome volitional actions in respect of gifts, morality and mental development in wandering in the *samsara*.

Sense object and Suffering:

In perceiving the objects, when the visible object comes into contact with the eye-organ,

it is pleasurable to the eye. When the visible object is removed, the sense pleasure to the eye disappears.

When the sound comes into contact with the ear-organ, it is pleasurable to the ear. When the sound, is removed, the sense pleasure to the ear disappears.

The same principle holds good in the cases of nose and odour, tongue and taste, body and tangible object, mental element and mind object-element.

Corresponding to the 6 sense-objects, there are 6 kinds of Craving: craving for visible objects, for sounds, odour, taste bodily-impressions, mental impressions; and also 6 kinds of feeling: feeling associated with seeing, hearing, smelling, tasting, bodily-impression and mental-impression.

To feed the 6 kinds of craving, 6 kinds of sense-objects have to be kept in readiness. Those who are following these sensuous pleasures cannot get rid of them. These sense objects are also subject to decay. So feelings such as joy and mentally agreeable feeling burden the beings in all their existences by *sankhata*, *santāpa* and *vipariṇāma*. They are not able to get out of this pit of suffering for many existences and world-cycles. Nor are they able to obtain the opportunity of practising the *dharmā* which can lead them to deliverance. They only deviate from this course and are tempted to follow the previously mentioned disadvantageous ways.

The above is the exposition as to how beings are continuously burdened by the Five Groups of Existences at every hour and at every moment. Highly obvious facts have been sought and set out in the above exposition. Further exposition of *vipariṇāma Dukkha*.

I shall now briefly explain the *vipariṇāma dukkha* alone.

In this *samsāra*, suffering in the four lower worlds is intense. Those who know of it greatly dread to fall there. As for those who do not know of it, they have to suffer there for their ignorance.

Unwholesome volitional actions which are the seeds of birth in the lower worlds cling to *sakkāya-diṭṭhi* (the belief in a permanent personality). When this *sakkāya-diṭṭhi* becomes strong, these unwholesome volitional actions become powerful. When they fade away, those bad *kammas* also fade away.

When this *sakkāya-diṭṭhi* ceases, those *kammas* also cease. For example, in introducing a light into a room, the flame may be compared to evil *kamma*. When the fire is strong, the light becomes bright, and when the fire becomes weak, the light also becomes dim. When the fire dies out, the light also disappears.

Although the beings with *sakkāya-diṭṭhi* are bound for hell, they may know to some extent the intensity of suffering in the lower worlds, and they may perform evil actions, simply because they are tempted by their hellish element. What can be said then of those people who are either utterly ignorant of this or who maintain false views? Their hellish element will play its part completely.

While wandering in the *samsāra*, there are very few existences where a being can understand what are evil actions and the dangers of the lower worlds. There are a great number of existences where they do not know about it, or where they maintain false views. A person in one thousand of his existences might encounter only one existence where he could differentiate between good and evil. The explanation given so far is a point to judge how much greater a being's unwholesome volitional actions would be, though there may be many wholesome volitional actions done by him in his past existences, and while wandering in this round of rebirths.

Another point to consider is how much greater a being's unwholesome volitional actions will be though there may be a great deal of wholesome volitional actions in his future existences, while wandering in this round of rebirths.

How beings have to wander in the Round of Rebirths.

Wholesome deeds such as almsgiving, morality and mental development performed by worldlings are the actions done by those who dread the dangers of hell, so that they may escape from such dangers. Even though they arise in the planes of men, *devas* and *brahmas* according to the quantity of wholesome volitional actions, they are always accompanied by myriads of old accumulated unwholesome *kammas* coupled with *sakkāya-diṭṭhi*. This *sakkāya-diṭṭhi* has accompanied a being throughout his existences as man, *deva* and *brahma* with the result of

multiplying more evil *kammas* in whatever existence he may happen to arise.

The wholesome *kammas* such as almsgiving, morality and mental development performed by any one being in his past existences are also subject to change (exhaustion-*vipariṇāma*). They naturally fade away when they cannot have any further effect.

The Groups of Existence found in men, *devas* and *brahmas* are also subject to decay. It is the law of cosmic order that they must dissolve at the exhaustion of their *kammas* and the expiry of their span of life.

The groups of existences of those who are enjoying sensuous pleasures in the planes of human beings, *devas* and *brahmas* burden them with death by way of *vipariṇāma*. As soon as the vitality element is cut off, *sakkāya-diṭṭhi* latent in them causes them to be reborn in the lower worlds. They then have to sink in the ocean of suffering in hell which they dread very much. As explained by the Commentators previously, these beings will have no chance to escape the hells and arise in a higher plane even after a lapse of one thousand or ten thousand existences. Only after a very great length of time, will some have the opportunity to arise in a higher plane, the happy course of existence.

Some will only have a chance to escape at the end of the world-system *i.e.* when it is destroyed. Then they have to arise in the planes of men, *devas* and *brahmas*; and again they who enjoy the sensual pleasures in these planes are burdened by the Groups of Existence by *vipariṇāma*. As soon as they die in that state their *sakkāya-diṭṭhi* causes them to be reborn in the lower worlds. They then have to sink in the ocean of suffering in hell and have no chance to escape in a thousand or ten thousand existences. The sequences in this respect are the same as mentioned above.

The above is the textual explanation as to how beings wander in the Round of Rebirths.

Here, men, *devas* and *brahmas* may be compared to victims, and the Groups of Existence to the murderers; the Law of Change may be compared to a very sharp sword.

In the *khandha-vagga* of the *Samyutta-Nikāya*,* the Buddha declared: "Corporeality

is a murderer, so too are *vedanā*, *saññā*, *sankhāra* and *viññāna*". According to this, it is to be remembered that whenever beings pass away, their respective *khandhas* play the part of murderers. If we examine the causes of all deaths, we shall find that there can be no death unless there are dislocation, displacement or change in the body. If there be no such change, even if lightning were to strike a person on the head, he would not die. That shows that the *khandhas* of a being are really murdering him.

Another interpretation. As people call *maccu* the God of death which itself is Death personified, the Law of Change (*Vipariṇāma*) is again termed a murderer. The inherent quality of the Law of Change found in men, *devas* and *brahmas* cause their death. Thus the *khandhas* of men, *devas* and *brahmas* are always receiving capital punishments, and therefore are *Dukkhadhamma* (Suffering miserably).

All human beings, who are trying to take refuge in the world of men because they fear the dangers of hell are killed and caused to arise in the lower worlds from time to time by the Groups of existence and *sakkāya-diṭṭhi*. The same holds good in the cases of *devas* and *brahmas*. The *khandhas* of beings that are subject to change are murderers, and the unwholesome *kammas* together with soul-belief are constantly tending to drag them to the lower worlds.

In the cases of men, *devas* and *brahmas* who have already got rid of soul-belief, although they die through the agencies of their *khandhas*, they are never reborn in the lower planes, but in the higher planes of existence. This matter will be fully discussed when we come to the chapter on *magga-saccā* (the Noble Truth of the Path leading to the cessation of suffering).

A question may be raised at this point: "If what has been said be true, there should be no inhabitants in the planes of men, *devas* and *brahmas*. But that is not the case. There are plenty of men in the world of men, many *devas* in the *deva*-worlds and many *brahmas* in the *brahma*-worlds. So, it may be said that it is an unwarranted threat".

This is the kind of question raised by those ignorant people who have not the slightest

* *Samyutta Nikāya*, *khandhavagga samyutta*, (2) *Rādhasamyutta*, (2) *Dutiyavagga*, (1) *Mārasutta*. 6th syn. Edition. p. 159.

idea of the vastness therein of the four lower worlds, and the density of population.

The happy course of existence is very extensive, but the inhabitants are very few. An abode of a *deva* or a *brahma* is as big as five or ten of our town ships. Their bodies are about 3 *gāvutas* high. Each of the planets we see high above the sky is of enormous dimensions.

The woeful course of existence is also extensive and the inhabitants there are immensely numerous too. The number of people in the world of men, and the number of inhabitants in the 6 *deva*-worlds and the 20 *brahma*-worlds cannot even be equal to the number of a single kind of insect, say ants, living in our country of Burma. In our country alone, even besides ants there are countless numbers of aquatic and land animals. Just imagine how great would be the number of those aquatic and land animals residing in the big islands, small islands, oceans, seas, mountains, rivers and lakes of the world excluding those of Burma. Thus, if the number of occupants in the 27 planes of the happy course of existence be compared with those in the animal world, it will be found to be very insignificant.

Crowded in Avīci Hell.

It is said in the Commentaries as follows:—“There are 8 kinds of Hells, each of which is as big as *Jambūdīpa* and is about 1000 *yojanas* in extent. The lowest of these 8 hells is *Mahā Avīci* where the inhabitants are packed to the full like mustard seeds in a bamboo tube. All those beings who have committed the evils of the deepest dye usually take rebirth in *Avīci*, the most frightful of the many hells. If *Avīci* alone is packed so much, just consider how many beings there will be in the 7 other major hells and many other minor hells. Thus, if compared with the inhabitants of a single hell, the number of inhabitants in the other 27 planes of the happy course of existence is insignificant. Extend this to the cases of *Petas* (Ghosts) and *Asuras* (Demons).

Only the three kinds of wholesome *kammā*—almsgiving, morality and mental development—can cause a being to arise in the happy course of existence and only when a being

can objectify a wholesome *kamma* at the moment of death, will he be able to take in the happy course of existence.

On the other hand, if he objectifies an unwholesome *kamma* at the moment of death, he will as a matter of course be reborn in the four lower worlds.

A countless number of aquatic and land animals pass away in one day in Burma alone. Of these very few would be able to objectify a wholesome *kamma* at the moment of death.

There will be not even one in a hundred thousand. The same is the case with all beings in the lower worlds.

How can the beings who do not know that is wholesome *kamma*, objectify such *kamma* at the moment of death? A being who is reborn in the four lower worlds usually takes rebirth there for many existences, and when his old accumulated *kammās* wane, the *aparā-pariya-vedaniya kamma* (*kamma* ripening in successive births) comes into play and he has no chance to arise in the happy course of existence.

Those who are able to use logic and reason and those who are ignorant, think that there are very many people in this world. By seeing the planets or constellations high above the sky, they think that there are many inhabitants in the *deva*-worlds. They have not the slightest idea as to how difficult it is to have become a man. They have heard the discourses about the blind turtle and the yoke* and the comparison of the small piece of earth on the finger-nail and the great earth itself,** but do not realise their truth.

This is the answer to the question raised by an ignorant person as mentioned above.

Here ends the exposition as to how the beings who wander in this round of rebirths are burdened by the groups of existence to show that this is purely *dukkha-saccā* (the Noble Truth of Suffering).

Here ends the exposition on *dukkha-saccā*.

* *Saṃyutta Nikāya, Mahāvagga Saṃyutta, Saccasaṃyutta, Papātavagga, Chiggaḷayuga sutta.* 6th syn. Edition. p. 397.

** *Saṃyutta Nikāya, Nidānavagga-saṃyutta, Opamma-saṃyutta (2) Nakhasikhasutta.*

THE ADDRESS OF THE HON'BLE JUSTICE U CHAN HTOON,
Hon. General-Secretary of the Union of Burma Buddha Sāsana Council, Judge of
the Supreme Court of Burma, **AT THE SIXTEENTH CONGRESS OF THE**
INTERNATIONAL ASSOCIATION FOR RELIGIOUS FREEDOM, CHICAGO, U.S.A.
AUGUST 1958.

I count it a great honour to have been invited to speak for Buddhism, the religion of nearly one-third of the entire human race—the religion of the majority of the people of Asia—in this Congress of distinguished representatives of the five great religions of mankind. At the same time, I am humbly aware of the magnitude of the task I have before me of presenting a picture of the Buddhist out-look and the beliefs which have shaped it; yet this I must do to the best of my ability, because the doctrines of Buddhism are inextricably woven into the pattern of Buddhist thought; and if I am to explain to you the Buddhist attitude to life and to the problems that confront mankind today, I must begin by acquainting you, at least in outline, with the fundamental tenets of this religion known to the West as Buddhism, but which we Buddhists prefer to call the Buddha Dhamma.

Before I begin, I wish to say that the sponsors of this Congress are to be warmly congratulated on their enterprise and their breadth of vision in bringing together for mutual understanding and appreciation the representatives of the world's leading faiths. The exchange of ideas, beliefs and aspirations, undertaken without any proselytising design but purely for the advancement of knowledge and spiritual welfare, cannot fail to be of benefit to all who take part in it, whether as spokesmen or observers. I am convinced, also that in the final summation it will be

seen that those things wherein we are all agreed far outweigh, both in number and importance, the differences of theology and doctrine that too often obscure the real significance of human faith. We meet here, not to make converts or to establish superiorities, but to help one another towards a better understanding of certain fundamental principles we all share, and which are necessary to the right conduct of human affairs. It is therefore my sincere hope that by the unfolding of knowledge leading to wisdom, this object will be realised as the Conference progresses to its triumphal conclusion.

In order to place Buddhism in its true perspective it is necessary to begin with its historical background. Just as Christianity, Islam and Judaism share a common origin in Hebraic thought, so also Buddhism and Hinduism are to be understood as having their background in the Vedic religious thought of India. Hinduism came into being after the time of the Buddha, and owes much of its development to the Buddha's teaching. Buddhism, however, antedates both Vedic Brahmanism and Hinduism, because it represents the rediscovery by the Buddha of the primal spiritual Truth which has been taught by innumerable Buddhas in previous world-cycles. The historical Buddha, Gotama, is not a solitary teacher or prophet; He is one of an endless line of Enlightened Beings, reaching from remotest times into immeasurable cycles of futurity. Buddhist cosmology teaches that

time is beginningless; that universes arise and pass away in an endless succession, obedient to the cosmic law of cause and effect, and that, in the several periods of each world-cycle, certain highly-advanced beings attain supreme Enlightenment and Omniscience. They become Buddhas and teach the Buddha Dhamma, or Truth, for the welfare of all beings. For this reason the Buddha Dhamma is sometimes called the "Sanantana Dhamma", that is, primordial, eternal or timeless Doctrine. The Pāli word "Dhamma", means Law, Truth and Doctrine. It has other significations also, in different contexts, but for our present purpose the term "Buddha Dhamma" means the Doctrine taught by the Enlightened Ones, and that is the title Buddhists prefer to give to it.

Two thousand five hundred years ago, when the Buddha-to-be was born as a prince of a warrior clan in northern India, religious beliefs had not hardened into dogma. Religion was conjoined with speculative philosophy, and there was a spirit of broad tolerance which embraced many schools of thought. In common with most of the ancient world, the majority of these schools accepted reincarnation as a basic fact. To thinking men it has always seemed impossible that life should come to an end with the disintegration of the physical body; and if this is so it is equally difficult to imagine that it comes into being for the first time with physical birth. Throughout nature there is a principle of continuity in change which we are able to sense within ourselves, and it is this which has given rise to the concept of an immortal soul in man. As I shall explain later, the Enlightenment of the Buddha modified the

idea of a transmigrating "soul", but the principle of rebirth remains and is one of the central doctrines of Buddhism. It is this, together with the law of Karma: "as ye sow, so shall ye reap"—which gives Buddhism its moral code. These two principles together explain all the anomalies of life and the problem of evil and suffering in the world. In India it was generally believed that the goal of the religious life was to obtain ultimate knowledge, or illumination, which most of the sects conceived to be an identification of oneself with the supreme Godhead, the impersonal Absolute, or Brahman. There were, however, certain schools which taught nihilism and were equivalent to our modern agnostic and materialist systems.

When the Prince Siddhattha renounced the world to become a religious ascetic he placed himself successively under two teachers of the Vedic and Upanishadic schools and mastered all that they were able to teach concerning union with the Brahman, both in theory and meditative practice. He succeeded, in fact, in obtaining that identification with the highest consciousness which was considered to be the final goal of the religious experience. In after years, when He was the Buddha, He was able to tell the Brahmins of his day that He was to be numbered among those who had known the highest spiritual state, that He was a "knower of the Vedas" and one who had "seen Brahma face to face".

But this, he found, was not enough. Even on the highest spiritual plane the Brahma gods were not completely liberated from the processes of life and death; they were still subject to change, and hence to uncertainty and

suffering. What he desired was a state completely outside all the categories of existence and non-existence, utterly free from all the bonds of conditioned being. So, although most men would have been content to accept the highest religious norm of the time, and to have taken a place as one of the qualified exponents of those doctrines, he was not satisfied, but driven by an inner compulsion he had to seek fresh ways of attainment and a goal beyond that of the Vedas and Upanishads.

