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*of the*  
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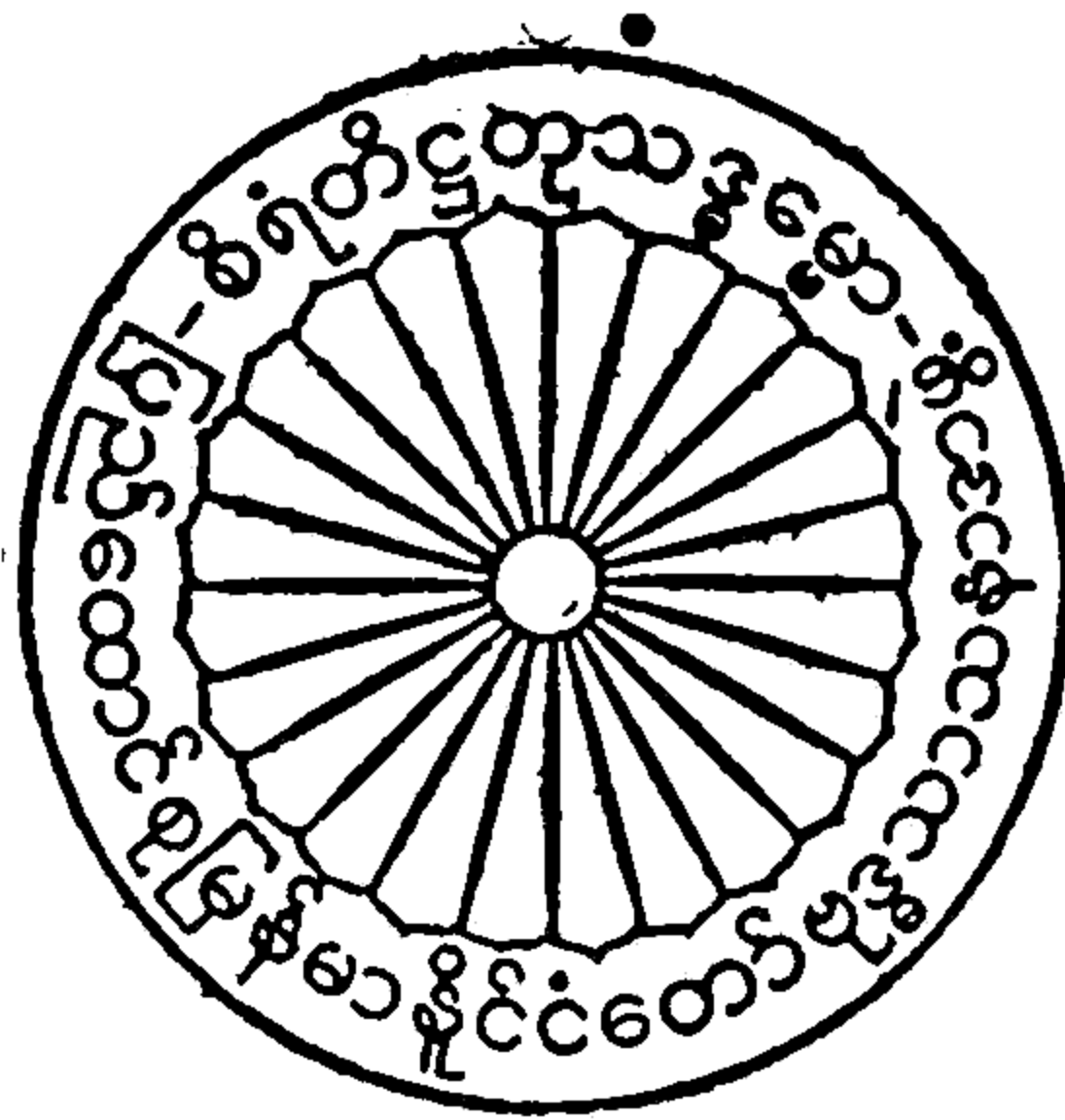
# *The* LIGHT *of the* DHAMMA

