

The LIGHT *of the* DHAMMA

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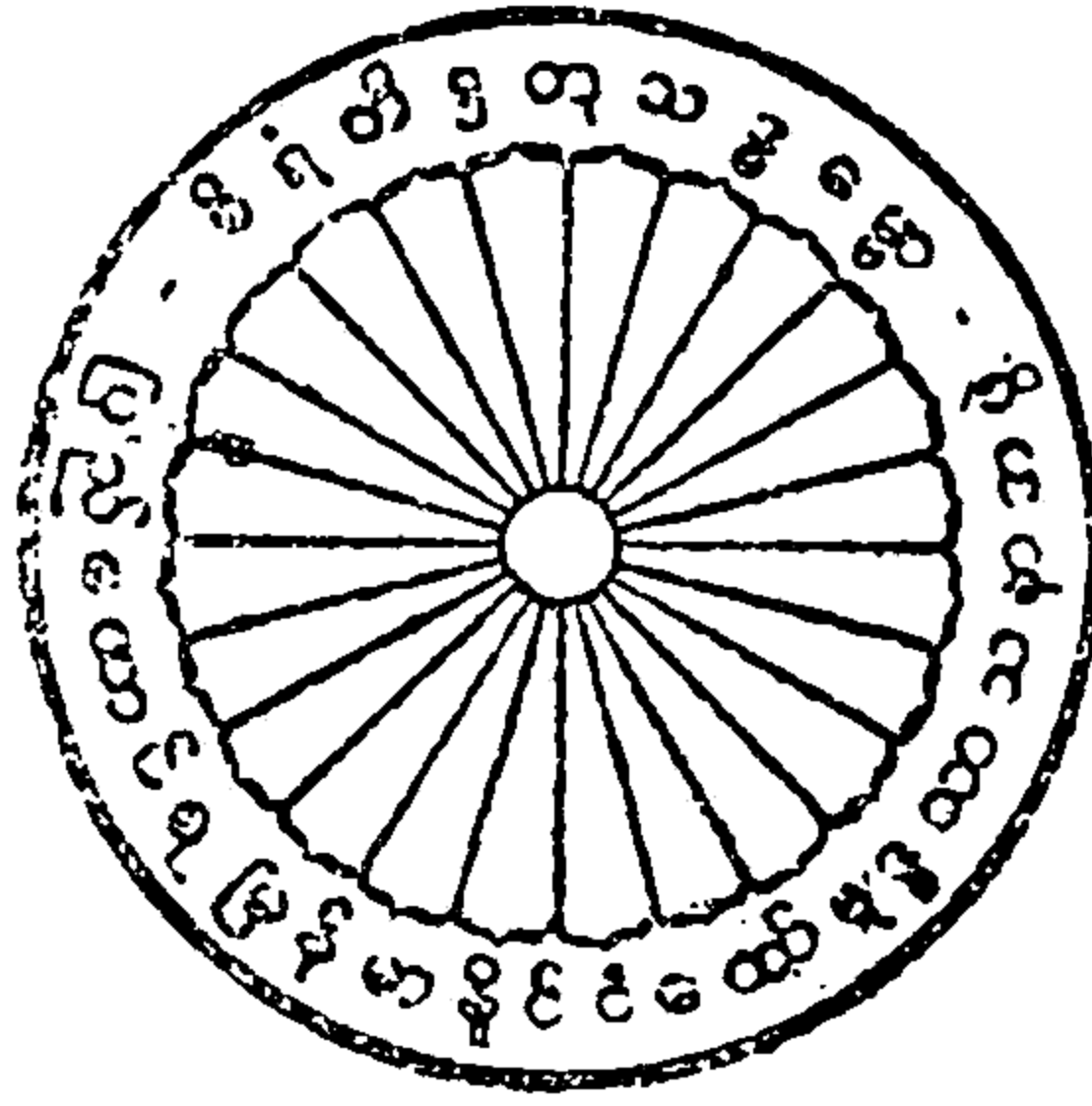
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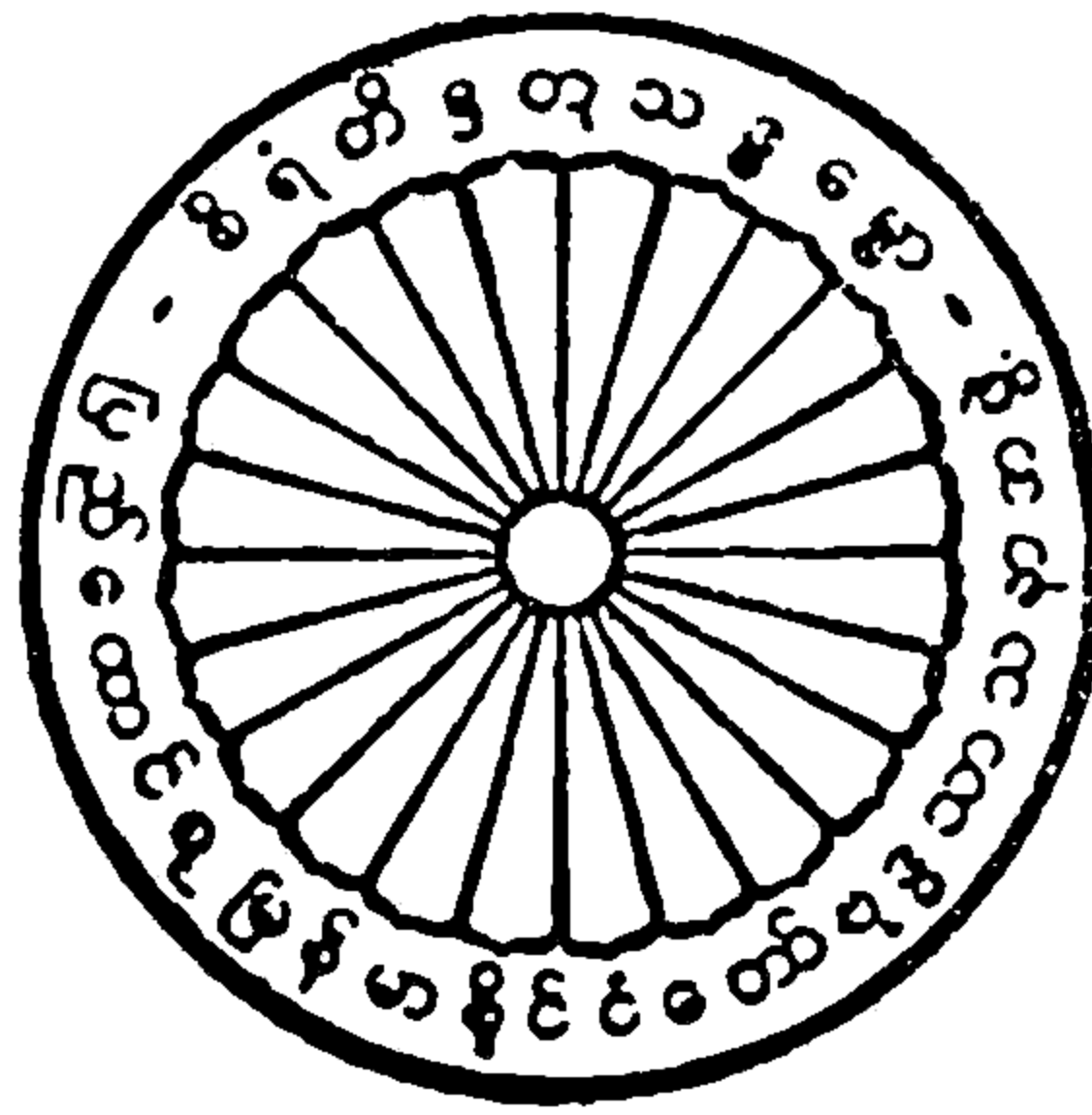
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THE LIGHT OF THE DHAMMA

1. Please regard this not just as a quarterly magazine but as a continuing service for Buddhism.

Your frank criticism will be welcomed in a Buddhist spirit and if there are any questions pertaining to Buddhism that we can answer or help to answer, we are yours to command.

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

WHAT IS BUDDHISM ?

Speech delivered at New York University on July 6, 1955, by Hon'ble U Nu, Prime Minister of the Union of Burma.

I think that Buddhism is not properly understood in the West. Some believe that Buddhism merely teaches the avoidance of such evil things as taking life, theft, seduction, falsehood, taking liquor and drugs, and so forth. Others understand Buddhism merely as a Body of Doctrine teaching people to cast off hatred and disseminate love towards all humanity.

But these aspects of Buddhism are merely partial aspects. They are only part of Buddhism and do not represent all that it stands for. Metaphorically speaking, they are just one of the many legs of a centipede. After all, the doctrine of avoidance of evil practices and of love for all living beings were doctrines that appeared at certain periods of human history even before the rise of Buddhism.

Then what is it that distinguishes Buddhism from other religions and from other codes of moral and ethical conduct ? The answer lies in the practice of Buddhist Doctrine, which involves an exercise of a rigid personal discipline, so as to attain a serenity of mind, which in turn will lead to a way of escape from suffering and distress.

It is not easy to explain this to those who are not initiated in the teachings of the Buddha. It is particularly difficult to do so in another language because frequently, as in English for example, there are simply no words which can convey the exact and full meaning of certain Buddhist concepts. If you will bear with me, however, I will attempt this difficult task.

Perhaps I should first explain that there is no state religion under the Constitution of the Union of Burma. We believe in, and also practise, full freedom of religious belief. Eighty-five per cent of our people, however, are Buddhists, and since Buddhism is part and parcel of our national life, I am taking this opportunity to explain Buddhism to you.

Now back to the question : What is the essence of Buddhism ? In answering this question, let me hasten to say that I do not intend to give a full discourse or a detailed discussion of Buddhist Philosophy. I shall attempt merely to give you the essential principles of our religion.

The first principle of Buddhist Philosophy is a belief in and an understanding of the thirty-one planes of existence, which may also be called the wheel or cycle of existence.

These thirty-one planes are as follows :—

Twenty planes of Brahmās, or higher spiritual beings ;

Six planes of Devas or lower spiritual beings ;

Human plane existence ;

Four Nether planes called Apāya. Apāya comprises beings-in-torment, animal beings, beings-in-woe called Peta, and beings-in-demi-woe, called Asūra.

You will see from the list that there are twenty-six planes above the plane of human existence, and four planes below. If we take the human plane as our criterion, the beings in the higher planes of existence have much pleasure and enjoyment, whereas the beings in the four lower planes are in pain and torment. If I may borrow terms from other religions, the upper twenty-six planes of spiritual existence are the planes of "Paradise" and the four nether planes are the planes of "Purgatory".

The second principle of Buddhism is a recognition of a realization of the following three cardinal facts. They are :—

One, no being born in any of these thirty-one planes of existence is permanent.

Two, all beings born in any of these thirty-one planes of existence will be reborn endlessly in one of these planes as a result of their past mental states, utterances and actions. Buddhism lays down precisely the nature of these planes for a particular mental state, utterance or action, but I will skip over it as the primary purpose of my talk today is not concerned with it.

Three, all beings born in any of these thirty-one planes of existence are bound to meet, more or less, with suffering and misery in the form of separation from loved ones, having to live or work together with hateful ones, non-fulfilment and frustration of desires, advancing age, illness, death and so on.

The third principle is this : Buddhism is a way of life which will lead to complete freedom from all these sufferings. What then is this way of life ?

The Buddha has clearly said that there is but one way which will lead to freedom from suffering. This way is no other than the way of complete awareness. The nature of this awareness will be understood better if one

practises contemplation, but I will attempt to explain its nature in very general terms.

All human beings have the same sense organs : One of these sense organs is constantly in contact with some kind of sensation. As a result of these sensations we experience, roughly speaking, either a pleasant or an unpleasant reaction. Close on the heels of this sensation, there arises in us a mental state of liking the sensation or disliking the sensation. And with this liking or disliking, there arises a mental state of attachment or revulsion.

Pleasant sensations breed attachment, and unpleasant sensations breed revulsion. These mental states of attachment or revulsion recur continuously in us, and just as we cannot see when our eyes are covered with cataracts, so we cannot get a true perception of ourselves when our minds are occupied with either attachment or revulsion. We also fail to get true perception of the things around us, both animate beings and inanimate objects.

Let us illustrate this point with a personal experience. One night, in my youth, I was walking alone. It was past midnight. The wind was blowing rather heavily and a loose zinc sheet in the roof of a building was fluttering in the wind. At first I was terribly frightened at the sight of what I thought to be a huge monster rising and bending to frighten me. I stood still and looked at the phenomenon. After some time, when I had completely recovered from the fright, realized to my relief that it was not a monster but a loose zinc sheet fluttering in the wind. I

In the same way, as we are letting in a free flow of sensations through our sense organs, mental states of either attachment or revulsion are occurring in us every day, every hour, every minute and every second. So long as we allow ourselves to be victims of these states of mind, we will have an incorrect perception of ourselves and of things around us, both animate beings and inanimate objects, in the same way as I had the incorrect perception of the fluttering zinc sheet so long as I was overcome with fright.

What is therefore required, is the sense of awareness about the first impact of sight, sound, scent, taste, touch and thought. If you open the door, all visitors waiting outside the door will enter the room. But if you close the door after the entry of the first person the rest of the visitors will be kept outside. In the same way, if you apply a sense of awareness every time you see or hear or eat

or smell or touch or think, mental states of attachment or revulsion will not occur in you so long as that awareness lasts. 'An angry man, at the instant application of "awareness" of his anger, will find that his anger subsides. I believe many of you must have had such an experience of "awareness" at one time or another, but I think there are only a very few people who have attempted to strengthen this ability to be "aware".'

This awareness of mind can be strengthened if it is continuously applied in the correct manner on all occasions. It will certainly be difficult at first, but a constant application of this awareness of mind to all your senses will preclude the possibility of the encroachment of attachment or revulsion. After a sufficient practice, awareness will become firm and constant. When it becomes "firm and constant",

(1) You will reach the first stage of spiritual development, called the Sotapatti Magga ;

(2) And then, if you continue and persevere with this mental awareness, you will reach the second stage, called the Sakadāgāmi Magga ;

(3) And then, if you continue and persevere with this mental awareness, you will reach the third stage, called the Anāgāmi Magga ;

(4) And then if you continue and persevere with this mental awareness, you will reach the fourth stage, called the Arahatta Magga.

This is the end of the long road of existence for you will now obtain serenity and tranquility of mind. From this point onwards, whatever you see or hear or smell or eat or come in touch with or think of, there will not arise in you attachment or revulsion. You will no longer have an incorrect perception of yourselves or of all things around you. You will now have the right perspective and you will see all things in their truth.

What I have said so far is an attempt on my part to answer the question "What is Buddhism" in the shortest, simplest manner possible. But immediately after giving this answer to the question, to the best of my ability, allow me to tell you a little story about what happened in one of our villages when I was a young boy.

There was a village in my country where cholera was rampant every year. And every

time cholera occurred, the villagers, instead of taking such measures as inoculation, boiling drinking water and clearing the village of rubbish and dirt, would make a great din in the village by beating on tins, brass trays and all sorts of noisy utensils. This was their custom, because they thought cholera was due to evil and powerful spirits entering the village, and by making a huge noise they thought they were frightening the spirits away and driving them out.

One day a health officer came to this village. This official in public health service told the villagers in a lecture that the occurrence of cholera was not due to evil and powerful spirits, but to the drinking of impure water containing cholera germs. He said that if cholera was to be prevented, it was not necessary to make a noisy din in the village, but it was necessary to drink boiled water. The villagers were too polite to say anything in the presence of the health official, but as soon as he went away they all laughed at him and made him a butt of their jokes. They said to one another "This health official must be crazy : Everyone knows that cholera is due to evil and powerful spirits, and he said it is due to germs in the water. How ridiculous ! How naive !"

The next year, in the same season, there was again a cholera epidemic in the village. This time, the health official brought a microscope to the village. This time he did not give a long lecture as previously. He asked for a sample of their drinking water, and made the villagers look at it through the microscope. Only then were the villagers surprised and alarmed. They started to drink only boiled water, and from that time onwards there was no cholera in this village.

Just as those villagers laughed, you may laugh and say "We cannot see those higher planes of existence of the spiritual beings, or the lower planes of existence. This man talks about such strange things as Brahmās and Devas and beings-in-torment. Has he seen them himself ? How ridiculous and naive to believe that we after our death will endlessly be reborn in one or the other of the thirty-one planes of existence. And there is nothing wonderful in the doctrine that a man can come to the end of the road of existence merely by an application of awareness to all sensations." Perhaps such thoughts are now passing through the minds of my gentle audience, and only politeness and

courtesy restrain them from showing disbelief and disagreement, or breaking out into laughter.

In telling you this little story, I do not mean to suggest in any way that the members of this learned audience are ignorant and superstitious as those simple villagers. I merely want to emphasize two points. First, without the right vision, you cannot see the truth ; the villagers could see the microbes only when they attained the right vision, namely through the microscope, and I will say that you can see the truth regarding human existence only through the microscope of "mental serenity"; secondly, truth can be discovered only through personal experience. No amount of explanation could make the villagers understand what a microbe was and in the same way, no amount of explanation on my part can make you understand exactly what "awareness" is. But just as practical experience with the microscope opened to the villagers a new field of vision, in the same way a personal experience of mental exercises of contemplation as practised by Buddhists will open for your eyes new fields of vision.

Therefore, I should like the members of my audience to try and test whether the doctrine of the Dhamma I have outlined is true or not. The Buddha said that the Dhamma or doctrine of Buddhism has the following six qualities :

- (1) It has faultless excellence.
- (2) It is not a doctrine that has to be accepted on hearsay, or because someone has said so ; it is a doctrine that has to be practised by oneself to be realized fully.
- (3) It produces results without a deferment of time. The truth of the doctrine can be known in this life and the proof need not be postponed to the hereafter.
- (4) It has the quality of being able to invite the nonbelievers to come and prove its truth themselves.
- (5) Since it is a doctrine without inconsistencies and other blemishes, it is one which everyone, high or low, can and should follow.
- (6) It is not a doctrine that a father can know from his son's practising of it, or a son can know from his father's practising of it. It has to be practised by oneself for one to be able to realize its truth.

Thus, I would like the members of my patient audience to find out and prove for themselves the truth or falsehood of what I have said. Man, until and unless he gets insight, is sceptical whatever the religion he professes. Even a man who is a devout Buddhist, who has donned the yellow robe from boyhood, and who may have become the Buddhist equivalent of an Abbot, after acquiring great learning in Buddhist doctrine, will some time be assailed by doubts within him as to the truth or otherwise of the teaching of Buddhism. And because of these doubts, he may be converted to other religions or he may give up all religions ; but as soon as a person has reached the first stage of "awareness" of spiritual development called the Sotapatti stage, the characteristic tendency of the human mind to doubt will become completely annihilated. At this stage, he can no longer have doubts regarding the endless chain of suffering or cause of that endless chain of suffering, or the state of complete freedom from the endless chain of suffering, or the way to achieve a complete escape from the endless chain. If such a man has been a very bad man before he reaches this first stage of awareness, he will himself recognize and realize a great transformation as soon as he reaches that stage. Other people who know him well will also see the transformation clearly. If, for example, this man has been a great drunkard or robber or murderer, the transformation in him will be more clearly manifest than in the case of other ordinary people. The reason is that it becomes absolutely impossible for a man who has reached this stage to kill or to take other's property not given to him or to utter falsehood or to drink alcohol or take drugs. In short, he will never again make evil utterances, perform bad actions, or have bad thoughts.

When the second stage is reached the experience is still similar to the first although of course there is a further development.

But when the third stage is reached a greater development is met with. A person who reaches this third stage will have shed revulsion entirely. There will be no one anywhere who can cause the slightest anger to appear in him whatever the provocation. This is indeed a great mental achievement. However, the person at this third stage of spiritual development still has one desire remaining in him, namely to reach the plane of existence of the higher spiritual beings.

But, when the fourth stage, or Arahatta Magga, is reached, there is no more any kind

of anger or any kind of desire in him. He has become serene and tranquil.

These stages are the four great stages that can surely and certainly be achieved in this life-time by those who test and prove the truth of Buddhism. They will not have to wait till after death for the proof. And, even before the first stage or Sotapatti Magga is reached, a person, practising awareness, will experience eleven kinds of mental realization or *Ñāṇas*, so that he will be convinced that he is on the right track. I will not attempt to explain beyond this the meaning of the various mental states of "awareness". Let those who embark on the spiritual exercises of contemplation find out the truth for themselves. For however hard I try to explain, the members of my very patient audience will only faintly grasp their significance, whereas after they have completed the course of spiritual exercises they will not need my explanations any more, but will understand these various mental states clearly and fully by themselves.

I know full well that Americans can only be convinced by "scientific proof", that is, by practical experiment and practical demonstration. And owing to this belief in practical and tangible proof, they have made experiments in the field of science at great expenditure of money and manpower and have attained such success that the world stands astounded at their scientific achievements.

Therefore, I earnestly plead with the people of the United States of America, through this distinguished and representative audience, to put the truth of Buddhism to the test in the same way as a scientific theory is put to the test.

I would like to make a suggestion in regard to this practical experimentation with the truth of Buddhist doctrine. I suggest that ten persons, chosen and selected by a competent body, should come to Burma for the purpose of personally putting the doctrine to proof by actual practice of the spiritual exercises. When they reach Burma they will be my guests. These ten persons will come back to the United States of America after they have practised the required course of spiritual exercise and will relate to the American people their experiences and their findings.

May I conclude by urging earnestly that Buddhism may be put to a practical test and personal experiment. Thank you.

THE BUDDHIST DOCTRINE OF KAMMA AND REBIRTH

By

BHĀDANTA NĀRADA MAHĀTHERA

(Continued from the previous issue)

REBIRTH

The doctrine of rebirth is not a mere theory but an evidently verifiable fact and forms a fundamental tenet of Buddhism, though the end of rebirth is attainable in this life itself. The Bodhisatta Ideal and the correlative doctrine of freedom to attain utter perfection are based on this doctrine of rebirth.

Documents record that this belief in rebirth, viewed as transmigration or reincarnation, was accepted by some spiritual teachers like Christ, philosophers like Pythagoras and Plato, poets like Shelley, Tennyson and Wordsworth, and many ordinary men in the West as well as in the East.

The Buddhist doctrine of rebirth should however be differentiated from the transmigration and reincarnation of other systems, because Buddhism denies the existence of a transmigrating permanent soul, created by God, or emanating from a Paramātmā.

It is Kamma that conditions rebirth. Past Kamma conditions the present birth; and present Kamma, in combination with past Kamma, conditions the future. The present is the offspring of the past, and becomes, in turn, the parent of the future.

The actuality of the present needs no proof as it is self-evident. That of the past is based on memory and report, and that of the future on fore-thought and inference.

If we postulate a past, present, and a future life, then we are at once faced with the alleged mysterious problem—"What is the ultimate origin of life?"

One school, in attempting to solve the problem, posits a first cause, whether as a cosmic force or as an Almighty Being. Another school denies a first cause for, in common experience, the cause ever becomes the effect and the effect becomes the cause. In a circle of cause and effect, a first cause is inconceivable. According to the former, life has a beginning; according to the latter it is beginningless. In the opinion of some the conception of a first cause is as ridiculous as a round triangle.

Modern science endeavours to tackle the problem with its limited systematized knowledge. According to the scientific point of view, we are the direct product of the sperm and ovum cells provided by our parents. But science does not give a satisfactory explanation with regard to the development of the mind, which is infinitely more important than the machinery of man's material body. Scientists, whilst asserting "*omne vivum ex vivo*"—"all life from life," maintain that mind and life evolved from the lifeless.

Some religious systems assert that soul, an averred essence of man, springs from God; parents only provide the gross garments for a soul.

Now, from the scientific point of view, we are absolutely parent-born. As such, life precedes life. With regard to the origin of the first protoplasm of life, or "colloid" (whichever we please to call it), scientists plead ignorance.

Buddhism teaches that we are born from the matrix of action (*Kammayoni*). Parents merely provide us with a material layer. As such, being precedes being. At the moment of conception, it is Kamma that conditions the initial consciousness that vitalizes the foetus. It is this inevitable Kammic energy, generated from the past birth, that produces mental phenomena and the phenomena of life in an already extant physical phenomenon, to complete the trio that constitutes man.

Dealing with the conception of beings, the Buddha states:—

"Where three are found in combination, then a germ of life is planted. If mother and father come together, but it is not the mother's period, and the 'being-to-be-born' (*gandhabba*) is not present, then no germ of life is planted. If mother and father come together, and it is the mother's period, but the 'being-to-be-born' is not present then again no germ of life is planted. If mother and father come together, and it is the

mother's period, and the 'being-to-be-born' is also present, then, by the conjunction of these three, a germ of life is there planted.*"

[Here Gandhabba (= *gantabba*) does not mean "a class of devas said to preside over the processes of conception,"** but refers to a suitable being ready to be born in that particular womb. This term is used only in this particular connection, and must not be mistaken for a permanent soul.]

For a being to be born here a being must die somewhere. The birth of a being,—which strictly means the arising of the Aggregates (*khandhānam pātubhāvo*), or psycho-physical phenomena, in the present life,—corresponds to the death of a being in a past life; just as in conventional terms, the rising of the sun in one place means the setting of the sun in another place. This enigmatic statement may be better understood by imagining life as a wave and not as a straight line. Birth and death are only two phases of the same process. Birth precedes death, and death, on the other hand, precedes birth. This constant succession of birth and death in connection with each individual life-flux constitutes what is technically known as *Saṃsāra*,—recurrent wandering.

What is the Ultimate Origin of Life?

The Buddha positively declares:—

"Without cognizable end is the *Saṃsāra*. A first beginning of beings who, obstructed by ignorance and fettered by craving, wander and fare on, is not to be perceived.***

This life-stream flows *ad infinitum*, as long as it is fed by the muddy waters of ignorance and craving. When these two are completely cut off, then only does the life-stream cease to flow; rebirth ends, as in the case of Buddhas and Arahats. The ultimate beginning of this life-stream cannot be determined, as a stage cannot be perceived when this life force was not fraught with ignorance and craving.

The Buddha has here referred merely to the beginning of the life-stream of living beings. It is left to scientists to speculate as to the origin and the evolution of the universe. The Buddha does not attempt to solve all the ethical and philosophical

problems that perplex mankind. Nor does He deal with speculations and theorizing that tend neither to edification nor to enlightenment. Nor does He demand blind faith from His adherents anent a First Cause. He is chiefly concerned with the problem of suffering and its destruction. With but this one practical and specific purpose in view, all irrelevant side issues are completely ignored.

How are we to believe in rebirth?

The Buddha is our greatest authority on rebirth.

On the very night of His Enlightenment, during the first watch, the Buddha developed retrocognitive knowledge which enabled Him to read His past lives:

"I recalled", He declares, "my varied lot in former existences as follows: first one life, then two lives, then three, four, five, ten, twenty up to fifty lives; then a hundred, a thousand, a hundred thousand, and so forth."

During the second watch the Buddha with clairvoyant vision, perceived beings disappearing from one state of existence and reappearing in another. He beheld "the base and noble, the beautiful and ugly, the happy and miserable passing according to their deeds," etc.****

These are the very first utterances of the Buddha regarding the question of rebirth. These textual references conclusively prove that the Buddha did not borrow this stern truth of rebirth from any pre-existing source, but spoke from personal knowledge—a knowledge which was supernormal, developed by Himself, and which can be developed by others as well.

In His first pæan of joy (*udāna*),***** the Buddha says:

"Through many a birth (*anekajāti*) wandered I, seeking the builder of this house. Sorrowful indeed is birth again and again (*dukkhā jāti punappunam*)".

In the *Dhammacakka Sutta*,***** His very first discourse, the Buddha, commenting on the second Noble Truth, states *Y'ayam taṇhā punobhāvika*—"this very craving which leads to rebirth". And the Buddha concluded that discourse with the words—

* Majjhima Nikaya (Mahatanhasamkhaya Sutta, No. 38) i. 265.