After six years of intense striving He at last found Himself in possession of the great Truth, and it was then that He became the Buddha. He found that the faith He had entertained all along in a state of absolute liberation, a state in which the conditions of birth and death, arising and passing away, could never re-establish themselves, had been justified. This state is called "Nibbāna", and it is attained by the extinction of all the life-asserting and death-bringing qualities of selfhood; that is to say, by the total elimination of all those craving instincts that bind us to the life-process and so cause repeated rebirths in this and other realms.

Buddhist doctrine is summarised in the Four Noble Truths, which are: first, the truth that all sentient life involves suffering; second, the truth that the cause of repeated rebirth and suffering is Ignorance conjoined with Craving; third, the truth that this process of birth, death and suffering can be brought to an end only with the attainment of Nibbāna; and fourth, the truth that Nibbāna can be attained by following the Noble Eightfold Path to perfection, which embraces *Sīla*, *Samādhi* and *Paññā*

i.e., Morality, Meditation and Insight-Wisdom.

In Buddhism the word "Dukkha" which we can only translate as "Suffering", signifies every kind and degree of unpleasant sensation, mental and physical; it is in fact the same as the problem of pain which we find at the root of all religions and philosophies. So long as a being lives he experiences suffering in one form or another; in the words of the Hebrew prophet: "man is born unto trouble as the sparks fly upward." The religious instinct itself is born of the sense of sorrow and pain, for which man has tried throughout history to find either an antidote or a compensation. Not only religion but science also is primarily concerned with the amelioration of suffering. But in Buddhist philosophy the fact of suffering assumes cosmological proportions, for the very life-process itself, being a process of continual change and transformation, and therefore of unrest and uncertainty, is seen as it really is, a process of suffering. In everyday speech we talk of "growing pains", and both growth and decay, to say nothing of the incidental sicknesses and accidents, deprivations and griefs, that are met with on the way, are indeed accompanied at every stage by suffering. From the moment of his birth man is overshadowed by death. In taking this view and insisting upon it, Buddhism is no more pessimistic than any other religion so far as the conditions of this world are concerned, for all religions are cognisant of this great problem of suffering. And it is not man alone who is thus afflicted; Buddhism takes into account the life of all sentient beings, thereby bringing within the scope of its philosophy the entire

realm of living beings, all of whom are subject to the same law of cause and effect.

The second of the Four Noble Truths goes down to the cause of this suffering process, which is psychological. Mind is the activating factor in life, and the physical bodies of living beings are only the material results of preceding mental forces which have been generated in past lives. The Buddha said, "Mind precedes all phenomena; Mind dominates them and creates them". By some process which we will only be able to understand fully when we have ourselves gained Enlightenment, the invisible force generated by the mind, when it is liberated and projected outwards at death, fastens upon the elements of the material world and from them, by the natural processes of generation, moulds a new form of life. The elements are always present in the physical world, and they come together in the required order when conception takes place. It is, however, the mind—the unknown, unseen factor—that gives the new being its individuality. It may be compared to the law of gravity, which operates upon material bodies without any connecting material agency, or to the force of electricity which, travelling invisibly from its source, produces a diversity of different results according to the mode of transformation its energy undergoes. Both of these dominating forces in the physical realm are invisible except when they come to operate on and through material substance, yet they are in a sense more real than the matter which they influence; such is the case also with the mental energy that animates living beings. And here I wish to point out, because of the important

present day world context, that Buddhism is the precise antithesis of materialism, for whereas materialism maintains that mind is only a by-product of matter, Buddhist philosophy shows beyond dispute that it is the mind which precedes the material formations and shapes them according to its own nature and tendencies. I wish this point to be very clear, because in it lies the answer Buddhism gives to the materialistic errors of our age. In Buddhism we try to avoid the use of the word "spirit" because this may be taken to imply some kind of enduring entity; but if "spirit" is understood to mean the current of psychic activity, as opposed to the physical processes, then we can say that in Buddhism it is the "spirit" which is all-important. Buddhism teaches the dominance of the mind; and in the last phase the mind has to dominate itself rather than, as now, being directed towards dominating external things.

But the functioning of the mind in a state of ignorance—that is, the unenlightened state—is itself dominated by craving. The deeper the ignorance, the stronger the craving, as in the case of the lower forms of life. As we ascend the scale we find it much the same in primitive man, but transformed and to a certain extent controlled in the civilised human being. By "craving" I mean that thirst for life which is manifested in the seeking for sensual gratification and the repetition of pleasant sensations arising from the six bases of sense cognition, that is, the senses of sight, sound, smell, taste, touch and mental perception. These generate a continual thirst for renewed pleasures. The process of biological evolution as it is known to science

today is simply the carrying forward from generation to generation, through immeasurable ages, of this instinct of craving, and it is this which, working through biological processes, has produced the entire range of living creatures from the single-cell protoplasm to the most highly-evolved and sensitised organism we know, the human being. The craving-instinct, therefore, is the very mainspring of the life-process; it is the will-to-live and the vital urge, ever seeking fresh intensities of experience, and for this purpose equipping living forms with more and more highly specialised organs through biological selection. This process is inseparable from its parallel process of rebirth, for rebirth is not the reincarnation of a "soul" after death, but more precisely it is the continuation of a current of cause and effect from one life to another. There is nothing in the universe that is not subject to change, and so there is no static entity which can be called a "soul" in the general acceptance of that term. This idea is not peculiar to Buddhism, for it has been known to philosophers from the time of Heraclitus down to the psychologists and neurologists of our own day; but it was left for the Buddha, by means of His enlightened wisdom, to discover how this could be so and yet to perceive that this "soulless" process is in fact the basis of a continual rebirth.

A living being is the totality of five factors, one of them being material and the remaining four psychic. They are: the physical body, the sensations, the perceptions, the tendency-formations (volitions) and the consciousness. All of these factors are undergoing change

from moment to moment and are linked together only by the causal law—the law that "this having been, that comes to be". Hence, Buddhist philosophy regards a being not as an enduring entity but as a dynamic process, and all phenomenal existence is, in the Pāli phrase, "Anicca, Dukkha, Anattā"—impermanent, subject to suffering and devoid of any permanent ego-substance. When one life comes to an end the process still goes on, carried forward into a fresh existence. The volitional activities, both good and bad, of the past life then bear their results, the good deeds producing happiness and the evil ones misery. Volitional activity in thought, word and deed is called "Kamma": the results are called "Vipāka", and in every life we are carrying out this dual process: we are at once the passive subjects of effects from our past actions, and the active originators of fresh Kamma which in its turn will bear fruit either here or hereafter.

As I said at the outset, time is beginningless; and this implies that the act of creation is not one that took place once for all at some particular moment selected from eternity, for it would be impossible to isolate any specific moment from a timeless eternity without past, present or future. The act of creation is rather one that is taking place continually, within ourselves. The idea is one that will be familiar to all who are acquainted with Bergson's theory of "creative evolution"; the Buddha expressed it succinctly and with profound meaning when He said "Within this fathom-long body, equipped with mind and sense-perceptions, O Monks, I declare unto you is the world, the origin of the world and the cessation thereof". If the

human mind with its limitations cannot envisage an infinity of time, neither can it form any picture of a state outside its temporal and spatial situation. Nevertheless, the third of the Four Noble Truths asserts the reality of Nibbāna, which is precisely this release from the bondages of time, space and conditioned existence.

The state of Nibbāna must not be understood as annihilation, except in the sense of the annihilation of the passions of desire, hatred and ignorance, the factors which produce rebirth in Samsāra, the round of existences. To the ordinary man whose understanding is obscured by these imperfections, there appears to be no alternative to existence on the one hand and non-existence on the other; but the absolute, as I have already indicated, lies outside and beyond both of these illusory categories. In the Christian Scriptures it is written that "heaven and earth shall pass away", but that something remains which does not pass away. The Buddhist does not call it God or the Word of God, because these are definitions and the ultimate goal cannot be defined in relative terms. Existence on earth, in heaven or in the states of great suffering is only temporary, for beings pass from one to the other in accordance with their deeds: beyond all these existences there lies the ultimate, supreme and unchanging and indefinable state: the state of absolute balance, equanimity and release from the conflict of opposites.

What man in his ignorance takes to be positive and real, the world of phenomenal effects and of his own existence, is nothing of the kind. It is real in a certain sense and on one particular plane of experience, but

its reality is only the relative reality of a transforming process, a coming-to-be which never actually reaches the state of perfect being. When we acknowledge that this is indeed the case, we must grant that true reality lies in some other dimension, not only outside of time and space relationships as we know them, but also outside all that they contain of unrealised potentialities. Nibbāna can not be described because there is nothing in our mundane experience with which it can be compared, and nothing that can be used to furnish a satisfactory analogy. Yet it is possible to attain it and to experience it while still living in the flesh, and in this way to gain the unshakable assurance of its reality as a "dhamma" that is independent of all the factors of conditioned existence. That is the state the Buddha achieved in His lifetime, and which He enabled others to attain after Him. He pointed the Way, with the invitation, "Come, and see for yourself" (Ehipassiko).

That Way, the fourth of the Noble Truths of Buddhism, is called the Noble Eightfold Path: Right View, Right Resolution, Right Speech, Right Action, Right Livelihood, Right Endeavour, Right Mindfulness and Right Concentration. For the lay Buddhist, the moral code consists of five simple Precepts: to abstain from taking life, to abstain from taking what is not one's own by right, to abstain from sexual misconduct, to abstain from untruthfulness and to abstain from intoxicating drinks and drugs. In these five voluntarily undertaken vows the Buddhist layman establishes himself in basic morality, the everyday purification of thought, speech and conduct. On the Uposatha, or Fast Days, he

takes upon himself three or five additional Precepts of a more ascetic character, including absolute chastity, making eight or ten Precepts for these regular observances. The Buddha did not enjoin severe asceticism, but only that which is necessary to free oneself from inordinate attachments; a simple, wholesome life is the Buddhist ideal, and the practice of generosity and the cultivation of universal benevolence are the cardinal virtues of His Teaching. For the Buddhist monk, however, there are 227 rules of conduct which are very precisely laid down in the Vinaya, or monastic discipline.

But ethical principles and discipline, whether for the monk or layman, are only the beginning of the Buddhist way of life. Their purpose is to make the way clear for spiritual progress through mental concentration which, in Buddhism, is a very exact psychological science. It is called "Bhāvanā" or Mental Development, and is of two kinds: "Samathabhāvanā", the cultivation of mental tranquility, evenness and equilibrium, and "Vipassanā-bhāvanā", which is aimed at direct insight into the true nature of reality. In the first category, the development of a mind of boundless universal benevolence towards all beings, which is called "Mettā-bhāvanā", is of primary importance. When the Buddhist prepares for meditation he first purifies his mind by generating thoughts of love and compassion for all living beings without any exception, near and far, big and small, visible and invisible, and he directs these thoughts to all quarters of the universe. He does so with Compassion and with Altruism (joy in attainments and advantages gained by others) and

then with Equanimity. These are performed with discursive thoughts and then with higher states of intellection. This practice gives calm and tranquillity and a more alert and poised mind and helps towards higher practice of Vipassanā.

Buddhist Meditation consists in developing the power of concentrating the mind to what is called "one-pointedness" by the exclusion of all extraneous objects or related concepts. The techniques used to this end include the practice of concentrating attention on the ingoing and outgoing breath, and the development of mindfulness fixed on any of the bodily actions such as the movements of the feet in walking. In this, the object of attention is stripped of all adventitious mental associations; the arm that is lifted ceases to be "my arm", the body that is standing, sitting or lying is no longer "my body". It is just the object of an impersonal contemplation, the instrument of movements and attitudes. By this means the mind is tamed, brought under complete control and disassociated from all false interpretations and the passions they engender. The mind, in fact, becomes de-personalised; it contemplates the physical and mental sensations as it were from the outside, detached and uninvolved. It is only when this process of mental de-personalisation is completed that the mind becomes capable of perceiving the reality that lies beyond the ever-changing forms. It then becomes a keen instrument, tempered to razor-edge sharpness, with which to cut through the bonds of ignorance. To put the case in another way, the mind, which up to that point had been constructing the moment-to-moment continuum of its illusory con-

ceptions of selfhood, all at once breaks the sequence of that activity, is no longer tied to it, and at once enters into a fresh realm of knowledge. When this happens, the chain of cause and effect, which is linked by the emotional and intellectual reactions, is broken; there is then no more Kamma rooted in desire, and so no further projection into the future of Samsāra. The incessant round of births and deaths comes to an end; in the Buddhist phrase, the fire of the passions is extinguished, and so Nibbāna is attained. One who has accomplished that is called an Arahāt.

I should not conclude this short account of Buddhism without mentioning the two complementary ideals—the Arahatta ideal and the Bodhisatta ideal. In all sects (and where I mention “sects” in Buddhism I should point out that they are mostly complementary and not at all “warring sects”) there are those who lay stress on the former, as do most, though not all, in my own country, Burma. They follow the teaching of the Buddha that it is not possible for one himself sunk into mud to pull another out of the mud, but that it is quite possible for one himself on firm ground to pull another person out of the mud. In all sects also there are those, including some of our leading citizens in Burma, who follow the Bodhisatta ideal. A Bodhisatta is a being who dedicates himself to becoming a fully Enlightened Buddha, and for this purpose renounces or postpones the attainment of Nibbāna for himself for many aeons, during which time in successive births he works for the benefit of all other living beings. In this doctrine the ideal of compas-

sion and of service to others reaches its highest level. It has produced a rich and noble literature embodying all that is most sublime and inspiring in human thought. A Buddhist finds no difficulty in identifying many of the great teachers of other religions with those great personalities who exemplify the virtues of the self-renouncing Bodhisatta. Whosoever teaches truths that are good and enduring, who sacrifices himself for mankind and who asserts the divine potentialities of man in absolute unselfishness and love, partakes of the spirit of the Bodhisatta. A Bodhisatta is not yet fully enlightened, so he does not necessarily exhibit all the characteristics of the highest perfection, but within him there is above all else the spirit of mercy, loving-kindness and self-denial. His love encompasses all beings without distinction, and he is ready to suffer every kind of martyrdom for their benefit. He is a teacher and a guide, a loving father and the servant of all. Such was Gotama Buddha through many lives before His final Enlightenment, and it is He who provides the great pattern for this ideal.

From what has already been said, certain aspects of Buddhism, as it moulds and colours the life and thought of the Buddhist peoples, must by now be clear. In the first place, Buddhism inculcates self-reliance rather than dependence upon the aid of supernatural powers. It therefore tends to promote an individualistic outlook which is characteristic of Buddhists, both in their personal relationships and their national life. The rejection of all forms of authoritarianism stems from the Buddha's insistence upon freedom of will and choice, under what is nothing more than an enlightened

spiritual guidance. In Buddhist society no individual is encouraged to impose his will on others; the ideal for which he must strive is to perfect his own control over his desires and impulses. In doctrine, *ex cathedra* pronouncements by religious leaders are unknown, for the sole authority is the text of the Tipiṭaka.

Buddhism requires that the freedom of the individual to determine his own destiny and to choose the kind of life he lives must never be subordinated to group interests which seek to mould him to a standardised pattern and so deprive him of the initiative necessary for his spiritual development. For this reason the Buddha opposed caste distinctions, seeing in them an attempt to confine people in a rigid frame-work that would stultify their growth and prevent the full realisation of their potentialities. Buddhism is democratic, but makes no attempt to achieve a classless society, considering this to be an impossible condition on account of the inherent inequalities between one man and another as the result of personal Kamma; but it classifies men according to their character and natural abilities. It is thus the antithesis of the totalitarian concept in which the individual has only a group-existence subordinate to the needs of the State. The State and its laws exist for the individual, not the individual for the State. They are merely the instruments by which men are enabled to live together in just and liberal relationships with the greatest amount of freedom consistent with a disciplined society. The problem of the exploitation of man by man is solved in Buddhism by the absolute condemnation of all forms of greed;

of greed for possession, for power and for the pleasures of the senses. The worker is expected to give of his best to his employer, and the employer's duty to the worker is to compensate him generously and give him such care and protection as he would extend to his own children. The sick and needy are to be helped, which in the light of Buddhism is help not only to the recipient but to the donor as well, for the law of Kamma makes a reality of the truth taught in Ecclesiastes: "Cast thy bread upon the waters: for thou shalt find it after many days". A Buddhist lives knowing that when he dies the only treasure he will be able to take with him into his next birth is the treasure he has given away. This is the only true and lasting source of worldly happiness.