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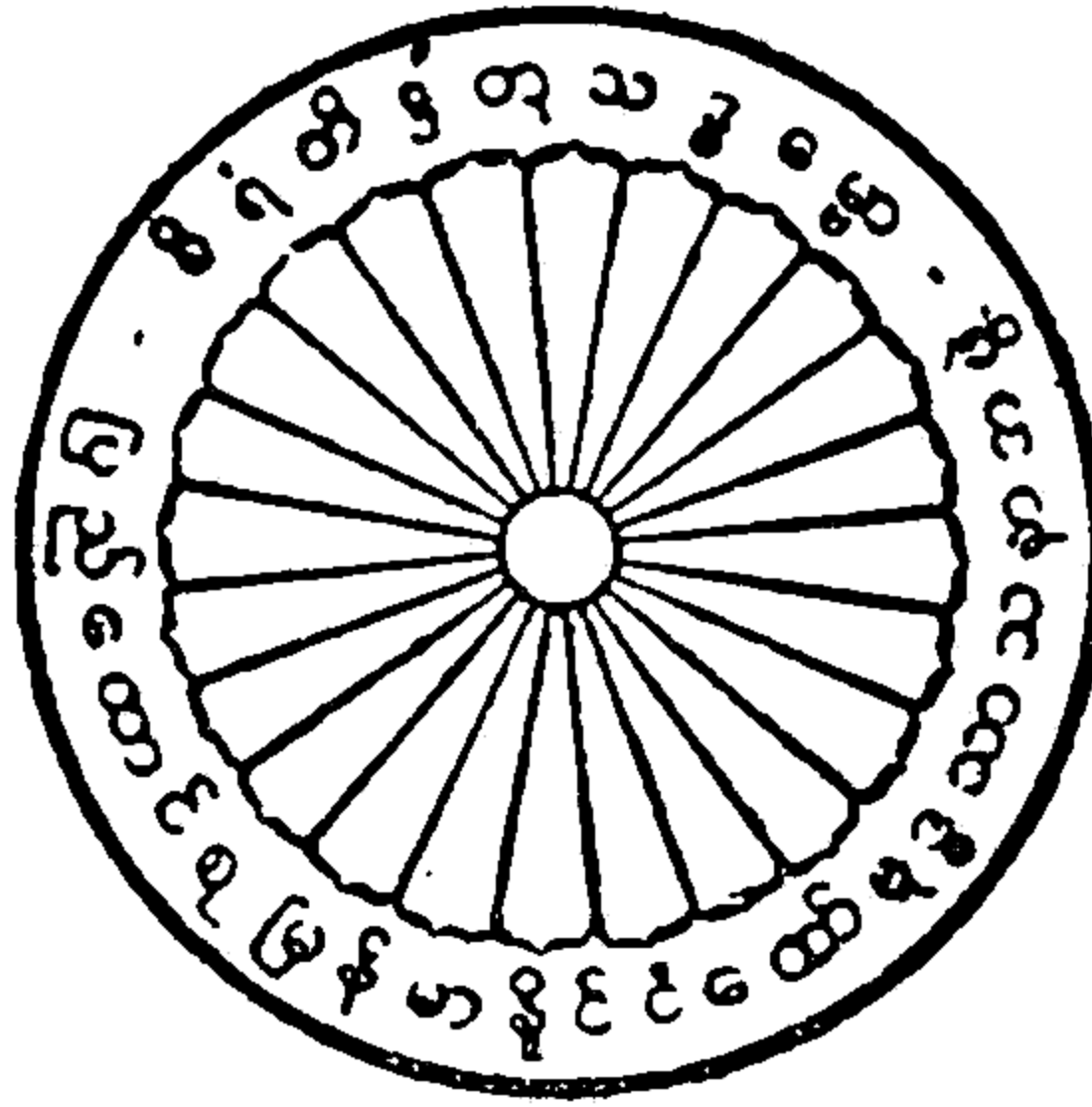
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THE EDITOR,  
"THE LIGHT OF THE DHAMMA"  
Union Buddha Sāsana Council,  
Kabā Aye P.O.,  
Rangoon, Union of Burma.



# MAGGAṄGA DĪPAṆĪ

The Manual of the constituents of the Noble Path

By •

*Mahāthera Ledi Sayadaw, Aggamahāpaṇḍita, D. Litt.*

Translated into English by U Saw Tun Teik, B.A., B.L.

*Namo tassa bhagavato arahato sammā Sambuddhassa*

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

**Eightfold Noble Path:—**

- (1) *Sammā diṭṭhi* — Right View.
- (2) *Sammā saṅkappa*— Right thought.
- (3) *Sammā vācā* — Right Speech.
- (4) *Sammā kammanta*— Right Action.
- (5) *Sammā ājīva* — Right Livelihood.
- (6) *Sammā vāyāma* — Right Effort.
- (7) *Sammā sati* — Right Mindfulness.
- (8) *Sammā samādi* — Right Concentration.