** See F. L. Woodward, "Some Sayings of the Buddha", p. 40.

*** Samyutta Nikaya, ii. 173.

**** Majjhima Nikaya (Mahasaccaka Sutta No. 36) i. 243.

***** Dhammapada, Verse 153.

***** Mahavagga, p. 10; Samyutta Nikaya, v 420.

‘*Ayam antima jāti natthi dāni punabbhavo*’—
“This is my last birth.. Now there is no more rebirth.”

The Majjhima Nikāya relates that when the Buddha out of compassion for beings, surveyed the world with His Buddha-vision, before He decided to teach the Dhamma, He perceived beings who realized the faults and fears affecting a future life (*paraloka-vajjabhayadassāvino*).*

In several discourses the Buddha clearly states that beings, having done evil, are, after death *parammarāṇa* born in woeful states; and beings, having done good, are born in blissful states.

Besides the most interesting Jātaka stories, which deal with His previous lives, and which are of psychological importance—the Majjhima Nikāya and Anguttara Nikāya make incidental reference to some of the past lives of the Buddha.

In the Ghatikara Sutta ** the Buddha relates to the venerable Ānanda that He was born as Jotipāla, in the time of the Buddha Kassapa, His immediate predecessor. The Anāthapiṇḍikovada Sutta *** describes a nocturnal visit of Anāthapiṇḍika to the Buddha, immediately after his rebirth as a Deva. In the Anguttara Nikāya, the Buddha alludes to a past birth of His as Pacetana the wheelright. ****

An unusual direct reference to departed ones appears in the Parinibbāna Sutta.***** The venerable Ānanda desired to know from the Buddha the future states of several persons who had died in a certain village. The Buddha patiently described their destinies.

Such instances could easily be multiplied from the Tipiṭaka to show that the Buddha did expound the doctrine of rebirth as a verifiable truth.

Following the Buddha's instructions, His disciples also developed this retrocognitive knowledge and were able to read a limited, though vast, number of their past lives. The Buddha's power in this direction was limitless.

Some Indian Rishis too, prior to the advent of the Buddha, were distinguished for such supernormal powers as clairaudi-

ence, clairvoyance, telepathy, telesthesia, and so forth.

Although science has only just begun to take cognizance of these supernormal faculties, yet men with highly developed concentration, have been able to cultivate these psychic powers and read their pasts just as one would recall a past incident of one's present life. With their aid, independent of the five senses, direct communication of thought, and direct perception of other worlds are made possible.

There also are some extraordinary persons, especially children who, according to the laws of association, spontaneously develop the memory of their past births and remember fragments of their previous lives. A single such well-attested respectable case is in itself sufficient evidence for a discerning student to believe in a past birth. “Pytha-goras is said to have distinctly remembered a shield in a Grecian temple as having been carried by him in a previous incarnation at the siege of Troy.” Somehow or other these wonderful children lose that memory later, as is the case with many infant prodigies.

Experiences of some reliable modern psychists, ghostly phenomena, spirit-communications, strange alternating and multiple personalities and so forth shed some light upon this problem of rebirth.

The phenomenon of secondary personalities has to be explained either as remnants of past individual experiences or as “possession”. The former explanation appears more reasonable, but the latter cannot totally be rejected.

How often do we meet persons whom we have never before met, and instinctively feel that they are familiar to us? How often do we visit places and instinctively feel impressed that we are perfectly acquainted with those surroundings?

There arise in this world highly developed personalities, and Perfect Ones like the Buddhas. Could they evolve suddenly? Could they be the products of a single existence?

How are we to account for colossal characters like Homer and Plato, men of

* Majjhima Nikaya, i.169.

** Majjhima Nikaya, ii.45 (No. 81).

*** Majjhima Nikaya (No. 143) iii.258.. **** Anguttara Nikaya i.111.

***** Digha Nikaya (No. 16) ii.91.

genius like Shakespeare, infant prodigies like Pascal, Mozart, Beethoven and so forth?

Infant prodigies seem to be a problem for scientists. Some medical men are of opinion that prodigies are the outcome of abnormal glands, especially the pituitary, the pineal and the adrenal gland. The extraordinary hypertrophy of glands of particular individuals may also be due to a past Kammic cause. But how, by the mere hypertrophy of glands, one Christian Heineken could talk within a few hours of his birth, repeat passages from the Bible at one, answer any question on Geography at two, speak French and Latin at three, and be a student of philosophy at four, how Stuart Mill could read Greek at three; Macaulay write a world history at six; William James Sidis, wonder child of the United States, read and write at two, speak French, Russian, English, German with some Latin and Greek at eight, is incomprehensible to us nonscientists. Nor does science explain why glands should hypertrophy in just a few and not in all. The real problem remains unsolved.

Heredity alone cannot account for prodigies,—“else their ancestry would disclose it; their posterity, in even greater degree than themselves, would demonstrate it.”

Is it reasonable to believe that the present brief span of life is the only existence between two eternities of happiness and misery?

The few years we spend here, at most but five score years; must certainly be an inadequate preparation for eternity.

If one believes in the present and a future, it is logical to believe in a past.

If there be reason to believe that we have existed in the past, then surely there are no reasons to disbelieve that we shall continue to exist after our present life has apparently ceased.

It is indeed a strong argument in favour of past and future lives that “in this world virtuous persons are very often unfortunate, and vicious persons prosperous.”

What do Kamma and Rebirth Explain?

1. They account for the problem of suffering for which we ourselves are responsible.

2. They explain the inequality of mankind.

3. They account for the arising of geniuses and infant prodigies.

4. They explain why individual twins who are physically alike, enjoying equal privileges, exhibit totally different characteristics, mentally, intellectually and morally.

5. They account for the dissimilarities amongst children of the same family, whilst heredity accounts for the similarities.

6. They account for the special abilities of men which are due to their prenatal tendencies.

7. They account for the moral and intellectual differences between parents and children.

8. They explain how infants spontaneously develop such passions as greed, anger, jealousy, etc.

9. They account for the instinctive likes and dislikes at first sight.

10. They explain how in us are found “a rubbish heap of evil and a treasure house of good.”

11. They account for the unexpected outburst of passion in a highly civilized person, and for the sudden transformation of a criminal into a saint.

12. They explain how profligates are born to saintly parents and saints to profligates.

13. They explain how, in one sense, we are the result of what we were, we will be the result of what we are,—and in another sense, we are not absolutely what we were, and we shall not absolutely be what we are.

14. They explain the causes of untimely deaths, and unexpected changes in fortune.

15. Above all they account for the arising of Omniscient, perfect spiritual teachers, the Buddhas, who possess incomparable physical, mental and intellectual characteristics which can be explained only by Kamma and a series of births.

The Process of Rebirth

How rebirth occurs has been fully explained by the Buddha in the *Paṭicca Samuppāda*.

Paṭicca means “because of” or “dependent upon”; *samuppāda*, “arising” or “origination”. *Paṭicca Samuppāda* literally means “dependent arising” or “dependent origination”.

Paṭicca Samuppāda is a discourse on the process of birth and death, and not a theory

on the evolution of the world from primordial matter. It deals with the cause of rebirth and suffering. It does not in the least attempt to solve the riddle of an absolute origin of life.

Ignorance (*avijjā*) of things as they truly are, is the first link, or the cause of the wheel of life. It clouds all right understanding.

Dependent on ignorance arise activities (*sankhārā*), which include moral and immoral thoughts, words and deeds. Actions, whether good or bad, which are directly rooted in, or indirectly tainted with ignorance, and which must necessarily produce their due effects, tend to prolong wandering in the ocean of life. Nevertheless good deeds free from delusion, hate and greed, are necessary to get rid of the ills of life. As such, the Buddha compares His Dhamma to a raft, whereby one crosses the ocean of life. The activities of Buddhas and Arahats are not treated as Sankhārā, as they have eradicated ignorance.

Dependent on activities arises rebirth-consciousness (*paṭisandhi-viññāṇa*). It is so called because it links the past with the present, and is the initial consciousness one experiences at the moment of conception.

Simultaneous with the arising of the rebirth-consciousness, there occur mind and matter (*nāma-rūpa*).

The six senses (*saḷāyatana*) evolve from these psycho-physical phenomena.

Because of the six senses, contact (*phassa*) sets in.

Contact leads to sensations or feelings (*vedanā*).

Dependent on sensation arises craving (*taṇhā*), which conditions attachment (*upadāna*).

Attachment produces Kamma (*bhava*), which in turn conditions future birth (*jāti*).

Old age and death (*jarā-maraṇa*) are the inevitable results of birth.

If, on account of a cause, an effect arises ; then, if the cause ceases, the effect also must cease.

The reverse order of Paṭicca Samuppāda will make the matter clear.

Old age and death are only possible in and with a corporeal organism, that is to say, a six-sense machine. Such an organism must be born, therefore it presupposes birth. But birth is the inevitable result of past Kamma or action, which is conditioned by attachment due to craving. Such craving appears when sensation arises. Sensation is the outcome of contact between the senses and objects. Therefore it presupposes organs of sense which cannot exist without mind and body.

Mind originates with a rebirth-consciousness due to ignorance of things as they truly are.

This process of birth and death continues *ad infinitum*. A beginning of this process cannot be determined as it is impossible to see a time when this life-flux was not encompassed by ignorance. But when this ignorance is replaced by wisdom and life-flux realises the Nibbāna Dhātu, then only does the rebirth process terminate.

Modes of Birth and Death

Briefly expounding the process of rebirth in such admittedly subtle technical terms, Buddhism assigns death to one of the four following causes :—

1. Exhaustion of the Reproductive Kammic energy (*kammakkhaya*).

As a rule, the thought, volition or desire, which is extremely strong during life-time, becomes predominant at the time of death and conditions the subsequent birth. In this last thought-moment is present a special potentiality. When the potential energy of this Reproductive Kamma is exhausted, the organic activities of the material form in which is corporealised the life force, cease even before the end of the life-span in that particular plane. This often happens in the case of beings who are born in states of misery (*apāya*), but it can happen in other planes too.

2. The expiration of the life-term (*āyukkhaya*), which varies in different planes. Natural deaths, due to old age, may be classed under this category.

3. The simultaneous exhaustion of the Reproductive Kammic energy and expiration of the life-term (*ubhayakkhaya*).

4. The opposing action of a stronger Kamma that unexpectedly obstructs the flow of the Reproductive Kamma before the life-term expires. Sudden untimely deaths and deaths of children are due to this cause.

The first three are collectively called “timely death” (*kālamaraṇa*), and the fourth is known as “untimely death” (*akālamaraṇa*).

Explaining thus the cause of death, Buddhism speaks of four modes of birth—namely, egg-born beings (*andaja*) womb-born beings (*jalābuja*), moisture-born beings (*samsedaja*), and beings spontaneously manifesting (*opapātika*).

Such embryos that take moisture as nidus for their growth, like certain lowly forms of animal life, belong to the third class. Beings spontaneously manifesting are generally invisible to the physical eye. Conditioned

by their past kamma, they appear spontaneously, without passing through an embryonic stage. Petas and Devas normally, and Brahmas belong to this class.

How Rebirth Takes Place.

Suppose a person is about to die. This critical stage may be compared to the flickering of a lamp, just before it is extinguished.

To this dying man is presented a Kamma, a Kamma Nimitta, or Gati Nimitta.

By Kamma is here meant some good or bad action committed during his life-time, or immediately before his dying moment. Kamma Nimitta, or symbol, means a mental reproduction of any sight, sound, smell, taste, touch or idea which dominated at the time of the commission of some salient activity, good or bad,—such as a vision of knives or dying animals, in the case of a butcher ; patients, in the case of a kind physician ; an object of worship, in the case of a devotee and so forth.

By Gati Nimitta, or “symbol of destiny” is meant some sign of the place where he is to take rebirth. Such a symbol frequently presents itself to dying persons and stamps its gladness or gloom upon their features. When these indications of the future birth occur, and if they are bad, they might at times be remedied. This is done by influencing the thoughts of the dying man. Such premonitory visions of destiny may be fire, forests, mountainous regions, a mother’s womb, celestial mansions, etc.

Death is the cessation of the psycho-physical life of any one individual existence. It takes place by the passing away of vitality (*āyu*), i.e., psychic and physical life (*jivita-driya*), heat (*usmā*) and consciousness (*viññāṇa*).

Death is not the complete annihilation of a being, for though that particular life-span ended, the force which hitherto actuated it is not destroyed.

Just as an electric light is the outward visible manifestation of invisible electric energy, even so we are the outward manifestations of invisible Kammic energy. The bulb may break and the light may be extinguished, but the current remains and the light may be reproduced in another bulb. In the same way, the Kammic force remains undisturbed by the disintegration of the physical body, and the passing away of the present consciousness leads to the arising of a fresh one in another birth. But nothing unchangeable or permanent “passes” from the present to the future.

Just as the wheel rests on the ground only at one point ; even so, strictly speaking, we live only for one thought-moment. We are always in the present, and that present is ever slipping into the irrevocable past. Each momentary consciousness of this everchanging life-process, on passing away, transmits its whole energy, all the indelibly recorded impressions, to its successor. Every fresh consciousness therefore consists of the potentialities of its predecessors and something more. At death, the consciousness perishes, as truly it does every moment, only to give birth to another in a rebirth. This renewed consciousness inherits all the past experiences. As all impressions are indelibly recorded in the everchanging palimpsest-like mind, and as all potentialities are transmitted from life to life, irrespective of temporary physical disintegrations, reminiscence of past births or past incidents becomes a possibility. If memory depends solely on brain cells, it becomes an impossibility.

The continuity of the flux, at death, is unbroken in point of time, and there is no breach in the stream of consciousness. The only difference between the passing of one thought to another in life-time, and of the dying thought-moment to the rebirth consciousness, is that in the latter case a marked perceptible physical death is patent to all.

Rebirth takes place immediately, irrespective of the place of birth, just as an electromagnetic wave, projected into space, is immediately reproduced in a receiving radio set. Rebirth of the mental flux is also instantaneous and leaves no room whatever for any intermediate state (*antarabhava*). Buddhism does not support the belief that a spirit of the deceased person takes lodgement in some temporary state until it finds a suitable place for its “reincarnation”. According to Tibetan works, writes Dr. Evans Wentz, there is an intermediate state where beings remain for one, two, three, four, five, six, or seven weeks,—until the forty-ninth day. This view is contrary to the teachings of the Buddha.

A question might arise,—are the sperm and ovum cells always ready, waiting to take up this rebirth thought ?

Living beings are infinite, and so are world systems. Nor is the impregnated ovum the only route to rebirth. Earth, an almost insignificant speck in the universe, is not the only habitable plane, and humans are not the only living beings. As such, it is not impossible to believe that there will

always be an appropriate place to receive the last thought-vibrations. A point is always ready to receive the falling stone.

What is it that is Reborn?

Apart from mind and matter, which constitute this so-called being, Buddhism does not assert the existence of an immortal soul, or an eternal ego, which man has obtained in a mysterious way from an equally mysterious source.

To justify the existence of endless felicity in an eternal heaven, and unending torment in an eternal hell, an immortal soul is absolutely necessary. Otherwise what is it that sinned on earth and is punished in hell?

"It should be said", writes Bertrand Russell*, "that the old distinction between soul and body has evaporated, quite as much because 'matter' has lost its solidity as because mind has lost its spirituality. Psychology is just beginning to be scientific. In the present state of psychology, belief in immortality can at any rate claim no support from science".

According to the learned author of "*The Riddle of the Universe*"—"The *theological* proof—that a personal creator has breathed an immortal soul (generally regarded as a portion of the Divine soul) into man is a pure myth. The *cosmological* proof—that the 'moral order of the world' demands the eternal duration of the human soul—is a baseless dogma. The *teleological* proof—that the 'higher destiny' of man involves the perfecting of his defective, earthly soul beyond the grave—rests on a false anthropo-morphism. The *moral* proof—that the defects and the unsatisfied desires of earthly existence must be fulfilled by 'compensative' justice on the other side of eternity—is nothing more than a pious wish. The *ethnological* proof—that the belief in immortality, like the belief in God, is an innate truth, common to all humanity—is an error in fact. The *ontological* proof—that the soul being a 'simple' immaterial, and indivisible entity cannot be involved in the corruption of death—is based on an entirely erroneous view of the psychic phenomena; it is a spiritualistic fallacy. All these and similar 'proofs of athanasianism' are in a perilous condition; they are definitely annulled by the scientific criticism of the last few decades."

Hume in his search after a soul declares:—

"There are some philosophers who imagine we are every moment intimately conscious of what we call Self; that we feel its existence and its continuance in existence and are certain, beyond the evidence of a demonstration, both of its perfect identity and implicity...For my part, when I enter most intimately into what I call myself, I always stumble on some particular perception or other of heat or cold, light or shade, love or hatred, pain or pleasure. I never can catch myself at any time without a perception, and never can observe anything but the perception..."

Dealing with this question of soul, Prof. William James writes:—

"...This Me is an empirical aggregate of things objectively known. The I which knows them cannot itself be an aggregate; neither for psychological purposes need it be an unchanging metaphysical entity like the Soul, or a principle like the transcendental Ego, viewed as 'out of time'. It is a thought, at each moment different from that of the last moment, but appropriative of the latter, together with all that the latter called its own..."

The Buddha propounded these facts some 2,500 years ago whilst He was sojourning in the valley of the Ganges.

Buddhism, teaching a psychology without a *psyche*, resolves the living being into mind and matter (*nāma-rūpa*), which are in a state of constant flux. *Rūpa* consists of forces and qualities which constantly spring from Kamma, mind (*citta*), physical change (*utu*), and food (*ahāra*), and perish from moment to moment.

Mind, the more important part in the machinery of man consists of fifty-two fleeting mental states. Feeling or sensation (*vedanā*) is one, perception (*saññā*) is another. The remaining fifty are collectively volitional activities (*samkhārā*). These psychic states arise in a consciousness (*viññāna*).

These four kinds of psychic phenomena combined with the physical phenomena, form the five Aggregates (*pañcakkhandhā*), the complex compound termed a living being.

One's individuality is the combination of these five aggregates.

The whole process of these psycho-physical phenomena which are constantly becoming and passing away, is at times called, in conventional terms, the self, or *Attā*, by the Buddha but it is a process, and not an identity that is thus termed.

Buddhism does not totally deny the existence of a personality in an empirical sense. It denies, in an ultimate sense, an identical being of a permanent entity, but it does not deny a continuity in process. The Buddhist philosophical term for an individual is *santati*,—that is, a flux or continuity. This uninterrupted flux or continuity of psycho-physical phenomena, conditioned by *Kamma*, having no perceptible source in the beginningless past nor an end to its continuation in the future, except by the Noble Eightfold Path, is the Buddhist substitute for the permanent ego or eternal soul in other religious systems.

How is Rebirth Possible without a Soul to be Reborn ?

Birth is the coming into being of the *Khandhas*, the aggregates or groups (*khandhānam pātubhāvo*).

Just as the rising of a physical state is conditioned by a preceding state as its cause, even so the appearance of this psycho-physical phenomenon is conditioned by causes anterior to its birth. The present process of becoming is the result of the craving for becoming in the previous birth, and the present instinctive craving conditions life in a future birth.

As the process of one life-span is possible without a permanent entity passing from one thought-moment to another, a series of life-processes is possible without anything to transmigrate from one life to another.

In the *Visuddhi Magga* and *Milinda Pañhā* the venerable Buddha-ghosa and *Nāgasena* have employed several similes to illustrate that nothing transmigrates from one life to another.

The simile of the flame is very striking. Life is compared to a flame. Rebirth is the transmitting of this flame from one group to another. The flame of life is continuous although there is an apparent break at so-called death.

The body dies and its *Kammic* force is reborn in another. There is merely a continuity of a particular life-flux ; just that and nothing more.

Is it One who does the Act in this Birth and Another who reaps its Result in the Other Birth ?

To say that he who sows is absolutely the same as he who reaps is one extreme, and to say that he who sows is totally different from he who reaps is the other extreme. Overcoming these two extremes the Buddha teaches the middle doctrine in terms of cause and effect. "Neither the same nor another" (*na ca so na ca añño*) states the venerable *Buddhaghosa* in the *Visuddhi Magga*. The evolution of the butterfly may be cited in illustration thereof.

Its initial stage was an egg. Then it turned into a caterpillar. Later it developed into a chrysalis, and eventually into a butterfly. This process occurs in the course of one lifetime. The butterfly is neither the same as, nor totally different from, the caterpillar. Here also there is a flux of life, or a continuity.

If there is No Soul, can there be any Moral Responsibility ?

Yes, because there is a continuity, or identity in process, which is substantial for an identical personality.

A child, for instance, becomes a man. The latter is neither absolutely the same,—since the cells have undergone a complete change, nor totally different,—being the identical stream of life. Nevertheless the individual, as man, is responsible for whatever he has done in his childhood. Whether the flux dies here and is reborn elsewhere, or continues to exist in the same life, the essential factor is this continuity.

Suppose a person was "A" in his last birth, and is "B" in this. With the death of "A" the physical vehicle, the outward manifestation of *Kammic* energy, is relinquished and, with the birth of "B", a fresh physical vehicle arises. Despite the apparent material changes, the invisible stream of consciousness (*citta santati*) continues to flow, uninterrupted by death, carrying along with it all the impressions received from the tributary streams of sense. Conveniently speaking, must not "B" be responsible for the actions of "A" who was his predecessor? Some may object that there is no memory in this case, owing to the intervening death.

Is Identity or Memory Absolutely Essential in Assessing Moral Responsibility ?

If, for instance, a person were to commit crime, and by sudden loss of memory he were to forget the incident, would he not be responsible for his act ? His forgetfulness would not exempt him from responsibility for the commission of that crime. To this, some may ask,—What is the use of punishing him, for he is not aware that he is being punished for that crime ? Is there any justice here ?

Of course not, if we are arbitrarily governed by a God who rewards and punishes us. But the Buddha does not talk of “punishments”.

The world is not so constituted. There is a just and rational law of Kamma that operates automatically and we speak in terms of cause and effect instead of rewards and punishments.

In the words of the late Bhikkhu Silacāra : “If a person does something in his sleep, gets out of bed and walks over the edge of a verandah, he will fall into the road below and in all likelihood break an arm or leg or something worse. But this will happen not at all as a punishment for sleep-walking, but merely as its result. And the fact that he did not remember going out on the verandah would not make the slightest difference to the result of his fall from it, in the shape of broken bones. So the follower of the Buddha takes measures to see that he does not walk over the verandah or other dangerous places, asleep or awake, so as to avoid hurting himself or anybody who might be below and on whom he might fall”.

The fact that a person does not remember his past is no hindrance to the intelligent understanding of the working of the Kammic law. It is the knowledge of the inevitability of the sequence of Kamma in the course of one's life in Samsāra that more or less moulds the character of a Buddhist.

Is there any possibility for a Kammic Descent or, in other words, for a Man to be Born as an animal ?

The Buddhist answer may not be acceptable to all. But nobody is bound to accept anything on blind faith.

The Buddha did teach the possibility of Kammic descent.

Material forms,—through which the life-continuum expresses itself, are merely temporary visible manifestations of the Kammic energy.

Just as an electric current can successively manifest itself in the form of light, heat or motion—one not necessarily being evolved from the other—even so this Kammic energy may manifest itself in the form of a Deva, man, animal, and so forth,—one form having no physical connection with the other. It is one's Kamma that determines the nature of the material form, which varies according to the skill or unskillfulness of the actions performed. And this again depends entirely on the evolution of one's understanding of things as they truly are.

Instead of saying that man becomes an animal, or *vice versa*,—it would be more correct to say that the Kammic force which manifested in the form of man may manifest itself in the form of an animal.

On one occasion two ascetics, Punṇa and Seniya, who were practising ox-asceticism and dog-asceticism respectively, approached the Buddha and questioned Him as to their future destiny. The Buddha replied *:

“In this world a certain individual cultivates thoroughly and constantly the practices, habits, mentality and manners of a dog. He having cultivated canine practices—upon the dissolution of the body, after death, is reborn amongst dogs”.

In the same way the Buddha declared that he who observes ox-asceticism will, after death, be reborn amongst oxen.

The incident makes it clear how man can be born as animal, in accordance with the law of affinity.

Kammic descent and Kammic ascent are both possible, and at a bound.

Such is the intricate nature of this doctrine of Kamma and Rebirth.

* Majjhima Nikaya (Kukkuravatika Sutta, No. 57) i. 387.

Speech by the Right Hon'ble Sir John Kotelawala, Prime Minister of Ceylon, at a Reception to Burmese monks on Friday the 29th of July 1955, at King George's Hall, Colombo.

I am happy to have been able to welcome to this fair Island of ours the three Venerable monks who have come to spend the Vas Season here. The people of Ceylon do appreciate the fine gesture on the part of the Government of Burma and these Venerable monks in making arrangements for the teaching of the technique of Buddhist meditation to the monks and laymen in Ceylon. This is not the first time I have had an opportunity of thanking Burma for the assistance she has given in carrying on our spiritual activities. A few months back I had occasion to speak to a similar audience on the cultural and spiritual ties which exist between our two countries. As I did at that time, I reiterate that our friendship is unique in the history of nations in the world. We have always stood for the highest spiritual ideals. We have always striven for the happiness of humanity and not the welfare of a group or a race.

It is gratifying to observe that His Excellency U Ba Lwin has taken a keen interest in the formation of the Lankā Vipassanā Bhāvanā Samitiya. As you may be aware, meditation forms an integral part of our religious observances, for Buddhism emphasizes the training of the mind. In Ceylon we have a number of meditation centres in which Buddhist monks engage themselves in meditations of various types. I am also aware of a number of places

where monks who have themselves had their training in Burma are giving practical lessons to the lay devotees. But I must frankly state that this is the first attempt made by an organized body to make available to every citizen of the Island who is willing, an opportunity of learning the technique of meditation from the Burmese masters who have spent long years of training under the Most Venerable Mahāsi Sayadaw. I take this opportunity of wishing this Samitiya all success in its endeavours.

I am also thankful to the Prime Minister of Burma, U Nu and to the Government and the people of Burma for the inspiring sentiments expressed in their messages sent through the monks. It is my sincere hope that the Venerable monks will find their time in Ceylon very useful and enjoyable. I appeal to my Buddhist brothers and sisters to make the best use of this opportunity. It is our duty to see that the time and energy spent by these Venerable monks in Ceylon will not be in vain.

Venerable Sirs, on behalf of the people of Ceylon I have great pleasure in welcoming you here. I am grateful to you and to your country for having made these arrangements for your visit to Ceylon on this very useful mission. You will no doubt contribute immensely to the strengthening of the bonds of friendship which have existed for centuries among our countries.

‘To be rough and harsh, slanderous, faithless, void of compassion, haughty, full of avarice, giving to none—this, and not the mere eating of flesh, is impurity.’

‘Anger, drunkenness, self-will, feigned piety, treachery, envy, ostentation, pride and conceit, companionship with the unrighteous—this, and not the mere eating of flesh, is impurity.’

‘Those in this world who are wicked, who neglect the fulfilment of their duties, who are slanderers and falsifiers, dishonourable, who act like the lowest of men—of these, and not of the mere eating of flesh, may we utter the word “unclean”.’

‘Neither abstention from fish or flesh, nor nudity, nor a shaven head, nor braided hair, nor disfigurement of the body, nor many-coloured garments, nor the worship of any deity, can purify a man who is not free from delusion.’

Amagandha Sutta, Sutta Nipata.

WORLD LUNACY

By

FRANCIS STORY

Lao Tse, the Chinese sage, said : "When the Way (of natural harmony) is lost, then arises virtue ; after virtue is lost, then arises justice ; after justice is lost, then arises ritualism". By this he meant that when people lose their natural love of the moral order they consciously abstain from vice, and call it virtue ; when this self-conscious virtue is lost they formulate a code of justice, and when this also fails, they turn to ritualism, and so on in descending order.