Buddhism teaches us not to envy or hate the rich because of their wealth, and not to despise the poor; they are what they are because of their previous deeds, and their destiny can be changed, for better or worse, by their actions in this present life. Buddhism therefore offers us the blueprint of an ideal society; not an unrealistic Utopia that disregards the obvious facts of human nature, but a practicable and attainable scheme for human improvement. If there is any meaning in the phrase "enlightened self-interest" it is to be found in this concept of each individual doing good for others and for himself at the same time. It may seem paradoxical that self-interest should ultimately lead to the realisation that there is no reality in Self; yet such is the case when the highest form of self-interest is seen to be the denial of self for the welfare of others. By the conscious cultivation of compassion and benevolence, the

Buddhist gradually weakens the bonds of self until he reaches the stage at which they, and the illusion of selfhood, no longer exist.

To view the whole of humanity in terms of rebirth and Kamma must necessarily give a feeling of kinship and universal brotherhood. When a Buddhist thinks of the round of rebirths in Samsāra, extending infinitely backwards in time and stretching into an immeasurable future, he realises that he has lived in many parts of the world, as a member of many different races. He may at present be a Burman but in his past life he may have been a European, a white or coloured American or an African tribesman. He cannot therefore feel that there is any real distinction in being what he now is, and ideas of superiority or inferiority are equally out of place. He has brought with him into the world certain individual characteristics of mind, certain aptitudes and certain disabilities which are the results of past thinking and acting, and it is these, not his racial or notional background, that are his real inheritance. He may congratulate himself on having earned his rebirth in a land of advanced culture, and be thankful for his past achievements that have caused him to be born where the Buddha Dhamma is taught and practised, but he cannot harbour the delusion that he has been specially singled out for these favours. They are there for everybody: prizes in the school of life that each may strive for and obtain. He cannot rest upon his laurels, but must either go forward or backward in the scale of spiritual evolution; and if he chooses to interpret this as free competition, it is still competition without rivalry, for victory to oneself does not mean the

defeat of someone else. On the contrary, every 'personal spiritual victory is one that should and can be shared with all. The Buddhist finds no difficulty in conceiving himself as a citizen of the world, a member of the great brotherhood of mankind. He acknowledges his kinship with all that breathes, lives and hopes.

Faith in spiritual values is part of the logic of Buddhism. The universe is governed by a moral principle which is self-existent in its causal laws and so forms part of its essential mechanism. It is by living in the knowledge of those laws and in obedience to them that man reaches his highest fulfilment. They are not man-made laws, subject to variations according to time, place and circumstance, but universal principles which operate so long as life exists, and whether we are aware of them or not. To say that we cannot alter or escape them is superfluous; by scientific means one may resist the law of gravity for a time, but it must prevail in the end because it is a principle inherent in the structure of the physical universe. So it is with the moral law of causality. The urgent problems that confront the world today can only be solved by applying these moral and spiritual laws. But to do that we must first of all have understanding of them. It is not enough to invent rules to fit our circumstances and justify our actions, yet this is in effect what men have been doing from time immemorial. We must approach the great mystery of life in a spirit of reverential enquiry, choosing the best guides and seeking to establish to our own satisfaction the truth behind their greatness. Only in this way can we

confirm the promptings of instinctive virtue and arrive at conviction.

Religion for the man of today must be supported by reason; it must be in conformity with what we know to be facts; and where it goes beyond mere facts it must have sufficient logical probability to invite our investigation on higher levels. If we assume too much we risk being in the realms of imagination; if too little, we wilfully restrict ourselves to a materialistic level from which it is difficult to rise. There must be a just balance between credulity and scepticism, in order that faith may be founded on reason. In Buddhism we start with only one assumption—that there is a moral principle in life. It is a sound assumption because everything we observe confirms it. From that primary assumption everything else follows logically and we are able to discern the general pattern from the portions of it that are known to us. Everywhere we see natural effects springing from natural causes; everything changes, yet the continuity of cause and effect survives the temporary forms to which it gives birth. It is the one constant element in an ever-changing universe. Matter is energy—energy involved in a perpetual process of transformation. As our knowledge of the physical universe expands we find the same law of causal continuity prevailing throughout. Hence it is reasonable to conclude that the animating life-principle must belong to the same order of things. Any hypothesis beyond this is an unnecessary elaboration at this stage; it does not help us at all to assume the existence of an enduring soul when there is no evidence whatever for such an entity. The energy of Kamma which forms the life-

continuum can only produce evil if it is used for evil and good if it is used for good. The energy itself is neutral; it is the manner in which it is directed by volitional action that produces the moral resultants. This energy can never expend itself automatically because it is continually being renewed by the generator, craving. Fresh impulses are continually being projected to sustain and carry it forward. All our mental activities motivated by desire are perpetually renewing the current. If it is to be brought to an end it must be by a conscious effort of will, a deliberate stopping of the craving impulses. Buddhism teaches that Lobha, Dosa and Moha—Greed, Hatred and Delusion—must be neutralised by Alobha, Adosa and Amoha; Benevolence, Altruism and Enlightenment. When this is achieved the current is cut off and there is no more rebirth. Nibbāna is attained.

The materialism and scepticism that are rife in the world today have their roots in the scientific attitude. Scientific facts they say can be proved; but for the most part religious doctrines cannot. They rest upon the willingness to believe, or the deliberate suspension of unbelief, in the faithful. In the face of scientific knowledge people are finding it more and more difficult to maintain this willingness to believe; part of their mind tells them that there is a moral and spiritual purpose in life, but they cannot reconcile any of the accepted beliefs concerning it to their knowledge and experience. Theist Religion tells them that there is a Supreme Being who regulates the universe and that there is an immortal soul and a life after death; but there is no actual proof of these

assumptions. On the contrary, the great mass of scientific evidence seems to point the other way, to a purely mechanistic explanation of life. This fact we cannot ignore when we try to assess the place of religion in modern thought. Buddhism answers the challenge by asserting that spiritual truth *can* be proved; that it is open for every man to discover and confirm for himself. The Buddha said that it is natural to doubt, until complete confirmation is obtained through personal experience. One of the distinguishing characteristics of the Buddha Dhamma is that it is "Ehipassiko"—that which invites everyone to come and see for himself. The way to do this is by means of the Buddhist system of meditation, a technique of mental development taught by the Buddha Himself and expounded in great detail in the Buddhist texts and commentaries. Its object is to break through the evils of ignorance and delusion which hide the truth from our sight, and thereby to liberate the mind. One who has attained even the first stage of this development receives absolute certainty as to the truth of the Doctrine. For him it is proved, as a scientific theory is proved, by successful practical experiment. He sees the truth, not "through a glass darkly", but "face to face". When he attains the fourth stage of purification he is completely liberated and enlightened and he can speak of the Dhamma as one who is actually living and experiencing it. His faith becomes knowledge; and Nibbāna, the state of final liberation from all sorrow, is for him the only reality.

The goal of Buddhism is very high, nothing less than absolute perfection;

but there are stages of attainment on the way, and it is with these that the ordinary man is more immediately concerned. The ordinary man will ask: "What will Buddhist Meditation do for me or do to me?". The answer is given by the many who, without attaining to the highest path of Arahatsip, have yet benefitted in an access of mental alertness and spiritual awareness in the wider sphere. Our manifold problems of worldly life, our social problems and problems of international relations, clamour for our attention with an urgency greater than ever before. If we do not succeed in resolving them the consequences threaten to be disastrous to civilisation, if not to humanity itself. When we look back on history we cannot say that religion—any religion—has ever for any long period, succeeded in preventing war; but the fault lies in human nature rather than in religion. The desire for self-preservation, if necessary at the cost of others, is, in all but the most exceptional people, stronger than the appeal religion makes to the nobler side of their nature. The remedy for this can only lie in a form of religion which carries the fullest conviction; one that is impregnable against the cold blast of scientific knowledge and is philosophically comprehensive enough to include all the elements of human experience. It is only a religion of this kind which can so dominate the minds of men as to make them follow the path of virtue fearlessly, knowing that in the end right will triumph, and that there is a spiritual goal that makes their sufferings in this world bearable. Secure in this conviction, men will strive and live nobly, and the highest standards of today will become the average standards of the future. Despite all the anti-reli-

gious trends of the present day there is a growing desire on the part of great numbers of people to embrace religion. They are seeking a solid basis for faith. This is the most encouraging feature of our times, the one that offers the greatest hope for the future of mankind.

The sponsors of this Conference, and the delegates who have attended it, have in their grasp a unique

opportunity for promoting spiritual values all over the world. It is my earnest wish that their labours may be richly rewarded and that we may live to see a great moral and spiritual regeneration of mankind. May the Triple Gem of the Buddha, the Dhamma and the Sangha shed light and tranquillity on all present here. May they and all beings be happy, and may peace prevail in the world.



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TWELVE QUESTIONS

By a lady from the West.

(with replies by U OHN GHINE)

The lady had read a good deal of Buddhism, mainly by Western writers, and had lived in neighbouring countries for some periods and came to Burma for a comparatively short stay. Here she enquired as to the method of Buddhist Insight-Meditation (*Vipassanābhāvanā*) and her questions followed.

Some of these questions are, unconsciously I presume, what are popularly known as 'loaded questions' but I have tried to answer them all as there are many in the West to whom such questions, or some of them, will occur.

THE QUESTIONS:

- (1) Is it not possible to achieve Nibbāna without practising this type of *bhāvanā*?
- (2) How can this type of *bhāvanā*, where concentration is on bodily actions in slow motion, and involuntary processes like breathing, be very helpful in solving the day to day problems that life presents and in day to day living?
- (3) What concrete results of social value, if any, can be obtained by the practice of this *bhāvanā*? or
- (4) Is this practice merely done in the hope of escaping from the various Buddhist hells?
- (5) Merely escaping from any hell is a very poor motivation for good living or any kind of practice, don't you think? In this life I merely want to lessen as much suffering as possible for self and fellow men. Is this also a Buddhist practice?
- (6) If this kind of concentration leads to knowledge why is the life of the masses in 'Buddhist' lands often worse than the dogs in 'Christian' lands. Should not true knowledge produce better living and equality of economic status?
- (7) Instead of concentrating on abstraction via concrete action-forms is it not possible for us to concentrate

more profitably on the four-fold struggle announced by the Buddha, *i.e.* the struggle to preserve all the good that is, and help new good to arise; the struggle to rid life of known evil, and prevent new forms arising?

- (8) What about concentrating on the simple and very definite practice for wholesome and happy living given by the Buddha in the *Dhammapada*? *e.g.* Be as the bee that in taking honey does not dispoil but serves a fundamental need of the flower, besides producing honey for self and others.
- (9) Why are the very practical and desperately needed precepts of the *Dhammapada* so seldom even mentioned by modern Buddhists?
- (10) If life is lived in accordance with the teachings of the *Dhammapada* will there be any need to fear the hell, however fearful it may be?
- (11) I prefer to concentrate on the actual teachings of the Buddha as expressed in the practical *Dhammapada*, can I do this here?
- (12) Is there any monk or layman or laywoman or nun willing and able to expound *Dhammapada* to me, more fully than is possible by myself?

ANSWERS TO THE QUESTIONS

The answers are not given "as one having authority" but merely by a devout layman who hopes that he can see the very sincere motivation behind the questions and, from a little knowledge of the Scriptures, and a little knowledge of the "way of thought" of the questioner, hopes also that the answers will be found not altogether unsatisfactory.

Question 1. asks: "Is it not possible to achieve Nibbāna without practising this type of *bhāvanā*?" and it is *Vipassanābhāvanā*, cursorily investigated by the questioner, that is referred to. The answer is, on the authority of the Buddha Himself, very certainly in

the negative. In the special *Sutta* on the practice, the *Satipaṭṭhāna Sutta* of the *Majjhima Nikāya* and its longer form as the *Mahāsatipaṭṭhāna* of the *Dīgha Nikāya*, it is referred to as “*ekayano*”, the only way.

In the great chapter of the *Saṃyutta Nikāya*,* the Buddha explains to a certain Brahmin that the neglect of this practice will, after the Passing Away of the Buddha, be a cause of the decay of the Teaching while its practice will be a cause for the long persistence of the Teaching.

In verse 293 of the *Dhammapada*, we read:

Yesan ca susamāradhā
niccam kāyagatā sati,
akiccam te na sevanti,
kicce sataccakārino,
satānam sampajānānam
attham gacchanti āsavā.

Those who always earnestly practise the meditation of the nature of the body, who follow not after what ought not to be done, who pursue perseveringly what ought to be done,— of these, the mindful and recollected, defilements come to an end.

In many other, indeed in most other, Texts we find the same insistence on this keystone of the Buddhadhamma.

In questions 8,9 and 10 the questioner seems to think that the *Dhammapada*, teaching is one thing and Meditation another. She asks *inter alia*: “Why are the very practical and desperately needed precepts of the *Dhammapada* so seldom even mentioned by modern Buddhists?” She evidently does not mean the majority of Buddhists living to-day in Burma and neighbouring countries where the *Dhammapada* is read, studied and, in many cases, practised.

The whole tone of the *Dhammapada* is given by the first two stanzas:

1. Manopubbangamā dhammā,
manosethhā manomayā;
manasā ce paduṭṭhena
bhāsati vā karoti vā,
tato nam dukkham anveti
cakkam va vahato padam.

All mental states have mind as their forerunner, mind is their chief, and they are mind-made. If, with an impure

mind, one speaks or acts, then suffering follows one even as the wheel, the hoof of the ox.

2. Manopubbangamā dhammā,
manosethhā manomayā;
manasā ce pasannena
bhāsati vā karoti vā,
tato nam sukham anveti
chāyā va anapāyini.

Mind is the forerunner of all mental states; mind is their chief, and they are mind-made. If, with a pure mind, one speaks or acts, happiness follows him close like his never departing shadow.

Meditation is strongly advised also in stanzas Nos. 23, 27, 35, 110, 111, 181, 282, 299, 301, 326, 362, 371, 372 and 386. and implied in most others.

In question No. 11 the lady asks whether she can in Burma, concentrate on the “Actual Teachings of the Buddha as expressed in the practical *Dhammapada*”. This is rather awkwardly phrased as it would tend to give the impression that she does not regard the other Teachings of the Buddha or even the Teaching of Meditation given in a very considerable number of the stanzas of the *Dhammapada*, as “the actual practical Teaching”. Of course she would not have this idea and it is just mentioned as there may be some who would misread the question as phrased. From the above it will be quite clear that the Teaching of Meditation was given as an eminently practical teaching, which indeed it is, and that *vipassanābhāvanā* is an integral part of the Teachings of the Buddha and, of course, of the *Dhammapada*.

If the lady means could she, as a devout laywoman, follow the moral Teachings of the Buddha without necessarily practising *vipassanābhāvanā*, the answer is in the affirmative. The majority of the people in Burma follow these moral Teachings, to a greater or lesser degree, without attempting to practise Meditation.

Question 12 asks whether anyone in Burma is able and willing to expound the *Dhammapada* more fully than is possible for herself alone. Yes, the Union Buddha Sāsana Council can find people able and willing to do this. There are many thousands.

* Saṃyutta Nikāya, Mahāvagga saṃyutta, (3) satipaṭṭhāna saṃyutta, (3) Silatthiti vagga, (5) Añña-tarabrāhmaṇa Sutta pg. 151. 6th Synod Edition.

Question 6 asks: "If this kind of concentration leads to true knowledge, why is the life of the masses in "Buddhist" lands often worse than the dogs in "Christian" lands? Should not true knowledge produce better living and equality of economic status?"

Almost any answer, short of an exhaustive survey in several volumes, would be an oversimplification. However, some thoughts on this might help to clarify the ideas. Firstly if the majority of people in "Christian" lands (It is the lady who puts the words above in the verbal quarantine of inverted commas) were really Christian,

("Go and sell that thou hast, and give to the poor,
and thou shalt have treasure in heaven"*
"Consider the lilies of the field, how they grow;
They toil not, neither do they spin:
And yet I say unto you,
That even Solomon in all his glory
Was not arrayed like one of these"**)*)

then there might exist the possibility of certain non-Christians exploiting them and their lives would be much less "satisfactory" in material things than the lives of Asians.

Asia generally took "the long view" and saw the array, the awful array, of millions of lives whirling round in the vortex of infinite time, and sought a way out, and in some Asian countries still seeks a way out.

The Buddha showed that way out but few are brave enough to take it. The West concentrated on one life and gained more material "know-how" which enabled it to make bigger and better weapons with which to subjugate Asia, temporarily, first militarily and then economically.

Before changing the orientation of mind, before even discussing "which is right", take time off to see whether the West is satisfied now that it has gone far enough along that path to produce a weapon capable of wiping out all its "civilisation".

Since the suicidal impulse exists in nations as well as in individuals, we cannot comfort ourselves with the thought "they won't dare to use it". Already they are working on far more appalling weapons than the frightening "H-bomb".