## 1 *Sammādiṭṭhi*

3 kinds of Right View or Right Understanding (A) *Kammāssakatā Sammādiṭṭhi:—*

Right view or Understanding that in the case of beings, only two things: wholesome and unwholesome actions performed by them, are their own properties that always accompany them wherever they may wander in many a becoming or world-cycle.

(B) *Dasavatthuka Sammādiṭṭhi:—* Right understanding of the ten kinds of subjects.

(C) *Catu-sacca Sammādiṭṭhi:—* Right understanding of the Four Realities or the Four Truths.

### A. *Kammassakatā Sammādiṭṭhi*

*Sabbe sattā kammassakā kammadāyādā, kammayonī, kammabandhū, kammappaṭisaranā, yaṁ kammaṁ karissanti kalyāṇaṁ vā pāpakaṁ vā tassa dāyādā bhavissanti.*

*Sabbe Sattā kammassakā:—*

Only the wholesome and unwholesome actions of all beings are their own properties that always accompany them wherever they may wander in many a becoming or world-cycle.

*Kammadāyādā:—*

Only the wholesome and unwholesome actions of all beings are their inherited properties that always accompany them wherever they may wander in many a becoming or world-cycle.

*Kammayonī:—*

Only the wholesome and unwholesome actions of beings are the origin of their wanderings in many a becoming or world cycle.

*Kammabandhū:—*

Only the wholesome and unwholesome actions of beings are their relatives and true friends that always accompany them wherever they may wander in many a becoming or world cycle.

*Kammappaṭisaranā:—*

Only the wholesome and unwholesome actions of beings are their real refuge wherever they may wander in many a becoming or world cycle.

*Yaṁ kammaṁ karissanti kalyāṇaṁ vā pāpakaṁ vā tassa dāyādā bhavissanti.*

If bodily, verbal and mental actions be performed, whether wholesome or unwholesome, that *kamma* of theirs they will inherit throughout their many a becoming or world-cycle.

### (B) *Dasa vatthukasammādiṭṭhi*

*Atthidinnaṁ, atthiyiṭṭhaṁ, atthi hutāṁ, atthi sukata dukkaṭāṇaṁ kammāṇaṁ phalaṁ vipāko, atthi mātā, atthi pitā, atthi sattā opapātikā, atthi ayaṁ loka, atthi paroloka, atthi loke samaṇa brāhmaṇā samaggatā sammāpaṭipannā ye imaṇca lokaṁ paraṇca lokaṁ sayāṁ abhiññā sacchikatvā pavedenti.*

(1) *Atthi dinnaṁ:—*There really exists alms-giving (*Dāna*) as cause (*Kamma*) and its result (*vipāka*)

(2) *Atthi yiṭṭhaṁ:—*There really exists offering on a large scale as cause and its result.

(3) *Atthi hutāṁ:—*there really exists offering on a small scale as cause and its result.

(4) *Atthi sukata dukkaṭāṇaṁ kammāṇaṁ phalaṁ vipāko:—*three really exist whole-



some and unwholesome actions as causes and their results.

- (5) *Atthi mātā*:— there really exist the good and the evil deeds done to one's mother as causes and their results.
- (6) *Atthi pitā*:— There really exist the good and the evil deeds done to one's father as causes and their results.
- (7) *Atthi satā opapātikā*:—There really exist beings who are born by apparitional rebirth such as beings in purgatory, *petas*, *devas*, *sakkas* and *brahmas* who cannot ordinarily be seen by men.
- (8) *Atthi ayaṃ 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 may arise after death.

In another way, there really exists this human world (*ayaṃ loko*) and there really exists the other worlds (*paro loko* : 4 lower worlds, 6 *deva* worlds and 20 *brahma* worlds).

In another way, there really exists this universe consisting of the human world, 4 lower worlds, 6 *deva* worlds and 20 *brahma* worlds (*ayaṃ loko*); and there really exist other worlds which are infinite in all 8 directions (*paro loko*)

(10) *Atthi loke samaṇabrāhmaṇā samaggatā sammā paṭipannā ye imaṇca lokāṃ paraṇca lokāṃ sayāṃ abhiññā sacchikatvā pavedenti*:—

There really exist, in this human world, persons like the Omniscient Buddha, monks and brahmins who practise the true *Dhamma* and possess tranquillity of mind and who, having seen and realised this very world and other worlds through their own insight, impart their knowledge to others.

(C) *Catusaccasammā diṭṭhi*

(1) *Dukkhe ñāṇaṃ* (2) *Dukkhe samudaye ñāṇaṃ* (3) *Dukkha nirodhe ñāṇaṃ* (4) *Dukkha Nirodhagāminipaṭipadāya ñāṇaṃ*.