He might have added that when peace is lost the people turn to pacifism. One of the symptoms of a world plunging madly from conflict to conflict is the number of pacifist movements that have come into being and the peace-conferences that are being held in various parts of the globe. We have had them lately in Switzerland, India, America and elsewhere ; yet still the disease continues its course unabated. The same upsurge of pacifism took place after the first World War, and the present one may be expected to produce exactly the same result, neither more nor less.

In a sane world there would be no occasion for great numbers of people of different nationalities to assemble, some coming from the far corners of the earth at considerable expense, in order to assure one another that war is a bad thing and harmful to humanity, and that it ought to be abolished. Viewed dispassionately, such a proceeding in itself is insane enough, but it is the outcome of a larger lunacy which decrees that, even while the delegates are solemnly bandying these platitudes across the conference tables their respective countries shall be busily and efficiently preparing themselves for the next war of extermination. The ordinary citizen of any country, regarding these portentous but unfortunately barren conclaves from the (temporary) security of his home, may be forgiven if he cynically comments : "Thus it is, was and ever shall be, war without end !"

The sincerity of those who organise these conferences and of those who attend them cannot be questioned. They are people who feel strongly about the present trend of world affairs and wish to do something, in collaboration with those of like mind among their

past and potential enemies, to check the headlong rush to destruction. Their motives are good ; they are people of ideals and intelligence ; they have great patterns of non-violence to follow and from which to draw their inspiration and, last but not least, they represent the feelings of the vast majority of inarticulate mankind in a war-weary world.

They have at their service powerful instruments of international propaganda in the press and radio—who remembers now, I wonder, that in its early days the then British Broadcasting Company had for its motto, "Nation shall speak peace unto nation", until the pressure of events in Europe and the increasingly bellicose tone of continental broadcasting made the retention of that hopeful prophecy too farcical to be continued ?

All these advantages the pacifist movements have, plus the sympathy of right-thinking people everywhere—and yet they fail . What is the reason ? The arguments against war have been reiterated over and over again, so that it is now impossible to say anything on the subject that has not been said before times out of number, but there must be still one primal factor in the problem that has been so far untouched, by ethics, politics, religion and every other branch of knowledge that has any bearing on the subject.

For the answer we must first of all examine the known causes of war. These fall under two main heads : politico-economic and historico-psychological causes. In the first are combined the influences of power-politics, the problem of expanding populations and the competition for the world's markets, together with the universal trend towards over-industrialisation. The second embraces all national animosities that have their roots in past victories and defeats ; for example, the French distrust of Germany, dating back to the Franco-Prussian war, which later influenced the Treaty of Versailles and so paved the way for the outbreak of war in 1939. Closely allied to this is the racial and nationalistic *mystique*, which lies in the field of the psychologist, since throughout history it has been applied, under the name of "patriotism", to engender mass enthusiasm for "one's country, right or wrong".

In assessing the causes of war we are apt to over-emphasise the first group and minimise the second. If war is brought about by economic conditions, it none the less draws its sustenance from the historico-psychological region of the mass consciousness, and when this sustenance is exhausted in the course of a long drawn-out conflict, the war comes to an end, even though the economic and political problems that originated it are still unsolved. If this factor did not exist, indeed, the economic forces brought into play by the struggle for supremacy between nations in times of peace could not gather enough momentum to lead to war. It is worth while, therefore, to examine this psychological factor more closely, for here, if anywhere we have the true cause of war.

The instinct of belligerence in children is a form of self-assertiveness; it is partly psychological and partly physical, for the stronger the child is physically, the more marked is its aggressive urge. The child wishes to impose its will on others and on its environment, and failing to achieve this with adults, it resorts to coercing its weaker companions. This is the first and simplest manifestation of the self-conscious ego. Passing through this primitive stage the child then becomes a communal being and manifests the tribal instinct in the form of team-spirit and devotion to the school. The primal ego has become partly sublimated and is then identified with the corporate group of which the individual is a part. It is not a true sublimation but more precisely an extension of the ego which leaves the personal ego not only unimpaired but actually strengthened. The so-called sacrifice of self that comes from devotion to the family, tribe, team or country is merely the sacrifice of the smaller, individual ego on the altar of the larger self with which it has become temporarily identified.

The sportsman who cheers his team at a football match is celebrating the glorification of his extended ego; the man who exhibits excessive nationalism is giving vent to the same primitive instinct, and in his case it is formally approved by society because it is this sublimated (and therefore disguised) form of egoism which preserves the homogeneity of the state. It is the one form of egoism the open expression of which a civilised community praises.

Professor Jung, in one of his books, claims to have discovered the subconscious current or tendency that finally found open expression

in Nazi aggressiveness in 1939, in the psychology of a representative section of young Germans whom he analysed several years before any political or economic situation had arisen that could possibly be said to make war unavoidable. This is a strong indication that the political and economic causes of war are only the outward manifestations of a hidden urge that develops in the collective consciousness of a people: it may well be that they are the actual products of the psychic tendency and brought into being as a direct result of it. The psychic pre-disposition of the majority tends towards aggression and the trend of events follows it, so that in time circumstances are brought about which make it appear that war was the inevitable result of economic and political factors.

The view put forward by Tolstoy in "*War and Peace*", that the great leader is nothing but the instrument of a force more powerful than himself, on the crest of which he rides to victory, and that this force is nothing but the collective psychic impulse of the mass of the people, the whole obeying the universal law of cause and effect, seems to be correct. Napoleon was a psychic type, so was Hitler; they both believed that a destiny directed their actions and they were partly right, but it was not a god-directed destiny but rather the psychic volition of a great number of people—the nation, in fact—stimulated over a period of years by growing discontent and the suppressed urge for national self-assertion. When this psychic energy exhausts itself, as it is bound to do in the case of a protracted conflict—for example, the Napoleonic wars—or more rapidly in the case of modern intensified warfare, the first symptom is loss of faith in the leader. The leader in turn feels the force failing him and begins committing blunders: he loses faith in himself and his "destiny". The result is defeat. A democratic government, in which the burden of responsibility is divided among a group of men, has an advantage in such a case, since one man acting as the psychic instrument of so many is certain to collapse in course of time under the strain of the psychic tension to which he is exposed.

Here we are dealing with a very obscure and little-understood relationship, that between the leader and the led. But we know enough, at least, to acknowledge that war like all other things, arises from the mind, and that it does not rise from the mind of one man, or a small group of men, but from the mass-

mind of the people. Now this mass mind is always of a lower and more primitive, more violent type, than the individual minds that compose it. A man in a crowd will be guilty of excesses that as an individual he would shrink from. Yet it is that mentality which, in the form of the extended ego of the people, ultimately directs the fate of nations.

The root-cause of war, then, as of all other evils, is the ego-instinct : of that we can be certain. It is the ego which demands expression, conquest and acquisition, and if we are to tackle the problem of war effectively we must tackle it from the ego itself. And to do that the approach must be to the individual direct : it must not be confused by external issues in the form of political creeds, economic theories, race antagonisms or the misguided heroics of patriotism.

This appears to be the reason why religion has failed to bring peace to the world. The people cry aloud for peace with their tongues while their ego-instinct craves for self-expression in conflict. Buddhism is the only Teaching which attempts to curb this ego-instinct at its source, or which even sees the necessity for doing so ; other religions are content to canalise it and provide an alternative to its cruder manifestations ; the self is not subjugated, but merely harnessed to a higher motive, and that motive in itself may be (and usually is) diverted to the cause of war when occasion arises.

Buddhism cuts out non-essentials and gets down to the basic principles of thought and action. It teaches that there are five kinds of spiritual darkness and five of spiritual light. Among these the first kind of darkness is that which makes people ignorant of the fact that their tendencies and actions are their own inherent property, their cause and their fate. This is called *Kamma-sammoha*. It also includes ignorance of the nature of volitional actions and of the fact that certain types of action lead to evil results and others to good. Its opposite is *kammasakata-ñāṇena*, the illumination by which people know the nature of *Kamma* (actions) and know that it is these tendencies and actions which produce individual beings, and also become aware that they fall into distinct classes, some of which produce evil and others good results. To understand the science of mental and physical activity it is necessary to be familiar with the five principles of darkness and illumination, particularly these first

two. If these were thoroughly comprehended by people throughout the world we should have gone a long way towards eliminating the principal causes of war ; but for this end to be attained it is also essential that people everywhere should understand the process of rebirth in *Saṃsāra*, its cause and the nature and origin of the various types of consciousness in the chain of cause and effect. This is the only answer to the instinct of egoistic aggression that is inherent in the majority of mankind.

Diagnosis of the disease of world lunacy is useless unless we can also supply the remedy. The disease is *Self* ; the only treatment must be recognition of the evils that come from the different forms of egoism, and the way to their elimination through knowledge of the fact that there is really no such thing as the self. Could this knowledge become widespread, the power of the ego, both in its individual and sublimated forms, would be reduced to ineffectiveness in the sphere of world-events ; with this form of aggressiveness removed we should be at last on the way towards true civilisation.

The time has come to give Buddhism a chance to rid mankind of the fatal delusion of selfhood to which the evils of war can ultimately be traced. Other remedies are merely palliatives : they succeed for a time, to a certain limited extent and with certain types of people who are advanced enough to have recognised the need for subjugation of the ego from their own personal observation. But for a genuine change of consciousness throughout the world—a complete “turning-about” in human understanding and human relationships—something drastic has to be brought into operation, something which strikes at the roots of the trouble as nothing so far has done. That Buddhism can bring peace has been proved by history ; it is no mere empty theory. It can bring peace to individual beings, and that is the first, most essential step, towards bringing peace and sanity to the world.

Satipaṭṭhāna

The Simple Way

By NYANAPONIKA THERA

ONE of the striking features of Satipaṭṭhāna is its character as a Simple Way. Its simplicity may well be taken as one of the implications of the distinctive name given to Satipaṭṭhāna by the Buddha :— *Ekayāno Maggo*, The Only Way. If it is truly The One and Only Way to Liberation it needs be simple. And in fact, with many other great works of creative genius it shares the distinction of being profound as well as simple. But just in that respect, that is in the ultimate as well as basic significance of its Simplicity, Satipaṭṭhāna surpasses all those other products of human genius, in the same degree as Enlightenment surpasses mundane wisdom.

But one might ask : Is not a Simple Way entirely out of place in this life of ours where complications and complexities so much abound that they seem to be life's very nature ? In view of that, once the following question was put to the Buddha :—

“ Tangles within and Tangles without,
Folk are entangled everywhere.
This I inquire from Gotama :
Who disentangles all these ties ? ”

The Simple Way does not ignore the complexity of life. Just because complexity exists, the Simple Way has made its appearance in this world, for the purpose of cutting through the mesh of excessive complications, dissolving the numerous knots, making man free from entanglement. It neither denies nor excludes diversity, which is inherent in the very nature of life in general and of mind in particular. On the contrary, by its “ disentangling ” functions as applied to mental and physical phenomena, Satipaṭṭhāna makes diversity more distinct and, at the same time, more manageable. Simplicity does not mean uniformity. The Simplicity of the Only Way refers first of all to the method of approach and finally to the results to be achieved. It also acts as a selective and unifying principle that musters the various forces and activities of mind and body for service in the attainment of the final goal, as proclaimed by the Buddha in the opening words of the Satipaṭṭhāna Sutta :

“ This is the Only Way for the purification of beings, for the overcoming of sorrow and misery, for the destruction of pain and grief, for finding the right path, for the attainment

of Nibbāna, namely the four Foundations of Mindfulness. ”

Four qualities are at the base of this method's Simplicity :—

Lucidity,
Thoroughness,
Truthfulness,
Soberness.

They are the cardinal sources from which the Simple Way derives its strength as well as its beauty.

Disposing radically of all unnecessary complications of thought, the Method of Mindfulness puts the fundamental problems simply and forcibly before us. By its insistence on *Lucidity* it closes effectively some of the roads of evasion which the worldly mind, being afraid of nothing as much as of simple truth, is very fond of using : the flight into the darkness of ambiguities (pretending to be abstruse), or the escape into a mass of complicated detail and technicalities which divert attention from the essentials.

The postulate of lucid simplicity helps to prepare the mental object for the purpose of analytical investigation, in the same way as a material specimen is carefully prepared for scientific research. In Satipaṭṭhāna the respective object of mindfulness is disentangled from all confusing and falsifying mental associations which are so often attached to the first impressions of an untrained mind ; furthermore the object is kept carefully circumscribed. In that sense, the ancient commentary to the Satipaṭṭhāna Sutta explains the words “ contemplating the body in the body ” by saying that the repetition of the word “ body ” is intended to give an “ Unambiguous delimitation ” of the subject of meditation. “ Therefore, in the body, one does not contemplate feelings, states of mind or mental objects (*concerning the body*), but one is contemplating only the body itself. ” It is the same clear delimitation of the pure, unadulterated object of cognition, which is called for by the Buddha in His instruction to Bahiya : “ Thus should you train yourself : In what is seen, there should be only the seen ; in what is heard, only the heard ; in what is sensed (by the other sense faculties), only the sensed ; in what is thought, only the thought. ” That means :

every act of perception should be kept free from matter extraneous to it, from the intrusion of defilements and from the assumption of a Self unwarranted by the facts of observation. This procedure which embodies the true spirit of Satipaṭṭhāna, will make for clarity of perceptions and lucidity of the thoughts concerned with these perceptions.

The Simple Way of Mindfulness does not shroud itself in a veil of mystery. It neither demands nor promises esoteric initiations or occult powers. It does not require from its followers vast learning or subtlety of philosophical thought. Accessible to all is the Simple Way : plain is its manner of instruction ; simple are the first steps to be taken, but they lead to the highest.

“The journey of a thousand miles begins with one step” said Laotse. But that first step, and likewise all that follow, must be on a sound footing and ought to be mastered fully before the next step is undertaken. It is *Thoroughness* which is the indispensable guarantor of progress. Very often it is only the lack of thoroughness which makes progress in spiritual training so difficult and a thinker’s ideas so complicated and obscure. The initial defects due to lack of thoroughness are carried along and will constantly militate against a spirit of Simplicity, of inner lightness (*lahutā*) and pliancy (*mudutā*) that ought to accompany any work that is well mastered (*paguññatā*). Therefore, among the synonyms of Mindfulness (*sati*) mentioned in the Abhidhamma, appears rightly “absence of superficiality”.

Closely connected with Lucidity and Thoroughness is *Truthfulness* without which there cannot be any lasting progress on the Simple Way. If there is any insincerity, hidden or overt, simplicity is lost. That inherent insincerity will, earlier or later, demand adjustments to it that will grow more and more complicated. The slightest trace of moral or intellectual insincerity will endanger the edifice of spiritual training. Moral insincerity will destroy the innocence and joyful devotion of the striving spirit, casting over it a depressive shadow and paralyzing its fervour. Moral insincerity includes, for instance, any ulterior motive connected with the spiritual life, as desire for fame, gain, influence, self-aggrandisement, and so on. Intellectual insincerity destroys the roots of the searching intellect itself. There cannot be any gain of genuine knowledge—not to say of true wisdom—if self-deceptions nourished by irrational likes and dislikes, are tolerated or

if, out of cowardice, tacit mental reservations are made, blocking certain areas of thought or emotion against honest inquiry. Lucidity and Thoroughness will on their part be valuable helpers in detecting the loop-holes of a mind that is afraid of complete moral or intellectual sincerity.

Coming now to the fourth of the cardinal qualities of the Simple Way, it is *Soberness* of mind that removes from any object chosen for observation or contemplation, all that may have remained of its deceptive appearance, its false glory, and so on. Soberness of judgement is a powerful protector of the meditative mind and its befitting climate of simplicity. Soberness of judgement protects the *intellect* against being side-tracked into the complexities of speculative thought ; it protects the *heart* against being carried away by ebullient emotions of any kind that may lead into confusion and conflict in one’s inner as well as outer life. It protects against misinterpreting or overrating any unusual experiences occurring during meditation. Soberness of speech, appearance and behaviour is the befitting garb of the meditator who will wish to be inconspicuous. Soberness, however, is certainly not identical with an unimaginative heart or intellect. It excludes neither human warmth nor the growth of the intuitive faculties of the meditative mind ; for both will be sound in their respective natures only if they are rooted in a sober cognizance of facts.

It need hardly be mentioned how closely connected Soberness is with the three other constituents of Simplicity, that is Lucidity, Thoroughness and Truthfulness.

By all four qualities together, that clarity of mind is created by which one day the meditator will succeed to penetrate to the dimension of depth that is below the surface of the so-called simple things of every-day experience. Satipaṭṭhāna, as far as it is concerned with the development of general mindfulness, deals with the most simple facts of our existence, as for instance, going, looking, eating, feeling sad or happy, and so on. This is not done with a view to the lesser capacities of a beginner, but with that farther-reaching intention just mentioned : to reach, with regard to these “simple things”, their layer of greatest depth where the simple and the complex, the plain and the profound, the small and the great, merge. In each of them we may discover the Truth of Suffering, the Origin of Suffering and the Path that leads out of it. Any such encounter may kindle in

us the spark of liberating insight, provided we are well prepared otherwise. There are stories in the Buddhist tradition which relate such instances.

These remarks on the inherent potency of the "simple things" will make intelligible a seemingly extreme assertion in the Commentary to the Satipaṭṭhāna Sutta, saying that a monk who has clear awareness, in the sense of realistic comprehension (*asammoha-sampajañña*), of the simple fact of his wearing the robe and carrying the bowl, is one who is acting with highest clarity of knowledge (*uttama-sampajānakārī*).

In that emphasis on the "simple things of life" we have met one of the most striking and important features of the Way of Mindfulness.

The spirit of Simplicity inherent in Satipaṭṭhāna will, when employing the four aforementioned principles, gradually succeed in reducing and finally dissolving, the confusing and superfluous complexities of the intellect as well as the worrying complexities and tormenting complexes of the emotional life. When meeting the calm glance of Noble Soberness, many of these complexities and complexes will lose their presumed or exaggerated importance, and the difficulties which they have caused in thought and conduct will vanish.

The spirit of Simplicity will also permeate the every-day life of the wayfarer, influencing and transforming his way of living. It will make him discover and cultivate the Beauty in Simplicity. Eliminating all that is superfluous, simplifying his ways of thinking and living, clarifying his human relationships, all that will finally grow to strong urge. One day, when still living the worldly life, monkhood may suddenly and quite naturally appear as the only way of life adequate to him. Thus the Simple Way of Mindfulness may facilitate greatly the disentanglement from worldly life, by effectively preparing for it. Then the last decisive step into the Homeless Life will be the natural outcome of earlier development. It will be undertaken with a firm calmness, accompanied with a feeling of relief when looking back, and of joy when looking forward to the open vistas of the Holy Life which is so full of the Beauty of Simplicity already familiar to the disciple.

"However insignificant Simplicity seems, the whole world cannot make it submissive."

"As for you, do come forth in your natural simplicity, lay hold on verities, restrain selfishness, and rid yourself of desire!"

LAOTSE, *Tao Te Ching*, Ch. 32, 19.

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The Paṭṭhānuddesa Dipani

OR

THE BUDDHIST PHILOSOPHY OF RELATIONS

By

MAHĀTHERA LEDĪ SAYADAW, D. LITT., AGGAMAHAṬPANDITA

Translated into English by Sayadaw U Nyāna, Patamagyaw,
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(Continued from previous issue)

9. Upanissaya-Paccaya or The Relation of Sufficing Condition

The relation of sufficing condition is of three kinds—“objective sufficing condition”, “contiguous sufficing condition” and “natural sufficing condition.” Of these three, the first is the same as objective dominance, and the second as contiguity.

What is “natural sufficing condition”? All past, present and future, internal and external, classes of consciousness together with their concomitants, all material qualities, Nibbāna and concepts (*paññatti*), are natural sufficing conditions, severally related—as the case may be—to all the present classes of consciousness and their concomitants.

Here, the Buddha who passed away and has entered Nibbāna, His Dhamma, the Fraternity of His sanctified disciples, and the successions of the recognized Fraternity, are causally related to us, of later generation, by way of natural sufficing condition, for the cultivation of good. In the same way, our forefathers, in their respective capacities as parents, teachers, wise monks and brahmins, eminent philosophers, and powerful and august kings, are also causally related to the succeeding generations by way of natural sufficing condition, either for the cultivation of good or of evil, or for the experience of pleasure or of pain. For which reason, they established or propounded various laws and sayings, moral and immoral, and also worldly institutions—both for the welfare and otherwise of the succeeding generations. The future generations also follow their paths and adopt their customs by doing acts of charity, by observing the precepts, and so forth; by practising the moral and social laws of the world; by adhering to various religious beliefs; by taking up various kinds of occupations; by studying various branches of arts and science; by governing hamlets, villages and towns; by being agriculturists in the field and on the

farm; by digging lakes, ponds and wells; by building houses; by making carriages and carts; by building boats, steamers and ships; and by seeking for and accumulating wealth, such as silver, gold, precious stones, pearls and so forth and so on. Thus the world has developed unceasingly.

The future Buddha (Metteyya), His Dhamma and His Fraternity are natural sufficing conditions, being causally related to the present generation, for the acquirement of virtues, and the gaining of merit. Supremacy, wealth, power, prosperity—which are to be gained in the future—are also natural sufficing conditions, related to the present generation for the putting forth of efforts of all sorts. The acquirement of happy existence and wealth and the attainment of Path, Fruition and Nibbāna, which are to be enjoyed in the future, are also natural sufficing conditions, related to the present generation of men for the development of such forms of merit as charity, virtue and so on. With the hope of reaping crops in winter, men till the soil and sow seeds in the rainy season; or do various kinds of work, which incur labour and intellect, with the hope of getting money upon their completion of the work. Now, the crops to be reaped and the money to be got, are future natural sufficing conditions, related to the acquisition of crops and money. In the same manner, most people in the present life do many good deeds, realizing that they will reap the fruits of their deeds in some life hereafter. In this case, the fruits which will be reaped in future are future natural sufficing conditions, related to the deeds done in the present life. Deeds done before are also past natural sufficing conditions, related to the fruits which are to be reaped in the future. Thus we see that the future natural sufficing condition is as large and wide as the past.

The living Buddha, His Dhamma, and so on, are present natural sufficing conditions, being related to the present living men, Devas and Brahmas ; and so are living parents to living sons and daughters, and so on. The present natural sufficing condition is thus obvious and easy to understand.

Internal natural sufficing conditions are those that exist in an animate person, such as the Buddha, and so forth. External natural sufficing conditions are conditions, such as lands, mountains, rivers, oceans and so on, which serve as resting places for the existence of life (sentient beings); or such as forests, woods, trees, grasses, grains, beans and so forth ; or such as the moon, the sun, the planets, the stars and so on ; or such as rain, fire, wind, cold, heat, and so forth, which are useful and advantageous to life in one way or other. All these are the more powerful sufficing conditions, either for the accomplishment of good or for the spreading of evil : either for the enjoyment of pleasures or for the suffering of pains.

Those with an earnest desire to enter Nibbāna in the present life, work out the factors of enlightenment. Those with an ardent hope to enter Nibbāna in the lives to come when Buddhas will appear, fulfil the perfections. Here, Nibbāna is the more powerful sufficing condition for the cultivation of these tasks.

A large variety of concepts or names-and-notions, commonly employed, or found in the Tipiṭakas of the Buddha, are also sufficing conditions for the understanding of many things.

In fact, all conditioned things here come to be only when there are present causes or conditions for the same ; and not otherwise. And they stand only if there are present causes for their standing; otherwise they do not. Therefore, causes or conditions are needed for their arising as well as for their maintenance. However, Nibbāna and concepts are things, unconditioned, without birth and genesis, everlasting and eternal ; therefore, no causes are needed for their arising and maintenance.*

The Moral is causally related to that which is moral by way of sufficing condition. A clear exposition of this is given in the Paṭṭhāna, where it is said : “ Through faith one gives charity, observes the precepts and so on. ” Similarly, that moral is causally related to immoral—and unspecified** or unmoral to unmoral—, by way of sufficing condition, is made clear by these expositions :—“ Through lust one commits murder, theft and so on ” and “ Through suitable climate and food, one enjoys physical health and so forth. ” The Moral is also causally related to that which is immoral by way of more powerful sufficing condition. This is to be understood from the following exposition :— “ One may give charity, and thereupon exalt oneself and revile others. In the same manner, having observed the precepts, having attained concentration of mind, and having acquired learning, one may exalt oneself and belittle others. ”

The Moral is also causally related to that which is unmoral by way of more powerful sufficing condition. All good deeds done in the four planes (these four planes are the spheres of Kāma, Rūpa, Arūpa and Lokuttara), and all actions connected with doing good, are related, by way of more powerful sufficing condition, to unmorals of the resultant kind, producible at a remote period. Those who practise for the Perfection of charity, suffer much physical and mental pain. Similarly, those who practise for such other Perfections (Pāramitās) as of morality, abnegation, wisdom, perseverance, patience, sincerity, resolution, love, and resignation, suffer the same. It is likewise with those who practise the course of Jhāna and Magga (“supernormal thought” and the Path).

Immorals are also causally related, by way of more powerful sufficing condition, to morals. For instance, some on this earth, having done wrong, repent their deeds and better themselves to shun all such evil deeds, by cultivating such moral acts as giving charity, observing the precepts, practising Jhānas and Maggas. Thus the evil deeds they have done are

* That is to say, Nibbana and concepts (or more properly, concept-terms) do not enter time, and therefore are not subject to time's nature, change. They do not “arise”; therefore they do not “cease”. They are “everlasting and eternal” in the sense of being extra-temporal, not in the vulgar sense of being endlessly continuous in time.

** Here abyakata is rendered as “unspecified” or “unmoral”. It is explained in the commentary as Kusala-akusalabhavena akathita, annabhavena kathita; i.e., not to be called as moral or immoral, but to be called as “apart-from-both”; i.e., unmoral or unspecified. The abyakatadhammas are—All classes of resultant and inoperative consciousness and all material qualities, as well as Nibbana. —Translator.

related, by way of stronger sufficing condition, to the moral acts they cultivate later.

Immorals are also causally related, by way of more powerful sufficing condition, to unmorals. For instance, many people in this world, having been guilty of evil deeds, are destined to fall into one of the four planes of misery, and undergo pains of suffering which prevail there. Even in the present life, some, through their own misdeeds or the misdeeds of others, have to bear a great deal of distress. Some, however, enjoy a large variety of pleasures with the money they earn by their misconduct. There are also many who suffer much on account of lust, hate, error, conceit, and so forth.

Unmorals are also causally related by way of more powerful sufficing condition to morals. Having become possessed of great wealth, one gives charity, practises for the perfection of good morals, fosters wisdom, and practises the religious exercises in a suitable place, such as a monastery, a hollow place, a cave, a tree, a forest, a hill, or a village, where the climate is agreeable and food is available.

Unmorals are also causally related by way of more powerful sufficing conditions to immorals. Being equipped with eyes, many evils are born of sight within oneself. A similar explanation applies to our equipment with ears, etc.; so also as regards hands, legs, swords, arms, etc. It is thus, that sufficing condition is of three kinds.

Sufficing condition by way of Suttanta,* may also be mentioned here. It is found in many such passages in the Piṭakas as, "Through intercourse with virtuous friends," "Through association with sinful companions," "By living in the village," "By dwelling in the forest" and so forth. In short, the five cosmic orders (Pañca-niyāma-dhammā) are the stronger sufficing conditions relating to the three worlds—the animate world, the inanimate world, and the world of space, to go on unceasingly through æons of time. This also has been expounded at length by us in the Niyāmadīpanī.**

Why is *ārammaṇūpanissaya* so called? It is so called because the dominant object acts as a main basis for subjects (*ārammaṇika*).

Why is *anatarūpanissaya* so called? It is so called because the preceding consciousness acts as a main basis for the arising of its immediate succeeding consciousness. The preceding consciousness is just like the mother; and the succeeding one, the son. Here, just as the mother gives birth to the son who owes his existence to her in particular, so also the preceding consciousness gives birth to the succeeding one which owes its existence particularly to its predecessor.