The questioner's orientation is that of "one life". The Buddha did not teach one life and then a hereafter, nor one life and then annihilation. He taught the background of millions of lives, any one of which, especially in the human world, is like a flash of summer lightning in duration compared with the whole horrible phantasmagoria (one, unfortunately, we must live through and that is real enough in pain-production) of life after life after life after life running through aeons and aeons of time.

This does not at all mean that we should not concentrate at all on the present life, which is real enough to us. We can and should, always remembering that unless we first "get wisdom" we are like drowning men clutching each other in order to "save" each other or to "help" each other and thereby perishing the more surely and dragging others down, since much of our effort "to help and to save" ends in hindering ourselves and those we would help and save. There is an old and hard saying that "The wise men of the world spend most of their time undoing the harm done by the good men" and in the *Sallekhasutta* of the *Maj-jhima Nikāya**** the Buddha exhorted Cunda. "this situation does not occur, Cunda, when one sunk into mud will by himself pull out another who is sunk into mud. But this situation occurs, Cunda, when one not sunk into mud will by himself pull out another who is sunk into mud. This situation does not occur, Cunda, when one who is not tamed, not trained, not utterly quenched, will by himself tame, train, make another utterly quenched ... These Cunda, are the roots of trees, these are empty places. Meditate, Cunda; do not be slothful; be not remorseful later. This is our instruction to you".

We can now come to the other questions.

In question 4 and 5, the lady asks whether the "Practice" is followed merely in order to escape from hells and if this is not a very poor motivation. No, the Practice is by no means motivated by this "merely", though that motivation can by no means be termed "a poor one". "Merely" to leave a burning house is surely a wise thing to do: in addition to warn others and, in so far as one can, to guide others out, is a good thing to do.

Those who have come to the human world through various hells have not always learned

* Matthew XIX; 21.

** Matthew VI; 28 and 29.

*** Majjhima Nikāya, Mūlapaṇṇāsa Mūlapariyāyavagga. Sallekha Sutta. P5. 56: 6th Syn: Edition.

all of their lessons and often bring hellish thoughts with them, to the detriment of others. (There is, of course, no "person with thoughts" but rather a continuum). One who has "escaped from the hell worlds" has thereby gained in Compassion, gained in Insight, gained in the wish and the CAPACITY to help others, and lessened his Anger, Lust and Greed by this practice of *vipassanābhāvanā* even before he has reached the high stage of the *Arahat*. The lady has the very laudable wish "to lessen the suffering of others in this life" and asks whether it is a Buddhist practice. As is shown, it very certainly is.

This answers to some extent questions 2,3 and 7. To go a little more fully into these. Just as a burning glass, a magnifying glass, can concentrate the rays of the sun to a point where light and heat are both immensely magnified, so the Practice acts to concentrate the mind and its faculties, to give light on one point which, made, clear illumines all of life, and then to burn out lusts and hatreds and ignorant selfish motives. It is, quite truly, "the only way". The mind struggles and rationalises and goes its own way unless completely controlled. This complete control is the object of the Practice and if this is not achieved the Practice has not been properly grasped and persistence is called for.

APPENDIX TO 'ANSWERS TO TWELVE QUESTIONS'

There are several thoughts and facts that should be mentioned but which are better placed in an appendix for those who have the time to consider the matter a little more deeply. First it should be mentioned that the assertion that "the life of the masses in 'Buddhist' lands is often worse than the dogs' in 'Christian' lands" is one made on an emotional base and is a generality and therefore not strictly factual. From a Buddhist point of view, it is particularly untrue. While in materially advanced Western countries, there are those with a great deal of money who pet and pamper certain dogs so that those dogs, with enough of food and medicine and shelter may well at times be envied by some of the men and women in those same countries, who have to work hard for their food and shelter, often with a sense of insecurity which the animals have not; nevertheless there is the possibility of the hardships of those in the human

"What concrete results of social value?" This for one thing, the greater penetration of intellect and the greater "handiness" with social problems. That is how and why the process is certainly "very helpful in solving the day to day problems that life presents in day to day living"; and that is the beginning only.

"The struggle to preserve all that is good and help new good arise" is possible only through the practice of *vipāssanā*; perhaps it would be truer to say, is possible only efficiently and with certainty of success heough this Practice.

To sum up: stanza 75 of the *Dhammapada* tells us that the path that leads to worldly gain is one, and the path that leads to *Nibbāna* is another; and read with the stanzas above quoted, it will be seen that this is so whether one's action is motivated by gain for oneself or for others. And stanza 282 tells us: "Indeed, from Meditation does wisdom spring; without Meditation, wisdom wanes"

Concentration of mind, heightened perception, keener intellect and lessening of greed are results of the Practice, as well as greater tranquillity.

Only with these, can one really do good in the world.

world being turned to good account in the way those hardships are met. The poorest man in the poorest country in the world always has the possibility of using his human faculties to rise above the world. He has at least a modicum of intelligence and using this, to follow the Noble Eightfold Path, he can rise to the highest peak of intelligence and beyond it to *Nibbāna*.

It should be pointed out that the *Sāsana*, the Teaching, of the Buddha, falls naturally into three parts:—

1. *Pariyatti*—Study of the Teaching.
2. *Patipatti*—Practice of the Teaching.
3. *Pativedha*—Realisation of the Truth.

While *Pativedha* is the peak and the 'jumping-off place' to reach beyond the mundane, *Patipatti* also consists of:—

1. *Sīla*—Morality.
2. *Samādhi*—Concentration.
3. *Paññā*—Wisdom.

The whole Teaching is based on Emancipation. 'Just as' exhorted the Buddha 'the great ocean, wherever one contacts it, has but one taste, the taste of salt, so my Teaching has, wherever one contacts it, but one taste, the taste of Emancipation' (*Āṅuttara Nikāya Aṭṭhaka Nipāta Pahārāda Sutta*).*

The goal of all Buddhists is the attainment of *Magga Phala*, (the Paths and their Fruitions,) and *Nibbāna*. These cannot be attained without the practice of *Vipassanā*.

This is set out in many places in the texts and we may quote here some further stanzas from the *Dhammapada*.

276. *Tumhehi kiccaṃ ātappaṃ;
akkhātāro Tathāgatā.
Patipannā pamokkhanti
Jhāyino Mārabandhanā.*

You yourselves should make an effort; the Buddhas are only teachers. Those who are virtuous and practise Meditation escape from the bonds of *Māra*.

277. *Sabbe saṅkhārā aniccā ti
yadā paññāya passati,
atha nibbindati dukkhe;
esa maggo visuddhiyā.*

'All compounded things are transient', when one sees this with wisdom, then one becomes disgusted with the painful. This is the Path to Purity.

278. *Sabbe saṅkhārā dukkhā ti
yadā paññāya passati,
atha nibbindati dukkhe
esa maggo visuddhiyā.*

'All compounded things are fraught with pain' when in wisdom one sees this, then he is disgusted with the painful. This is the Path to Purity.

279. *Sabbe dhammā anattā ti,
yadā paññāya passati,
atha nibbindati dukkhe;
esa maggo visuddhiyā.*

'All things whatsoever are unsubstantial' when in wisdom one see this, then he is disgusted with the painful. This is the Path to Purity.'

We may also quote in full a short Sermon of the Buddha that is most relevant.

Khuddaka Nikāya Paṭisambhidāmagga

(3) Paññāvagga, (9) Vipassanā Kathā.
Discourse on Vipassanā**

Thus I have heard. On one occasion the Buddha was residing at Sāvatti in the Jetavana monastery of Anāthapiṇḍika. There the Buddha addressed the monks and the monks replied 'Revered Sir'. The Buddha said to them:

1. ANICCA

(a) (i) 'O monks, there is no possibility (cause or reason) indeed that a monk who regards any causally-conditioned phenomenon as permanent (*nicca*) will be replete with *Vipassanā Ñāna* (*Anulomika Khanti*) (Insight wisdom).

(ii) There is no possibility (cause or reason) that he who is not replete with *Vipassanā Ñāna* will enter the path of Assurance (*Sammattaniyama*).

(iii) There is no possibility (cause or reason) that he who has not entered the Path of Assurance will realise the fruition of *Sotāpatti*, *Sakadāgāmi*, *Anāgāmi* and *Arahatta*.

(b) (i) O monks, there is indeed the possibility (cause or reason) that a monk who realises that all causally-conditioned phenomena are impermanent (*anicca*) will be replete with *Vipassanā Ñāna*.

(ii) O, monks, there is indeed the possibility (cause or reason) that he who is replete with such *Ñāna* will enter the Path of Assurance.

(iii) O monks, there is indeed the possibility (cause or reason) that he who enters the Path of Assurance will realise the fruition of *Sotāpatti*, *Sakadāgāmi*, *Anāgāmi* and *Arahatta*.

2. DUKKHA.

(a) (i) O monks, there is no possibility (cause or reason) that a monk who considers any causally-conditioned phenomenon as 'Happiness' (*Sukha*) will be replete with *Vipassanā Ñāna*.

(ii) There is no possibility (cause or reason) that he who is not replete with *Vipassanā Ñāna* will enter the Path of Assurance.

(iii) There is no possibility that he who has not entered the Path of Assurance will realise the fruition of *Sotāpatti*, *Sakadāgāmi*, *Anāgāmi* and *Arahatta*.

(b). (1). O monks, there is indeed the possibility (cause or reason) that a monk

who realises all causally-conditioned phenomena as suffering (*Dukkha*) will be replete with *Vipassanā Ñāna*.

(ii) O monks, there is indeed the possibility (cause or reason) that he who is replete with such *Ñāna* will enter the Path of Assurance.

(iii) O monks, there is indeed the possibility that he who enters the Path of Assurance will realise the fruition of *Sotāpatti*, *Sakadāgāmi*, *Anāgāmi* and *Arahatta*.

3. ANATTA

(a) (i). O monks, there is no possibility (cause or reason) that a monk who considers any phenomenon to be 'self' (*Attā*) will be replete with *Vipassanā Ñāna*.

(ii) O monks, there is no possibility (cause or reason) that he who is not replete with *Vipassanā Ñāna* will enter the Path of Assurance.

(iii) O monks, there is no possibility (cause or reason) that he who has not entered the Path of Assurance will realise the fruition of *Sotāpatti*, *Sakadāgāmi*, *Anāgāmi* and *Arahatta*.

(b) (1) O monks, there is indeed the possibility (cause or reason) that a monk who realises all phenomena to be 'not self' (*Anattā*) will be replete with *Vipassanā Ñāna*.

(ii). O monks, there is indeed the possibility (cause or reason) that he who is

replete with such *Ñāna* will enter the Path of Assurance.

(iii) O monks, there is indeed the possibility (cause or reason) that he who enters the Path of Assurance will realise the fruition of *Sotāpatti*, *Sakadāgāmi*, *Anāgāmi* and *Arahatta*.

4. NIBBĀNA

(a) (1). O monks, there is no possibility (cause or reason) that a monk who regards *Nibbāna* as 'suffering' will be replete with *Vipassanā Ñāna*.

(ii) There is no possibility (cause or reason) that he who is not replete with such *Ñāna* will enter the Path of Assurance.

(iii) There is no possibility (cause or reason) that he who has not entered the Path of Assurance will realise the fruition of *Sotāpatti*, *Sakadāgāmi*, *Anāgāmi* and *Arahatta*.

(d) (1). O monks, there is indeed the possibility (cause or reason) that a monk who realises *Nibbāna* as happiness (*Sukha*) will be replete with *Vipassanā Ñāna*.

(ii) O monks, there is indeed the possibility (cause or reason) that he who is replete with such *Ñāna* will enter the Path of Assurance.

(iii) O monks, there is indeed the possibility (cause or reason) that he who enters the Path of Assurance will realise the fruition of *Sotāpatti*, *Sakadāgāmi*, *Anāgāmi* and *Arahatta*.

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ANĠUTTARA NIKĀYA, TIKA-NIPĀTA DUTIYAPANŇĀSAKA,
BRAHMAŇA VAGGA, NIBBUTA SUTTA *

“ Discourse on Nibbāna ”

Now, the brahmin Jāᇇussoni approached to where the Buddha was. Having approached, he paid respects, sat at one side and asked the Buddha:

“O Gotama, it is said, ‘*Nibbāna* can be visualised by oneself; *Nibbāna* can be visualised by oneself?’ (1) In what respect, O Gotama, can *Nibbāna* to be visualised by oneself? (2) In what respect can *Nibbāna* be attained simultaneously (with *Magga*)? (3) In what respect does *Nibbāna* invite everyone to come and see it? (4) In what respect can *Nibbāna* be attained by proper practice? (5) In what respect can *Nibbāna* be realised or experienced by the wise?”

‘O brahmin, he who takes delight in lust is overcome by lust, and having lost control over his mind plans harm to himself to others and to both. He experiences painful and unpleasant mental feelings. When lust is extinguished he does not plan harm to himself to others or to both. He does not experience painful and unpleasant mental feelings. Thus, O brahmin, is *Nibbāna* visualised by oneself.

O brahmin, he who is defiled by ill-will is afflicted by it, having lost control over his mind he plans harm to himself, to others and to both. He experiences painful and unpleasant mental feelings. When ill-will is extinguished, he does not plan harm to himself to others or to both. He does not experience painful and unpleasant mental feelings. Thus, O brahmin, is *Nibbāna* visualised by oneself.

O brahmin, he who is bewildered with delusion is overcome by it, and having lost control over his mind plans harm to himself to others and to both. He experiences painful and unpleasant mental feelings. When delusion is extinguished, he does not plan harm to himself to others or to both. He does not experience painful and unpleasant mental feelings. Thus, O brahmin, is *Nibbāna* visualised by oneself.

O brahmin, because he enjoys the extinction of lust without any remainder, the extinction of ill-will without any remainder, the extinction of delusion without any remainder, thus O brahmin is *Nibbāna* visualised by himself, can be attained simultaneously (with *Magga*) invites everyone to come and see it, can be realised and experienced by the wise.”

Wonderful indeed, O Gotama, delightful indeed, O Gotama. Just as, O Gotama, one should set upright that which is upset, or one should reveal that which is covered, or one should point out the way to one who has gone astray, or should hold a lamp in the darkness with the intention, “those who have eyes may see”, in the same way, the Buddha expounds the Dhamma in various ways.

I take refuge in the *Buddha*, in the *Dhamma* and in the *Sangha*. May the Venerable Gotama receive me as a disciple who has taken refuge in the Three Jewels from this day onwards up to the end of my life.

THE APPEAL OF BUDDHISM

In the "Buddhist Forum" of Radio Ceylon on June 1st 1958, four self-converted Buddhists were asked to speak on the subject of "What appeals to me most in Buddhism". The following is the reply given by Anāgārika Sugatananda (Francis Story)

It was many years ago when I became a Buddhist and I was quite young, between 14 and 16, but I remember that it was first of all the two facts of rebirth and *Kamma* which convinced me of the truth of the Dhamma. I say "facts" because even among many non-Buddhists rebirth is now well on the way to being a proven truth, and once it is accepted the reality of *Kamma* must be accepted with it.

In the first place, these two doctrines explain everything in life which is otherwise inexplicable. They explain the seeming injustices with which life abounds, and which no earthly power can remedy. They explain, too, the apparent futility and lack of a satisfactory pattern in the individual human life which, taken as one life out of a measureless eternity is obviously quite pointless, full of unresolved problems and incomplete designs. Take, for instance, a recent and much publicised example of what appears to be a cruel freak of chance—the tragically brief life of a child, Red Skelton's son, whom neither human science nor divine mercy could save. There are, and always have been, countless millions of such cases, besides the untold numbers of blind, deaf and dumb, deformed, mentally deficient and diseased human beings whose pitiful condition is not due to any fault of theirs in this present life, nor to any remediable defect in the organisation of human society.

Materialists may say what they will, but we now know enough of the limitations of science to realise that it will never be able entirely to abolish these evils. At the same time we can no longer derive comfort from religions that science has discredited. While we know that material progress will never succeed in abolishing suffering, it is equally futile to suppose that some special compensation for unmerited misfortune awaits the victims in a future life irrespective of any moral issues that are involved.

The sense of justice, which was very strong in me, demanded a reason for these things and

an intelligible purpose behind them. I could not accept the theory that there is a "divine justice" which is different from human concepts of justice, for both the word and the idea can only mean what we take them to mean by human standards. If conditions are not just in the human sense they are not just at all: there cannot be two different meanings to the word. The "justice of God" is an invention of theologians, the last refuge of unreason.

But right at the beginning Buddhism gave me the justice and the purpose which I had been seeking. I found them both in the doctrine of *Kamma* and rebirth. Through them I was at last able to understand the otherwise senseless agglomeration of misery, futility and blind insensate cruelty which forms most of the picture human life presents to a thinking person.