- (1) *Dukkhe ñāṇaṃ*:—Penetrative insight into the truth of suffering.
- (2) *Dukkha samudaye ñāṇaṃ*:— Penetrative insight into the truth of the origin of suffering.

(3) *Dukkha nirodhe ñāṇaṃ*:— Penetrative insight into the truth of the cessation of suffering.

(4) *Dukkha nirodha-gāminipaṭipadāya ñāṇaṃ*:—Penetrative insight into the truth of the path leading to the cessation of suffering.

## II. *Sammā Saṅkappa*

3 kinds of *saṅkappa*

- (a) *Nekkhamma saṅkappa*:— Right thought free from greed and sensuous desire, aiming at an escape from the round of rebirths.
- (b) *Abyāpāda saṅkappa*:—Right thought, for the welfare of all living beings.
- (c) *Avihiṃsa saṅkappa*:—Right thought for the non-injury of all living beings.

## III. *Sammā Vācā*. Right speech.

4 kinds of Right speech.

- (1) *Musāvādā virati*:— Refraining from telling lies.
- (2) *Pisūṇavācā virati*:—Refraining from back-biting and calumny.
- (3) *Pharusavācā virati*:— Refraining from using abusive language, harsh words, speech hurtful to others.
- (4) *Samphappalāpa virati*:—Refraining from frivolous talk such as telling legends and fables or which is fruitless for this world and the next.

## IV. *Sammā kammanta*

3 kinds of Right Action.

- (1) *Pānātipāta virati*:—Refraining from killing and injuring living beings.
- (2) *Adinnādāna virati*:— Refraining from taking property which is not given.
- (3) *Kamesumicchācāra virati*:— Refraining from taking intoxicants and from unlawful sexual intercourse with those who are still in the care of parents or guardians.



### V. *Sammā Ājīva*

4 kinds of Right Livelihood.

- (1) *Duccarita micchājīva virati*:—In the case of laity refraining from wrong livelihood by means of immoral physical and verbal actions.
- (2) *Anesana micchājīva virati*:—In the case of monks and hermits refraining from wrong livelihood, e.g. by means of giving fruits and flowers to the laymen to curry favour.
- (3) *Kuhanādi micchājīva virati*:—In the case of monks and hermits refraining from trickery and deceptions by means of working wonders.
- (4) *Tiricchāna vijjā micchājīva virati*:—In the case of monks and hermits refraining from wrong livelihood e.g. by means of performing base arts such as reading signs and omens, which are against the rule and practice of the order.

### VI. *Sammā vāyāma*

4 kinds of Right Effort.

- (1) *Anuppannānaṃ akusalānaṃ dhammānaṃ anuppādāya vāyāmo*. Making effort in the practice of the Eightfold Noble Path so that those vices that have never arisen during the present existence may not arise even for a moment in future existences.
- (2) *Uppannānaṃ akusalānaṃ dhammānaṃ pahānāya vāyāmo*. Making effort in the practice of the Eightfold Noble Path so that those vices that have already arisen or are arising during the present existence may be dispelled and may not arise even for a moment in future existences.

- (3) *Anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya vāyāmo*:—Making effort in the practice of the Eightfold Noble Path so that the 37 *bodhipakkhiya dhamma* (factors pertaining to Enlightenment) that have never arisen during the present existence may arise here and now.

- (4) *Uppannānaṃ kusalānaṃ dhammānaṃ bhiyyo bhāvāya vāyāmo*. Putting forth effort in the practice of the Eightfold Noble Path so that the virtues such as morality that have already arisen and are arising during the present existence may develop unceasingly until the attainment of *Anupādisesa Nibbāna*.

### VII. *Sammā sati*.

4 kinds of Right Mindfulness.

- (1) *Kāyānupassanā satipaṭṭhānaṃ*:—Application of mindfulness to the contemplation of the Body-group, such as in-breathing and out-breathing.
- (2) *Vedanānupassanā satipaṭṭhānaṃ*:—Application of mindfulness to the contemplation of the Feeling-group, such as painful and pleasurable feelings.
- (3) *Cittānupassanā Satipaṭṭhānaṃ*:—Application of mindfulness to the contemplation of Consciousness-group, such as consciousness rooted in lust *sarāga*, or in anger (*sadosa*) etc.
- (4) *Dhammānupassanā satipaṭṭhānaṃ*:—Application of mindfulness to the contemplation of mind-objects, such as sensuous lust *kāmmacchanda*.