Why is *pakatūpanissaya* so called? It is so called because it is naturally known to the wise as a distinct sufficing condition. Here, something further requires to be said. The influence of a sufficing condition in contiguity, pervades only its immediate successor; but that of a natural sufficing condition can pervade many remote ones. Therefore, what in this present life has been seen, heard, smelt, tasted, touched and experienced in days, months, years, long gone by, takes form again at the mind-door, even after a lapse of a hundred years, if a sufficient cause is available. And so people remember their past, and can utter such expressions as "I saw it before", "I heard it before", and so on. These beings, whose birth is apparitional***, also remember their former existences; likewise, some among men, who are gifted with the memory of their former existences, can do so. If one out of a hundred thousand objects experienced before, be met with afterwards, many or, it may be, all of them reappear in the process of thought.

End of the Upanissa-Relation.

10. Purejāta-Paccaya or The Relation of Pre-Existence

The relation of pre-existence is of three kinds—basic pre-existence, objective pre-existence, and basic objective pre-existence.

Of these, the first and the last have already been dealt with, under the heading of Nissaya, in the foregoing section on the Nissaya relation.

Objective pre-existence is the name given to the present eighteen kinds of material qualities of the determined class (nipphanna). Of

* That is "sufficing condition" as set forth in the manner of the Suttas or general discourses of the Buddha, as distinguished from the manner in which it is dealt with in the Abhidhamma section of the Scriptures.

** Niyāmadīpanī was written by the late Ven. Ledi Sayadaw and translated into English by Ven. U Nyana and Dr. Barua.

*** Beings whose coming into existence takes place in any other mode than the ordinary one of birth from parents: what occidentals might call "supernatural beings", though not all of them are to be understood as superior to man, in any vital respect. Many are inferior to man; in power and faculty, as well as in the opportunities open to them of winning Nibbana. —Translator.

these, the present five objects (visible form, sound, and so forth) are causally related, always by way of objective pre-existence, to those thoughts which are capable of taking part in the five-door processes. Just as the sound of the violin only arises when it is played with a bow, and the sounding necessitates the pre-existence of both the violin strings and the violin bow; so also those thoughts, which take part in the five-door processes, spring into being, owing to the presentation of the five objects of sense at the five doors, which are no other than the five bases. The presentation is possible only when the door and the object are in their static stages. Those five objects not only present themselves at the five doors of the five senses at that static period, but they also present themselves at the mind-door. On this account, the life-continuum vibrates for two moments, and then ceases; and the cessation of the life-continuum gives rise to a consciousness-series. This being so, the consciousness-series in any process cannot arise without the pre-existence of the objects and of the bases. The eighteen kinds of determined material qualities are either past, because they have ceased; or future, because they have not yet arisen; or present, inasmuch as they are still existing. All of them, without distinction, may be objects of the mind-door cognitions. But, among them, only the present objects act as objective pre-existence. And if a thing in any distant place, or concealed from sight, itself existing, becomes an object of mind, it also may be called a present object.

End of the Purejāta-Relation.

11. Pacchājāta-Paccaya or The Relation of Post-Existence

Every posterior consciousness that springs into being, causally relates to the still existing group of prior corporeal qualities born of the Four Origins* (*Kamma, citta, utu, āhāra*), by way of post-existence, in helping them to develop and thrive. For example, the rain-water that falls every subsequent year, renders service by way of post-existence to such vegetation as has grown up in previous years, in promoting its growth and development.

Here, by "every posterior consciousness" are meant all classes of consciousness beginning from the first life-continuum to the final

dying-thought. And, by "prior corporeal qualities" are meant all corporeal qualities born of Four Origins starting from the group of material qualities born of *kamma*, which co-exist with the rebirth-conception.

The fifteen states of the life-continuum starting serially from the first life-continuum which has arisen after the rebirth-conception causally relate by way of post-existence to the group of material qualities born of *kamma*, which co-exist with the rebirth-conception. As to the rebirth-conception, it cannot be a causal relation by way of post-existence; for it co-exists with the group of corporeal qualities born of *kamma*. Similarly, the sixteenth life-continuum cannot become a causal relation by way of post-existence; for it comes into existence only when that group of material qualities reaches the stage of dissolution. Therefore, these are "the fifteen states of the life-continuum" which causally relate as above.

At the static moment of the rebirth-conception, there spring up two groups of material qualities, born of *kamma*, and born of temperature**; and the same at the arrested moment. But at the nascent moment of the first life-continuum, three groups spring up: that born of *kamma*, that born of temperature, and that born of mind. When *ojā* (the nutritive essence) of the food eaten, spreads all through the body, the corporeal nutritive essence absorbs the stimulant, and produces a group of material qualities. From that time onward, the groups produced by the Four Origins spring up incessantly, like the flame of a burning lamp. Leaving out the nascent moment, so long as these groups stand at their static stage, every one of the posterior fifteen classes of consciousness renders them help by way of post-existence.

Vuddhivirulhīyā means "for the gradual development and progress of the series of corporeal qualities born of the Four Origins." Therefore, if they, the four kinds of corporeal groups, are repeatedly related by (*lit.* do repeatedly obtain) the causal relation of post-existence, then they leave behind them, when their physical life-term has expired, a powerful energy—an energy adequate to produce the development, progress and prosperity of the subsequent series of groups.

End of the Pacchājāta-Relation.

* Here, the origins of material qualities are meant. The word "Origin" is used in the sense of Darwin as in the "Origin of Species."

** Here, *utu* (*lit.*, season) has been rendered as "temperature". It may also be rendered by popular acceptance, as "physical change," "caloric energy," "heat and cold," etc.

12. Āsevana-Paccaya or The Relation of Habitual Recurrence

The forty-seven kinds of mundane apperceptions comprising the twelve classes of immoral consciousness, the seventeen mundane classes of moral consciousness, and the eighteen classes of inoperative consciousness (obtained by excluding the two classes of consciousness, called "Turning towards", *āvajjana*, from the twenty), are here termed the causal relation of habitual recurrence. When any one of these arrives at the apperceptual process (*i.e.*, the sequence of seven similar states of consciousness in a process of thought) every preceding apperception causally relates itself by way of habitual recurrence to every succeeding apperception. The related things, *paccayuppanna-dhammas*, comprise the succeeding apperceptions as stated above, as well as the Four Paths.

In what sense is the term *āsevana* to be understood? It is to be understood in the sense of habituating by constant repetition or of causing its *paccayuppanna-dhammas* to accept its inspiration, for them to gain greater and greater proficiency, energy and force. Here *Pagunabhāva* means proficiency of the succeeding apperceptual thoughts in their apperceptive functions and stages; just as one who reads a lesson many times becomes more proficient with each new reading.

Parivāso literally means perfuming, or inspiring. Just as a silk cloth is perfumed with sweet scents, so also is the body of thought, so to speak, perfumed, or inspired, with lust, hate, and so forth; or with disinterestedness (*arajjana*), amity (*adussana*), and so on. Although the preceding apperception ceases, its apperceptual force does not cease; that is, its force pervades the succeeding thought. Therefore, every succeeding apperception, on coming into existence, becomes more vigorous on account of the former's habituation. Thus the immediate preceding thought habituates, or causes its immediate successor to accept its habituation. However, the process of habitual recurrence usually ceases at the seventh thought; after which, either resultant thought-moments of retention follow, or subsidence into the life-continuum takes place.

Here, habitual recurrence, as dealt with in the Suttanta, ought to be mentioned also. Many passages are to be found in several parts of the Sutta Piṭaka. Such are:—

"*Satipaṭṭhānam bhāveti*," "one cultivates the earnest applications in mindfulness;"

"*Sammappadhānam bhāveti*," "one cultivates the supreme effort;" "*Sati-sambojjhaṅgam bhāveti*," "one cultivates mindfulness, a factor of Enlightenment;" "*Dhamma-vicaya-sambojjhaṅgam bhāveti*," "one cultivates the 'investigation of truth,' a factor of Enlightenment;" "*Sammādiṭṭhim bhāveti*," "one cultivates the right view;" "*Sammāsaṅkappam bhāveti*," "one cultivates right aspiration;" and so on. In these passages, by "*bhāveti*" is meant, to repeat the effort either for one day, or for seven days, or for one month, or for seven months, or for one year, or for seven years.

Moral and immoral actions, which have been repeatedly performed or cultivated, or many times done in former existences, causally relate by way of habitual recurrence, to moral and immoral actions of the present existence, for their greater improvement and worsening respectively.

The relation which effects the improvement and the worsening respectively of such moral and immoral actions, at some other distant time or in some future existence, is called sufficing condition; but the one which effects this only during the apperceptual process, is called habitual recurrence.

In this world, there are clearly to be seen always, many incidental results or consequences following upon great achievements in art, science, literature, and so forth, which have been carried out in thought, word, and deed, continuously, repeatedly and incessantly.

As such a relation of habitual recurrence is found among all transient phenomena, manly zeal and effort, exerted for a long period of time, have developed to such a high degree that many great and difficult labours have reached complete accomplishment and that even Buddha-hood has been attained.

End of Āsevana-relation.

13. Kamma-Paccaya, or The Relation of Kamma

The relation of kamma is of two kinds, coexistent kamma and asynchronous kamma.

Of these two all volitions, moral, immoral, and unmoral, which consist of three time-phases, constitute the causal relation of coexistent kamma. Their related things are:—All classes of consciousness and their mental concomitants in coexistence with volition; material qualities born of Kamma, which arise simultaneously with the rebirth-conception; and material qualities produced by mind during the term of life.

Past moral and immoral volitions constitute the causal relation of asynchronous kamma. Their related things are the thirty-seven classes of mundane resultant consciousness and their mental concomitants, and all the material qualities born of kamma.

Why is *kamma* so called ? It is so called on account of its peculiar function. This peculiar function is nothing but volition (or will) itself, and it dominates every action. When any action of thought, word, or body, takes place, volition (or will) determines, fashions, or causes its concomitants to perform their respective functions simultaneously. For this reason, volition is said to be predominant in all actions. Thus *kamma* is so called on account of its peculiar function. Or, to define it in another way, *kamma* is that by which creatures do (or act). What do they do then ? They do physical work, vocal work, and mental work. Here, by "physical work," is meant standing, sitting, and so forth ; stepping forward and backward, and so on ; and even the opening and the shutting of the eye-lids. Vocal work means producing vocal sounds. Mental work means thinking wisely or badly ; and, in short, the functions of seeing, hearing, and so forth, with the five senses. Thus all the actions of beings are determined, by this volition. Therefore it is called *kamma*.

Sahajāta is that which comes into being simultaneously with its related things. *Sahajātakamma* is a coexistent thing, as well as a *kamma*. *Sahajātakamma-paccāya* is a causal relation standing (to its effects) by way of coexistent kamma.

Nānākkhanikaṃ is a thing differing in point of time from its effects. That is to say, the time when the volition arises is one, and the time when its effects take place is another ; or, in other words, the volition is asynchronous. Hence asynchronous volition is a volition that differs in point of time from its effects. So *Nānākkhanikakamma-paccāya* is a causal relation standing (to its effects) by way of asynchronous kamma. The volition which coexists with the Ariyan Path, only at the moment of its ceasing, immediately produces its effect, and so it also is asynchronous.

Here, a moral volition such as predominates in charity, for instance, is causally related to its coexistent mind and mental qualities, together with the material qualities produced by the same mind, by way of coexistent kamma. It is also causally related, by way of asynchronous kamma, to the

resultant aggregates of mind and material qualities born of that kamma, which will be brought into existence at a distant period in the future. Thus a volition, which is transmuted into a course of action entailing moral and immoral consequences, is causally related to its related things by way of two such different relations, at two different times.

In this asynchronous kamma relation, the kamma signifies quite a peculiar energy. It does not cease though the volition ceases, but latently follows the sequences of mind. As soon as it obtains a favourable opportunity, it takes effect immediately after the dying-thought has ceased, by transmuting itself into the form of an individual, in the immediately following existence. But, if it does not obtain any favourable opportunity, it remains in the same latent mode for many hundreds of existences. If it obtains a favourable opportunity, then what is called "sublime kamma," takes effect, upon the next existence in the Brahmā-loka, by transmuting itself into the form of a Brahmā Deva ; and it is so matured that it exhausts itself at the end of this second existence, and does not go any further.

End of Kamma-Relation.

14. Vipāka-Paccaya or The Relation of Effect

Thirty-six classes of resultant consciousness and their concomitants, are the relation of effect. As they are mutually related to one another, the related things embrace all of them, as well as the material qualities born of kamma at the time of conception, and those produced by the resultant consciousness during life.

In what sense is *vipāka* applied ? It is applied in the sense of *vipaccana*, which means a change of state from infancy or youth to maturity. Whose tenderness and maturity are meant ? What is meant of the former is the infancy of the past volition, which is known as asynchronous kamma. By maturity, also, is meant the maturity of the same kamma.

Here, it should be understood that each volition has four *avatthās*, or time-phases—*cetanāvatthā*, or the genesis of volition ; *kammāvatthā*, or the continuance of volition ; *nimittāvatthā*, or the representation of volition, and *vipākāvatthā*, or the final result. Here, although the volition itself ceases, its peculiar function does not cease, but latently follows the series of thought. This is called *kammāvatthā*, or the continuance of volition.

When it obtains a favourable opportunity for fruition, the kamma represents itself to the person about to die. That is to say, he himself feels as if he were giving charity, or observing the precepts, or perhaps killing some creatures. If this kamma fails to represent itself, a symbol of it is represented. That is to say, he himself feels as if he were in possession of the offerings, the gifts, the weapons, and so on; or any thing with which he had committed such kamma in the past. Or, sometimes, there is represented to him the sign of the next existence where he is destined to open his new life. That is to say, such objects as the abodes or palaces of the Devas, or the fires of the Niraya-worlds, or what-not; which—as it will be his lot to obtain, or to experience, such in the existence immediately following—enter the fields of presentation through the six doors. These are called *nimittāvatthā*, the representation of the volition.

Now, how are we to understand the *vipākāvatthā*? If a person dies with his attention fixed upon one of these three classes of objects, either on the kamma itself or on the sign of it, or on the sign of destiny; it is said that kamma has effected itself, or has come to fruition, in the immediately new existence. It has transmuted itself into a personality, and appears, so to speak, in the form of a being in the new existence. This is called the *vipākāvatthā*, or the final result. Here, in the first three *avatthās*, the volition is said to be in the state of infancy or youth.*

The last one shows that the volition has arrived in maturity, and can effect itself. Therefore, as has been said, *vipaccana* means a change of state from infancy or youth to maturity. Thus *vipāka* is the name assigned to the states of consciousness and their concomitants, which are the results of the volitions; or to the matured volitions themselves.

Just as mangoes are very soft and delicate when they are ripe; so also the resultant states are very tranquil, since they are inactive and have no stimulus. They are so tranquil that the objects of sub-consciousness are always dim and obscure. On reviving from sub-consciousness, one has no consciousness of what its object was. For this reason, there is no possibility of occurrence of a process of thought, which can reflect the object of the sub-consciousness thus: “Such and such an object has been met with in the past existence,”—although, in sleep at night, the sub-consciousness takes for its object one of the three classes of objects (kamma, the symbols of kamma, and the symbols of one’s future destiny), which had been experienced before, at the time of approaching death, in the immediately preceding existence. Hence, it is, that one knows nothing about any object from a past existence, either in sleep or in waking. Thus the mutual relationship by way of inactivity, non-stimulation, and tranquillity, is termed the function of *Vipāka*.

End of Vipāka-Relation.

* Ledi Sayadaw has not explained the cetanavatthā. But it is easy enough to understand, since it is the commission of the initial volition or kamma.

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DĪGHA NIKĀYA

SĪLAKKHANDHA

1. BRAHMA-JĀLA SUTTA

(Discourse on the Supreme Net)

Translated by the English Editorial Department, Union Buddha Sāsana Council.

THUS I have heard. On one occasion the Bhagavā was journeying along the high road between Rājagaha and Nālanda with a great company of monks, numbering about five hundred. And Suppiya the wandering religious mendicant was also journeying along the high road between Rājagaha and Nālanda with his disciple the youth Brahma-datta.

Of these two persons—the teacher and his pupil, Suppiya the mendicant spoke in many ways in dispraise of the Buddha, the Dhamma and the Sangha, whereas the youth Brahma-datta, his pupil, spoke in many ways in praise of the Buddha, the Dhamma and the Sangha. Thus they two—the teacher and the pupil, giving utterance to diametrically opposite views, were following, step by step, after the Bhagavā and the company of monks.

2. Now the Bhagavā together with the company of monks approached the royal rest-house in the Ambalatthikā garden for the purpose of spending a night there. And so also did Suppiya and his young disciple Brahmadata.

3. And in the early dawn a number of monks assembled, as they rose up, in the pavilion ; and this was the trend of the talk that sprang up among them, as they were seated there.

‘ How wonderful a thing it is brethren, and how strange it is brethren ! That the Knower of the worlds, the Seer of the worlds, the One worthy of veneration, the Omniscient Buddha, should have so clearly perceived how various are the dispositions of sentient beings. Suppiya the mendicant speaks in many ways in dispraise of the Buddha, the Dhamma and the Sangha, whereas the disciple, young Brahmadata, speaks in many ways in praise of the Buddha, the Dhamma and the Sangha. So do these two, the teacher and his pupil, follow step by step, after the Bhagavā and the company of monks, uttering words which directly contradict one another.’

4. Now the Bhagavā, on realising what

they were talking about, went to the pavilion, and having sat down on the appointed seat, said : ‘ What are you talking about while you are sitting here, and what is the topic of your conversation ? ’ They all then addressed the Bhagavā : ‘ Lord, this was the trend of the talk that sprang up among us, who rose up in the early dawn and assembled here :

“ How wonderful a thing it is brethren, and how strange a thing it is brethren ! That the Knower of the worlds, the Seer of the worlds, the One worthy of veneration, the Omniscient Buddha, should have so clearly perceived how various are the dispositions of sentient beings. Suppiya the mendicant speaks in many ways in dispraise of the Buddha, the Dhamma and the Sangha, whereas the disciple, young Brahma-datta, speaks in many ways in praise of the Buddha, the Dhamma and the Sangha. So do these two, the teacher and his pupil, follow step by step after the Bhagavā and the company of monks, uttering words which directly contradict one another.” This was what we were talking about, and before we concluded our conversation, the Exalted One arrived here. ” ’

5. And the Bhagavā said : ‘ Monks, if others speak against me, or against the Dhamma or the Sangha, you should not on that account either have a grudge against them or suffer heart-burning or feel ill-will. If you, on that account could be angry and hurt, that would become a danger to your own selves. If, when others speak ill of me, or of the Dhamma or the Sangha, you feel angry at that, and displeased, would you then be able to judge how far that speech is good or bad ? ’

‘ That would not be so, Lord. ’

‘ But when others speak ill of me, or of the Dhamma or of the Sangha, you should rebut their statement by saying : “ For this or that reason, this is not the fact, that is not so, such a thing does not exist among us, is not in us. ” ’

6. But also monks, if others should speak in praise of me, in praise of the Dhamma, in praise of the Sangha, you should not, on that account be filled with pleasure and gladness, or be lifted up in mind.

Monks, if others should speak in praise of me, in praise of the Dhamma, in praise of the Sangha, and you, on that account, be filled with pleasure or gladness, or be lifted up in mind, that also would become a danger to your own selves.

Monks, when others speak in praise of me, or of the Dhamma or the Sangha, you should admit the fact as right, saying : "For this or that reason this is the fact, that is so, such a thing exists among us, is in us".

CŪLA SĪLA

(The Minor Morality)

7. 'If a worldling desires to praise the Tathāgata, he would speak only things of small value, of mere morality. And what are those qualities of Morality that are of insignificant value and that he speaks of a little ?

8. "Having abstained from taking the life of any living being, the monk Gotama refrains from the destruction of life. He has laid the stick and the weapon aside ; he has moral shame and dread ; shows kindness toward all beings ; and is full of solicitude for the welfare of all sentient beings." It is thus the worldling, when speaking in praise of the Tathāgata, might speak.

Or he might say : "Having abstained from the taking of what is not given, the monk Gotama refrains from taking what is not given to him. He takes only what is given to him ; appreciates the giving by others ; and lives in honesty and purity of heart."

Or he might say : "Having abstained from unchastity, the monk Gotama practises chastity. He refrains from the vulgar practice and also from the sexual act which is the practice of the country folk."

9. Or he might say : "Getting rid of lying words, the monk Gotama refrains from falsehood. He speaks truth, and nothing but the truth ; faithful and trustworthy, he does not break his word to the world."

Or he might say : "Getting rid of slander, the monk Gotama refrains from calumny. What he hears here he does not repeat elsewhere to raise a quarrel against the people here ; what he hears elsewhere he does not repeat here to raise a quarrel against the people there. Thus he binds together those who are divided, encourages those who are friends, makes peace, loves peace, is impas-

sioned for peace, a speaker of words leading to peace."

Or he might say : "Getting rid of rudeness of speech, the monk Gotama refrains from using harsh language. He speaks only those words that are blameless, pleasant to the ear, lovely, reaching to the heart, polite, pleasing to the people and beloved of the people."

Or he might say : "Getting rid of frivolous talk, the monk Gotama refrains from vain conversation. At appropriate times he speaks, in accordance with the facts, words full of meaning, on the Doctrine, on the Vinaya. And at the right time he speaks words worthy to be noted in one's mind, fitly illustrated and divided according to relevancy of facts."

10. Or he might say : "the monk Gotama refrains from causing injury to seeds and plants.

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

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

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

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

He refrains from accepting gold and silver.

He refrains from accepting uncooked grain.

He refrains from accepting raw meat.

He refrains from accepting women or young girls.

He refrains from accepting slave-servants of either sex.

He refrains from accepting sheep or goats.

He refrains from accepting fowls and pigs.

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

He refrains from accepting agricultural or waste lands.

He refrains from acting as an ambassador or messenger.

He refrains from buying and selling.

He refrains from cheating with scales or coins or measures.

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

He refrains from causing physical injury to anyone, murder, putting in bonds, highway robbery, dacoity and plunder."

Such are the things, monks, which a worldling, when praising the Tathāgata, might say. ’

Here ends the Cūla Sila (the Minor Morality)

MAJJHIMA SĪLA

(The Medium Morality)

11. ‘ Or he might say : “ Whereas some recluses and Brahmans, while living on food provided by the philanthropic and generous, cause injury to seedlings and growing plants whether propagated from roots or stems or joints or buddings or seeds, the monk Gotama refrains from causing such injury to seedlings and growing plants.”

12. Or he might say : “ Whereas some recluses and Brahmans, while living on food provided by the philanthropic and generous, use hoarded things—foods, drinks, clothing, conveyances, bedding, scents, and any eatables, the monk Gotama refrains from storing such things up.”

13. Or he might say : “ Whereas some recluses and Brahmans, while living on food provided by the philanthropic and generous, visit shows ; (which are these shows ? They are :)

niccam (dances) ;
gītam (singing of songs) ;
vāditam (playing instrumental music) ;
pekkam (theatrical shows) ;
akkhānam (telling stories with a mingling of doggerel and rhymes) ;
pāṇissaram (music attended by clapping) ;
vetālam (playing music by means of cymbals) ;
kumbhathūṇam (playing drums) ;
sobhanakam (art exhibitions) ;
caṇḍāla-vamsa-dhovanam (acrobatic feats on the top of a hoisted bamboo pole) ;
Combats of elephants, horses, buffaloes, bulls, goats, sheep, cocks, and quails ;
Exercising self-defence with quarterstaff, boxing, wrestling ;
Sham-fights, roll-calls, manœuvres, troop-inspection.

The monk Gotama refrains from visiting the above-mentioned shows.”

14. Or he might say : “ Whereas some recluses and Brahmans, while living on food provided by the philanthropic and generous, indulge in the following games and recreations :—

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

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

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

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

khalikam (Throwing dice) ;

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

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

akkham (Games with balls of all sizes) ;

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

vankakam (Ploughing with miniature ploughs) ;

mokkhacikam (Turning somersaults) ;

cingulikam (Playing with paper wind-mills) ;

pattālakam (Playing with toy measures) ;

rathakam (Playing with toy chariots) ;

dhanukam (Playing with toy bows) ;

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

manesikam (Guessing others’ thoughts) ;

yathāvajjam (Games involving mimicry of deformities) ;

The monk Gotama refrains from such games and recreations.”

15. Or he might say : “ Whereas some recluses and Brahmans, while living on food provided by the philanthropic and generous, use high and luxurious resting places such as :

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

Carpets or coverlets with very long fleece ;

Patchwork counterpanes of many colours ;

White blankets ;

Woollen coverlets richly embroidered ;

Quilts stuffed with cotton wool ;

Coverlets embroidered with figures of lions, tigers, etc. ;

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

Coverlets embroidered with gold threads, or silk coverlets ;

Carpets woven with furs ;

Elephant, horse, or chariot rugs ;

Rugs of antelope skins sewn together ;

Carpets with awnings overhead ;

Sofas with red pillows for the head and feet.

The monk Gotama refrains from using such high and luxurious resting places. ”

16. Or he might say : “ Whereas some recluses and Brahmans, while living on food provided by the philanthropic and generous, use means for adorning and beautifying themselves, such as :

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

Massaging or patting the limbs so as to develop muscles.

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

The monk Gotama refrains from such means of adorning and beautifying the person. ”

17. Or he might say : “ Whereas some recluses or Brahmans, while living on food provided by the philanthropic and generous, are addicted to such low talks as these :

Talks about kings, robbers, and ministers of state ;
armies, dangers and war ;
eating and drinking, clothes and dwellings, garlands, perfumes ;
relations, chariots, villages, markets, towns and districts ;
women and heroes ;
Street talks, talks by the well ;
Talks about those departed in days gone by ;
Tittle-tattle ;
Talks about land and sea ; and gain and loss.

The monk Gotama refrains from such low talk. ”

18. Or he might say : “ Whereas some recluses and Brahmans, while living on food provided by the philanthropic and generous, enter into wrangling conversations, such as :

‘ You don’t understand this Dhamma and Vinaya, I do. ’
‘ How should you know about this Dhamma and Vinaya ? ’
‘ You are practising wrong views. It is I who practise the right one. ’
‘ I am talking about relevant facts, whereas you are not. ’
‘ You speak last what ought to be spoken first, and first what ought to be spoken last. ’

‘ All that you have practised is upset. ’

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

‘ I have reproved you. ’

‘ Set to work to rebut my statements. ’

‘ Do so yourself if you can ’.

The monk Gotama refrains from such wrangling conversations. ”

19. Or he might say : “ Whereas some recluses and Brahmans, while living on food provided by the philanthropic and generous, work as mediators and messengers, such as :

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

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

The monk Gotama refrains from such servile duties. ”

20. Or he might say : “ Whereas some recluses and Brahmans, while living on food provided by the philanthropic and generous, are tricksters, chanters of holy words for gain, interpreters of signs and omens, exorcists, and endeavour to obtain a lot of money from others after spending a little of their own.

The monk Gotama refrains from such trickeries and deceptions. ”

Here ends the Majjhima Sīla (The Medium Morality)

MAHĀ SĪLA (The Major Morality)

21. ‘ Or he might say : “ Whereas some recluses and Brahmans, while living on food provided by the philanthropic and generous, earn their living by wrong means of livelihood, by low arts, such as :

Prophesying long life, prosperity, etc., or the reverse, from marks on limbs, hands and feet of a person ;
Divining by means of omens and signs ;
Auguries drawn from thunderbolts ;
Prophesying by interpreting dreams ;
Palmistry or Chiromancy ;
Auguries from the marks gnawed by mice ;
Fire-oblation ;
Offering oblations from a ladle ;
Making offerings to gods of husks, of broken rice, of rice, of ghee and of oil ;
Offering oblations from the mouth ;
Sacrifice of human blood to gods ;
Fortune telling concerning the loss of properties and sickness ;

Determining whether the site for a proposed house or garden is lucky or not ;
 Public administration ;
 Knowledge of appeasing charms ;
 Laying ghosts ;
 Knowledge of charms to be pronounced by one living in an earth-house ;
 Snake charming ;
 The poison craft ;
 The scorpion craft ;
 The art of curing rat-bites ;
 The bird craft ;
 The crow craft ;
 Foretelling the number of years that a man has to live ;
 Charms to ward off arrows ;
 Charms to understand the languages of animals.