Those who know something about the subject may say, "Yes, but Buddhism is not alone in teaching *Kamma* and rebirth; Hinduism has it also". That is true; but Buddhism is alone in presenting rebirth as a scientific principle. When I say "scientific" I mean that it is a principle which is in accordance with other universal laws which can be understood scientifically and even investigated by scientific methods. The principle of change and serial continuity is one that runs throughout nature; all scientific principles are based on it. In Buddhism it is the principle of "*Anattā*" which lifts the concept of rebirth from the level of primitive animism to one on which it becomes acceptable to the scientifically-trained mind. "*Anattā*" means "non-soul", "non-ego" and "non-self"; it is the denial of any abiding or constant and unchanging element in the life-process. Buddhism does not point to a "soul" that transmigrates; it points to a continuum of cause and effect that is exactly analogous to the processes of physics. The personality of one life is the result of the actions of the preceding current of existences, in precisely the same way that any physical phenomenon at any given moment is the end-result of an

infinite series of events of the same order that have led up to it.

When I came to understand this thoroughly, which I did by pondering the profound doctrine of *Paṭicca-samuppāda* (Dependent Origination), I realised that the Buddhadhamma is a complete revelation of a dynamic cosmic order. Complete scientifically because it accounts not only for human life but for the life of all sentient beings from lowest to highest; and complete morally because it includes all these forms of life in the one moral order. Nothing is left out; nothing unaccounted for in this all-embracing system. If we should find sentient beings on other planets in the remotest of the galactic systems, we should find them subject to the same laws of being as ourselves. They might be physically quite different from any form of life on this earth, their bodies composed of different chemical combinations, and they might be far superior to ourselves or far below us, yet still they must consist of the same *Five-Khandha* aggregates, because these are the basic elements of all sentient existence. They must also come into being as the result of past *Kamma*, and pass away again just as we do. *Anicca*, *Dukkha* and *Anattā* are universal principles; and this being so, the four Noble Truths must also be valid wherever life exists. There is no need for a special creation or a special plan of salvation for the inhabitants of this planet or any other. Buddhism teaches a cosmic law that obtains everywhere; hence the same moral law of spiritual evolution must prevail everywhere. Cosmic law and moral order in Buddhism are related to one another as they are not in any other religious system.

Another fact which struck me forcibly right at the beginning is that Buddhism does not condemn anybody to eternal hell just because he happens not to be a Buddhist. If a being goes to the regions of torment after death it is because his bad deeds have sent him there, not because he happens to believe in the wrong set of dogmas. The idea that anyone should be eternally damned simply because he does not go to a certain church and subscribe to its particular creed is repugnant to every right-thinking person. Moral retribution is a necessity, but this vicious doctrine of damnation for not believing in a certain god and the particular myths surrounding him has nothing whatever to do with ethical principles. It is itself supremely

immoral. It has probably been the cause of more harm in the world than any other single factor in history.

Furthermore, Buddhism does not postulate eternal punishment for temporal sins; that is, for misdeeds committed within the limiting framework of time. The Dhamma teaches that whatever suffering a man may bring upon himself is commensurate with the gravity of the evil action—neither more nor less. He may suffer through several lives because of some very heavy *Akusala Kamma* (evil action), but sometime that suffering must come to an end when the evil that has been generated has spent itself. The atrocious idea that a being may be made to suffer throughout eternity for the sins committed in one short lifetime does not exist in Buddhism. Neither does the equally unjust doctrine that he may wash out all his sins by formal acts of contrition or by faith in some one particular deity out of all the gods man has invented.

In Buddhism also, there is no personal judge who condemns, but only the working of an impersonal law that is like the law of gravitation. And this point is supremely important, because any judge in the act of judging would have to outrage either justice or mercy. He could not satisfy the demands of both at the same time. If he were inexorably just he could not be called merciful; if he were merciful to sinners he could not be absolutely just. The two qualities are utterly incompatible. Buddhism shows that the natural law is just. It is for man to be merciful, and by the cultivation of *Mettā*, *Karuṇā*, *Muditā* and *Upekkhā* to make himself divine.

Lastly, the truth that rebirth and suffering are brought about by Ignorance and Craving conjointly is a conclusion that is fully supported by all we know concerning the life-urge as it works through human and animal psychology and in the processes of biological evolution. It supplies the missing factor which science needs to complete its picture of the evolution of living organisms. The motivating force behind the struggle for existence, for survival and development, is just this force of Craving which the Buddha found to be at the root of *Samsaric* rebirth. Because it is conjoined with Ignorance it is a blind, groping force, yet it is this force which has been responsible for the development of complex organisms from simple beginnings.

It is also the cause of the incessant round of rebirths in which beings alternately rise and fall in the scale of spiritual evolution.

Realising the nature of this twofold bondage of Ignorance and Craving we are fully justified in the rational faith that, as the Supreme Buddha taught, our ultimate release, the attainment of the eternal, unchanging state of *Nibbāna*, is something that we can reach, by eliminating all the factors of rebirth that are rooted in these two fundamental defects. *Nibbāna*, which the Buddha described as *Asankhata*, the Unconditioned, *Aiāra*, the Ageless, *Dhava*, the Permanent and *Amata*, the Deathless, is the Reality that lies outside the realms of the conditioned and illusory *Samsara*, and it may be reached only by extinguishing the fires of *Lobha*, *Dosa* and *Moha*.

So we see that *Saddha*, or faith, in Buddhism is firmly based on reason and experience. Ignorance, is blind, but Buddhist faith has its eyes wide open and fixed upon reality. The Dhamma is "*Ehi passiko*"—that which invites all to come and see for themselves. The Buddha was the only religious teacher who invited reasoned,

critical analysis of His Doctrine. The proof of its truth—and hence the conclusive proof of the Buddha's Enlightenment as well—is to be found in the Doctrine itself. Like any scientific discovery it can be tested empirically. Everyone can test and verify it for himself, both by reason and by direct insight. The Buddhist is given a charter of intellectual liberty.

These are just a few of the features which appealed to me when I first started studying Buddhism in my quest for truth. There were many others which followed later; they came in due course as my own understanding and practice of the Dhamma made them manifest to me. As one investigates the Dhamma new vistas are constantly opening up before one's vision; new aspects of the truth are continually unfolding and fresh beauties are being disclosed. When so much of moral beauty can be discerned by merely intellectual appreciation of the Dhamma, I leave it to you who are listening to imagine for yourselves the revelations that come with the practice of *Vipassanā* or direct insight. There can be nothing in the entire range of human experience with which it may be compared.



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DUTIES AND RULES OF TRAINING OF A SĀMAṆERA.

There are two degrees of ordination into the 'Noble Order' of Buddhist monks, the *sangha*, that of a *sāmaṇera*, a novice, and that of a *bhikkhu*, one who has been fully ordained.

It is possible for any male person, even in early childhood, to become a *sāmaṇera*, provided he has his parents' consent, is sane, is not suffering from certain physical deformities or diseases and is not bound by obligations to the State (*e. g.* Government Service) or if so can obtain consent, and provided he is accepted by the Order.

Only one who has reached the age of twenty years can receive full ordination, and full ordination requires a preliminary period (which may be a matter of days or may extend to years depending on circumstances) as a *sāmaṇera*.

A *sāmaṇera*, and a *bhikkhu*, can leave the Order at any time as there is no vow of life-long service.

In addition to certain duties and observances a *sāmaṇera* has to observe '75 Rules of Training' which also form part of the 227 Rules undertaken by a *bhikkhu*. These Rules of Training as the name implies are to train the *sāmaṇera* in the discipline and deportment befitting his high vocation and to help him in leading the religious life.

Formula for Sāmaṇera

Any layman who wishes to be initiated as a *sāmaṇera* has first to get permission from his parents or guardians and having approached a *bhikkhu* with the 8 requisites for a *bhikkhu*,* he informs the *bhikkhu* of his desire for initiation. When the Order agrees to initiate him, his head is to be shaved by a *bhikkhu* or a layman.

During this shaving of the head, he meditates on the first five of the constituent parts of the body (in the canonical enumeration) namely hair, body-hair, nails, teeth and skin and reflects "These are mere filth as regards colour, shape, smell and location. These are not I, not mine, not a soul or a being, but are impermanent, a cause of suffering and not self (*anicca, dukkha, anattā*)."

Having his head shaved and washed, he squats on the ground with palms together and makes request in the following manner:—

"Revered Sir, may you be pleased to take the yellow robe from me and out of compassion for me, initiate me as a novice so that I may be able to overcome all the suffering in the round of rebirths, and attain *Nibbāna*." Then he offers his robe to the *bhikkhu*.

He then recites a formula thrice requesting that his robe be returned.

"Revered Sir, may you be pleased to give me the robe and out of compassion for me, may you initiate me as a novice so that I may be able to overcome all the suffering in the round of rebirths and attain *Nibbāna*."

Revered Sir, I ask for initiation in order to enable me to escape from the troubles of *samsara*. For the second time, Revered Sir, I ask you for initiation. For the third time, Revered Sir, I ask you for initiation."

Then he is given the yellow robe to wear and he takes refuge in three Jewels saying:—

"I take refuge in the Buddha,
I take refuge in the Dhamma,
I take refuge in the Sangha."

For the second and third time also he recites the formula of Refuge. At the end of the third recitation, he becomes a novice. He is received into the Order.

As soon as he becomes a novice he has to ask one of the monks to be his instructor by reciting the formula:—

"Revered Sir, may you become my instructor. For the second time, Revered Sir, may you become my instructor. For the third time also, Revered Sir, may you become my instructor"

His instructor then advises him to behave well in order to inspire respect and to fulfill the three-fold Teaching (*i.e. Pariyatti, Paṭipatti and Paṭivedha*). The novice promises to act according to his advice.

In order to enable the novice to learn the Texts and practise *Paṭipatti* the instructor excuses him from performing certain duties

* 8 requisites for a *bhikkhu* :—a full set of robes (3 robes) a girdle, a bowl, a razor, a needle and a filter.

as a disciple. The disciple also requests the instructor to live according to his own wishes and not to burden himself with his personal obligations as a teacher.

Ten Precepts

As a novice, he has to observe ten precepts. They are:—

- (1) Abstaining from taking the life of sentient beings.
- (2) Abstaining from taking what is not freely given.
- (3) Abstaining from sexual misconduct.
- (4) Abstaining from telling lies.
- (5) Abstaining from partaking of intoxicants.
- (6) Abstaining from taking food after midday.
- (7) Abstaining from dancing, singing, playing music and witnessing show or entertainments.
- (8) Abstaining from wearing flowers, using scents and unguents and beautifying with ointments.
- (9) Abstaining from using high and large beds.
- (10) Abstaining from accepting gold and silver.

Four-fold Reflection.

Besides these ten precepts he has to carry out certain duties as a novice and reflect attentively. This reflection is four-fold.

(1) Reflecting attentively will I wear the robe only for the purpose of protection from cold, heat, from dangers of gadflies, mosquitoes, snakes, from wind and sun, for the purpose of covering the body out of a sense of decency.

(2) Reflecting attentively will I partake of food not for the purpose of playing, not for taking pride in strength, not for the growth of the parts of the body (to have charm) not for beautification, but for support and maintenance of the body, for keeping it unharmed, for enabling the practice of the (*Brahmacariya*) religious life; and thus by taking food, I may dispell the former painful feelings and will not cause new ones to arise. There will be for me, support of life; faultlessness and living without discomfort.

(3) Reflecting attentively will I use lodgings in order to protect from cold, heat, danger of gad-flies, mosquitoes, snakes, for the purpose of dispelling the dangers of season and for retirement for meditation.

(4) Reflecting attentively will I use medicines for removing painful feelings that have arisen and the purpose of freedom from illness and disease.

Ten Acts for which A Novice may be Punished.

He should avoid performing ten immoral acts and if he has committed one of them he should be given penance in the form of carrying water and bags of sand, etc.

These ten improper acts for which the penance is imposed are:—

- (1) Taking food after midday.
- (2) Indulging in dancing, singing, playing music and witnessing shows.
- (3) Wearing flower, using scents and unguents and beautifying with ointments.
- (4) Using high and luxurious beds.
- (5) Accepting gold and silver.
- (6) Attempting to prevent monks from getting offerings.
- (7) Attempting to cause harm to monks.
- (8) Attempting to cause monks to be without lodgings.
- (9) Abusing monks.
- (10) Causing disunion among monks.

Ten Acts for which A Novice must be expelled.

There are another 10 immoral acts for which the novice is to be defrocked and expelled from the Order.

- (1) Taking the life of sentient beings.
- (2) Taking what is not freely given.
- (3) Leading an unchaste life.
- (4) Telling lies.
- (5) Partaking of intoxicants.
- (6) Speaking in dispraise of the Buddha.
- (7) Speaking in dispraise of the Dhamma.
- (8) Speaking in dispraise of the Sangha.
- (9) Holding false views.
- (10) Seducing nuns.

SEKHIYA (RULES FOR TRAINING)

These are the 75 Rules of a *Samanera* (Novice) which form part of the
227 Rules for a *Bhikkhu*.

1. 'I will dress with the inner robe hanging evenly around me,' is a training to be observed.

2. 'I will put on the upper robe hanging evenly around me,' is a training to be observed.

3. 'Properly clad will I go in the villages,' is a training to be observed.

4. 'Properly clad will I sit down in the villages,' is a training to be observed.

5. 'Well-controlled will I go in the villages,' is a training to be observed.

6. 'Well-controlled will I sit down in the villages,' is a training to be observed.

7. 'With the eyes cast down will I go in the villages,' is a training to be observed.

8. 'With the eyes cast down will I sit down in the villages,' is a training to be observed.

9. 'Not lifting up the robes will I go in the villages,' is a training to be observed.

10. 'Not lifting up the robes will I sit down in the villages,' is a training to be observed.

11. 'Not with loud laughter will I go in the villages,' is a training to be observed.

12. 'Not with loud laughter will I sit down in the villages,' is a training to be observed.

13. 'With little noise will I go in the villages,' is a training to be observed.

14. 'With little noise will I sit down in the villages,' is a training to be observed.

15. 'Not swaying the body will I go in the villages,' is a training to be observed.

16. 'Not swaying the body will I sit down in the villages,' is a training to be observed.

17. 'Not swaying the arms will I go in the villages,' is a training to be observed.

18. 'Not swaying the arms will I sit down in the villages,' is a training to be observed.

19. 'Not swaying the head will I go in the villages,' is a training to be observed.

20. 'Not swaying the head will I sit down in the villages,' is a training to be observed.

21. 'Not with arms akimbo will I go in the villages,' is a training to be observed.

22. 'Not with arms akimbo will I sit down in the villages,' is a training to be observed.

23. 'Not covering the head will I go in the villages,' is a training to be observed.

24. 'Not covering the head will I sit down in the villages,' is a training to be observed.

25. 'Not walking on the heels or toes will I go in the villages,' is a training to be observed.

26. 'Not with knees raised and clasped or wound round with the upper robe will I sit down in the villages,' is a training to be observed.

27. 'Attentively will I accept almsfood,' is a training to be observed.

28. 'Mindful of the bowl will I accept almsfood,' is a training to be observed.

29. 'With a proportionate amount of curry will I accept alms food,' is a training to be observed.

30. 'Only up to the inner ring of the bowl will I accept almsfood' is a training to be observed.

31. 'Attentively will I eat almsfood', is a training to be observed.

32. 'Mindful of the bowl will I eat almsfood,' is a training to be observed.

33. 'In orderly manner will I eat almsfood' is a training to be observed.

34. 'With a proportionate amount of curry', will I eat almsfood is a training to be observed.

35. 'Not pressing down the top will I eat almsfood', is a training to be observed.

36. 'Desiring something more I will not cover up the soup and curry and the condiment with rice,' is a training to be observed.

37. 'If not ill, I will not ask for food for myself and eat it,' is a training to be observed.

38. 'Not with a captious mind will I look at another's bowl,' is a training to be observed.

39. 'I will not make up too large a mouthful,' is a training to be observed.

40. 'I will make each mouthful round,' is a training to be observed.

41. 'I will not open the mouth till the mouthful is brought close', is a training to be observed.

42. 'I will not put the fingers into the mouth while eating', is a training to be observed.

43. 'I will not talk with the mouth full', is a training to be observed.

44. 'I will not eat tossing the rounds of food into the mouth', is a training to be observed.

45. 'I will not eat breaking up the rounds', is a training to be observed.

46. 'I will not eat stuffing the cheeks', is a training to be observed.

47. 'I will not eat shaking the hands about', is a training to be observed.

48. 'I will not eat scattering grains of rice', is a training to be observed.

49. 'I will not eat putting out the tongue', is a training to be observed.

50. 'I will not eat smacking the lips', is a training to be observed.