### VIII. *Sammā Samādhi*

4 kinds of Right concentration.

- (1) *Paṭṭhamajjhāna samādhi*:—Concentration of the first *Jhāna* produced by fixing one's attention



on one of the objects of *samatha* tranquillity such as *kasina*.\*

(2) *Dutiyajjhāna samādhi*:—

Concentration of the second *Jhāna* produced by fixing one's attention on one of the objects of *samatha*, such as *kasina*

(3) *Tatiyajjhāna samādhi*:—

Concentration of the third *Jhāna* produced by fixing one's attention on one of the objects of *samatha* such as *kasina*.

(4) *Cututthajjhāna samādhi*.— Concentration of the fourth *Jhāna* produced by fixing one's attention on one of the objects of *samatha*, such as *kasina*.

*Exposition of the 3 kinds of Sammādiṭṭhi*

3 kinds of *Sammādiṭṭhi*:—

(A) *Kammassakatā sammādiṭṭhi*

(B) *Dasavatthuka sammādiṭṭhi*

(C) *Catusacca sammādiṭṭhi*

Explanation of (A) *Kammassakatā Sammādiṭṭhi* *Sabbesattā kammassakā, kamma-dāyādā, kamayonī, kammabandhū kammappatisaranā, yaṃ kammaṃ karissanti kalyāṇaṃ vā pāpakaṃ vā tassadāyāda bhavissanti.*

*Sabbe Sattā kammassakā*:—

There exist such properties as elephants, horses, vehicles, cattle, fields, buildings, gold, silver, jewels etc. Those properties can be said to belong to us in the present existence before we pass away. But when we pass away those properties do not accompany us beyond death. They are like properties which we borrow for some time for our use. They are liable to destruction during the

present existence. As those properties which beings possess do not accompany them to their new existences, they cannot be claimed as properties belonging to those beings. The Buddha therefore said, "*Sabbe Sattā kammassakā*." The only property of all beings that accompanies them is their own volitional action. Only the mental, verbal and physical volitional actions of beings always accompany them in this as well as in future existences. They are not liable to destruction by fire, water, thieves, robbers etc:

Herein, physical action means all movements of such parts of the body as hands and legs etc; "*Vacī kamma*" verbal action means all verbal expressions made by means of the mouth, tongue and throat. "*Mano kamma*" mental action means the functioning of the mind. These physical, verbal and mental actions are known as three *Kammas* in the Buddhist teachings.

All beings perform these 3 *kammas* at all waking hours. All their work great or small is performed by means of these 3 *kammas*. These 3 *kammas* become inert when a person is asleep. In the case of a dead person the 3 *kammas* cease to function as far as that body is concerned.

This is how the 3 *kammas* operate in all beings.

These 3 *kammas* have two aspects: (1) 3 good *kammas* and (2) 3 bad *kammas*. Three good *kammas* are of 2 kinds. (1) Good *kamma* which has its result ripening during the present existence and (2) Good *kamma* which has its result ripening during the future existences.

The three bad *kammas* are of two kinds (1) Bad *kamma* having its result ripening in this existence and (2) Bad *kamma* having its result ripening in future existences.

**Analysis of the Good and Bad *kammas*.**

Ten kinds of immoral conduct

(1) *Pānātipāta*:—Injuring and killing living beings.

\**KASINA* is the name for a purely external device to produce and develop concentration of mind and attain the 4 Trances (*jhāna*). It consists in concentrating one's full and undivided attention on one visible object as Preparatory Image (*parikamma-nimitta*), let us say, a coloured spot or disc, or a piece of earth, or a pond at some distance etc., until at last one perceives, even with the eyes closed, a mental reflex, the so-called Acquired Image (*uggaha-nimitta*.) Now, while continuing to direct one's attention to this image, there may arise the spotless and immovable so-called (Counter-Image) *paṭibhāga-nimitta*, and together with it the Neighbourhood-Concentration (*upacāra-samādhi*) will have been reached. While still persevering in the concentration on the object, one finally will reach a state of mind where all sense-activity is suspended, where there is no more seeing and hearing, no more perception of bodily impression and feeling, i.e. the state of the 1st mental Absorption, or (*jhāna*) Trance.