The monk Gotama refrains from such low arts."

22. Or he might say : " Whereas some recluses and Brahmans, while living on food provided by the philanthropic and generous, earn their living by wrong means of livelihood, by low arts, such as :

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

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

The monk Gotama refrains from such low arts."

23. Or he might say : " Whereas some recluses and Brahmans, while living on food provided by the philanthropic and generous, earn their living by wrong means of livelihood, by low arts, such as :

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

The monk Gotama refrains from such low arts."

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

The monk Gotama refrains from such low arts."

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

The monk Gotama refrains from such low arts."

26. Or he might say : " Whereas some recluses and Brahmans, while living on food provided by the philanthropic and generous, earn their living by wrongful means of livelihood, by low arts, such as—effecting marriages in which the bride or bridegroom is brought home, or sent forth, effecting betrothals, or divorces, saving money, expending money, *subhagakaraṇam* (using charms to make people happy), *dubbhagakaraṇam* (using charms to make people unhappy), giving medicine to preserve the foetus in cases of abortive women, incantations to make the tongue stiff, to make the jaws of a person stiff, to make a man throw up his hands, to bring on deafness, making use of a mirror to obtain answers to questions put to it, obtaining oracular answers through a girl possessed, from a god, the worship of the sun, of the *Brahmā*, bringing forth flames from one's mouth, invoking the goddess of Luck.

The monk Gotama refrains from such low arts."

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

The monk Gotama refrains from such low arts.”

These, monks, are the trifling matters, the minor details, of mere morality, of which the worldling, when praising the Tathāgata, might speak.’

Here ends the Major Morality.

WRONG VIEWS

28. ‘ There are, monks, other Teachings, profound, difficult to realise, hard to understand, tranquillising, exalted, not to be deduced by mere logic, subtle, comprehensible only by the wise. These dhammā the Tathāgata, having himself realised them and seen them face to face, has set forth ; and it is of them that they, who would rightly praise the Tathāgata in accordance with the truth, should speak.*

And what are they ? ’

PUBBANTAKAPPIKA (18 Views)

29. ‘ There are some recluses and Brahmans, monks, who speculate on the past existences, whose speculations are concerned with the ultimate past, and who on eighteen grounds advance their arguments regarding the past existences. And about what, with reference to what, do these recluses and Brahmans do so ?

30. There are, monks, some recluses and Brahmans who are addicted to Eternity-belief, and who, on four grounds, proclaim that both the *attā* (soul) and the world are eternal. And about what, with reference to what, do these recluses and Brahmans do so ?

31. In the first place, monks, some recluse or Brahman by means of zeal, of earnestness, of constant application, of vigilance, of careful pondering, reaches up to such tranquillity of mind that, being clean and pure in mind, being free from impurities, and having overcome the defilements of the mind, he is able to remember what had happened in the past existences. In which way ?

In one existence, or in two, or three, or four, or five, or ten, or twenty, or thirty, or forty, or fifty, or a hundred, or a thousand, or in several hundreds or thousands, or hundreds of thousands of existences in the past, to the effect that “ There I had such and such a name, was of such and such a lineage and caste, lived on such and such food, experienced such and such pains and pleasures, had such and such a span of years. And when I fell from thence I was reborn here. ” Thus does he remember, in full detail saying : “ In that existence, I had such and such a name, was of such and such a caste, was of such and such complexion, lived on such and such food, experienced both pains and pleasures, and, having fallen from thence, was reborn here.” And he says to himself : “ The soul as well as the world is eternal, unproductive, is steadfast as a mountain peak, as a gate-post firmly fixed ; and though these living creatures run through and fare-on from this existence to that, fall from this existence and arise

* He enters on the discussion of Wrong Views to show how Sabbaññuta-ñāna can be comprehended, and to develop the doctrine of Suññata (Soullessness)

As the Venerable Nyanatiloka has pointed out in his “ Buddhist Dictionary ”

“ Neither within these bodily and mental phenomena of existence, nor outside of them, can be found anything that in the ultimate sense could be regarded as a self-reliant real Ego-entity or Personality. This is the central doctrine of Buddhism, without understanding of which a real knowledge of Buddhism is altogether impossible. It is the only specific Buddhist doctrine, with which the entire Buddhist structure stands and falls. All the remaining Buddhist doctrines may, more or less, be found in other philosophic systems and religions, but the Anattā-Doctrine has been clearly and unreservedly taught only by the Buddha, wherefore also the Buddha is known as the Anattavādi, or Teacher of Impersonality.

Sabbaññutañānassa mahantabhāvadassattham desanāya ca suññatā pakāsana vibhāvanattham samayan-taram anupavisanto dhammarājā, etc.

in another, yet there are the *atta* * and the world that may be compared to things eternal. And why must that be so? Because, I, by means of zeal, of earnestness, of constant application, of vigilance, of careful pondering, reach up to such tranquillity of mind that, being very clean and pure in mind, being free from impurities, and having overcome the defilements of the mind I am able to remember what had happened in past existences. In which way?

In one existence, or in two, or three, or four, or five, or ten, or twenty, or thirty, or forty, or fifty, or a hundred, or a thousand, or in several hundreds or thousands of existences in the past, to the effect that here I have such and such a name, am of such and such a lineage and caste, live on such and such food, experience such and such pains and pleasures, have such and such a span of years. And when I fell from thence was reborn here. There also I had such and such a name, was of such and such a lineage and caste, lived on such and such food, experienced such and such pains and pleasures, had such and such a span of years. For these reasons also I know this—

The soul as well as the world is eternal, unproductive, is steadfast as a mountain peak, as a gate-post firmly fixed; and though these living creatures run through and fare-on from this existence to that, fall from this existence and arise in another, yet there are the *attā* and the world that may be compared to things eternal. ”

This, monks, is the first state of things on account of which, objectifying on which, some recluses and Brahmins are Eternalists, and maintain that both the soul and the world are eternal. ’

ETERNITY-BELIEF

(Second and Third cases)

32-33. (*The Second and the Third cases set forth are in all respects the same except that the previous existences thus remembered by a person extend in the second case over a still longer period up to ten world-cycles and in the third case up to forty world-cycles.*)

34. ‘ And in the fourth case, monks, on what ground is it, objectifying on what, that those recluses and Brahmins are Eternalists, and maintain that the *attā* and the world are eternal ?

In this world, monks, some recluse or Brahmin is addicted to logic and investigating things. He, through his logical reasoning and from his own investigation, says as follows :

“ The soul as well as the world is eternal, unproductive, is steadfast as a mountain peak, as a gate-post firmly fixed ; and though those living creatures run through and fare-on from this existence to that, fall from this existence and arise in another, yet there are the *attā* and the world that are similar to things eternal. ”

35. These, monks, are those recluses and Brahmins who are Eternalists, and in four ways maintain that both the soul and the world are eternal. Monks, all those recluses and Brahmins who maintain that both the *attā* and the world are eternal, do so in these four ways, or in one or other of the same, and apart from these four there is no other outside way.

36. The Tathāgata knows that such are the wrong views, such are the causes thereof and such is the manner in which they are held and persisted in, such will be the future existences of those who hold these wrong views and such will be the consequences after death of holding them.

The Tathāgata knows all these. He knows also other things which are much higher. ** But He does not regard such knowledge with *taṇhā* (Craving), *māna* (Conceit) and *diṭṭhi* (Wrong Views) ; so He realizes that He has attained Nibbāna.

The Tathāgata has achieved Freedom through detachment as He has realized, as they really are, the Origin, Cessation, Pleasantness and Unsatisfactoriness of *Vedanā* (Sensations) and emancipation therefrom.

37. Monks, there are other Teachings, profound, difficult to realise, hard to understand, tranquillising, exalted, not to be deduced by mere logic, subtle, comprehensible only to the wise. These Teachings the Tathāgata, having himself realised them and seen them face to face, has set forth ; and it is of them that they who would rightly praise the Tathāgata in accordance with the truth, should speak. ’

Here ends the First Portion for Recitation.

* (In the sense of permanent unchanging entity).

** These are *Sīla* (Morality), *Samādhi* (Concentration) and *Sabbāññuta-ñāna* (Omniscience).

EKACCA SASSATA VĀDA

(Eternity-belief with regard to some, and in regard to others Non-eternity-belief)

38. ' There are, monks, some recluses and Brahmans who are Eternalists with regard to some, and in regard to others Non-Eternalists ; who on four grounds maintain that the *attā* and the world are partly eternal and partly not.

Depending upon what and objectifying on what do these recluses and Brahmans take it that the *attā* and the world are partly eternal and partly not ?'

EKACCA SASSATA VĀDA (First View)

39. ' Monks, at one time or other, after the lapse of many ages, this world-system comes to an end. This kind of time exists. When the world-system is destroyed, beings have mostly been reborn in the Ābhassara plane (plane of radiant Brahmā) ; and there they live made of mind, feeding on *pīti* (Rapture), radiating light from their bodies, dwelling in the air, occupying glorious positions. Thus they remain for many ages.

40. Monks, at one time or other, after the lapse of many ages, this world-system begins to spring up. This kind of time exists. When this happens a plane of Brahmā appears, but it is empty. At that time some being, either because his span of life comes to an end or his merit is exhausted, falls from that Ābhassara Brahmā plane, and is reborn in the Brahmā plane which is empty. And there he lives made of mind, feeding on *pīti*, radiating light from his body, dwelling in the air, enjoying a glorious position. Thus does he remain for many ages.

41. Now there arises in him, from his dwelling there for a great length of time alone, an unsatisfactoriness and a longing : " O ! would that other beings might come to this plane ". And then, because their span of life has expired or their merit become exhausted, other beings fall from the Ābhassara Brahmā plane, and arise in the Brahmā plane as companions to him. They live made of mind, feeding on *pīti*, radiating light from their bodies, dwelling in the air, occupying

glorious positions and remain for many ages.

42. Then, monks, the one who was first reborn thinks to himself : " I am Brahmā, the Great Brahmā, the Conqueror, the One who cannot be conquered by others, surely All-seeing, All-powerful, the Ruler, the Creator, the Excellent, the Almighty, the One who has already practised Calm, the Father of all that are and are to be. I have created these other beings ; because a while ago I thought ' Would that they might come.' " Thus on my mental aspiration, these beings arise in this Brahmā plane."

And these beings themselves, too, think : " This must be Brahmā, the Great Brahmā, the Conqueror, the One who cannot be conquered by others, surely All-seeing, All-powerful, the Ruler, the Creator, the Excellent, the Almighty, the One who has already practised Calm, the Father of all that are and are to be. And he has created us ; because, as we see, this Great Brahmā arose in this plane first, and we came after him."

43. Then, monks, among them the one who first arose there is of a very long life, very beautiful and powerful. Those beings who appeared after him have shorter spans of life, not so beautiful and not so powerful.

44. Monks, there is indeed a reason that a certain being after falling from that state should be reborn in this world of men, and having done so might go forth from the household life into that of a recluse. And having thus become a recluse, by means of zeal, of earnestness, of constant application, of vigilance, of careful pondering, he reaches up to such tranquillity of mind that, having such a concentration of mind, he remembers his last dwelling place in the Brahmā plane and not more than that. He says to himself : " Indeed, this being is the Brahmā, the Great Brahmā, the Conqueror, the One who cannot be conquered by others, surely All-seeing, All-powerful, the Ruler, the Creator, the Excellent, the Almighty, the One who has already practised Calm, the Father of all that are and are to be. And he has created us. He is permanent, immutable, eternal, not subject to change and shall remain as things eternal. But we who were created by him have arisen here as being impermanent, mutable, and limited in duration of life. * "

* This view is held by many Western mystics and has been strikingly set forth by Wordsworth :—

" Our birth is but a sleep and a forgetting ;
The Soul that rises with us, our life's Star,
Hath had elsewhere its setting,
And cometh from afar ;

Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come,
From God, who is our home"

—Wordsworth, *Intimations of Immortality*.

This, monks, is the first state of things basing on which and taking which as their object some recluses and Brahmans, being Eternalists as to some, and Non-eternalists as to others, maintain that the *attā* and the world are partly eternal and partly not. '

EKACCA SASSATA VĀDA (Second View)

45. 'In the second view also, depending on what and directing toward what object do these recluses and Brahmans profess the Eternity-belief with regard to some and Non-eternity-belief in regard to others? Why do they take it that the *attā* and the world are partly eternal and partly not ?

There are, monks, Devas by the name of *Khiḍḍāpadosika* (Debauched by Pleasure).* For a very long period they pass their time in pursuit of merry-making and pleasure, and having lost their self-possession, through such loss they fall from that state.

46. Monks, there is indeed a reason that a certain being after falling from that state, should be reborn in this world of men, and having done so might go forth from the household life into that of a recluse. And having thus become a recluse, by means of zeal, earnestness, of constant application, of vigilance, of careful pondering, reaches up to such tranquillity of mind that having such a concentration of mind, he remembers his last dwelling place in the Deva plane and not more than that.

He says to himself : " Those Devas are not *Khiḍḍāpadosika* (Devas debauched by Pleasure). They live for ages without being debauched by pleasure, and having not corrupted their self-possession and not being such as we, they do not fall from that state. They are permanent, immutable, eternal, not subject to change and shall remain as things eternal. But we who are *Khiḍḍāpadosika* having lost our self-control by being debauched by pleasure, are impermanent, mutable, and limited in duration of life. Being subject to the law of passing away we are reborn in this world of men. " '

EKACCA SASSATA VĀDA (Third View)

47. 'In the third view also, depending on what and directing toward what object do

these recluses and Brahmans profess the Eternity-belief with regard to some things, and Non-eternity-belief in regard to others ? Why do they take it that the *attā* and the world are partly eternal and partly not ?

There are, monks, Devas by the name of *Mano-padosikā*** (Debauched in Mind). For a very long time these Devas, having compared themselves enviously with others, their bodies become feeble and their minds tired. And they fall from that state. ***

48. Monks, there is indeed a reason that a certain being after falling from that state should be reborn in this world of men, and having done so might go forth from the household life into that of a recluse. And having thus become a recluse, by means of zeal, of earnestness, of constant application, of vigilance, of careful pondering reaches up to such tranquillity of mind that, having such a concentration of mind, he remembers his last dwelling place in the Deva plane and not more than that.

And he says to himself : " These Devas are not *Mano-padosikā* Devas (Devas debauched in Mind). They do not compare themselves with others for a long time. As they are not tired in body as well as in mind, they do not fall from that state. They are permanent, immutable, eternal, not subject to change, and shall remain as things eternal. But we who are *Mano-padosikā* fell from that state as we compared ourselves enviously with others for a long time, our bodies became feeble and our minds tired. We are impermanent, mutable, and limited in duration of life. Being subject to the law of passing away we are reborn in this world of men. " '

Monks, depending on what and directing toward what object do these recluses and Brahmans profess the Eternity-belief with regard to some, and in regard to others Non-eternity-belief. They take it that the *attā* and the world are partly eternal and partly not. '

EKACCA SASSATA VĀDA (Fourth View)

49. 'In the case of the fourth view also, depending on what and directing toward what object do these recluses and Brahmans profess the Eternity-belief with regard to some, and Non-eternity-belief in regard to others ? Why do they take it that the *attā* and the world are partly eternal and partly not ?

* *Keci kabalikārāhārūpa-jivino devā*
Some of the Devas who live on material food.

*** cf. The fall of Satan and his cohorts in Semitic legend, through envy and ambition. This is possibly how that legend arose.

** *Eke cātumahārājika*
Some Devas from *Cātumahārājika* Deva abode.

In this world, monks, some recluse or Brahman is addicted to logic and investigating things. He, from his logical reasoning and from his own investigation says :

“ This which is called eye and ear and nose and tongue and body is the *attā* which is impermanent, mutable, and subject to change. But this which is called state of consciousness, or mind, or consciousness is the *attā* which is permanent, immutable, eternal, not subject to change, and shall remain as things eternal. ”

Monks, this is the fourth case. Depending on this and directing toward this object, some recluses and Brahmans profess the Eternity-belief with regard to some, and Non-eternity-belief with regard to others. They maintain that the *attā* and the world are partly eternal and partly not.

50. Monks, these are the recluses and Brahmans who profess the Eternity-belief with regard to some, and Non-eternity belief with regard to others, and with these four kinds of reasons they maintain that they are Eternalists with regard to some, and with regard to others Non-eternalists. They maintain that the *attā* and the world are partly eternal and partly not.

Monks, in these four ways” they all maintain that they are Eternalists with regard to some, and with regard to others Non-eternalists, and apart from these four there is no other way.

51. The Tathāgata knows that such are the wrong views, such are the causes thereof and such is the manner in which they are held and persisted in, such will be the future existences of those who hold these wrong views and such will be the consequences after death of holding them.

The Tathāgata knows all these. He knows also other things which are much higher. But He does not regard such knowledge with *taṇhā* (Craving), *māna* (Conceit) and *diṭṭhi* (Wrong Views) ; so He realizes that He has attained Nibbāna.

The Tathāgata has achieved Freedom through detachment as He has realized, as they really are, the Origin, Cessation, Pleasantness and Unsatisfactoriness of *Vedanā* (Sensations) and emancipation therefrom.’

ANTĀNANTA VĀDA

(Belief that there is an end as well as no end of the world)

53. ‘ Monks, there are some recluses and Brahmans who take it that there is an end and at the same time no end of the world. They set forth the finiteness and infinity of the world in four ways. Depending on what and directing toward what object do these recluses and Brahmans take it that there is an end as well as no end of the world ? How do they present their case with regard to these four ways ? ’

ANTĀNANTA VĀDA (First View)

54. ‘ In this world, monks, some recluse or Brahman, by means of zeal, of earnestness, of constant application, of vigilance, of careful pondering reaches up to such tranquillity of mind that, having possessed such concentration of mind he thinks that there is finitude of the world. And he says to himself: “ This world has an end; there is a boundary to it. Because, I, by means of zeal, of earnestness, of constant application, of vigilance, of careful pondering, reach up to such tranquillity of mind that, having possessed such concentration of mind, I know that this world has an end and that there is a boundary to it. ” ’

ANTĀNANTA VĀDA (Second View)

55. ‘ In the second case also, depending on what and objectifying on what do the recluses and Brahmans maintain the belief that there is an end and at the same time no end of the world ? How do they present their case ?

In this world, monks, some recluse or Brahman, by means of zeal, of earnestness, of constant application, of vigilance, of careful pondering, reaches up to such tranquillity of mind that, having possessed such concentration of mind he thinks that the world is without a limit and for that reason believes that the world is infinite and without a limit.

Monks, this is the second case. Depending on this and objectifying on this some recluses and Brahmans maintain the belief that the world is infinite and without a limit, and that there is an end and at the same time no end of the world. ’

ANTĀNANTA VĀDA (Third View)

56. ‘ In the third case also, depending on what and objectifying on what do the recluses and Brahmans maintain the belief that there

is an end and at the same time no end of the world ? How do they present their case ?

In this world, monks, some recluse or Brahman, by means of zeal, of earnestness, of constant application, of vigilance, of careful pondering, reaches up to such tranquillity of mind that, having possessed such concentration of mind he imagines that the world is limited in the upward and downward directions, but infinite across.

Monks, this is the third case. Depending on this and objectifying on this some recluses and Brahmans maintain the belief that there is an end and at the same time no end of the world, and that the world is both finite and infinite. '

ANTĀNANTA VĀDA (Fourth View)

57. ' In the fourth case, depending on what and objectifying on what do some recluses and Brahmans maintain the belief that there is an end and at the same time no end of the world ? How do they present their case ?

In this world, monks, some recluse or Brahman is addicted to logic and investigating things. He, from his logical reasoning and from his own investigation, says : " This world is neither finite nor infinite. Those recluses and Brahmans who maintain the first, or the second, or the third view are wrong. Neither is the world finite nor is it infinite."

Monks, this is the fourth case. Depending on this and objectifying on this some recluses and Brahmans maintain the belief that there is an end and at the same time no end of the world.

58. Monks, these are the recluses and Brahmans who maintain the belief that there is an end and at the same time no end of the world, and that the world is both finite and infinite, by means of these four ways.

Monks, in these four ways they all maintain this, and they do so in these four ways or in one or other of the same : apart from these four ways there is no other outside way.

59. The Tathāgata knows that such are the wrong views, such are the causes thereof and such is the manner in which they are held and persisted in, such will be the future existences of those who hold these wrong views and such will be the consequences after death of holding them.

The Tathāgata knows all these. He knows also other things which are much higher. But He does not regard such knowledge with

taṇhā (Craving), māna (Conceit) and diṭṭhi (Wrong Views) ; so He realizes that He has attained Nibbāna.

The Tathāgata has achieved Freedom through detachment as He has realized, as they really are, the Origin, Cessation, Pleasantness and Unsatisfactoriness of Vedanā (Sensations) and emancipation therefrom.

60. Monks, there are other Teachings, profound, difficult to realise, hard to understand, tranquillising, exalted, not to be deduced by mere logic, subtle, comprehensible only by the wise. These Teachings the Tathāgata, having Himself realised them and seen them face to face, has set forth ; and it is of them that they, who would rightly praise the Tathāgata in accordance with the truth, should speak. '

AMARĀVIKKHEPA VĀDA

(Eel-wriggling)

61. ' There are, monks, some recluses and Brahmans who wriggle like eels. When a question is put to them on this and that, they wriggle like eels, and ambiguously, equivocally and evasively reply in the following four ways: '

AMARĀVIKKHEPA VĀDA (First View)

62. ' Monks, some recluse or Brahman does not understand wholesome volitional action in its real sense, nor unwholesome volitional action. He thinks :

" I do not understand wholesome volitional action in its real sense, nor unwholesome volitional action. That being so, were I to affirm this to be wholesome volitional action or that to be unwholesome volitional action, my answer may be wrong. This mistake of mine may cause vexation to my mind, and that vexation may be a danger to me. "

Thus fearing and abhorring the speaking of falsehood, he will not answer whether this is wholesome volitional action or that is unwholesome volitional action.

But on a question being put to him on this or that, he wriggles like an eel, and will give the following equivocal and ambiguous reply : " I don't take it this way. I don't take it the other way ; I also don't take that in this way or that ; and I don't take it that it is neither this way nor that. "

Monks, this is the first case. Depending on this and objectifying on this some recluses and Brahmans wriggle like eels, and answer equivocally and evasively. '

AMARĀVIKKHEPA VĀDA (Second View)

63. 'In the second view also, depending on what and objectifying on what do the recluses and Brahmans wriggle like eels? When a question is put to them, why do they ambiguously answer and wriggle like eels?'

There is, in this world, some recluse or Brahman who does not understand wholesome volitional action in its real sense, nor unwholesome volitional action. He thinks :

"I do not understand wholesome volitional action in its real sense, nor unwholesome volitional action. That being so, were I to affirm this to be wholesome volitional action or that to be unwholesome volitional action, my answer might cause the rising in me of *chanda* (intention), *rāga* (greed), *dosa* (hatred), *paṭigha* (grudge). Such *chanda*, *rāga*, *dosa* and *paṭigha* might cause the rising in me of *upadāna* (grasping), and this grasping may cause vexation to my mind and this vexation might be a danger to me."

Thus fearing and abhorring the speaking of falsehood, he will not answer whether this is wholesome volitional action or that is unwholesome volitional action. But on a question being put to him on this or that, he wriggles like an eel, and will give the following equivocal and ambiguous reply : "I don't take it this way. I don't take it the other way ; I also don't take it in this way or that ; and I don't take it that it is neither this way nor that."

Monks, this is the second case. Depending on this and objectifying on this some recluses and Brahmans wriggle like eels, and answer equivocally and evasively. '

AMARĀVIKKHEPA VĀDA (Third View)

64. 'In the third view also, depending on what and objectifying on what do the recluses and Brahmans wriggle like eels? When a question is put to them, why do they ambiguously answer and wriggle like eels?'

There is, in this world, some recluse or Brahman who does not understand wholesome volitional action in its real sense nor unwholesome volitional action. He thinks :

"There are recluses and Brahmans who are learned, subtle, experienced

in the views maintained by others, who are active arguers, and who are as skilful as hair-splitters. They go about, smashing to pieces by their ability the speculations of others. I do not understand wholesome volitional action in its real sense, nor unwholesome volitional action. That being so, were I to answer this to be wholesome volitional action or that to be unwholesome volitional action, those recluses and Brahmans might ask for my view, ask for my reasons, and point out my errors. And on their doing so, I might not be able to give them in full. That might again cause vexation to my mind, and that vexation might be a danger to me."

Thus fearing and abhorring the speaking of falsehood, he will not answer whether this is wholesome volitional action or that is unwholesome volitional action. But on a question being put to him on this or that, he wriggles like an eel, and will give the following equivocal and ambiguous reply : "I don't take it this way. I don't take it the other way ; I also don't take it in this way or that ; and I don't take it that it is neither this way nor that."

Monks, this is the third case. Depending on this and objectifying on this some recluses and Brahmans wriggle like eels, and answer equivocally and evasively. '

AMARĀVIKKHEPA VĀDA (Fourth View)

65. 'In the fourth view, depending on what and objectifying on what do the recluses and Brahmans wriggle like an eel?'

In this world, monks, there is some recluse or Brahman who is dull and full of delusion. Owing to his dullness and delusion, when any question is put to him on this or that, he wriggles like an eel and answers ambiguously and evasively :

"If I be asked whether there is another world,—well, if I thought there were, I would say so. But I don't take it so. And I also don't take the other way. I don't take it to be otherwise nor the contrary. And I don't take it that there neither is, nor is not, another world."

Thus does he answer ambiguously and evasively and wriggle like an eel, and in like

manner about each of such propositions as the following :—

There is not another world ; there both is, and is not, another world ; there neither is, nor is not, another world ; there are “ Spontaneously-manifesting ” beings—beings that are born without the instrumentality of parents ; there are no such beings ; there both are, and are not, such beings ; there neither are, nor are not, such beings ; there is fruit, resultant effect of wholesome and unwholesome volitional actions ; there is not ; there both is, and is not ; there neither is, nor is not ; a tathāgata (being) continues to exist after death ; he does not ; he both does and does not ; he neither does, nor does not.

Monks, this is the fourth case. Depending on this and objectifying on this some recluses and Brahmans maintain beliefs in which they wriggle like eels. When a question is put to them on this or that, they wriggle like eels and answer ambiguously and evasively.

Monks, when any question is put on this or that to those recluses and Brahmans who maintain the beliefs in which they wriggle like eels, they answer ambiguously and evasively in these four ways, just as the wriggling of eels.

66. Monks, these are those ‘recluses and Brahmans who wriggle like eels, and when a question is put to them on this or that, they wriggle like eels and reply ambiguously and evasively in these four ways or in one or other of the same ; apart from these four ways there is no other outside way.

The Tathāgata knows that such are the wrong views, such are the causes thereof and such is the manner in which they are held and persisted in, such will be the future existences of those who hold these wrong views and such will be the consequences after death of holding them.

The Tathāgata knows all these. He knows also other things which are much higher. But He does not regard such knowledge with taṇhā (Craving), māna (Conceit) and diṭṭhi (Wrong Views) ; so He realizes that He has attained Nibbāna.

The Tathāgata has achieved Freedom through detachment as He has realized, as

they really are, the Origin, Cessation, Pleasantness and Unsatisfactoriness of Vedanā (Sensations) and emancipation therefrom.

Monks, there are other Teachings, profound, difficult to realise, hard to understand, tranquillising, exalted, not to be deduced by mere logic, subtle, comprehensible only by the wise. These Teachings the Tathāgata, having Himself realised them and seen them face to face, has set forth ; and it is of them that they, who would rightly praise the Tathāgata in accordance with the truth, should speak.’