51. 'I will not eat making a hissing sound', is a training to be observed.

52. 'I will not eat licking the fingers', is a training to be observed.

53. 'I will not eat scraping the bowl', is a training to be observed.

54. 'I will not eat licking the lips', is a training to be observed.

55. 'I will not touch a drinking cup, my hands soiled with food', is a training to be observed.

56. 'I will not throw out in the village rinsings of the bowl containing rice', is a training to be observed.

57. 'I will not preach Dhamma to one who is not ill and yet has a sunshade in his hand', is a training to be observed.

58. 'I will not preach Dhamma to one who is not ill and yet has a staff in his hand', is a training to be observed.

59. 'I will not preach Dhamma to one who is not ill, and yet has a knife in his hand' is a training to be observed.

60. 'I will not preach Dhamma to one who is not ill and yet has a bow in his hand', is a training to be observed.

61. 'I will not preach Dhamma to one who is not ill and yet is wearing sandals,' is a training to be observed.

62. 'I will not preach Dhamma to one who is not ill and yet is wearing shoes', is a training to be observed.

63. 'I will not preach Dhamma to one who is not ill and yet is in a vehicle', is a training to be observed.

64. 'I will not preach Dhamma to one who is not ill and yet is on a bed', is a training to be observed.

65. 'I will not preach Dhamma to one who is not ill and yet is sitting with knees raised and clasped or wound round with the upper robe,' is a training to be observed.

66. 'I will not preach Dhamma to one who is not ill and yet is wearing headgear (which covers all his head),' is a training to be observed.

67. 'I will not preach Dhamma to one who is not ill and yet has his head covered up', is a training to be observed.

68. 'While sitting on the ground myself, I will not preach Dhamma to one who is not ill and yet is sitting on a seat', is a training to be observed.

69. 'I will not preach Dhamma, while sitting on a low seat myself, to one who is not ill and yet is sitting on a high seat', is a training to be observed.

70. 'I will not preach Dhamma standing, to one who is not ill and yet is sitting down,' is a training to be observed.

71. 'I will not preach Dhamma following one who is not ill and yet is going in front,' is a training to be observed.

72. 'I will not preach Dhamma walking at one side of a path, to one who is not ill and yet is walking along the path', is a training to be observed.

73. 'I will not ease myself standing if not ill', is a training to be observed.

74. 'I will not ease myself or spit on living plants if not ill', is a training to be observed.

75. 'I will not ease myself or spit on potable water, if not ill,' is a training to be observed.

ANGUTTARA NIKĀYA, CATUKKANIPĀTA, DUTIYAPANṆĀSAKA, PUÑÑĀBHISANDA-VAGGA

“*Pathama-samvāsa Sutta*”*

Discourse on living together as husband and wife.

On one occasion, the Buddha was travelling between Madhura and Verañja. Many householders and their wives were also on the same journey. The Buddha then went and sat down at the foot of a certain tree by the side of the road; the householders and their wives saw the Buddha sitting there, approached him, paid homage to him and sat down at one side. The Buddha said to them while they were sitting there. ‘O householders, there are four ways of men and women living together. What are the four?’

- (1) A dead man **lives with a dead woman.
- (2) A dead man lives with a *devi*.***
- (3) A *deva* lives with a dead woman.
- (4) A *deva* lives with a *devī*.

1. O, householders, how does a dead man live with a dead woman? In this case, the husband is one who takes the life of sentient beings, takes what is not freely given, indulges in sexual misconduct, tells lies, partakes of intoxicants, is vicious, is wicked, lives the household life with his mind agitated by the evil of selfishness and abuses and threatens monks and brahmins.

His wife also is one who takes the life of sentient beings, takes what is not freely given, indulges in sexual misconduct, tells lies, partakes of intoxicants, is vicious, is wicked, lives the household life with mind agitated by the evil of selfishness, and abuses and threatens monks and brahmins.

Thus, O householders, a dead man lives with a dead woman.

2. O householders, how does a dead man live with a *devī*? In this case, householders, the husband is one who takes the life of

sentient beings, takes what is not freely given, indulges in sexual misconduct, tells lies, partakes of intoxicants, is vicious, is wicked, lives the household life with mind agitated by the evil of selfishness, and abuses and threatens monks and brahmins.

But his wife refrains from taking the life of sentient beings, refrains from taking what is not freely given, refrains from indulging in sexual misconduct, refrains from telling lies, refrains from partaking of intoxicants, is virtuous and of good conduct, lives the household life with her mind free from the evil of selfishness, and does not abuse nor threaten monks and brahmins.

In this way, householders a dead man lives with a *devī*.

3. O householders, how does a *deva* live with a dead woman? O householders, in this case, the husband refrains from taking the life of sentient beings, refrains from taking what is not freely given, refrains from indulging in sexual misconduct, refrains from telling lies, refrains from partaking of intoxicants, is virtuous and of good conduct, lives the household life with mind free from the evil of selfishness, and does not abuse nor threaten monks and brahmins.

But his wife is one who takes the life of sentient beings, takes what is not freely given, indulges in sexual misconduct, tells lies, partakes of intoxicants, is vicious, is wicked, lives the household life with mind agitated by the evil of selfishness, and abuses and threatens monks and brahmins. In this way householders, a *deva* lives with a dead woman.

* Sangayana Edition, Vol. I. p. 368.

** ‘Dead’ because his or her good qualities are dead.

*** God or Goddess (because his or her qualities are divine).

4. O householders, how does a *deva* live with a *devī*? In this case, householders, the husband refrains from taking the life of sentient beings, refrains from taking what is not freely given, refrains from indulging in sexual misconduct, refrains from telling lies, refrains from partaking of intoxicants, is virtuous and of good conduct, lives the household life with mind free from the evil of selfishness, and does not abuse nor threaten monks and brahmins.

His wife also refrains from taking the life of sentient beings, refrains from taking what is not freely given, refrains from indulging in sexual misconduct, refrains from telling lies, refrains from partaking of intoxicants, is virtuous and of good conduct, lives the household life with mind free from the evil of selfishness, and does not abuse nor threaten monks and brahmins.

In this way householders, a *deva* lives with a *devī*. These are the four ways of living together.

1. Both are vicious, stingy and abusers. They are husband and wife living together as dead persons.

2. The husband is vicious, stingy and abusive; the wife is virtuous, liberal and free from selfishness. That wife is a *devī* who lives with a dead husband.

3. The husband is virtuous, liberal and free from selfishness; the wife is vicious, stingy and an abuser; she is a dead person who lives with a *deva* as her husband.

4. Both have faith and are liberal; they have self-control, they live righteously and speak pleasantly to each other. There is so much prosperity for the couple who are equally virtuous, and there is so much happiness in their life that people who are unfriendly to them are displeased.

The couple having morality equally, practise the *Dhamma* in this world and rejoice in the *deva* world enjoying the pleasures of the senses.



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SATIPATṬHĀNA

THE HEART OF BUDDHIST MEDITATION

APPENDIX A

Bhadanta Nyanaaponika Mahāthera

I. INSTRUCTIONS FOR THE METHODICAL PRACTICE OF SATIPATṬHĀNA AS TAUGHT IN BURMA

Preliminary Remarks

In the following pages, information will be given about a course of strict meditative practice according to the Satipaṭṭhāna method. The course was held at the 'Tha-thana Yeiktha', at Rangoon (Burma), under the guidance of the Venerable U Sobhana Mahathera (Mahā Si Sayadaw).

A course of practice at this meditation centre lasts usually one to two months. After that period the meditators are expected to continue the practice at their own abodes, in adaptation to their individual conditions of life. During the course of strict practice the meditators do not engage themselves in reading and writing, or any other work than that of meditation and the routine activities of the day. Talk is limited to the minimum. The lay meditators, at that institution, observe, for the duration of their stay there, the Eight Precepts (aṭṭhanga-sila) which include, *e.g.*, abstinence from taking solid food (and certain liquids as, milk, etc.) after 12 o' clock, noon.

A brief written statement on practical meditation, even if limited to the very first steps as is done here, cannot replace personal guidance by an experienced teacher who alone can give due consideration to the requirements and the rate of progress of the individual disciple. The following notes are therefore meant only for those who have no access to an experienced meditation master. The fact that their number will be very great, in the West as well as in the East, has induced the writer to offer these notes with all their inherent shortcomings, as a practical supplement to the main body of the book.

It is a fundamental principle of the Satipaṭṭhāna method that the disciple should take his very first steps on the firm ground of his own experience. He should learn to see things as they are, and he should see them for himself. He should not be influenced by others giving him suggestions or hints about

what he *may* see or is expected to see. Therefore, in the aforementioned course of practice, no theoretical explanations are given, but only the bare instructions about what to do and not to do, at the start of the practice. When, after some initial practice, mindfulness becomes keener, and the meditator becomes aware of features in his object of mindfulness which were hitherto unnoticed, the meditation master may, in individual cases, decide not merely to say (as usual), 'Go on!' but indicate briefly the direction to which the disciple's attention may be turned with benefit. It is one of the disadvantages of a written statement that even these indications cannot be given, as they necessarily depend on the progress of the individual meditator, at the start of his practice. Yet, if the instructions given here are closely followed, the meditator's own experience will become his teacher and will lead him safely onwards, though it has to be admitted that progress is easier under the direction of an experienced meditation master.

Soberness, self-reliance, and an observant, watchful attitude are the characteristics of this meditative practice. A true Satipaṭṭhāna Master will be very reticent in his relationship with those whom he instructs; he will avoid seeking to 'impress' them by his personality and making 'followers' of them. He will not have recourse to any external or mental devices that are likely to induce self-hypnotism, trance or a mere emotional exultation.

In taking up this practice, one should not expect 'mystical experiences' or cheap emotional satisfaction. After one has made one's earnest initial aspiration, one should no longer indulge in thoughts of future achievements or hanker after quick results. One should rather attend diligently, soberly, and exclusively to those very simple exercises which will be described here. At the outset, one should even regard them just as purposes in themselves, *i.e.* as a technique for streng-

thening mindfulness and concentration. Any additional significance of these exercises will naturally unfold itself to the meditator, in the course of his practice. The faint outlines of that significance which appear at the horizon of the meditator's mind will gradually grow more distinct and finally become like commanding presences to him who moves towards them steadily.

As a general introduction the following remarks must suffice here. In part, they will be elaborated later on. The method outlined here falls into the category of Bare Insight (*sukkhavipassanā*), i.e. the exclusive and direct practice of penetrative Insight, without the previous attainment of meditative Absorptions (*jhāna*). The method aims, in its first stage, at a discernment of bodily and mental processes (*nāma-rūpa-pariccheda*) in one's own personality by one's own direct experience. An increasingly keen awareness of the nature of these processes, and a strengthened concentration (up to the degree of Access- or Neighbourhood-Concentration (*upasāra-samādhi*) will result in a deepening insight into the Three Characteristics of Existence—Impermanence, Suffering and Impersonality—, gradually leading to the attainment of the Stages of Sanctity (*magga-phala*), i.e. to final Liberation. The approach to that final goal leads through the seven Stages of Purity (*satta visuddhi*) which are treated in Buddhaghosa's 'Path to Purity' (*Visuddhi Magga*).

Posture

As a posture for male meditators, the so-called 'sukh' āsana' (i.e. 'comfortable posture') is recommended: legs are not crossed, but both are placed on the ground evenly; the heel of the left foot rests between the legs, the toes are between the knee bend of the right leg which provides, as it were, the outer frame of the left one. For one who is able to place, without strain, both knees firmly on the ground, this posture will be the most comfortable one, and can be maintained longer than a posture with crossed legs, because it avoids pressure on the limbs.

Female meditators, in the East, do not sit in that way, nor crosslegged, but kneel on an ample-sized, well-stuffed cushion, sitting on their heels, the hands resting on the knees.

If these postures prove difficult to those unused to sitting on the ground, they may sit

in a chair with flat seat and straight back. One should, in any case, choose a comfortable posture which one is able to maintain long without change.

Whatever posture one assumes, it is important that the entire upper body is kept perfectly straight, but not rigidly stiff. One may lean against a wall or the back of a chair. Before one starts with the meditation, one should make sure that the muscles are relaxed, e.g. at the shoulders, neck, forehead, etc. Clothing should be loose, e.g. at the waist.

Mental Attitude

The aim of the meditative practice to be described here, is the highest which the teaching of the Buddha offers. Therefore the practice should be taken up in a mental attitude befitting such a high purpose. The Buddhist meditator may begin with the recitation of the Threefold Refuge, keeping in mind the true significance of that act.* But the non-Buddhist too will do well to consider that, in following, even partly, the Way of Mindfulness, he enters ground that is hallowed to the Buddhist, and therefore deserving of respect. Such courteous awareness will help him in his own endeavours on the Way.

One should start the practice with the quiet, but determined aspiration to attain to the highest, not in a distant future, but in this very life.

'I shall be going now the Path trodden by the Buddhas, the *Pacceka-Buddhas*, and the Great Holy Disciples. But an indolent person cannot follow that Path. May my energy prevail! May I succeed!'

The Programme of Practice

1. *Training in general mindfulness.*— During a course of strict meditative training, the time of practice is the whole day, from morning to night. Mindfulness of all activities and perceptions has to be maintained throughout, to the greatest possible extent: beginning with the first thought and perception when awakening, and ending with the last thought and perception before falling asleep. This general mindfulness starts with, and retains as its centre piece, the Awareness of the Four Postures (*iriyāpathamanasikāra*), i.e. going, standing, sitting and lying down. That means, one has to be fully aware of the posture presently assumed, of any change of

* See the author's *The Threefold Refuge* (21pp.), Colombo 1949, Servants of the Buddha.

it (including the preceding intention to change it), of any sensation connected with the posture, e.g. pressure, i.e. touch-consciousness (*kāyaviññāna*), and—if strong enough to be noticeable—of any feelings of pain or ease ('Contemplation on Feeling'). For instance, when lying down for the night and waking up in the morning, one should be aware of one's reclining posture, and of touch ('I am lying down, I touch'). If, after a test, one feels unable to cope at once with all-round mindfulness, extending to all activities, one may start with the 'postures' alone, and gradually extend the scope of mindfulness to all routine activities of the day, as dressing, washing, eating, etc.

One example may illustrate how mindfulness may correctly be applied to a series of activities: a wish arises to clean the mouth in the morning, and one is aware of that wish (thought-conscious: he knows mind and mental objects); one sees the glass and water jug, at some distance (visual consciousness); one goes towards that place (posture-conscious); stops there (posture-conscious); stretches the hand towards the jug ('acting with clear comprehension when bending and stretching'); one grasps the jug (touch-conscious), etc.

While performing these activities, one should also notice the arising of any pleasant or unpleasant feelings ('Contemplation on Feeling') of stray thoughts interrupting the flow of mindfulness (Mind contemplation: 'unconcentrated mind'), of lust (e.g. when eating; Mind Contemplation: 'mind with lust'; Mind-object Contemplation: Hindrance of Sense Desire, or Fetter arising through tongue and flavours), etc. In brief, one should be aware of all occurrences, bodily and mental, as they present themselves. In that way, one will attend to all four objects, Contemplations, of Satipaṭṭhāna, during the day of practice.

Such a detailed application of Mindfulness involves a considerable slowing-down of one's movements which can be maintained only in periods of strict practice, and not, or only rarely, during routine life. The experience, and the effects, of that slowing-down practice will, however, prove wholesome and useful in many ways.

The initial purpose of this general application of Mindfulness is the strengthening of awareness and concentration to an extent enabling the meditator to follow the unceas-

ing flow of variegated mental and bodily impressions and activities, for an increasingly long period, without a break of attention or without an *unnoticed* break. It will count as 'uninterrupted mindfulness', if the meditator is not carried away by his stray thoughts, but if breaks of attention are noticed at once when they occur, or soon after. For the beginner, the standards of 'general mindfulness' will be satisfied by that procedure.

2. *The main practice with selected subjects.*—After one has attended mindfully to the various routine activities of the morning, one sits down on the meditation seat, being aware of one's preceding intention, the single phases of the act, and then of 'touching' and 'sitting'. Now one turns one's attention to the regular *rising and falling movement of the abdomen*, resulting from the process of breathing. The attention is directed to the slight sensation of touch caused by that movement, and not to visually observing it. This forms the *primary object (mūl' ārammana)* of mindfulness, in the course of practice described here. It has been introduced into the practice by the Venerable U Sobhana Mahathera as it was found to be very effective.