The 10 *Kasinas* mentioned in the Suttas are :—Earth-*Kasinas*, Water, Fire, Wind, Blue, Yellow, Red, White, Space, and Consciousness. "There are 10 *Kasina*-spheres:—a certain one sees the earth-*kasina*, above, below, on all sides, undivided, unbounded....a certain one sees the water-*kasina*, above, below etc." (D. 33). (Nyānatiloka's Buddhist Dictionary)



- (2) *Adinnādāna*:—Taking or destroying animate and inanimate properties which are not given.
- (3) *Kamesumicchācāra*:—Committing sexual misconduct.
- (4) *Musāvāda*:—Telling lies.
- (5) *Pisunavācā*:—Backbiting and calumny.
- (6) *Pharusavācā*:—Using abusive language.
- (7) *Samphappalāpa*:—Taking part in frivolous conversation.
- (8) *Abhijjhā*:—Covetousness.
- (9) *Byāpāda*:—Malevolence.
- (10) *Micchādiṭṭhi*:—Wrong views.

1. All kinds of physical, verbal and mental actions that are free from these 10 kinds of immoral conduct, comprising all kinds of livelihood, acquiring wealth and seeking knowledge are good volitional actions which have to be performed for this very existence.

2. All kinds of physical, verbal and mental actions that involve these 10 kinds of immoral conduct and that comprise all kinds of livelihood, are bad volitional actions which are performed for this very existence.

#### *Two Kinds of Kamma for future existences*

The types of *kamma* performed in this present existence, physical, verbal and mental, with a view to ripening in future existences, are also divided into two kinds.

- (1) 3 Good *kammas* (having result in future existences).
- (2) 3 Bad *kammas* (having result in future existences)

1. All kinds of physical, verbal and mental *kammas* that are free from the 10 Kinds of immoral conduct and comprise almsgiving, fast-day observance, conduct, practising meditation, taking refuge in and paying respects to the 3 gems: *Buddha*, *Dhamma* and *Sangha*, are known as good *Kamma* done in this present life with a view to ripening in future existences, to being reborn in a good abode.

If any one of the 10 kinds of immoral conduct be performed, whether for ripening in this existence or in the future, that *kamma* leads one to the lower planes in future existences. So it is known as bad *kamma* having its result ripening in future existence.

In this way one should differentiate the good and bad *kammas* and contemplate all the 3 kinds of *kammas* which are performed everywhere on land, in water, and in the sky.

Having seen with our eyes the 3 *kammas* which are performed in this world we can also comprehend that all beings, on land in water and in the sky have been performing these 3 *kammas* in their past existences of endless world cycles and will also perform them in the future.

Like this universe there are in the four directions, infinite universes in which all beings in water, and land and in the sky are performing these 3 *kammas*.

Having discerned all these, it is quite apparent that all beings live by these 3 *kammas* done by themselves. They enjoy happiness by virtue of these 3 *kammas*. By performing the 3 good *kammas* they enjoy various beneficial results and by performing the 3 bad *kammas* they encounter various kinds of misery and suffering. The 3 *kammas* are their own property which can never be destroyed by fire, water, thieves, robbers and so forth. Though one may own nothing, not even a single coin he can achieve happiness if he has mental *kamma* in the form of knowledge and wisdom.

So, the Buddha declared: “*Sabbe sattā kammassakā*.” All beings have the 3 volitional *kammas* as their own property.

#### *The Result of Present Kamma*

Those who wish to acquire worldly gains such as wealth, governmental standing and honour in this life can achieve their wish if they exert themselves to acquire education and knowledge. If it be that such worldly gains can be had without acquiring education and knowledge and by merely worshipping God, the believers in God may not perform physical, verbal and mental *kammas* such as trading, farming, learning arts and sciences. Instead, they may perform only the act of worshipping God. As a matter of fact it is not so. Like the Buddhists the Christians, Mohammedans etc., are performing the 3 kinds of *kamma* and for this reason, they acquire worldly gains. It is not God but three kinds of *Kamma* that gave these to them.

#### *The Result of Past Kamma*

Just as we can see with our eyes that in this life the worldly gains are not given by God but are acquired by one's own *kamma*, similarly we can realise that beneficial results of being reborn in a wealthy family or in the *deva* world are not by virtue of worshipping God but by virtue of past *kammas* such as almsgiving, observance of



morality and so forth performed in previous existences. One who is reborn in a wealthy family becomes the owner of the riches of that family. That is, all his possessions are due to his past *kamma*.

Here, the analogy of vegetation should be given.

The process of the formation and growth of vegetation is commonly ascribed to the seed. According to the *Abhidhamma*, the element of kinetic energy (*Tejo*-) which is known as caloricity (*utu*) is said to be the cause. The seed is nothing but the element of kinetic energy. That element of kinetic energy is the real seed.