ADHICCA SAMUPPANNA VĀDA

(Beliefs that things arise without a cause)

67. ‘ There are, monks, some recluses and Brahmans who believe that things arise without a cause, and they in two ways maintain that the *attā* and the world arise without a cause.

Depending on what and objectifying on what do those recluses and Brahmans maintain the belief that things arise without a cause ? And how do they maintain in these two ways that either the *attā* or the world arises without a cause ? ’

ADHICCA SAMUPPANNA VĀDA

(First View)

68. ‘ There are, monks, certain Brahmās called “Unconscious Beings”. When Perception arises in them, they pass from that state. Monks, there is this reason :

A certain being passes from that plane and is reborn in this world of men, and in this world he goes forth from the household life into that of a recluse. And having thus become a recluse he, by means of zeal, of earnestness, of constant application, of vigilance, of careful pondering reaches up to such tranquillity of mind that he is able to remember that he had received Perception, and not more than that. And he says : “ The *attā* or the world arises without a cause. And why so ? Because I had never been formerly. Even so I exist now.”

Monks, this is the first case. Depending on this and objectifying on this some recluses and Brahmans maintain the belief that things arise without a cause. They maintain that the *attā* or the world arises without a cause.’

ADHICCA SAMUPPANNA VĀDA

(Second View)

69. ' In this second view also, depending on what and objectifying on what do these recluses and Brahmans maintain the belief that things arise without a cause ? How do they show that either the *attā* or the world arises without a cause ?

Monks, in this world there is some recluse or Brahman who is addicted to logic and investigating things. As the result of his reasoning and investigation, he says :

“ The *attā* or the world arises without a cause. ”

Monks, this is the second case. Depending on this and objectifying on this some recluses and Brahmans hold that things arise without a cause. They hold that the *attā* or the world arises without a cause.

70. Monks, those recluses and Brahmans who hold that things arise without a cause, hold this belief in these two ways, or in one or the other of the same ; apart from these two ways there is no other outside way.

The Tathāgata knows that such are the wrong views, such are the causes thereof and such is the manner in which they are held and persisted in, such will be the future existences of those who hold these wrong views and such will be the consequences after death of holding them.

The Tathāgata knows all these. He knows also other things which are much higher. But He does not regard such knowledge with *taṇhā* (Craving), *māna* (Conceit) and *diṭṭhi* (Wrong Views) ; so He realizes that He has attained Nibbāna.

The Tathāgata has achieved Freedom through detachment as He has realized, as they really are, the Origin, Cessation, Pleasantness and Unsatisfactoriness of *Vedanā* (Sensations) and emancipation therefrom. ; Monks, there are other Teachings, profound, difficult to realise, hard to understand, tranquillising, exalted, not to be deduced by mere logic, comprehensible only by the wise. These Teachings the Tathāgata having Himself realised them and seen them face to face, has set forth ; and it is of them that they, who would rightly praise the Tathāgata in accordance with the truth, should speak.

71. Monks, those recluses and Brahmans who speculate on the past “ world-cycles ”, whose speculations are concerned with the

past, advance their arguments on various wrong views on eighteen grounds.

Monks, they all present their case in these eighteen ways, or in one or the other of the same. Apart from these there is no other outside way.

72-73. The Tathāgata knows that such are the wrong views, such are the causes thereof and such is the manner in which they are held and persisted in, such will be the future existences of those who hold these wrong views and such will be the consequences after death of holding them.

The Tathāgata knows all these. He knows also other things which are much higher. But He does not regard such knowledge with *taṇhā* (Craving), *māna* (Conceit) and *diṭṭhi* (Wrong Views) ; so He realizes that He has attained Nibbāna.

The Tathāgata has achieved Freedom through detachment as He has realized, as they really are, the Origin, Cessation, Pleasantness and Unsatisfactoriness of *Vedanā* (Sensations) and emancipation therefrom.

Monks, there are other Teachings, profound, difficult to realise, hard to understand, tranquillising, exalted, not to be deduced by mere logic, subtle, comprehensible only by the wise. These Teachings the Tathāgata, having Himself realised them and seen them face to face, has set forth ; and it is of them that, they, who would rightly praise the Tathāgata in accordance with the truth, should speak. ’

APARANTAKAPPIKA

(Speculators on the Future)

74. ‘ Monks, there are some recluses and Brahmans who speculate on the future “ world-cycles ”, whose speculations are concerned with the future ; they advance their arguments regarding the wrong views in forty-four ways. Depending on what and objectifying on what do they speculate as such, hold as such and speak as such ? ’

SAÑÑI-VĀDA

(Belief that there is Perception after death)

75. ‘ Monks, there are some recluses and Brahmans who hold that there exist the *attā* and the *saññā* (Perception) after death. They maintain their views on this in sixteen ways. Depending on what and objectifying on what do these recluses and Brahmans hold that

there exist the *attā* and Perception after death ? How do they present their case in these sixteen ways ?

76. They say of *attā*: “ The *attā* after death is not subject to decay and is percipient,

- (1) has form ;
- (2) is formless ;
- (3) has, and has not, form ;
- (4) neither has, nor is without form ;
- (5) is finite ;
- (6) is infinite ;
- (7) is both ;
- (8) is neither ;
- (9) has one mode of perception ;
- (10) has various modes of perception ;
- (11) has limited perception ;
- (12) has unlimited perception ;
- (13) is absolutely agreeable ;
- (14) is absolutely disagreeable ;
- (15) is both ;
- (16) is neither. ”

77. Monks, these recluses and Brahmans who say that there exist the *attā* and Perception after death present their case in these sixteen ways that there exist Perception and the *attā* after death.

Monks, those recluses and Brahmans who hold that there exist the *attā* and the Perception after death, hold this belief in these sixteen ways, or in one or the other of the same ; apart from these sixteen ways there is no other outside way.

The Tathāgata knows that such are the wrong views, such are the causes thereof and such is the manner in which they are held and persisted in, such will be the future existences of those who hold these wrong views and such will be the consequences after death of holding them.

The Tathāgata knows all these. He knows also other things which are much higher. But He does not regard such knowledge with *taṇhā* (Craving), *māna* (Conceit) and *diṭṭhi* (Wrong Views) ; so He realizes that He has attained Nibbāna.

The Tathāgata has achieved Freedom through detachment as He has realized, as they really are, the Origin, Cessation, Pleasantness and Unsatisfactoriness of *Vedanā* (Sensations) and emancipation therefrom.

Monks, there are other Teachings, profound, difficult to realise, hard to understand, tranquillising, exalted, not to be deduced by mere logic, subtle, comprehensible only by the wise. These Teachings the Tathāgata, having Himself realised them and seen them

face to face, has set forth ; and it is of them that they, who would rightly praise the Tathāgata in accordance with the truth, should speak. ’

Here ends the Second Portion for Recitation.

ASAÑÑI VĀDA

(Belief that there exists no Perception after death)

78. ‘ Monks, there are some recluses and Brahmans who hold that there exists the *attā* but not Perception after death. ’ They present their case in eight ways.

Depending on what and objectifying on what do these recluses and Brahmans say that after death there exists the *attā* but not Perception ? How do they present their case in these eight ways ?

79. They say of the *attā* : “ The *attā* after death is not subject to decay, is imperipient, has form ; is formless ; has, and has not, form ; neither has, nor is without form ; is finite ; is infinite ; is both ; is neither. ”

80. Monks, these recluses and Brahmans who say that there exists the *attā* but not Perception after death, present their case in these eight ways.

Monks, those recluses and Brahmans who hold that there exists the *attā* but not Perception after death, hold this belief in these eight ways, or in one or the other of the same ; apart from these eight ways there is no other outside way.

The Tathāgata knows that such are the wrong views, such are the causes thereof and such is the manner in which they are held and persisted in, such will be the future existences of those who hold these wrong views and such will be the consequences after death of holding them.

The Tathāgata knows all these. He knows also other things which are much higher. But He does not regard such knowledge with *taṇhā* (Craving), *māna* (Conceit) and *diṭṭhi* (Wrong Views) ; so He realizes that He has attained Nibbāna.

The Tathāgata has achieved Freedom through detachment as He has realized, as they really are, the Origin, Cessation, Pleasantness and Unsatisfactoriness of *Vedanā* (Sensations) and emancipation therefrom.

Monks, there are other Teachings, profound, difficult to realise, hard to understand, tranquillising, exalted, not to be deduced by mere logic, subtle, comprehensible only by

the wise. These Teachings the Tathāgata, having Himself realised them and seen them face to face, has set forth ; and it is of them that they, who would rightly praise the Tathāgata in accordance with the truth, should speak.'

NEVASAÑÑI NĀSAÑÑI VĀDA

(Belief that there exists neither Perception nor Non-perception after death)

81. ' Monks, there are some recluses and Brahmans who hold that there exists the *attā* after death, but neither Perception nor Non-perception. They present their case in eight ways.

Depending on what and objectifying on what do these recluses and Brahmans say that after death there exists the *attā*, but neither Perception nor Non-perception ? How do they present their case in these eight ways ?

82. They say of the *attā* : ' The *attā* after death, is not subject to decay, and is neither percipient nor impercipient, has form ; is formless ; has, and has not, form ; neither has, nor is without form ; is finite ; is infinite ; is both ; is neither . '

83. Monks, there are some recluses and Brahmans who hold that there exists the *attā* after death, but neither Perception nor Non-perception, and who present their case in these eight ways.

Monks, those recluses and Brahmans who hold that there exists the *attā* after death, but neither Perception nor Non-perception, hold this belief in these eight ways, or in one or the other of the same ; apart from these eight ways there is no other outside way.

The Tathāgata knows that such are the wrong-views, such are the causes thereof and such is the manner in which they are held and persisted in, such will be the future existences of those who hold these wrong views and such will be the consequences after death of holding them.

The Tathāgata knows all these. He knows also other things which are much higher. But He does not regard such knowledge with *taṇhā* (Craving), *māna* (Conceit) and *diṭṭhi* (Wrong Views) ; so He realizes that He has attained Nibbāna.

The Tathāgata has achieved Freedom through detachment as He has realized, as they really are, the Origin, Cessation, Pleasantness and Unsatisfactoriness of *Vedanā* (Sensations) and emancipation therefrom.

Monks, there are other Teachings profound, difficult to realise, hard to understand, tranquillising, exalted, not to be deduced by mere logic, subtle, comprehensible only by the wise. These Teachings the Tathāgata, having Himself realised them and seen them face to face, has set forth ; and it is of them that they, who would rightly praise the Tathāgata in accordance with the truth, should speak.'

UCCHEDA VĀDA (Annihilation-Belief)

84. ' Monks, there are some recluses and Brahmans who are Annihilationists, who in seven ways maintain the breaking up, the destruction and the annihilation of a living being.

Depending on what and objectifying on what do these recluses and Brahmans present their case in these seven ways ?

85. Monks, in this world there is some recluse or Brahman who sets forth the following view ; and holds the same view :

" Friend, since this *attā* has form, is made of the Four Great Essentials, is caused by the instrumentality of the father and the mother ; it breaks off and is destroyed on the dissolution of the body ; and does not continue after death. Friend, in these ways the *attā* is completely annihilated. "

Thus some maintain the breaking up, the destruction and the annihilation of a living being.

86. To him another says : " Friend, there is such a soul as you say. That I do not deny. But the whole soul, friend, is not then completely annihilated. For there is another *attā* which exists in the form that arises in the Deva country of the sensuous plane, and which feeds on solid food. That you neither know of nor perceive. But I know and perceive. And since that *attā*, on the dissolution of the body, breaks off and is destroyed, does not continue after death, then is it, friend that the *attā* is completely annihilated. "

Thus some maintain the breaking up, the destruction and the annihilation of a living being.

87. To him another says : " There is, friend, such a soul as you say. That I do not deny. But the whole soul, friend, is not then completely annihilated. For there is another *attā* which exists in the form that arises in the Rūpa-Brahmā plane, made of mind, with all its major and minor parts complete, not deficient in any organ. This you neither know of nor perceive. But I know and perceive.

And since this *attā*, on the dissolution of the body, breaks off and is destroyed, does not continue after death, then is it, friend, that the *attā* is completely annihilated.”

88. To him another says : “ Friend, there is such a soul as you say. I admit it. But the whole soul, friend, is not then completely annihilated. For there is another *attā* which arises in the *Ākāśānañcāyatana* Brahmā plane—the Sphere of Unbounded Space—through the total overcoming of the corporeality-perceptions, through the vanishing of the reflex-perceptions and the non-attention to the multiformity-perceptions, at the idea, ‘ Unbounded is space ’. This you neither know of nor perceive. But I do. And since this *attā*, on the dissolution of the body, breaks off and is destroyed, does not continue after death; then is it, friend, that the *attā* is completely annihilated.”

89. To him another says : “ Friend, there is such a soul as you say. That I do not deny. But the whole soul, friend, is not then completely annihilated. For there is another *attā* which arises in the *Viññāṇañcāyatana* Brahmā plane (the Sphere of Unbounded Consciousness), through the total overcoming of the sphere of unbounded space and at the idea : ‘ Unbounded is consciousness ’. This you neither know of nor perceive. But I do. And since this *attā*, on the dissolution of this body, breaks off, and is destroyed, does not continue after death, then is it, friend, that the *attā* is completely annihilated”.

90. To him another says : “ Friend, there is such a soul as you say. I admit that. But the whole soul, friend, is not then completely annihilated. For there is another *attā* which arises in the *Ākiñcaññāyatana* Brahmā plane (the Sphere of Nothingness), through the total overcoming of the sphere of unbounded consciousness, and at the idea : ‘ Nothing is there.’ This you neither know of nor perceive. But I do. And since this *attā*, on the dissolution of the body, breaks off, and is destroyed, does not continue after death, then is it, friend, that the *attā* is completely annihilated.”

91. To him another says : “ Friend, there is such a soul as you say. I admit that. But the whole soul, friend is not then completely annihilated. For there is another *attā* which arises in the *Nevaśāñña-n’āsaññāyatana* Brahmā plane (the Sphere of Neither-Perception-Nor-Non-Perception), through the total overcoming of the sphere of nothingness. This you neither know of nor perceive. But

I do. And since this *attā*, on the dissolution of the body, breaks off and is destroyed, does not continue after death, then is it, friend, that the *attā* is completely annihilated.”

92. These, monks, are the recluses and Brahmans who are Annihilationists and in seven ways maintain the breaking off, the destruction and the annihilation of a living being. Whosoever do so, they, all of them, do so in one or the other of these seven ways : apart from these there is no other outside way.

The Tathāgata knows that such are the wrong views, such are the causes thereof and such is the manner in which they are held and persisted in, such will be the future existences of those who hold these wrong views and such will be the consequences after death of holding them.

The Tathāgata knows all these. He knows also other things which are much higher. But He does not regard such knowledge with *taṇhā* (Craving), *māna* (Conceit) and *diṭṭhi* (Wrong Views) ; so He realizes that He has attained Nibbāna.

The Tathāgata has achieved Freedom through detachment as He has realized, as they really are, the Origin, Cessation, Pleasantness and Unsatisfactoriness of *Vedanā* (Sensations) and emancipation therefrom.

Monks, there are other Teachings, profound, difficult to understand, tranquillising, exalted, not to be deduced by mere logic, subtle, comprehensible only by the wise. These Teachings the Tathāgata, having Himself realised them and seen them face to face, has set forth ; and it is of them that they, who would rightly praise the Tathāgata in accordance with the truth, should speak.’

DIṬṬHADHAMMA NIBBĀNA VĀDA

(The belief that there is the highest bliss in this very life)

93. ‘ Monks, there are some recluses and Brahmans who hold that there is earthly Nibbāna in this life. They, in five ways, maintain that there is the highest bliss in this very life. Depending on what and objectifying on what do they present their case in these five ways ?

94. Monks, in this world there is some recluse or Brahman who sets forth the following views and holds the same :

“ Friend, this *attā* possessing the five sensuous pleasures fully enjoys them. In this

way, friend, the *attā* has attained the highest bliss in this life—the earthly Nibbāna”.

Thus some recluses and Brahmans maintain that there is earthly Nibbāna in this life.

95. To him another says: “Friend, there is such an *attā* as you say. That I do not deny. But the *attā* does not by that alone attain to the highest earthly Nibbāna. And why not? Because, friend, the sensuous pleasures are impermanent, full of miseries and subject to change. And out of the instability and change of these sensuous pleasures arise sorrow, lamentation, pain, grief and despair. Detached from the sensual objects, detached from unwholesome states of mind, the *attā* passes into and abides in the first Jhāna, which is accompanied by Thought-conception and Discursive Thinking, is born of Detachment and is filled with Rapture and Joy. Friend, in this way only the *attā* has attained the earthly Nibbāna.”

Thus some recluses and Brahmans maintain that there is earthly Nibbāna in this life.

96. To him another says: “There is, friend, such an *attā* as you say. That I do not deny. But the *attā* by that alone does not attain to the highest earthly Nibbāna. And why not? Because inasmuch as that state involves Thought-conception and Discursive Thinking it is proclaimed as being coarse. But whensoever, friend, the *attā* suppressing both Thought-conception and Discursive Thinking enters into and abides in the Second Jhāna, which is born of Concentration and filled with Rapture and Joy, then, friend, has the *attā* attained, in this visible world, to the highest earthly Nibbāna.”

Thus do some recluses and Brahmans maintain the highest earthly Nibbāna, in this visible world, of a living being.

97. To him another says: “There is, friend, such an *attā* as you say. That I do not deny. But the *attā* by that alone does not attain to the highest earthly Nibbāna. And why not? Because inasmuch as that state involves Rapture, gladdening of heart, it is proclaimed as being coarse. But whensoever, friend, the *attā* having no longing for Joy dwells in equanimity, attentive, clearly conscious he experiences in his person that feeling of which the Noble Ones say, ‘Happy lives the man of equanimity and attentive mind’. Thus he enters into and abides in the Third Jhāna.”

Thus do some recluses and Brahmans maintain the highest earthly Nibbāna, in this visible world, of a living being.

98. To him another says: “There is, friend, such an *attā* as you say. That I do not deny. But the *attā* by that alone does not attain to the highest earthly Nibbāna. And why not? Because inasmuch as that state involves a constant dwelling of mind on the happiness it has enjoyed, it is proclaimed as being coarse. But whensoever, friend, by giving up pleasure and pain, and through the disappearance of previous joy and grief, he enters into a state beyond pleasure, he enters into and abides in the Fourth Jhāna, which is purified by equanimity and attentiveness.”

Thus do some recluses and Brahmans maintain the highest earthly Nibbāna, in this visible world, of a living being.

99. Monks, these are the recluses and Brahmans who hold the belief that there is earthly Nibbāna in this present life, who in these five ways maintain the highest earthly Nibbāna, in this visible world, of a living being. And those who do so, all of them, do so in one or the other of these five ways; apart from these five ways there is no other outside way.

The Tathāgata knows that such are the wrong views, such are the causes thereof and such is the manner in which they are held and persisted in, such will be the future existences of those who hold these wrong views and such will be the consequences after death of holding them.

The Tathāgata knows all these. He knows also other things which are much higher. But He does not regard such knowledge with *taṇhā* (Craving), *māna* (Conceit) and *diṭṭhi* (Wrong Views); so He realizes that He has attained Nibbāna.

The Tathāgata has achieved Freedom through detachment as He has realized, as they really are, the Origin, Cessation, Pleasantness and Unsatisfactoriness of *Vedanā* (Sensations) and emancipation therefrom.

Monks, there are other Teachings, profound, difficult to realise, hard to understand, tranquillising, exalted, not to be deduced by mere logic, subtle, comprehensible only by the wise. These Teachings the Tathāgata, having Himself realised them and seen them face to face, has set forth; and it is of them that they, who would rightly praise the Tathāgata in accordance with the truth, should speak.

These then, monks, are the recluses and Brahmans who speculate on the future “world-cycles”, whose speculations are concerned with the future, and who on forty-four grounds advance their arguments regarding the

future “world-cycles”. And of those who do so, all of them, do so in one or the other of these forty-four ways ; apart from these forty-four ways, there is no other outside way.

The Tathāgata knows that such are the wrong views, such are the causes thereof and such is the manner in which they are held and persisted in, such will be the future existences of those who hold these wrong views and such will be the consequences after death of holding them.

The Tathāgata knows all these. He knows also other things which are much higher. But He does not regard such knowledge with *taṇhā* (Craving), *māna* (Conceit) and *diṭṭhi* (Wrong Views) ; so He realizes that He has attained Nibbāna.

The Tathāgata has achieved Freedom through detachment as He has realized, as they really are, the Origin, Cessation, Pleasantness and Unsatisfactoriness of *Vedanā* (Sensations) and emancipation therefrom.

Monks, there are other Teachings, profound, difficult to realise, hard to understand, tranquillising, exalted, not to be deduced by mere logic, subtle, comprehensible only by the wise. These Teachings the Tathāgata, having Himself realised them and seen them face to face, has set forth ; and it is of them that they, who would rightly praise the Tathāgata in accordance with the truth, should speak.

And these then, monks, are the recluses and Brahmans who speculate on the past and future “world-cycles”, or who do both, whose speculations are concerned with both, and who in sixty-two ways advance their arguments with regard to the past, and to the future, and those who do so, all of them, do so in one or other of these sixty-two ways. There is none beside.

The Tathāgata knows that such are the wrong views, such are the causes thereof and such is the manner in which they are held and persisted in, such will be the future existences of those who hold these wrong views and such will be the consequences after death of holding them.

The Tathāgata knows all these. He knows also other things which are much higher. But He does not regard such knowledge with *taṇhā* (Craving), *māna* (Conceit) and *diṭṭhi* (Wrong Views) ; so He realizes that He has attained Nibbāna.

The Tathāgata has achieved Freedom through detachment as He has realized, as

they really are, the Origin, Cessation, Pleasantness and Unsatisfactoriness of *Vedanā* (Sensations) and emancipation therefrom.

Monks, there are other Teachings, profound, difficult to realise, hard to understand, tranquillising, exalted, not to be deduced by mere logic, subtle, comprehensible only by the wise. These Teachings the Tathāgata, having Himself realised them and seen them face to face, has set forth ; and it is of them that they, who would rightly praise the Tathāgata in accordance with the truth, should speak.

PARITASSITAVIPPHANDITA

[The Wrong Views which are conditioned or influenced by *Taṇhā* (Craving) and *Diṭṭhi* (Bias)]

Of these, monks, those recluses and Brahmans who are Eternalists maintain in four ways that the *attā* and the world are eternal. These recluses and Brahmans neither know nor perceive the truth, and are subject to Craving and Bias (*taṇhā* and *diṭṭhi*). So their opinion which is based on their own personal experiences is conditioned or influenced by Craving and Bias.

Of these, monks, these recluses and Brahmans who are Semi-eternalists maintain in four ways that the *attā* and the world are partly eternal and partly not.

These recluses and Brahmans neither know nor perceive the truth, and are subject to Craving and Bias (*taṇhā* and *diṭṭhi*).

SoBias.

Of these, monks, those recluses and Brahmans who believe that there is an end and at the same time no end of the world maintain the finitude and infinitude of the world.

These recluses and BrahmansBias.

Of these, monks, those recluses and Brahmans who wriggle like eels equivocally give evasive replies in four ways when a question is put to them on this or that.

These recluses and BrahmansBias.

Of these, monks, those recluses and Brahmans who believe that things arise without a cause maintain in two ways that the *attā* and the world arose without a cause.

These recluses and BrahmansBias.

Of these, monks, those recluses and Brahmans in these eighteen ways speculate on the past “world-cycles”.

These recluses and Brahmans.....Bias.
Of these, monks, those recluses and Brahmans who believe that there is Perception after death maintain in sixteen ways that the *attā* after death is percipient.

These recluses and Brahmans.....Bias.
Of these, monks, those recluses and Brahmans who believe that there exists no Perception after death maintain in eight ways that there exists the *attā* but not Perception after death.

These recluses and Brahmans.....Bias.
Of these, monks, those recluses and Brahmans who believe that the *attā* after death is neither percipient nor impercipient, maintain such in eight ways.

These recluses and Brahmans.....Bias.
Of these, monks, those recluses and Brahmans who are Annihilationists maintain in seven ways the breaking up, the destruction and the annihilation of a living being.

These recluses and Brahmans.....Bias.
Of these, monks, those recluses and Brahmans who believe in the existence of the earthly Nibbāna maintain in five ways that there is the highest earthly Nibbāna, in this visible world, of a living being.

These recluses and Brahmans.....Bias.
Of these, monks, those recluses and Brahmans who speculate on the future "World-cycles" and whose speculations are concerned with the future "World-cycles" advance their arguments with regard to the future "World-cycles" in forty-four ways.

These recluses and Brahmans.....Bias.
Of these, monks, those recluses and Brahmans who speculate on the past as well as the future "World-cycles" and whose speculations are concerned with the past as well as the future "World-cycles" in sixty-two ways advance their arguments with regard to the past and to the future "World-cycles".

These recluses and Brahmans neither know nor perceive the truth, and are subject to Craving and Bias (*taṇhā* and *diṭṭhi*). So their opinion which is based on their own personal experiences is always conditioned or influenced by Craving and Bias.'

PHASSA-PACCAYA

(With the aid of Contact)

'Of these, monks, those who are Eternalists maintain in four ways that the *attā* and

the world are eternal. Their opinions are based on personal experience which itself is the result of phassa (contact).

There really is no possibility for them to experience anything without phassa (contact).

Of these, monks, those recluses and Brahmans who are Semi-eternalists maintain in four ways that the *attā* and the world are partly eternal and partly not. Their opinions are based on phassa.

There really is no possibility for them to experience anything without phassa.

Of these, monks, those recluses and Brahmans who believe that there is an end as well as no end of the world maintain in four ways the finitude and infinitude of the world. Their opinions also are based on phassa.

There really is no possibility for them to experience anything without phassa.

Of these, monks, those recluses and Brahmans who wriggle like eels, and ambiguously give evasive replies in four ways when a question is put to them on this or that, their opinions are also based on phassa.

There really is no possibility for them to experience anything without phassa.

Of these, monks, those recluses and Brahmans who believe that things arise without a cause maintain that the *attā* and the world arose without a cause. Their opinions also are based on phassa.

There really is no possibility for them to experience anything without phassa.

Of these, monks, those recluses and Brahmans speculate on the past "World-cycles" in these eighteen ways and their speculations are concerned with the past. Their opinions also are based on phassa.

Of these, monks, those recluses and Brahmans who believe that there is Perception after death maintain in sixteen ways that the *attā* after death is percipient. Their opinions also are based on phassa.

There really is no possibility for them to experience anything without phassa.

Of these, monks, those recluses and Brahmans who believe that there is no Perception after death maintain in eight ways that the *attā* after death is neither percipient nor impercipient, maintain such in eight ways. Their opinions also are based on phassa.

There really is no possibility for them to experience anything without phassa.

Of these, monks, those recluses and Brahmans who are Annihilationists maintain

in seven ways the breaking up, the destruction and the annihilation of a living being. Their opinions also are based on phassa.

There really is no possibility for them to experience anything without phassa.

Of these, monks, those recluses and Brahmans who believe in the existence of the earthly Nibbāna maintain in five ways that there is the highest earthly Nibbāna, in this visible world, of a living being. Their opinions also are based on phassa.

There really is no possibility for them to experience anything without phassa.

Of these, monks, those recluses and Brahmans who speculate on the future “World-cycles” and whose speculations are concerned with the future, advance their arguments with regard to the future in forty-four ways. Their opinions also are based on phassa.

There really is no possibility for them to experience anything without phassa.

Of these, monks, those recluses and Brahmans who speculate on the past as well as on the future “World-cycles” and whose speculations are concerned with the past as well as the future, advance their arguments in sixty-two ways. Their opinions also are based on phassa.