It should be well understood that one must not think *about* the movement of the abdomen, but keep to the bare noticing of that physical process, being aware of its regular rise and fall, in all its phases. One should try to retain that awareness without break, or without *unnoticed* break, for as long a period as possible without strain. The insight at which the method aims, will present itself to the mind spontaneously, as the natural result, or the maturing fruit, of growing mindfulness. The Meditation Master said: 'The knowledge will arise by itself' (*ñāṇam sayam eva uppajjissati*). It will come in the degree in which, through sharpened awareness, features of the observed processes appear which were hitherto unnoticed. Insight arrived at in this way will carry the conviction conveyed by one's own indubitable experience.

The awareness of the movement of the abdomen has nothing to do with the practice of 'Mindfulness on Breathing' (*ānāpāna-sati*). The object of mindfulness is here not the breath, but just the abdominal movement as experienced by touch consciousness.

In the case of beginners, the movement may not be clearly noticeable at once, and

remain distinct only for short recurring periods. This is nothing unusual and will improve in the course of diligent practice. As a help in making the movement of the abdomen perceptible more often and for a longer stretch, one may lie down; by doing so it will become more distinct. One may also place one's hand on the abdomen for tracing the movement first in that way; it will then be easier to keep track of it, even when the hand is removed. If one feels it helpful, one may well continue the exercise in a reclining position, provided one can keep off sleepiness and lassitude. But in between, one may try it repeatedly in the sitting posture.

Whenever the awareness of the abdominal movement ceases, or remains unclear, one should not strain to 'catch' it, but should turn one's attention to 'touching' and 'sitting'. This should be done in the following way. From the many points of contact, or better, perceptions of touch, that are present in the apparently uniform act of sitting—e.g. at the knees, thighs, shoulders, etc.—six or seven may be chosen. The attention should turn to them successively, travelling, as it were, on that prescribed route, ending with the awareness of the sitting posture, and starting again with the same series: touching—touching—touching—sitting; touching—touching—touching—sitting. One should dwell on the single perception just for the length of these two-syllable words (spoken internally, and later to be abandoned when one has got into the time rhythm). It should be noted that the object of mindfulness is here the respective sensation, and not the places of contact in themselves, nor the words 'touching-sitting'. One may change, from time to time, the selection of 'touches'.¹

This awareness of 'touching-sitting' is, as it were, a 'stand-by' of the awareness of the abdominal movement, and is one of the secondary objects of the main practice. It has, however, a definite value of its own for achieving results in the domain of Insight.

. When, while attending to 'touching-sitting', one notices that the abdominal movement has become clearly perceptible again, one should return to it, and continue with that primary object as long as possible.

If one feels tired, or, by sitting long, the legs are paining or benumbed, one should be aware of these feelings and sensations. One

should keep to that awareness as long as these feelings and sensations are strong enough to force attention upon them and to disturb the meditation. Just by the act of noticing them quietly and continuously, i.e. with Bare Attention, these feelings and sensations may sometimes disappear, enabling one to continue with the primary object. In the awareness of the disturbing sensations one stops short at the bare statement of their presence, without "nursing" these feelings and thus strengthening them by what one adds to the bare facts, i.e. by one's mental attitude of self-reference, excessive sensitivity, self-pity, resentment, etc.

If, however, these unpleasant sensations, or tiredness, persist and disturb the practice, one may change the posture (noticing the intention and the act of changing), and resort to *mindfully walking up and down*. In doing so, one has to be aware of the single phases of each step. According to the Meditation Master, the sixfold division of these phases as given, e.g., in the Commentary to the Discourse, will be too elaborate for the beginner. It is sufficient to notice three (A) or two (B) phases. For fitting into a two-syllable rhythm it was suggested to formulate them as follows: A. 1. lifting, 2. pushing, 3. placing; B. 1. lifting, 2. placing, of the foot. Whenever one wishes to walk somewhat quicker, one may use the twofold division; otherwise the threefold one is preferable as affording a closer sequence of mindfulness, without a gap.

This practice of mindful walking is, particularly for certain types of meditators, highly recommendable both as a method of concentration and as a source of Insight. It may therefore be practised in its own right, and not only as a 'change of posture' for relieving fatigue, if one feels it to be helpful. In the Discourses of the Buddha we meet a frequently recurring passage, saying: 'By day, and in the first and third watches of the night, he purifies his mind from obstructing thoughts, while *walking up and down or sitting*'.

If walking up and down is taken up as a practice in its own right, it is desirable to have for that purpose a fairly long stretch of ground, either in the house (a corridor or two adjoining rooms) or outdoors, since turning around too often, may cause disturbance in the continuous flow of mindfulness. One should walk for a fairly long time, even until one feels tired.

During the entire day of practice, stray thoughts, or an unmindful 'skipping' of steps (in walking), phases or sequences of the abdominal movements, or of parts of any other activities, should be clearly noticed. One should pay attention to the fact whether these breaks in attention have been noticed at once after occurring, or whether, and how long, one was carried away by stray thoughts, etc., before resuming the original object of mindfulness. One should aim at noticing these breaks at once, and then returning immediately to one's original object. This may be taken as a measure of one's growing alertness. The frequency of these breaks will naturally decrease when, in the course of the practice, mental quietude and concentration improve. Growing competence in this practice of immediate awareness of breaks of attention will be a valuable help in the strengthening of one's self-control, and in checking mental defilements (*kilesa*) as soon as they arise. Its importance for one's progress on the Path and one's mental development in general is evident.

One should not allow oneself to be irritated' annoyed or discouraged by the occurrence of distracting or undesirable thoughts, but should simply take these thoughts themselves as (temporary) objects of one's mindfulness, making them thus a part of the practice (see the Contemplation on the State of Mind). Should, however, feelings of irritation about one's distracted state of mind arise and persist, one may deal with them in the very same way (Contemplation on Mind-objects: the hindrance of agitation and scruples). In this context, the Meditation Master said: Since a multiplicity of thought-objects is unavoidable in ordinary life, and such defilements as lust, aversion, etc., are sure to arise in all unliberated minds, it is of vital importance to face these variegated thoughts and defilements 'squarely, and to learn how to deal with them. This is, in its own way, just as important as acquiring an increased measure of concentration. One should, therefore, not regard it as 'lost time' when one is dealing with these interruptions to the methodical practice.

Three to four hours of continuous mindfulness, *i.e.* without unnoticed breaks, are regarded as the minimum for a beginner undergoing a course of strict practice. This of course, does not mean that three or four hours are sufficient for the whole day of

practice. If one has 'lost the thread' of mindfulness, be it after, or before, that minimal period, one should take it up again and again, and continue with the practice of sustained concentration, as long as possible.

Quiet sustained effort, without too much regard to bodily discomfort, is recommended, particularly during a course of strict practice. Often, when disregarding the first appearance of fatigue, one will discover behind it new resources of energy, a 'second-wind'. On the other hand, one should not go to extremes, and should allow oneself rest when effort ceases to be useful. These intervals of rest will also form parts of the practice (with less intense focussing) if one keeps mindful. The more natural and relaxed the flow of one's mindfulness is, or becomes, in following the continual arising and disappearing of its selected or variegated objects, the less fatigue will be caused by it.

When alertness grows one may also give particular attention to one's thoughts or moods of satisfaction or dissatisfaction, even if very subtle. They are the seeds of stronger forms of attraction and aversion, and of feelings of pride or inferiority, elation or depression. It is therefore important to get acquainted with them, to notice them and to stop them early. One should also avoid futile thoughts of the past or the future, as *Satipaṭṭhāna* is concerned with the present only.

The primary and secondary objects dealt with here (*i.e.* abdominal movement, touching-sitting, walking) are retained throughout the whole practice, *i.e.* during a strict course and afterwards, without anything being added, in the way of new devices, etc. If there is persistent application to them, these simple exercises are capable of leading gradually to the highest results. Main emphasis rests on the primary object, *i.e.* the movement of the abdomen.

Sundry Remarks

In view of its importance, it is here again emphasized that the objects of mindfulness are here the bodily and mental processes themselves, as they occur. One should, during the practice, not be side-tracked into discursive thoughts or feelings *about* them. If such thoughts or feelings arise, one should deal with them as recommended here, and should then return to the original object of mindfulness.

Yet, a certain reservation may be made. In the successful progress of the practice it may happen that the meditator's mind is suddenly flood-lit by a quick succession of thoughts, illuminating for him strikingly certain parts of the Dhamma or sayings of the Master; or strong emotion may arise: happiness and rapture, a deep confidence in, or veneration for, the Buddha, etc. These will be experiences of great intellectual and emotional satisfaction (which one should objectively know as such, at least retrospectively). In such moments, the meditator will judge for himself how much room he may allow, with advantage, to these thoughts and feelings. Though they may be of great value to his general progress, and should certainly not be suppressed by force, the meditator should know that they are just by-products of the practice in which he is engaged. After the waves of those thoughts and feelings have subsided, he should return to the primary and secondary objects, and, with their help, push on to higher achievement, in the field of Insight.

As remarked earlier the main exercises should first be practised for their own sake, as devices for the strengthening of mindfulness and concentration. One should first become thoroughly familiar with the processes underlying those exercises, and should not be intent on 'quick results', other than the growth of mindfulness. The other results, in the field of Insight, will appear in due course. Any premature intellectual straining at achieving them will only interfere with the quietude and singleness of mind required for attending successfully to the primary and secondary objects. At the beginning of the practice it is therefore advisable to disregard, for the time-being, the few hints on results in Insight which had to be included here, but are not given in oral instruction.

The situation is similar with the practice of *general* (all-day) mindfulness, outside the hours devoted to the primary and secondary objects. The first purpose of it is to create a generally high level of keen awareness by which, what we may call the 'peak hours' of mindfulness (*i.e.* the attention to the main exercises) will be greatly benefited. It puts the mind in proper poise and gives it heightened efficiency for the 'decisive attack' to be launched at those 'peak hours'. But beneficial influence will soon be noticeable

also in the reverse direction: results achieved in concentration and Insight during the 'peak hours' will strengthen the concentration and the penetrative power of mindfulness during the periods of general awareness. It may well happen that important results of Insight will appear first, not in connection with the primary object, but on some other occasion during the day of practice.

In view of the valuable reciprocal support of all-day mindfulness and application to the main exercises, it is desirable that a determined practice of *Satipaṭṭāna* should start with a number of weeks exclusively devoted to it, in the way described here. In order to get gradually accustomed to such a strict mental discipline, one may begin with a day or two (weekend), extend it to a week, and increase the period up to one's opportunity to do so. Such a time of strict training will be a strong impetus to a regular continuation of the practice during one's normal life.

If one's circumstances of life are such that even on days of strict practice, social contact cannot be entirely avoided, one may, for that time, deliberately and mindfully put aside the practice and be satisfied with an attitude of general mindfulness (e.g. Clear Comprehension in speaking). After one has regained one's privacy, one should, in the same deliberate and mindful way, resume the practice, 'just as one takes up again a piece of luggage that one has temporarily put down' (Commentary).

In the living conditions of a modern city, however, it may sometimes be difficult, or even impossible, to make suitable arrangements for a period of strict practice, even with the limitations and adjustments suggested. The question was therefore put to the Meditation Master whether, and to what extent, progress may be expected if the practice is restricted to the short time of leisure allowed by the daily routine, without a preceding period of strict training. The reply was that some of the Meditation Master's lay pupils had practised in that manner, while pursuing their professions and had partly obtained good results. But progress, as far as the specific Buddhist aspect of the practice is concerned, will be slower and more difficult, and will also depend on the capacities and persistence of the individual. Very regular practice is imperative, under such circumstances, even though the time at one's disposal is short. Such restricted practice

too, will, however, in no way lack beneficial results for a general development of mind, as indicated in the main body of this book; and these results, again, will be conducive to further progress.

For such a restricted way of practice, and also for its continuation *after* strict training, the programme outlined here, will have to be adapted to circumstances. (1) The place of general (all-day) mindfulness will have to be taken by aspiring to a maximum level of mindfulness, circumspection and restraint, during the whole day, adapted to the demands of professional and domestic life. Again, during working hours, one will be able, even for seconds, to direct one's attention to the postures or to breathing; and the work itself will be benefited by it. (2) To the practice with the primary and secondary objects one should devote all time available for privacy, at the early morning hours and at night. When beginning with systematic practice, one may, for a short time and to the extent possible, dispense with any other private pursuits (including reading, etc.), and restrict social contact to the minimum. This may serve as a substitute for the initial period of strict and exclusive practice.

When pursuing the practice of Mindfulness in one's normal environment, one should do it as unobtrusively as possible, for spiritual as well as practical reasons. The practice of Mindfulness and Clear Comprehension should show itself in its fruits, and not in any outward behaviour that may appear unusual to others. One may make the choice of one's regular exercise accordingly, and reserve other practices for occasions affording privacy.

II. THE PLACE OF THE METHODICAL PRACTICE OF SATIPATTHANA WITHIN THE SYSTEM OF BUDDHIST MEDITATION

I. The system of Buddhist meditation divides into two great parts: (a) the Development of Tranquillity (*samathā-bhāvanā*) and (b) the Development of Insight (*vipassanā-bhāvanā*).

(a) The *Development of Tranquillity* aims at the full concentration of mind, attained in the meditative Absorptions (*jhāna*). These Absorptions are gained, in different degrees, by the systematic practice of any of the 38 traditional 'subjects of meditation, conducive to Tranquillity' (*samatha-kammaṭṭhānā*).

Through the high degree of mental unification and stillness attained in these Absorptions, the fivefold sense perception is temporarily obliterated, and conceptual and discursive thought, being weak in the first stage of Absorption, is completely absent in the following stages. From the latter fact alone it can be gathered that, in the Buddha's teaching, the Development of Tranquillity 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. After rising from these states of Absorption, the meditator is therefore advised to continue his meditation with the Development of Insight.

(b) *The Development of Insight*.—Here the mental phenomena present in the Absorption and the bodily processes on which they are based, are analyzed and viewed in the light of the Three Characteristics. That procedure, adopted in Buddhist meditation, serves as a safeguard against speculative or phantastic interpretation of meditative experience. The degree of concentration, attainable in, and necessary for, successful practice of Insight is called Access-or Neighbourhood-Concentration (*upacāra-samādhi*). Here, thought-conception and discursive thinking retain their full strength, but owing to the mental concentration achieved, they are not easily diverted to a multiplicity of objects, but pursue steadily and efficiently the courses set for them.

It is the combined practice of Tranquillity and Insight which is most frequently described in the Buddhist scriptures. But we meet also, and not at all rarely, with a method which, in later terminology, is called the practice of Bare Insight (*sukkha-vipassanā*). *i.e.* the direct and exclusive meditative practice of this, without a previous attainment of the Absorptions. The *Satipaṭṭhāna* Method described here, and the directions of practice outlined in the preceding pages, belong to that category of Bare Insight.

One of the classic scriptural references to the method of Bare Insight is the *Susima sutta* (*Samyutta Nik.* XII, No. 70). There the monks who, by that method, had attained to Liberation (*arahatta*, holiness) speak of themselves as 'liberated by wisdom' (*paññā-vimutta*), explained in the commentary as 'without the Absorptions, by Bare Insight'. There are numerous other instances in the Discourses where the Buddha gives 'various

methods of direct attainment to the highest goal, by Insight alone, without recourse to the Absorptions (*e.g. Samy. Nik XXXV, 152*).

Leaving aside characters who, by nature, strongly incline to that approach of Bare Insight, there is no doubt that the method to be preferred is that in which the attainment of the Absorptions precedes the systematic practice of Insight. In the Absorptions, the mind attains a very high degree of concentration, purity and calm, and reaches deep down into the subconscious sources of intuition. With such a preparation, the subsequent period of Insight-practice is likely to bring quicker and steadier results. Therefore he who has good reason to believe that he is able to make fairly quick progress on the road, is certainly well advised to select a 'primary subject of meditation' (*mūla-kammaṭṭhāna*) that is conducive also to the attainment of the Absorptions, *e.g.* the Mindfulness on Breathing.

Yet, we have to face the fact that, in this hectic and noisy age of ours, the natural quietude of mind, the capacity for higher degrees of concentration, and the requisite external conditions to cultivate both, have greatly decreased, compared with the days of old. This holds good not only for the West, but also, though in a lesser degree, for the East, and even for a not inconsiderable section of Buddhist monkhood. The principal external conditions required for cultivating the Absorptions are seclusion and noiselessness; and these are very rare commodities nowadays. In addition, environment and education have produced an increasing number of those types who will naturally be more attracted by, and adapted, to the direct Development of Insight.

Under such circumstances, it would amount to a neglect of promising roads of progress if one were to insist rigidly on an exclusive approach through the Absorptions, instead of making use of a method emphatically recommended by the Buddha himself: a method which is more easily adaptable to the current inner and outer conditions, and yet leads to the aspired goal. To make use of it, will be a practical application of the Clear Comprehension of Suitability.