At the beginning of the world, before the existence of seeds, vegetation grew from *Tejo*. Later that vegetation produced fruits and seeds from which trees grew successively.

In the same way all beings have *kamma* as their seeds of becoming: wholesome *kamma* as almsgiving, morality, etc: and unwholesome *kamma* as taking others' lives etc:—

The process of becoming as men and animals is due to the past *kamma* in previous existences. On account of the wholesome *kamma* etc, they are reborn as man and *deva*; and because of the unwholesome volitional *kamma* they are reborn in four lower worlds: hell, animal world, *peta* world and *asuraka* world.

Previous vegetation produces seeds from which fresh vegetation rises. Thus seeds from the tree and trees from the seeds appear successively: a cycle of seeds and trees. Similarly, beings have seeds of *kamma* in their previous existences. From these seeds of *kamma* new existences appear. Thus beings perform *kamma* which in turn gives rise to new becomings successively.

Trees have physical phenomena only. A tree yields many fruits from which many trees are grown. In case of beings, they have two kinds of phenomena: physical and mental phenomena. Of these two, the mental factor is the chief. One mental factor can produce not more than one new mental factor (*i.e.* the *paṭisandhiviññāna* rebirth consciousness). Therefore although beings have many seeds of wholesome and unwholesome *kamma* in one existence, one mental factor of the previous existence *i.e.* volition (*cetanā*) produces in the next existence only one mental factor. Since many new mental factors are not produced, one corporeality-group of the past existence

gives rise to not more than one corporeality-group in the next becoming.

Earth, water, sun, moon, stars, and so forth, come into existence from the seeds of kinetic energy which go under the name of caloricity. It is not that they were created by God. Beings such as men, animals etc come into new successive existences because of the seeds of their past *kamma* performed in previous world cycles of existences. Such view is known as Right View (*sammādiṭṭhi*).

To hold that God creates them is wrong view (*micchādiṭṭhi*). It is the wrong view of those who not knowing fully the operative power of *kamma* and *utu*, imagine that they were created by God. Thus with a view to making people abandon wrong view, and rely upon *kamma*, knowledge and wisdom the Buddha said

“*Sabbe sattā kammassakā*”

Now there are such things as legacies and heirs. These legacies can be called our property only before we die; but when we pass away we have to leave them behind. They do not accompany us to the next existence. They are also liable to be destroyed by fire, water, thieves and robbers before our death, or they may be exhausted by us.

As for the three kinds of *kamma*, performed by beings, they are always theirs in their future existences. They are never destroyed by fire etc. For this reason, *kamma* is said to be the only property inherited by beings. Beings are sure to reap the results of their own *kamma* in future existences. The wholesome *kamma* performed by feeding dogs, pigs, fowls and birds can result in a hundred happy existences. The wholesome *kamma* performed by feeding virtuous monks can give rise to a countless number of happy existences as man and *deva*. Giving alms worth about a quarter of a kyat in this present life can yield beneficial results worth more than a thousand kyats in future existences. If a person kills an animal such as a fish, fowl or pig, he may be killed in more than a thousand future existences.

In this world, if a tiny banyan seed is planted, a big banyan tree will grow up bearing innumerable fruits in more than a thousand years; similarly if a mango seed or a jack-fruit seed is planted, big mango trees and big jack-fruit trees will grow and bear more than a hundred thousand fruits for many years.



Thus in the case of trees, a small seed is able to yield more than a hundred thousand fruits, leaves, branches and twigs. Similarly a seed of wholesome *kamma* such as almsgiving, morality, meditation, practised at one time, can yield more than a hundred thousand good results in successive future existences. A seed of unwholesome *kamma* by killing a being can yield evil and painful results in numerous following existences.

Such banyan seeds, mango seeds and jack-fruit seeds may be compared to the seed of physical, verbal and mental actions. A small seed from which arise numerous leaves, fruits, branches and twigs may be compared to a seed of *kamma* that produces many effects in the following successive existences.

If a person performs one *kamma*, the effects always accompany him in many existences yielding good or bad results at the opportune moments. One can never get rid of that *kamma* but he has to enjoy or suffer its results under appropriate circumstances. So the Buddha declares "*sabbe sattā kammadāyādā*".

*Sabbe sattā kammayonī*:—

There are several causes for the growth of a banyan tree:

The banyan seed, the earth, and the water.

Of these causes, the banyan seed is the primary cause; the earth and water are the secondary causes.

In the same way, in getting wages by working as a labourer, the present *kamma* *i.e.* working as a labourer, is the primary cause. The place for working, the spade, the basket and the employers who pay wages are the secondary causes.