There really is no possibility for them to experience anything without phassa.

They, all of them, experience vedanā (Sensation) by Contact through one of the Six Bases of Contact.* To them on account of Sensation arises Craving, on account of Craving arises Clinging, on account of Clinging arises the Process of Becoming, through the Process of Becoming arises Rebirth, and from Rebirth come Old Age and Death, Sorrow, Lamentation, Pain, Grief and Despair.**

(Now the Buddha proceeds to show the difference between those who hold the Wrong Views and are therefore subject to the Laws

of Paṭicca-samuppāda (Dependent Origination) and a disciple of the Buddha who holds the Right View and can therefore attain Nibbāna.)

‘When a Bhikku realizes the Origin, Cessation, Pleasantness and Unsatisfactoriness of the Six Bases of Contact, and emancipation from them, he realizes what is much higher than all these.***

Monks, indeed, whosoever, whether recluse or Brahman, are speculators on the past or the future “World-cycles” or are speculators on both, advance their views in these sixty-two ways only. So they all fall within the net of this Discourse and they sink or swim in it only.’

(Now the Buddha proceeds to show that this Discourse comprehends all possible Wrong Views).

‘Just, monks, as when a skilful fisherman or his disciple spreads a fine-meshed net over a tiny pool of water, he might think : “All sizeable beings in this pool are under this net. They sink or swim under it only.”

Monks, indeed, whosoever, whether recluse or Brahman, are speculators on the past or the future “World-cycles” or are speculators on both, advance their views in these sixty-two ways. So they all fall within the net of this Discourse and they sink or swim in it only.’

(Now the Buddha proceeds to show that He Himself is not caught in any net.)

‘The Tathāgata’s kāya (life-continuum) stands without any Craving that can lead to future existence. Devas and men will see Him only so long as that kāya stands.

Just, monks, as when the stalk of a bunch of mangoes has been cut, all the mangoes that were hanging on that stalk go with it ; just so, monks, the Tathāgata’s kāya (life-continuum) is deprived of Craving for rebirth. So long as His kāya shall last, so long will

* Six Bases of Contact are : Cakkhāyatana—Eye Base ; soṭāyatana—Ear Base ; Ghāṇāyatana—Nose Base ; Jivhāyatana—Tongue Bases ; Kāyāyatana—Body Base ; Manāyatana—Mind Base.

** “Vedanā mūlakam paticcasamuppādam” Here, the Buddha discusses the Doctrine of Dependent Origination beginning with Vedanā to show that those who hold the Wrong Views cannot attain Nibbāna.

*** Refers to the Paṭiloma-paticca-samuppāda—(Dependent Origination in the reverse order which is as follows : “When Contact ceases, Sensation ceases ; when Sensation ceases, Craving ceases ; when Craving ceases, Clinging ceases ; when Clinging ceases, the Process of Becoming ceases ; when the Process of Becoming ceases, Old Age, Death, Sorrow, Lamentation, Pain, Grief and Despair cease. Thus ceases this whole mass of Suffering.”

Devas and men behold Him. On the dissolution of the kāya, beyond the end of His life, neither Devas nor men will behold Him.* ’

When He had spoken thus, the venerable Ānanda addressed the Bhagavā : ‘ Strange, Lord, is this, and wonderful ! And what is the name of this exposition of the Dhamma ? ’

‘ Ānanda, you may bear in mind this exposition as the Net of attha (Advantage),

as the Net of Dhamma, as the Supreme Net**, as the Net of Views and as the Incomparable Victory of a battle ! ’

The monks were glad to hear the Discourse delivered by the Bhagavā, and glad at heart they exalted His word. And on the delivery of this Discourse the ten thousand world-systems shook.

Here ends the Discourse on the Supreme Net.

* The implication is that the Tathāgata would pass into Apannaṭṭhika-bhāva (Nibbāna).

** “ Yasmā ca ettha seṭṭhaṭṭhena brahmam sabbaññutañānam vibhattam, tasmā brahmajālanti pinam dhārehi ” —Atthakatha

[This Discourse is to be known as Brahmajāla, because the Sabbaññuta-ñāṇa (Omniscience) which is “ Brahman ” in the sense of being supreme has been expounded (by implication) therein].

APPENDIX I BRAHMAJĀLA SUTTA

Diṭṭhi (Views)

Sammādiṭṭhi (Right Understanding)	Micchā-diṭṭhi * (Wrong Views)	
1. Kammassakata-Sammā-diṭṭhi (6 kinds) 2. Dasavatthuka-Sammā-diṭṭhi (10 kinds) 3. Catusacca-Sammādiṭṭhi (4 kinds)	Pubbantakappika-diṭṭhi (18 views) Sassata-vāda (4 views) Ekacca-sassatavāda (4 views) Antānantavāda (4 views) Amarāvikkhepavāda (4 views) Adhicca-samuppanna-vāda (2 views)	Aparantakappika-diṭṭhi (44 views) Saññī-vāda (16 views) Asaññī-vāda (8 views) Nevasaññā-nāsaññā-vāda (8 views) Uccheda-vāda (7 views) Diṭṭhadhamma-nibbāna-vāda (5 views)
Total 20 kinds.	Total 18 views	Total 44 views

* (i) “ Visesto pubbenivāsa-ñāṇa-lābhino pubbantakappika honti, dibba-cakkhuka aparantakappikā ”

—Atthakatha, page 101.

(Those who have attained Pubbenivāsa-ñāṇa, i.e. those who have acquired the worldly abhiññā of remembering previous existences especially become speculators on the past and those who have attained dibba-cakkhu, i.e. those who acquired the worldly abhiññā of dibba-cakkhu and are able to see like Devas, especially become speculators on the future as their knowledge is limited. The former cannot remember existences beyond forty world-cycles ; the latter cannot see life after death in the respective planes of existence. Their knowledge is further limited as they have only practised samatha (mental concentration) and they have no vipassanā-paññā (Direct knowledge gained through Insight), magga-paññā (knowledge pertaining to the Holy Paths) nor phala-paññā (knowledge pertaining to the Fruitions).

(ii) The 62 Wrong Views include 7 Uccheda-diṭṭhi (Annihilation-belief) and 55 Sassata-diṭṭhi (Eternity-belief).

APPENDIX II

Three kinds of Sammādiṭṭhi :—

1. Kammassakata Sammā-diṭṭhi.
2. Dasavatthuka Sammā-diṭṭhi.
3. Catu-sacca Sammā-diṭṭhi.

1. *Kammassakatā-Sammā-diṭṭhi*—Right understanding or penetration of the truth about the fact that in the case of beings, only the two things, namely, the wholesome and unwholesome actions done by them, are their own properties that always accompany their life-continua, wherever they may wander in many a becoming or kamma (world-cycle).
2. *Dasavatthuka Sammā-diṭṭhi*—Right understanding of the ten kinds of objects relating to penetrating Insight.
3. *Catusacca Sammā-diṭṭhi*—Right understanding of the actual existence of the Four Realities or Four Great Truths.

Kammassakatā Sammā-diṭṭhi—Sabbe sattā kammassakā, kammadāyādā, kammayoni, kammabandhū, kammappaṭisaraṇā, yam kammam karissanti kalayānam vā pāpakam vā tassa dāyādā bhavissanti.

1. *Sabbe sattā Kammasakā*—Only the wholesome and unwholesome actions done by all sentient beings are their own properties that always accompany their life-continua, wherever they may wander in many a becoming or kamma (world-cycle).
2. *Kamma dāyādā*—All beings are the heirs of their own kamma (wholesome and unwholesome actions).
3. *Kamma yoni*—All beings are the descendants of their own kamma.
4. *Kamma bandhū*—Kamma alone is the real relative of all beings.
5. *Kammappaṭisaraṇā*—Kamma alone is the real Refuge of all beings. Whatever wholesome or unwholesome actions are done by beings bodily, verbally or mentally, they become the heirs of their kamma.

Dasavatthuka Sammā-diṭṭhi—Atthi dinnam, atthi yiṭṭham, atthi hutam, atthi sukata-dukkaṭānam kammānam phalam vipāko, atthi mātā, atthi pitā, atthi sattā opapātikā, atthi ayam loko, atthi paro loko, atthi lokesamaṇā-brahmanā samaggatā sammā paṭipannā, ye imaṇca lokam paraṇca lokam sayam abhiññā sacchikatvā pavedenti.

1. *Atthi dinnam*—There really exist Almsgiving (Dāna) as cause (Kamma) and its result as Vipāka.
2. *Atthi yiṭṭham*—There really exist offering on a big scale as cause (Kamma) and its result as Vipāka.
3. *Atthi hutam*—There really exist offering on a small scale as cause (Kamma) and its result as Vipāka.
4. *Atthi sukata-dukkaṭānam kammānam pha'am vipāko*—There really exist wholesome and unwholesome volitional actions as causes (Kamma) and their results as Vipāka.
5. *Atthi mātā*—There really exist the good and the evil deeds done to one's mother as causes (Kamma) and their results as Vipāka.
6. *Atthi pitā*—There really exist the good and the evil deeds done to one's father as their causes (Kamma) and their results as Vipāka.
7. *Atthi sattā opapātikā*—There really exist spontaneously-manifesting beings, such as infernal beings, devas, and Brahmās, who cannot ordinarily be seen by men.
8. *Atthi ayam loko*—There really exists this world which is under our very eyes.
9. *Atthi paro loko*—There really exist the other worlds or planes where one is destined to arise after "Death".
(Here, *paro loko* means the 4 Lower Worlds, 6 Deva planes and 20 Brahmā planes.)
10. *Atthi loke samaṇā-brahmanā samaggatā sammāpaṭipannā, ye imaṇca lokam paraṇca lokam ayam abhiññā sacchikatvā pavedenti*—There really exist in this world those persons like Supreme Buddhas, monks and brahmans, who have followed the Dhamma-path and possess tranquillity of mind, and having themselves seen, through "Higher Spiritual Powers", this very world and the other worlds, expound their knowledge to others.

Catusacca Sammā-diṭṭhi—Dukkhe ñāṇam, dukkha samudaye ñāṇam, dukkha nirodhe ñāṇam, dukkha nirodhagāmini paṭipadāya ñāṇam.

1. *Dukkhe ñāṇam*—Penetrative insight into the truth of Suffering;
2. *Dukkha samudaye ñāṇam*—Penetrative insight into the truth of the Origin of Suffering;
3. *Dukkha nirodhe ñāṇam*—Penetrative insight into the truth of the Extinction of Suffering;
4. *Dukkha nirodhagāmini paṭipadā ñāṇam*—Penetrative insight into the truth of the path leading to the Extinction of Suffering.

APPENDIX III.

EXPOSITION OF MICCHĀDIṬṬHI (WRONG VIEWS)

Sassata-Vāda (Eternity-Belief)

1. *Sāssata-vāda*, First View.—

This view is held by Pubbenivāsānussati-ñāṇalābhī-manda-paññā, *i.e.* those who can remember only up to the last one hundred thousand existences. *

2. *Sassata-vāda*, Second View.—

This view is held by Pubbenivāsānussati-ñāṇalābhī-majjhima-paññā, *i.e.* those who can remember only up to the last 10 world-cycles. *

3. *Sassata-vāda*, Third View.—

This view is held by Pubbenivāsānussati-ñāṇalābhī-tikkha-paññā, *i.e.* those who can remember only up to the last 40 world-cycles. *

4. *Sassata-vāda*, Fourth View.—

This view is held by Takkī vimansī, *i.e.* those who are mere speculators or investigators.

Ekaccasassata-vāda

(Eternity-belief with regard to some, and Non-eternity belief in regard to others.)

5. *Ekacca-sassata-vāda*, First View.—

This view is held by one who has fallen from Ābhassara Brahmā plane and is able to remember his last existence only.

6. *Ekacca-sassata-vāda*, Second View.—

This view is held by those who were Khiddapadosika Devas (Debauched by Pleasure) in their last existence and who can remember only that existence.

7. *Ekacca-sassata-vāda*, Third View.—

This view is held by those who were Mano-padosika Devas (Devas debauched in Mind) in their previous existence and who can remember only that existence.

8. *Ekacca-sassata-vāda*, Fourth View.—

This view is held by Takkī vimansī, *i.e.* those who are mere speculators and investigators.

Antānanta-vāda (Belief that there is an end as well as no end of the world)

9. *Antānanta-vāda*, First View.—

The belief that the world has an end and there is a boundary to it.

10. *Antānanta-vāda*, Second View.—

The belief that the world is infinite and without a limit.

11. *Antānanta-vāda*, Third View.—

The belief that the world is limited in the upward and downward directions, but infinite across.

*They hold the respective views as the “attā” and the world appear to be permanent so far as they can remember.

12. *Antānanta-vāda*, Fourth View.—

The belief that this world is neither finite nor infinite. It is held by Takkī vimansi, *i.e.* those who are mere speculators and investigators.

Amaravikkhepa-vāda (Eel-wriggling)13. *Amarāvikkhepa-vāda*, First View.—

This belief is held by “Musāvāda-parijegucchā” (One who has an intense dislike of speaking falsehood.) On any question being put to him on this or that, he will equivocally and evasively answer as follows: “I don’t take it this way. I don’t take it the other way; I also don’t take that in this way or that; and I don’t take it that it is neither this way nor that.”

14. *Amarāvikkhepa-vāda*, Second View.—

This view is held by “Upādāna-parijegucchā” [One who is disgusted with the four Upādānas (Graspings)]. On a question being put to him on this or that, he will wriggle like an eel and give the same equivocal and ambiguous reply: “I don’t take it in this way; I don’t take it the other way; I also don’t take that in this way or that; and I don’t take it that it is neither this way nor that.”

15. *Amarāvikkhepa-vāda*, Third View.—

This view is held by “Anuyogā-parijegucchā” (One who is disgusted with anuyoga) *i.e.* “with being challenged by others”

16. *Amarāvikkhepa-vāda*, Fourth View.—

This view is held by some recluse or Brahman who is dull and deluded. Owing to his dullness and delusion, he answers ambiguously and evasively and wriggles like an eel.

Adhicca-Samuppanna-vāda (Belief that the world arises without a cause).17. *Adhicca-samuppanna-vāda*, First View.—

This view is held by a certain being who was, in the previous existence, an Asaññī Brahmā and who says: “The *attā* or the world arises without a cause. And why so? Because I had never been formerly. Even so I am now.”

18. *Adhicca-samuppanna-vāda*, Second View.—

This view is held by Takkī vimansi, *i.e.* those who are mere speculators and investigators.

APARANTAKAPPIKA (BELONGING TO THE FUTURE).**Sanni-vāda (Belief that there is Perception after death).**

Those who hold this view maintain this in the following *sixteen* ways:

The *attā* (soul) after death is, not subject to decay, and percipient,

19. has form;
20. is formless;
21. has, and has not, form;
22. neither has, nor is without form;
23. is finite;
24. is infinite;
25. is both;
26. is neither;
27. has one mode of perception;
28. has various modes of perception;
29. has limited perception;
30. has unlimited perception;
31. is absolutely agreeable; *

* (31) Ekantasukhi (The *attā* after death is not subject to decay, and is percipient, is absolutely agreeable). This view is held by those who by dibba-cakkhu (supernormal eyes) can see Brahma loka.

- 32. is absolutely disagreeable; *
- 33. is both; **
- 34. is neither. ***

Asanni-vāda (Belief that there exists no Perception after death.)

Those who hold this view maintain this in the following *eight* ways:

The *attā* after death, is not subject to decay, and is impercipient,

- 35. has form;
- 36. is formless;
- 37. has, and has not, form;
- 38. neither has, nor is without form;
- 39. is finite;
- 40. is infinite;
- 41. is both;
- 42. is neither.

Nevasaññi Nāsaññi Vāda

(Belief that there exists neither Perception nor Non-Perception after death)

Those who hold this view maintain this in the following *eight* ways:

The *attā* after death, is not subject to decay, and is neither percipient nor impercipient,

- 43. has form;
- 44. is formless;
- 45. has, and has not, form;
- 46. neither has, nor is without form;
- 47. is finite;
- 48. is infinite;
- 49. is both;
- 50. is neither.

Uccheda-vāda (Annihilation-Belief)

This view is held by Annihilationists and they maintain this in the following *seven* ways:

- 51. That the *attā* is destroyed on the dissolution of the body (in this world).
- 52. That the *attā* is destroyed on the dissolution of the body in the Deva plane.
- 53. That the *attā* is destroyed on the dissolution of the body in the Rūpa Brahmā plane.
- 54. That the *attā* is destroyed on the dissolution of the body in the Ākāsañāncāyatana Brahmā plane (the Sphere of Unbounded Space).
- 55. That the *attā* is destroyed on the dissolution of the body in the Viññānañcāyatana Brahmā plane (the Sphere of Unbounded Consciousness).
- 56. That the *attā* is destroyed on the dissolution of the body in the Akiñcaññāyatana Brahmā plane (the Sphere of Nothingness).
- 57. That the *attā* is destroyed after the dissolution of the body in the Nevasaññā-n'āsaññāyatana Brahmā plane (the Sphere of Neither-Perception-Nor-Non-Perception).

Diṭṭhadhamma-Nibbāna-Vāda.

(The belief that there is the highest bliss in this very life).

Those who hold this view maintain this in the following *five* ways:

- 58. Full enjoyment of the five sensuous pleasures is the Highest Bliss in this very life.
- 59. The First Jhāna is the Highest Bliss in this very life.
- 60. The Second Jhāna is the Highest Bliss in this very life.
- 61. The Third Jhāna is the Highest Bliss in this very life.
- 62. The Fourth Jhāna is the Highest Bliss in this very life.

* (32) Ekantadukkhi (The *attā* after death is not subject to decay, and is percipient, is absolutely disagreeable.) This view is held by those who by dibba-cakkhu can see the Niraya (hell).

** (33) Sukhadukkhi (The *attā* after death is not subject to decay, and is percipient, is both agreeable and disagreeable). This view is held by those who by dibba-cakkhu can see the human world.

*** (34) Adukkhamasukhi (The *attā* after death is not subject to decay, and is percipient, is neither agreeable nor disagreeable). This view is held by those who by dibba-cakkhu can see the Vehapphala Brahmā plane.

B U D D H I S M

LESSON II—PREPARE THE GROUND

Bhadanta M. Paññāsiri Thero

It is a well-known fact that the farmer, in preparing the field for rice, lets in water to soften the ground. Then ploughs it once or twice, and flattens or smoothens it with a rake or plank. After letting off the extra water, he sows the paddy seedlings or transplants the half-grown paddy plants. All that preparation is done because the experienced farmer knows that unless that trouble is taken he will not have a good harvest.

Similarly, if man is to cultivate his mind he has also to undergo a little hardship. In the first place, he must understand and be convinced that some improvement is needed for him. It should be felt that it is a high spiritual life that makes a man worthy of his name. For, without a spiritual background, man will be without any moral responsibility.

Man without moral responsibility is a danger to society. He is to be looked upon as one who has lost his senses—as a lunatic. That is why everyone should take a look at himself and adjust to the standard of the wise men. This is called introspection.

When the necessity for adjustment is felt and understood there is no need to wait. He should search for the worthiest and noblest of ideals that are prevailing in his surroundings. He should remember that his forefathers followed certain customs and that he too has an obligation to follow them.

While following them he should try to understand their meaning. Sometimes there may be quite obsolete and meaningless customs. Therefore, before throwing them overboard one should try to learn what they stand for and their purpose. For each and every ancient custom began with some useful purpose, although now we may forget its origin and its cause.

Say, for instance, the parents taught you to offer incense sticks at the altar. When you were a child you didn't know what it meant. So you merely followed your elders and waved the incense sticks in front of the incense-holder. Thereafter you went on doing it at every place wherever there was an incense-burner ; and may be you bowed in homage to all directions.

But, today, as a grown-up man, or woman, you should know what it all means. Perhaps your parents also did not know and could not

tell you, because they too were not taught by their elders. That does not mean that you should still be in the dark.

Today is a day of advancement in knowledge—all forms of it. So you should be equal to the needs of the time. If your friend should ask you why you wave incense sticks you must be prepared to give the right answer. The correct answer should be : 'I paid homage to the Buddha'.

As I have told you before you were not informed by your parents because they were not told by their parents for they themselves have doubt about it. But remember that your great-grand-parents had some idea of it and that your great-great-grand parents were fully aware of the meaning. They were all good followers of the Buddha.

The next question will arise : "Why do you pay homage to the Buddha?" We do that because He is worthy of our homage. The Buddha is our Master, the All-Enlightened One who supplied us the clue to understand the riddle of life. During this Æon there was no one else who found it out.

The Buddha spent many millions of lifetimes as Bodhisatta in order to find the answer to this most intricate riddle. In all those lives He spared no pains to become better, to approach nearer to the Truth, to draw closer to the Perfection that He was looking for.

Finally when He was born as Prince Siddhattha, in his last stage of life for perfection, He saw the suffering world and left it to find a way out of Suffering—the Universal Suffering. He renounced His luxurious life, all the wealth he inherited, his dear wife and darling child ; and everybody and everything that was near and dear to Him. He left.

He went forth as a mendicant and struggled hard, meditating in the wilderness for six long years, in order to understand the cause of Suffering. At last He was rewarded. The Intuition came to Him from within. The TRUTH dawned on Him. He was Enlightened. He attained NIBBĀNA. Now He knew the answer to the riddle of life ; the answer was that Ignorance and Craving were the causes of Suffering.

The Buddha did not keep this as a great secret to Himself and demand people's

homage because He was Enlightened. From the time He attained this Absolute Wisdom He strained even harder to spread it amongst those who were ignorant.

During His forty-five years after Enlightenment He succeeded in making myriads and myriads of gods and men realize the same Truth. He made them enlightened and to attain Nibbāna which is the real End of Suffering, nothing less than that which He Himself had attained.

The Buddha lived only 2,500 years ago—an era which can claim authenticity in history. It is not a pre-historic or forgotten time as the Stone Age etc. He had trained His disciples in the Right Faith and they became proficient to teach His doctrine to the later generations of disciples.

And that Teaching has come down to us in its pristine purity. For that knowledge that the Buddha has given us we must pay homage to Him in gratitude, because He is our Master, He is our Guide, He is our Path-Finder. In fact the whole human race is indebted to Him.

The Buddha showed us the way to liberation from all Suffering. We should tread the Path and reach the haven of rest—NIBBĀNA
The Purpose of Life is Perfection !

BUDDHAM SARANAM GACCHAMI.
(I take refuge in the Buddha.)

LESSON III—CARRY THE BURDEN YOU CAN LIFT

The Buddha's Teachings are very simple. There is nothing mystic in them. His doctrine can face the most rigorous and minute tests. There is nothing esoteric in them. The whole doctrine can be studied, mastered and practised by all the followers, including monks, nuns and the laity.

Although there is simplicity with all its unhidden meanings, yet its depth and profundity is immeasurable. But there is no reason for the follower to get scared at this. It is as harmless as a modern swimming pool.

In a swimming pool tiny tots can play where there is only one foot of water. Children below ten and in their early teens can go into the depth that suits them. Youngsters of full grown age can bathe at depths of five or six feet. And there are swimmers. They can swim in the deeper sections. Those who can dive may even climb up high structures, erected for the purpose, and jump from there to the deepest spots.

Those who are trained to swim for longer periods play water-polo and other games. Divers go and stay under water for quite a long time. Fun and play can be had according to their individual taste and capacity because the depth of the pool is gradual and there are no dangerous pot-holes in it. Moreover there is no current to pull you off your feet.

The Buddha's philosophy has even been compared to an ocean for its vastness and depth. In the ocean there are greater depths where whales of enormous size can swim without barriers; in Buddhist philosophy there is also the deeper section where only whales in intelligence would try to swim.

So we see that the Buddhist Doctrine (the DHAMMA) is suitable for understanding by one and all but according to one's own limit of understanding. The beauty of it is that none will have to be disappointed by not being able to understand it or by being unable to practise according to it. What is wanted is the adherence to the Dhamma and it will look after the adherent.

The goal to be reached by following the Dhamma is also graduated. Those who have the iron will, firm determination, erudition and wisdom, boundless compassion, great energy and strength for long endurance would try, unaided, for the highest peak overlooking all others to fix his beacon. And when he succeeds it will be useful to save the greatest number of unfortunate sailors who would be shipwrecked if not for its warning. That is the greatest service and glory by becoming a Buddha.

For those who are of medium will-power, lesser degree of determination, not full-scale energy and shorter power of endurance could try, also unaided, to fix his beacon on some medium-sized peak. But that will not be so useful to others because that is not so prominent as the first one. Still the glory and delight will be his and those few who may come in contact with him will be benefited. This requires a shorter period of training for perfection than that of the Buddhas. And they are called the Pacceka Buddhas who attain Nibbāna,—complete cessation of Suffering—by gaining Enlightenment by exercising their own effort and wisdom. This is the second way to attain the Eternal Happiness.

Then there are the weaker ones—always the majority—who are anxious to get rid of Suffering but, having no power of their own to climb a height of any size without an

instructor's aid to fix their beacon. Yet, as a result of their great desire for liberation they trudge their way along cautiously until they meet a stalwart Buddha who takes compassion on them and cuts the steps to the hill top where they can climb easily and pitch their beacon.

Such beacons will be useful to themselves as well as others because late comers could also feel their way up along the existing steps and be benefited. They are the Arahats, the Disciples of the Buddha. They reached the goal of Nibbāna and that is a glory of perfection which brings one to the end of Suffering.

Whether it be by self-enlightenment or with the instructions given by another Enlightened Being, one reaches the goal by one's own effort. The weak ones also should go up the steps. There will be none to take them bodily and leave them at the goal. And when the goal of Nibbāna is reached all are equal just as people travelling by first, second and third classes, after alighting from the train are considered as travellers and lose further distinction.

So, now, what have we to do to reach this goal? We have to study the Teachings of the Buddha, because it is in His Teachings that we find all the details of the path thoroughly described. There is no other place where one can find a better goal nor a clearer and correct path that leads to it.

Let us imagine that we all have to reach this goal. It is not advisable to run the fastest as soon as you start the race; it is too long a way. But Do start and Do run. Because if you don't start you'll be where you are. If you don't run, then it would have been better not to have entered the race. Therefore, the seeker after the goal should start as well as run until he reaches the goal and becomes first, second or third. At the end all the three would have reached the same goal and no more running would be necessary for them.

According to the Buddha's Teachings (the Dhamma) a Buddhist should face real facts and recognise that Saṃsāra is full of Suffering. There is no touch of fatalism in it; it is a stark fact. This Suffering has not been imposed on us or thrust on to us by any one else. We have procured it. We have inherited it as a result of our own deeds. The actions of our past lives had the potential power to send forth corresponding reactions.

So, what actions we had been doing in our past lives could be known by ourselves

without the aid of fortune-tellers or predictions of outsiders, if only we know the Buddhist Teaching well enough. Whether they were good actions or evil actions should be judged by us according to our past circumstances.

But this does not mean that we should meekly submit to what is happening and simply keep quiet. Then that would be nothing but fatalism—belief that all events are predetermined and submission to all that happens as inevitable. Should we use our intelligence and energy we can change the course of many of these events and divert them to our advantage, here and hereafter.

For an understanding of this theory let us investigate our own nature as it is at the present moment. We have Craving, Hatred and Ignorance as the most prominent among a host of other passions or defilements of our minds. From where did they come to us? Did we inherit them from our parents? Did we imbibe them from our teachers or associates?

No, not the whole thing. We have them within ourselves somehow. And their quality and degree, we note, do vary with each individual. That is why the Buddha taught us that these defilements had been with us even in our past lives. We had nurtured them in the past and they became our character and nature of the present.

If we don't arrest their growth here and now we will have these characteristics in a stronger form in the future. Well, what are we to do to check them? The Dhamma comes to our rescue. It teaches us that there are other forces, also that can be brought forth from within us, which we have practised, not so intensively though. These forces are Charity, Morality and Wisdom.