While repeated failures to make progress on the road of Tranquillity (sometimes due to unfavourable external conditions) will tend to discourage the meditator, the com-

paratively quick initial results obtainable through the Development of Insight will mean encouragement and a powerful stimulus to unremitting effort. In addition if Access-Concentration has once been gained through the meditative development of Insight, the chances of attaining to the *full* concentration of the Absorptions are considerably enhanced for those who aspire after it.

These reasons of practicability referred to here, will certainly have contributed to the fact that *satipaṭṭhāna* has obtained such a strong hold on the minds of many in modern Burma. The singleminded application to the Way of Mindfulness and the enthusiastic propagation of it, by Burman devotees, are based on the conviction conveyed by personal experience. The emphasis which the practice of *satipaṭṭhāna* receives in Burma, and in the pages of this book, is however, not meant to be a discouragement or disparagement of other methods or devices. *satipaṭṭhāna* would not be the Only Way if it could not encompass them all.

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The method described in the preceding 'Instructions', is based on the first *satipaṭṭhāna*, the Contemplation of the Body (*kāyā-nupassanā*). The bodily processes selected here as principal objects of Mindfulness serve for the systematic development of Insight throughout the whole practice, from the first steps of the beginner up to the summit of the highest goal. The other three Contemplations of *satipaṭṭhāna* (feeling, state of mind, and mental contents) are not taken up in a systematic way, but are attended to whenever their objects occur, either in connection with the primary and secondary objects or within the range of general (all-day) mindfulness. In that way the whole field of *satipaṭṭhāna* is covered. ,

When mental objects appear in close connection with one of the bodily objects, it will be less difficult to discern their subtle nature. Owing to their subtlety, they are not taken separately as objects for the systematic development of Insight, as this promises success only in the case of those meditators who have attained to the Absorptions (*jhāna*).

The emphasis on the Contemplation of the Body is supported by utterances of the Buddha in his Discourses, as well as by the commentarial tradition.

It was said by the Enlightened One:

‘Whosoever, O monks, has developed and frequently practiced mindfully on the body, included for him therein are all beneficial things conducive to wisdom’ (*Majjh. 119, (Kāyatatāsaṅgi Sutta)*).

‘If the body is unmastered (by meditation; *abhāvito*), the mind will be unmastered; if the body is mastered, the mind is mastered’ (*Majjh. 36, Mahā-Saccaka Sutta*).

The ‘Path of Purity’ (*Visuddhi Magga*) says:

‘If, after having attended to the corporeal processes, one takes up the mental processes, and they do not present themselves clearly, the meditator should not abandon the practice, but should again and again comprehend, consider, take up and define just the corporeal processes. If the corporeal becomes to him fully distinct, unconfused and clear, the mental processes which have that corporeal process as object, will become clear by themselves’.

‘Since mental processes will become clear only to one who has grasped the corporeal with full clarity, any endeavour in grasping the mental processes should be made only by thoroughly grasping the corporeal, not otherwise..... If one proceeds thus, the practice of one’s subject of meditation (*kammaṭṭhāna*) will come to growth, development and maturity’.

x x x x x x

A few explanatory words will be appropriate here, concerning the ‘primary object’ (abdominal movement), introduced by the Venerable U Sobhana Mahāthera. It may be objected that this practice is not found in the *Satipaṭṭhāna Sutta*, nor in other texts. But it shares that circumstance with many other physical and mental processes which likewise are not expressly mentioned in the scriptures, but belong nevertheless to the all-comprehensive domain of mindfulness. Our ‘primary object’ may, however, well be included in the passage of the Discourse, saying, ‘just as his body is disposed, so he understands it’, or, alternatively, in the section of the Six Sense Bases, ‘he understands the organ of touch and tactual objects’.

How that exercise came to be introduced, together with the spirit in which it is offered by the Meditation Master, has been very aptly expressed by a lay disciple in Burma. ‘This exercise has not been “invented” by the

Meditation Master, it was not arbitrarily or deliberately “devised”. It was rather so that the bodily processes concerned did not escape his attention’. Having found attention to it helpful, he cultivated it and recommended it to others. It has no ‘mystic significance’, but is just a simple and sober fact of our bodily existence like many others. But, by patient application, one may make it reveal what it has to tell, and give it a chance to kindle the flame of penetrative Insight. This exercise has a number of definite advantages which will find confirmation through actual practice: the movement of the abdomen, like breathing, is an automatic process, and is constantly present; being a *movement*, it gives opportunity for many observations conducive to Insight; it is, and remains, rather ‘coarse,’ which is an advantage for the practice of Insight, while breathing, in the advanced stages of the practice of *Anāpāna-sati*, tends to become more and more subtle and delicate.

APPENDIX B

THE FOUNDATIONS OF MINDFULNESS

Thus have I heard. At one time the Buddha was living among the Kurus, at Kammāsadamma, a market-town of the Kuru people.

There the Buddha addressed the monks thus: ‘Monks’, and they replied to him, ‘Venerable Sir’. The Buddha spoke as follows:—

‘This is the only way, monks, for the purification of beings, for the overcoming of sorrow and misery, for the destruction of pain and grief, for reaching the right path, for the attainment of *Nibbāna*, namely the four Foundations of Mindfulness’.

What are the four? Here, monks, 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, having

overcome, in this world, covetousness and grief.

I. THE CONTEMPLATION ON THE BODY

1. *Mindfulness on Breathing*

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

Here, monks, a monk, having gone to the forest, to the foot of a tree, or to an empty place, sits down cross-legged, keeps his body erect and mindfulness alert.

Mindful he breathes in, and mindful he breathes out. Breathing in long, he knows, 'I breathe in long', breathing out long, he knows, 'I breathe out long'; breathing in short, he knows, 'I breathe in short', breathing out short he knows, 'I breathe out short',

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

Just as a clever turner or turner's apprentice, turning long, knows: 'I turn long', or, turning short, knows: 'I turn short', just so a monk, breathing in long, knows, 'I breathe in long', or, breathing out long, knows, 'I breathe out long', or, breathing in short, knows, 'I breathe in short', or, breathing out short, knows, 'I breathe out short'. 'Experiencing the whole body, I shall breathe in', thus he trains himself. 'Experiencing the whole body, I shall breathe out; thus he trains himself. 'Calming the activity of the body, I shall breathe in', thus he trains himself. 'Calming the activity of the 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-factors⁷ 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 forwards and in going backwards, applies clear comprehension; in looking straight on and in looking away, he applies clear comprehension; in bending and in stretching, he applies clear comprehension; in wearing robes and bowl, he applies clear comprehension; in eating, drinking, chewing and savouring, he applies clear comprehension; in defecating and urinating, 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 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.

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 soles up, and from the top of the head down, thinking thus: 'There are in this body: hair of the head, hair of the body, nails, teeth, skin, flesh; sinews, bones, marrow, kidney, heart, liver, pleura, spleen, lungs, bowels, intestines, mesentery, faeces, bile, phlegm, pus, blood, sweat, solid fat, liquid fat, saliva, mucus, synovial fluid, urine'.

Just as if, monks, there were a basket with two openings, full of various kinds of grain, namely, hill-paddy, paddy, green-gram, cow-pea, sesamum, rice; and a man with sound eyes, having opened it, should reflect thus: 'This is hill-paddy; this is paddy; this is green-gram; this is cow-pea; this is sesamum; this is rice'. In the same way, monks, a monk reflects on this very body enveloped by the skin and full of manifold impurity, from the soles up, and from the top of the head down, thinking thus: 'There are in this body: hair of the head, hair of the body, nails, teeth, skin, flesh, sinews, bones, marrow, kidney, heart, liver, pleura, spleen, lungs, bowels, intestines, mesentery, faeces, bile, phlegm, pus, blood, sweat, solid fat, liquid fat, saliva, mucus, synovial fluid, urine'.

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.

5. *The Reflection on the Material Elements*

And further, monks, a monk reflects on this very body according as it is 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 a cow-butcher's apprentice, having slaughtered

a cow and divided it into portions, should be sitting at the junction of four high-roads, in the same way, a monk reflects on this very body, according as it is 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'.

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.

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, this body of mine, too, is of the same nature, it will become like that 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 contemplating origination-factors in the body, or he lives contemplating dissolution-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, this body of mine, too, is of the

same nature, it will become like that and will not escape it’.

Thus he lives contemplating the body in the body internally.....

(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 together by the tendons, he then applies this perception to his own body thus: ‘Verily, this body of mine, too, is of the same nature. it will become like that and will not escape it.

Thus he lives contemplating the body in the body internally

(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, he then applies this perception to his own body thus: ‘Verily, this body of mine, too, is of the same nature, it will become like that and will not escape it’.

Thus he lives contemplating the body in the body internally

(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, he then applies this perception to his own body thus: ‘Verily, this body of mine, too, is of the same nature, it will become like that and will not escape it’.

Thus he lives contemplating the body in the body internally

(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,—he then applies this perception to his own body thus: ‘Verily, this body of mine, too, is of the same nature, it will become like that and will not escape it’.

Thus he lives contemplating the body in the body internally

(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) ... reduced to bones, more than a year old, lying in a heap

(9) ... reduced to bones gone rotten and become dust, he then applies this perception

to his own body thus: ‘Verily, this body of mine, too, is of the same nature, it will become like that 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 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.

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

Here, 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?

Here, 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 state superior to it, as the state with something mentally higher; the state of consciousness with no other mental state superior to it, as the state with nothing mentally higher; the concentrated state of consciousness as the concentrated state; the unconcentrated 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 externally, or he lives contemplating consciousness in consciousness internally and externally. He lives contemplating origination-factors in consciousness, or he lives contemplating dissolution-factors in consciousness, or he lives contemplating origination- and dissolution-factors in consciousness. Or his mindfulness is established with the thought, 'Consciousness 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 consciousness in consciousness.

IV. THE CONTEMPLATION ON MENTAL OBJECTS

1. *The five Hindrances*

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

Here, 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?

Here, monks, when 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 is 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 agitation and scruples are present, he knows, 'There are agitation and scruples in me', or when agitation and scruples are not present, he knows, 'There is no agitation and scruples in me'. He knows how the arising of the non-arisen agitation and scruples comes to be; he knows how the abandoning of the arisen agitation and scruples comes to be; and he knows, how the non-arising in the future of the abandoned agitation and scruples 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 origina-

tion-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 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?

Here, monks, a monk thinks, 'Thus is material form; thus is the arising of material form; and thus is the disappearance of material form. Thus is feeling; thus is the arising of feeling; and thus is the disappearance of feeling. Thus is perception; thus is the arising of perception; and thus is the disappearance of perception. Thus are the formations; thus is the arising of the formations; and thus is the disappearance of the 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?

Here, monks, a monk knows the eye, knows visual forms, and knows the fetter that arises dependent on both (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, knows sounds and knows 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 the future of the abandoned fetter comes to be.

He knows the nose and smells, and knows 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 the future of the abandoned fetter comes to be.

He knows the tongue, knows tastes and knows 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 the future of the abandoned fetter comes to be.

He knows the body, knows tactual objects, and knows 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 the future of the abandoned fetter comes to be.

He knows the mind, knows mental objects, and knows 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 the future of the abandoned fetter comes to be.

Thus, monks, the 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 contem-

plating origination-factors in mental objects, or he lives contemplating dissolution factors in mental objects, or 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?

Here, 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, he 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 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 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 knowdge 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 Truths*

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

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

Here, 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 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 four truths.

Verily, monks, whosoever practises these four Foundations of Mindfulness in this manner for seven years, then one of two

results may be expected by him: Highest Knowledge (Saintship) here and now, or if some remainder of clinging is yet present, the state of Non-returning.

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 two results 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 monks ... five months... four months ... three months ... two months ... a month ... half a month, then one of two results 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 two results 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 misery for the destruction of pain 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.

For perishes the deed of none.
Nay! It becomes his taskmaster:
Both dullard and transgressor see
Themselves hereafter writhe in pain.

Sutta Nipāta 666.

NOTES AND NEWS

TOUR OF VEN. SAYADAW U THITILA, AGGAMAHA PANDITA TO WESTERN EUROPE

A. A. G. Bennett

In April this year the Buddhist organisations of Western Europe had the privilege of welcoming Ven. Sayadaw U Thittila and Ven. Paññādīpa who had travelled together from Rangoon as representatives of the Union of Burma Buddha Sāsana Council. They were met at London Airport by members of the Ven. Sayadaw's particular organisation, the Buddha Study Association of which he is President, and escorted to the London Buddhist Vihāra, 10 Ovington Gardens, S.W. 3, where Ven. Pandit Saddhātissa Mahāthera is in charge.

Ven. Sayadaw U Thittila, being already well-known over a period of many years in England and on the continent of Europe, had a full programme awaiting him concerning both his work amongst the Burmese residents and the specific organisations depending on his lectures, advice and instructions for the work to be undertaken during the coming year. On the day following the Sayadaw's arrival, H.E. the Burmese Ambassador and his wife invited the Ven. Sayadaw and Ven. Paññādīpa to lunch, after which the Ven. Bhikkhus chanted the *Metta Sutta* and the Ven. Sayadaw discoursed on *Metta*, while at each week-end during their stay they were entertained by personnel of the Burmese Embassy and of the Burmese Section of the B.B.C. Gatherings were always celebrated by the chanting of the *Metta Sutta* and by short talks. Frequently the Ven. Bhikkhus were entertained to lunch by Daw Mya Sein, the proprietress of the Burma Restaurant, and the Ven. Sayadaw was taken to his various appointments in the cars of Mr. and Mrs. R. Iggleden and Mr. G. Cruikshank.

In the period preceding the Wesak Festival, Ven. U Thittila spoke in Burmese on the Burmese Section of the B.B.C. His subject was "Wesak". He lectured at the *Vihāra* to the Buddha Study Association on "What is Happiness?", "The Laws of Cause and Effect", and "Rebirth". For the *Abhidhamma* Study Group he held classes on the *Paṭṭhāna*. At the opening ceremony of the Wesak celebrations at the *Vihāra* when, in the presence of H.E. Mr. Gunasena de Soysa,

High Commissioner for Ceylon, Ven. Saddhātissa invited H.E. U Aung Soe, the Burmese Ambassador in London, to hoist the Buddhist flag over the building, Ven. U Thittila, heading a list of distinguished speakers, discoursed on the significance of Wesak and all that the terms "*Buddha*" and "Buddhism" imply. In May, on the "East Asia Calling" Section of the B.B.C., he gave a talk on "Buddhism" and subsequently answered a number of questions.

Renewing his contact with the University of Oxford Buddhist Society, the Ven. Sayadaw spoke to the group on "Meditation", returning to conduct a discussion relating thereto. He addressed the World Congress of Faiths-23 Norfolk Square, W.2, and the Theosophical Society, Tavistock Square, W.C.2; his subjects were, respectively, "The Practical Aspect of Buddhism" and "Buddhist Psychology". He spoke at the *Vihāra* Sunday Meeting on "Causes of Unhappiness", and on subsequent days continued his lectures to the *Abhidhamma* Group on the *Paṭṭhāna*. For the Buddha Study Association he spoke on "The Origin of Life" and on the *Paṭicca Samuppāda*. Finally, he addressed the London Buddhist Society, 58 Eccleston Square, S.W.1. on "Buddhism in Burma".

In the interval before proceeding to the Continent he spent more time in reviewing the overall position of his organisations in England and centres of activity which have recently arisen on the Continent.

This review has confirmed the necessity of greater continuity in the direction and personal management if the Buddhist organisations which have been the Ven. Sayadaw's particular care are to expand as healthy organisations should. Many years of work have sown the seeds of success in the expansion of Buddhist teachings, but these cannot mature unless a Burmese centre should be established in Western Europe—and the centre would obviously be in London where the Sayadaw and the assistant *bhikkhus* could live and from which they could work. Three points are outstanding regarding the

review: (1) that a considerable change of outlook has occurred during the last few months and that in the present state of flux of thought there is exceptional opportunity to attract followers to the Buddhist Teachings, (2) that there are some students who have already made sufficient progress in their studies of Buddhism to be of value to the movement as a whole if they could continue them for another few years, (3) that the demand for headquarters is not for palatial buildings but for a settled genuine place of work. The last of the three points is, of course, that most generally appreciated by Buddhists in England, for they have raised a certain sum of money amongst themselves

and are disappointed that the Burmese authorities have not yet been able to give substantial help. Moreover, enquiries have been received from continental cities which previously showed no interest in Buddhism, yet without a headquarters it is impossible even to deal with the letters. The British Buddhists, and particularly the members of the Buddha Study Association, while expressing their heartfelt gratitude for the visit of the Ven. Sayadaw U Thittila, do also make an earnest appeal for substantial help from the Burmese authorities whereby he may continue to teach them the *Dhamma* and help them to spread it to others.



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