Now let the forces recognise each other. Charity *versus* Craving; Morality *versus* Hatred; and Wisdom *versus* Ignorance! Allow these combatants to come to the arena of our minds, and let them openly challenge each other in our everyday problems. If necessary, in every thought current that whisks across our alert minds.

Then let the mind itself be the referee. Here is a deserving case for charity—very deserving, indeed. Your craving nature will rush forward with its hideous face and that will be reflected in your charming face, and that will thrive into an ugly frown. Craving nature comes forward first because you have fed it

constantly and more in quantity—hence it is stronger. And what about the nature of charity in you ?

This is a critical moment. Think seriously and quickly and deliberate on the pros and cons. Are you going to be a slave to the evil nature or are you going to overcome it and replace it with the benevolent nature ? The referee, the mind, can decide it either way.

Now it is a tug-of-war. Craving nature is assisted by the other two friendly evil forces *i.e.* Ignorance and Hatred. Charitable nature, on the other hand, is aided by its friendly forces of Morality and Wisdom. In this tug-of-war let not the evil side gain grounds. You can help it if only you have firm resolution not to allow yourself to be

pulled to the evil side. Then you win the game. You win the world. You gradually gain life's purpose—perfection.

All Suffering was created by these evil forces. If you know that it is so your duty is to strengthen the good forces to beat the evil ones. This is what the Dhamma teaches you. It explains to you in easier language, illustrating points with real and interesting stories. The Dhamma (the Teaching of the Buddha) is simple, scientific and sublime.

Buddhism is the only ethico-philosophical system without barriers for widening of knowledge.

DHAMMAN SARANAM GACCHAMI!
(I take refuge in the Dhamma.)



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WHAT IS REBORN?

Extracts from a Letter to a Friend

FRANCIS STORY

In your letter you asked about rebirth, and I'd better admit straight away that I can't "explain" it in so many words. Words, which are just symbols, can only deal precisely with matters of common experience, for which we have a common stock of corresponding ideas; and even then they sometimes go astray badly, because each of us draws his interpretation of their meaning from his own individual sum of knowledge and own personal way of interpreting the facts of experience. For the rest, they're just approximations to the reality they express, and that "reality" in itself is subject to various modes of cognition; it is only relative and can therefore only be "known" in the context of other assumed realities. Each of us is apt to see, or understand, things, events and situations in an entirely different way both from other people and even from ourselves at different stages of our ever-changing mental and psychic progression. For this, it's only necessary to cite the difference between the child's world and that of the adult; between that of the sane "normal" person and the psychopathic, without taking extreme cases. There is a world that is normal for the child and one that is normal for the adult, yet at the same time this normalcy is purely theoretical; it can only be known by deviations—some degree of the infinite range of which is to be found in everybody.

"*Cogito, ergo sum*" sounds very convincing, but we must define just what we mean by "I am". Right at the start, it's not a static entity. The child who says "I exist" becomes a man and continues to say "I exist" with the same confidence, but he is not talking about the same thing when he says "I". Everything that constitutes it has changed, no doubt imperceptibly and in some cases to a much lesser extent, psychically, than in others (here I make no quarrel with your observation of yourself, because in some people the character of the mind does change comparatively little—"nevertheless, it changes") and the "I" of the man of forty is by no means the "I" of the child of, say, twelve. Or of any of the innumerable stages in between. Yet it is the *result* of that former "I", without the pre-existence of which it could not have come into being;

there is a causal-continuum that links them, just as there is a continuum of the bodily process that, through all the cellular changes and physical developments or deteriorations, makes the body of the grown man the *result* of the body of the infant. Here, the only "reality" we can trace is the reality of a causal process, and it cannot well be anything but that process we mean when we say "I am". Now, we may call this a "life-process", and for certain purposes that is a satisfactory definition. But not for all, because the process applies equally to inanimate things, and to give it its true significance we must raise it to a cosmic level, where the words "alive" and "lifeless" cease to mean what they meant on the plane of relative reality, or, on the subjective level of the individual's own self-awareness. A process of de-personalisation—something more than mere objectivity—must come into play to enable us to realise the nature of the "self" as merely a part, or a succession of momentary manifestations, of a universal principle. The impression we receive of a persisting identity throughout the unbroken succession of experiences, together with the conviction of selfhood comes about through the individuality of the current of awareness and its insulation from all other currents, whether they be parallel or transverse, not through the actual persistence or any unit of personal identity such as we commonly mean when we use the word "myself". When we say, "yesterday I did so-and-so" we are speaking in conventional terms; to be more nearly precise we should say, "yesterday the aggregate of physical and mental elements that constituted what was then called 'I', and which was the causal forerunner of what is called 'I' today, did so-and-so". And this introduces another important factor in the persistence of the identity-concept—that of memory. To a certain extent, varying greatly in different people, we do have the ability to retrace our steps, as it were, through the line of the causal-continuum, marking various points at which the time-flow cuts across it; but this is also characterised by gaps, periods of which we can recall nothing because the points of intersection did not mark any significant interruption of the real current,

which is subconscious. (In Pāli it is called “Bhavanga”). When conscious attention is turned towards any external object or event there is an interruption of this unconscious causal current, and it is these points which, to a greater or lesser extent, according to their strength and the consequent impression they make, we remember.

Now, if we accept this view of the “personality” as we study it in ourselves or any other living being, it becomes much less important to know *what* it is that is reborn. The whole question takes on a different aspect, and we even begin to suspect that it is wrongly put—there ceases, in fact, to be any justification for such a question. “Not he, yet not another”, the Buddha tersely said, and the reply fits equally the case of the adult man and his causal predecessor the child, and the being that comes into existence (or rather, the re-emergence of the same causal current) after what we call “death”. All we are justified in assuming is a causal cosmic principle which connects the child with the adult, and the “self” of this existence with the “self” of the next and all subsequent ones. The actual determinant of the nature of this current is the willed activity we generate—if you like, the life-urge (which is *tanha*—craving) and the actions to which it gives rise, which form the kamma. At any given point we are subject to the results of past kamma, but our present kamma with its future results is subject to us; we cannot unmake the past, but we are continually creating the future.

Here, two further difficulties present themselves, of which I’ll deal with the simplest first. Since memory does not usually bridge the gulf between two existences (although it in fact does so much more often than is commonly supposed, and can certainly be cultivated to do so) how can it be said that there is any kind of identity between the past, present and future personalities, and even if an identity of a sort be admitted, can it be truly said that the new being is suffering or enjoying the results of his own actions? Is he not justified in saying, “since the person who suffers the results of my bad actions will not be myself, in the sense in which I understand it, why should I trouble about possible consequences?”

For the answer to this we have to return to the concept of personal identity that we constructed from our comparison of the child and the (consequent) adult; and where concrete examples can be used it’s always best to use them. Supposing, then, the child loses

an arm or leg through an accident. The man that he becomes, despite all physical and mental changes and what may be quite justly called a completely reconstructed personality, will still continue to be a person minus an arm or leg, as a direct result of what happened to the child that he once was. He will be suffering, in fact, for something that happened to A BEING THAT WAS, YET AT THE SAME TIME AND IN ANOTHER SENSE WAS NOT, himself—and that despite the fact that he may not be able to recollect any of the circumstances of the accident. Yet would one say that a child need not take any special care in crossing the road because if he loses a limb it will not be he who will suffer in the future, but another person whose existence he cannot even foresee? To carry the analogy forward in another direction, and incidentally bring in the moral considerations that are inseparable from any view of kamma, it is possible for an elderly man to be suffering the physical and mental consequences of follies committed in his youth; yet would one say to any youth about to commit such follies that he should go right ahead, since their results would be endured not by him but by another person who would be merely the result of his present existence? Obviously one wouldn’t; yet the relationship between the old man and the youth is precisely the same as that existing between the “personality” of the present life and that of the future—simply that the one is the result, in a causally-connected sequence, of the other.

There is yet another aspect to this question, with its ethical implications. With the gradual liberation from the concept of personal identity and all it implies of selfhood, and consequently of exclusive self-interest, the ego inevitably becomes merged in the wider cosmic operation, and it becomes of the first importance to avoid the propagation of suffering in any form, whether it is oneself that suffers, or any other sentient being. Long before self-identification—the real objective and purpose of compassion—is achieved, the question of whether it is oneself or another that suffers in the future recedes into insignificance, until it is finally found to have no meaning whatever. The “self” as we understand it may not be real, but suffering is real. In the widest philosophical interpretation all Vedana (sensation) is Dukkha (suffering), whether it appears in the form of pain or pleasure. This is so because it is a stimulation, an agitation, a disturbance

of the mind's tranquillity ; and also because it is transitory and yields only temporary satisfaction. Pleasure, particularly physical pleasure, is only the release of a tension, the momentary gratification of a craving that is incessantly renewing itself, and which grows in intensity with what it feeds upon. What we call pleasure and pain are so intimately associated that in certain experiences it is impossible to say at what point the one becomes the other to what extent the two are commingled and identified.

What it all comes down to is that we have to discard the old terms of reference and adopt new ones, substituting the idea of a dynamic process of causality for the conventional and grammatically-necessary "I" which means that the problem of rebirth is largely one of semantics. In any case, we have to begin, like Confucius, by examining and "rectifying"

terms, finding out just how closely they can be made to correspond to the ideas they represent, before we can establish whether the ideas themselves are true.

The chief thing in the quest for understanding is to allow the ideas to sink in—neither striving to accept nor to oppose—until by a gradual readjustment the mind comes to a decision. There are some things one can understand, yet cannot express in words. It's just this point I've tried to make in my articles in the *Light of the Dhamma* and elsewhere. Naturally people want to know about rebirth, and how the Buddhist idea differs from "reincarnation", "transmigration" and so on. One can only say that these ideas are simplifications of it—reductions of the highly abstract truth to popular and animistic terms.



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Book Reviews

The Doctrine of No-Doctrine

SELECTED SAYINGS FROM THE PERFECTION OF WISDOM chosen, arranged, and translated by Edward Conze. Buddhist Society, London. 8s. 6d.

THE DIAMOND SUTRA (Second Edition) translated by A. F. Price. Buddhist Society London. 5 shillings.

THE BUDDHA by Ronald Fussell. Buddhist Society, London. 7s. 6d.

The problem of the original authorship of the Prajñāpāramitā-hridaya, Vajracchedikā and other Sanskrit Sūtras of the Mahā-Prajñāpāramitā group, as well as of the Saddharmapundarika, Lankāvatāra and works belonging to the Pure Land School of Mahāyāna, is one that is not likely to be solved to everyone's satisfaction at this late date. In dealing with works so utterly impersonal, by their very nature, as those of the Prajñāpāramitā, the usual detective methods of textual examination are of no more use than is the attempt to localize them within the context of a particular intellectual movement. Nāgārjuna, Vasubandhu, Asaṅga and others drew free inspiration from these Sūtras, using them as the basis of a metaphysical structure which was to be elaborated in the course of centuries into a vast exegetical literature, most of it revolving about the Buddha's Anattā Doctrine.

It is in these intellectual excursions into a realm that is admittedly beyond the reach of discursive thinking that their method differs from that of the Buddha Himself. A comparison between the Mahāyāna literature and the post-Buddhist Upanishads shows them to belong to essentially the same category of thought, a mental climate created by the impact of a new idea upon the existing Vedic patterns. In the later Upanishads the truth of the Buddha's objective and subjective analysis is admitted up to a point; the various aspects of the phenomenal personality are seen as devoid of any constant factor, they are all transitory and unreal. Yet the final conclusion is shirked by an appeal to an indefinable Ātman that is distinct from the Skandhas and independent of them, but is in some way identical with the supreme Unmanifested (Nirguṇa) Brahman. Similarly, the Mahāyānic teachings, while elaborating and expanding the Anattā principle of Theravāda, have recourse in the last analysis to a doctrine of Universal Mind that reflects the

Vedāntic position with only a substitution of terms, even to the "Tat tvam asi"—"Thou art That (Brahman)" in the form of "Thou art Buddha". The dangers following upon an anticipation of divinity, inherent in Vedānta with its light disregard of moral obligations such as those laid down by the Buddha in the Noble Eightfold Path, are no less present in this pre-assumption of Buddhahood by those who do not as yet possess the first requisites of Enlightenment. * The Tathāgata, Who on His own showing taught that day is day and night is night, kept His terms of reference strictly within the two categories of Lokiya and Lokuttara, and there is no historical or doctrinal reason to suppose that He ever asserted an identity between Putṭhujana and Arahant or between Nibbāna and Saṃsāra. The concept of a "development" of a Teaching which is already complete and rounded off can only be entertained if development is synonymous with any form of change, not excluding deterioration.

If the Mahāyāna Sūtras were presented as the teachings of, say Nāgārjuna or Vasubandhu, it would be possible to consider and assess them as free exercises of the human mind in a field of speculation legitimately open to it, and as such they would stand high in the world's literature. But they are not; they are offered to us as the actual words of the Tathāgata Himself, given to a select coterie of followers, the Bodhisattvas, as an esoteric teaching. It is in this light we are asked to regard them; but the internal evidence, far from supporting this view, points to their having originated in a sect that had long since separated from the original Sangha and was imbued with a spirit of rivalry towards it. In Conze's translation (p. 29) this is made evident:

"There is no route here for all the foolish common people, and it lies outside their sphere. There is no route here either

* For example, the curious conduct of certain Dalai Lamas recorded in Tibetan histories.

for those who belong to the vehicle of the Disciples, or for those who, belonging to the vehicle of the Pratyeka Buddhas, course in deep Dharmas". These words are put into the mouth of Sāriputta, himself one of the Sāvakas (Disciples)* but later in the same section the Buddha Himself is represented as saying: "What could beggarly beings do with this store of precious dharmas, beings destitute of learning, or confused by their learning, beings who are but blind fools? . . . The heretics of other sects correspond to these 'beggarly beings'—and that includes also the Disciples". (*Section 4: Shortcomings of the Disciples*).

By this we are asked to believe that the Buddha, in teaching His esoteric circle, the Bodhisattvas, was given to disparaging His Arahant Disciples—a claim that has little to commend it to even the most uncritical mind. Such passages are clearly more characteristic of the later schismatics who coined the derogatory word "Hīnayāna" for the Sāvaka Sangha. This temper of rivalry, with its assumption of spiritual superiority by the Mahāsaṅghikas, is again shown in the following, also improbably attributed to the Buddha (p 52):

"... Even when my life is in danger I must not get into a rage, and no frown should appear on my face'. This is the attitude which a Bodhisattva should adopt also towards persons who belong to the vehicle of the Disciples". The picture here presented of the Buddha giving two kinds of teaching and condemning those who followed one of them is so obviously a clumsy sectarian invention that to take it as literal truth is out of the question. In significant contrast to this, Theravāda canonical literature contains no suggestion of the schisms which were to follow in the wake of the Mahāsaṅghikas. As Max Muller wrote in his Introduction to the Larger Sukhāvatī-Vyūha, "that the teaching of Sakyamuni as represented in the Hīnayāna comes first in time seems to be shown by the Mahāyāna-sūtras themselves". If anything, this is too cautious a statement. Things must have gone very far indeed if one section of the Buddha's followers went in fear of their lives from the other; and

when it is remembered that the Disciples thus spoken of as possible aggressors were the Arahants the inference becomes ridiculous. If such a situation ever did arise, it was certainly not during the lifetime of the Buddha.

Whoever the author of these passages may have been, the sentiments alone show clearly that it was not the Buddha Who thus criticised and denigrated that group of His original Disciples which included the great Arahants Sāriputta and Mahā Moggallāna. While the *dramatis personae* of the Sanskrit Sūtras, Mañjuśrī, Mahāsthāma, Avalokiteśvara etc., are not mentioned in the Pāli canonical texts, Sāriputta, Ānanda, Mahā Moggallāna and others of the historical Disciples make frequent appearances in the Sūtras, where the role usually allotted to them, however, is subordinate to that of the Bodhisattva-Mahāsattvas. The tendency throughout is to make the Bodhisattvas almost equal to Buddhas, which is doubtless the reason why in modern popular parlance the "Incarnate Lamas" of Tibet are erroneously called "Living Buddhas"; they are, in fact, considered to be the earthly manifestations of the Bodhisattvas, each of whom is "overshadowed" or mystically directed by one of the Dhyāni-Buddhas reigning in a Buddha-kṣetra such as Sukhāvatī, the miraculous "Western Paradise". The descriptions of these paradises in the Pure Land Sūtras are so fabulous and so lavish in material sense-attractions that they read very strangely as coming from the mouth of the Supreme Buddha Who taught that the delights of the senses are the great obstacles to Enlightenment and Liberation. Although it is not these particular Sūtras that are under discussion now, they are a part of that same Mahāyāna to which the metaphysical Sūtras belong, and mention of them is not out of place here.

The attribution of the Prajñāpāramitā and the other Sūtras to the Buddha, carrying as it does this peculiar flavour of spuriousness, is a difficult snag to overcome; but once it is acknowledged that the unknown authors were employing the device, common in India, of placing their own teachings in the mouth of some greater teacher of former days, it becomes possible

* One is reminded of the later followers of Lao Tzu who, out of rivalry towards the Confucianists, invented incidents in which K'ung Fu Tse appeared at a disadvantage and was represented as repudiating his own teachings in favour of Taoist ideas. Where historical veracity was never held in very high esteem, the odium theologicum frequently took this oblique form.

to judge them on their own merits as independent works. How closely do they correspond to the Teaching of the historical Buddha, and how far do they depart from it?

In his Introduction Dr. Conze points the distinction between the Sāvaka Vehicle and that of the Bodhisattvas thus: "One should not aim at a private and personal Nirvāna, which would exclude others and the world, but at the full omniscience of a Buddha which somehow includes both". Consequently, according to Mahāyāna belief, the Arahant has not arrived at perfection, nor gained release from rebirth and suffering, but must remain in Saṃsāra to fulfil the higher destiny of a Bodhisattva, who views Nirvāna and Saṃsāra as one and the same. Against this must be placed the Buddha's own statement to the effect that there exists an Unborn, Unoriginated, Uncompounded (Nibbāna); and that if there were not this Unborn, Unoriginated and Uncompounded there could be no escape from the Born, Originated and Compounded (Saṃsāra). Here there is no attempt to reconcile, much less identify, the phenomenal with the noumenal, as in Mahāyāna. Nibbāna and Saṃsāra are as light and darkness, day and night, as the waking opposed to the sleep; and although the waking state is potential in the sleeper, a potentiality is not an actuality until it is realised. It is here that the doctrine of Sūnyatā, the Void, in the hands of the Mahāyāna gurus takes a course the Buddha was careful to avoid, becoming an extreme idealism wherein philosophy and analytical investigation are finally abandoned for a dogmatic negation of a negation. The circular process of thought is completed and the mind is back at the point from which it started, still in Saṃsāra and its mazes. The Doctrine becomes No-doctrine. The possibility that this is a solution for those unwilling to renounce the phenomenal world is one that inevitably suggests itself; the world is accepted on the understanding that it does not exist.

No one can liberate another, the Buddha asserted; the Buddhas themselves can only point the Way, which each has to tread for himself. Disregarding the Dhammapada injunction: "Attadātthan paratthena bahunā pi na hāpaye; attadattham abhiññāya: sadatthapasuto siyā"—"Neglect not one's own welfare for that of another, however great it may be; knowing one's own welfare

one should pursue it zealously",—the follower of the popularized version of Buddhism is urged to forgo his own "selfish personal Nirvāna" and continue in the ceaseless round of births and deaths; and this in the chimerical hope of saving countless beings who are at the same time to be regarded as "no-beings" because in the logic of the Void there is no real entity of self-existence either in the past, present or future. There is no "I" to save, and there are no "others" to be saved.

"Selfish" and "unselfish" are terms that have meaning only in the context of relative values, and it is curious that while the logic of Mahāyāna insists upon this fact as strongly as does Theravāda, the Mahāyāna uses them in a fashion completely contrary to the total import of its own negativism, giving them a value that can only be realised in terms of a real phenomenal world and real personal relationships. This, it is explained, is a transcendent mysticism, beyond the confines of mere reason; but the question raised is, Does it help man to understand his own nature and his place in the cosmic scheme? The attempt to put into words realities that lie beyond the realm of discriminating thought is one the Buddha never made; the knowledge of them must be approached by another route and apprehended by another faculty. In the ultimate phase of realisation, Dr. Conze points out, "the paradoxes are finally left behind, and one comes to a stage of *Silence*, where nothing at all can be said". True: then why so many millions of words in trying to say the unsayable before this phase is reached? Theravāda lays down this truth as axiomatic from the start, and concentrates on the practical *means* of attaining the realisation which is Silence.

But words are easier to manipulate than the stubborn cravings of the mind and senses, and the metaphysicians who followed centuries after the Buddha probably derived great prestige from their paradoxes and endless repetitions of the negation of a negation. The vital question still remains: did it help them towards the extinction of the passions? One finds on the whole too much evidence of sectarian hostility to be fully assured on this point. The fact that the hostility is directed, not towards the Brahmin priesthood, naked ascetics and other Micchādīṭṭhikas, as one would expect, but towards the original Disciples of the Buddha, only increases the mystery.

Shankarāchārya, the reactionary enemy of Buddhism, was suspected of being secretly a Buddhist: might it not be that in the sectarian confusion of the centuries that witnessed the restoration of Brahmanical supremacy there were those who adopted methods no less subtle than those of Shankarāchārya to merge the Teaching of the Buddha into the Brahmanic pattern, and that the creation of a new, Sanskritic doctrine to replace the authentic Pāli version was one of the expedients that offered themselves for this purpose? It is curious how often references to Mahādev (Siva) and other gods of the later Hindu pantheon, are found in Mahāyāna literature, in addition to the familiar Sakka of the original texts. The characteristic features of the Puranic period, the age which gave birth to the Vishnu Purana and the deification of the Buddha as the Ninth Avatar, had overlaid and almost superseded the older Vedic traditions by the time these Sūtras came into being, and Mahāyāna and Hinduism were borrowing freely from one another. Tantricism, which was common to both, completed the impure amalgam and spelt the end of Buddhism as a distinct creed in the land of its birth.

The Buddha did not encourage metaphysical constructions because He perceived that any logical pursuit of an initial premise carried far enough in the sphere of conditioned thinking is doomed to lead to contradiction and paradox. Thus in Mahāyāna we get the conclusion that "the attaining of Buddhahood is not the attaining of anything: it is no more than the realisation of something eternally and indestructibly potential in every living creature. Thus, there is no fundamental difference between one who is and one who is not a Buddha". (*Foreword to the Diamond Sutra by Dr. W. Y. Evans-Wentz*). Zen Buddhism places personal intuition above all, and if the Theravāda Buddhist's own intuition tells him that this does not sound like the Teaching of the historical Buddha, his right to his opinion draws its authority from Mahāyāna itself. It is equivalent to saying that there is no fundamental difference between a lunatic and a sane man, because the lunatic has the potentiality of being cured of his madness. But in actual fact there is no self-existence of either the lunatic or the sane man; each "exists" only in his actions, and these actions are fundamentally different. It is here that Mahāyāna contradicts the doctrine of the Void by confusing

Sammuti Sacca (relative truth) with Paramattha Sacca (absolute truth) and mixing up the phenomenal self which is Anattā with the mistaken concept of Self as something existing *fundamentally* and unchangeably in its own right.

Elsewhere, Dr. Evans-Wentz says, quite correctly, that the insistence on the doctrine of non-ego, of non-soul in the Diamond Sutra is in full accord with the fundamental Teaching of the Buddha; but when he goes on to say that it is thus "strictly Buddhistic, despite whatever may be argued against it otherwise by Buddhists of the Theravādin or Southern School", he is on the wrong track. In the first place, although Anattā is insisted upon over and over again in the Sūtras, the carrying-out of ideas relative to phenomenal personality shows that the concept of the non-existence of selfhood had never really sunk in. If it had done so, there could have been no talk of "selfishness" and "unselfishness" in comparing means to the attainment of Nibbāna. But it is not entirely this, but also the extra doctrines of Mahāyāna—the Trīkāya, the Dhyaṇi Buddhas, the belief in "salvation by faith" and, above all, the insistent claim that the Bodhisattva is superior to the Arahant—which Theravāda rejects as being foreign to the Dhamma taught by Gotama Buddha. These, and the immense structure of mythic Buddhology, an artificial theology grafted onto an essentially non-theistic doctrine, are the distinguishing marks of Mahāyāna which must ever stand in the way of a sincere attempt to return to the pristine Teaching and method of the actual historical Buddha.

The Prajñāpāramitā literature is of so repetitive a nature that Dr. Conze's selections can be taken as an excellent condensation of the whole. In Mr. Price's Diamond Sūtra, however, there are instances, as in Section XXVII, where disagreements between the texts consulted leave doubt as to whether a positive or negative meaning is intended. To what extent the clarity of the teaching is obscured by these seemingly interchangeable affirmations and denials is presumably a question that can only be decided by mystical intuition. In the Doctrine of No-Doctrine there appears to be no difference between the statement that such-and-such *is*, and that such-and-such *is not*. The explanatory Biblical footnotes do not help the situation much; in Buddhism "fear of the Lord" is *not* the beginning of wisdom. That much can be said with

complete certainty. One feels that Buddhism is best explained by elementary Buddhist doctrines, which both these books tend to overlook in their preoccupation with mystical absolutes.

A simple introductory book on Buddhism, with explanations of the Dhamma suitable for young people and beginners, is greatly needed, and at first glance "*The Buddha*", by Ronald Fussell, seems to fill the gap. As it develops, however, it shows an unevenness of treatment that makes it only partially suitable. The indiscriminate mixing of Sanskrit and Pāli spellings (Kapilavastu, but Rājagaha: Sāriputta, but Ashvajit—and in some places "Sāriputra") which is always a source of confusion to the new student, seems to indicate that the material has been drawn from different sources without enough care being given to uniformity. The incidents related in the first section appear to be mostly taken from Ashvaghosha *via* the Light of Asia. The lack of attention to details appears first in the Introduction, where the Buddha is represented as going on His alms-round clad in saffron coloured robe and sandals. Later on Devadatta fires with his bow—a remarkable feat in the days before firearms—and we are told that on the attainment of Enlightenment Prince

Siddhattha became "Sammā Sambuddhassa". Minor points, perhaps, but the book would have been so much better had they been checked before publication.

After the first eight chapters the book undergoes a rather marked change, and the Noble Eightfold Path is treated from the philosophical point of view in a way that brings out those features most likely to have an immediate appeal to the Western reader. The reviewer may regret the occasional intrusions of Blavatskyism ("*Voice of the Silence*" and the "*Wisdom Religions*"!) but these are not such as to distract attention from the more important theme. Where the book treats of Karma and Rebirth, the Four Noble Truths and the Anattā Doctrine it is likely to be very helpful indeed to those who are trying to understand precisely in what respects Buddhism differs from the religious systems to which the West is attuned. Despite its lapses, the book contains some admirable matter, and offers on the whole a more explicit study of Buddhist principles and a more useful body of reference than the Sutra translations. At least it does not drop the reader catastrophically straight into the Void without some preparation. All three books are cloth bound and very attractively presented.



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GLOSSARY

FOR VOL. III—No. 2.

A

Adussana : Amity in the sense of absence of defilements (of passion, lust, etc.) or guilt.

Anupādisesa-nibbāna : “Nibbāna without the groups of existence remaining”; the “no-more-continuing”, of this physico-mental process of existence.

Arajjana : Disinterestedness in the sense of absence of attachment.

Āvajjana : Turning the mind towards the first stage in the process of consciousness.

N

Nipphanna : Accomplished; perfected; trained. In philosophical sense, determined or conditioned.

P

Paṭigha : Repulsion; repugnance; anger.

S

Sammā-sambodhi : It is the state of one by whom the Liberating Law (*dhamma*) which had become lost to the world, has again been discovered, realized and clearly proclaimed to the world.

T

Tathāgata : The word “Tathāgata” conveys in various places; the following meanings:—

- (1) One who has penetrated to the Truth,
- (2) The epithet of an Arahant, and
- (3) A being.



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