The wholesome past *kamma* *i.e.* almsgiving, morality etc. which causes one to be reborn as a human being and the unwholesome *kammās* by taking others lives etc: which cause one to be reborn as an animal are the primary causes similar to the banyan seeds. The parents are the secondary causes, just as the earth and water are for the growth of a banyan tree.

In the same way, with regard to the present good and evil results, one's own *kamma* performed in the present existence with wisdom and knowledge or otherwise is the primary cause.

So also, one's own wholesome *kamma* as almsgiving, morality etc: and unwholesome

*kamma* as killing beings; performed in previous existences, are the primary causes of good and evil results. The parents are not the primary causes; nor is it anything to do with God. For this reason, the Buddha said "*Sabbe sattā kammayonī*"

*Sabbe sattā kammabandhū*:—

Now, there are parents, brothers, sons, relatives, teachers and friends whom we love and rely upon, but they can be loved and relied upon only for a short period, *i.e.* before our death. However one's own physical, verbal and mental *kamma* are constant companions who accompany one and give happiness and prosperity to one in future existences. So the wholesome *kamma* alone is one's real relative or friend who should be esteemed and relied upon. Therefore the Buddha declares "*Sabbe sattā kammabandhū*."

*Sabbe sattā kammappaṭisaraṇā*:—

In this phrase, 'refuge' means reliance upon or taking shelter for protection against troubles and dangers. In the world those who wish to enjoy long life have to rely upon food and drink. Food and drink protect persons from the danger of starvation. The danger of starvation cannot befall those who have sufficient food and drink. Similarly it is necessary to rely upon doctors and medicine for protection against ailments and diseases, and to rely upon weapons for protection against enemies; in the same way all kinds of refuge are resorted to for different purposes.

'Refuge' does not mean only worshipping. It also has the meaning of reliance upon and taking shelter of protection as mentioned above.

We take refuge in the *Buddha*, *Dhamma*, *Sangha*, teachers and those who are nobler than us by paying homage to them.

In this life a man without property will soon get into trouble. Fearing that trouble, we have to rely upon *kamma* by doing such work as will give us money and property.

Lack of wholesome *kamma* will lead to the lower worlds where one has to suffer grievously. Fearing such suffering, one has to perform wholesome *kamma* which can lead one to be reborn as man or *deva* in the existences to come. The present *kamma* of working with knowledge and wisdom can save us from danger in the present life and the wholesome *kamma* such as almsgiving



and morality can save one from the lower worlds in the future existences.

We have to rely on the present *kamma* of working for avoiding dangers in this present existence. We have to rely on the wholesome *kamma* also for avoiding suffering in the lower worlds in future existences.

The Buddha therefore preaches “*Sabbe sattā kammappaṭisaranā*.”

Herein we should analyse several kinds of refuge.

In Buddhism there are four kinds of taking refuge for the future.

- (1) Taking refuge in the *Buddha*.
- (2) Taking refuge in the *Dhamma*.
- (3) Taking refuge in the *Sangha*.
- (4) Taking refuge in one's own wholesome *kamma*.

For example, there are in this world four kinds of refuge for sick persons.

- (1) Refuge in a chief doctor.
- (2) Refuge in good medicine
- (3) Refuge in assistant doctors
- (4) Refuge in following their directions with faith.

Of the above-mentioned four refuges, the chief doctors and the assistants, are the refuge of the patient as they are capable of prescribing good and suitable medicines for particular diseases. The medicine is the refuge of the patient in that it can cure him of his disease. The patient's sensible action in following the directions are also his refuge as without such action on his part the other three refuges would be ineffective for the cure of the disease. So all the four are the real refuges of the patient.

Those who commit evil deeds and indulge in sensual pleasures resemble sick persons. The Buddha resembles the chief doctor who is expert in curing diseases; the monks resemble the assistant doctor; and the *Dhamma* resembles the medicine. The physical, verbal and mental wholesome *kamma* resemble the sensible action of the patient in following the directions.

In this way there are four kinds of refuge in Buddhism. The three refuges of the above four: *i.e.* *Buddha*, *Dhamma*, and *Sangha* exist only during the *Buddhasāsana*. They do not exist outside it.

The refuge of wholesome *kamma* exists both within and outside the *Buddhasāsana*. We can never be free from *kamma* which is

operating all the time in this universe as well as in other innumerable universes.

This discourse of “*Sabbe sattā kammassakā*” is also applicable to all the universes both within and outside the *Buddha sāsana*. It is for this reason that the refuge of *kamma* alone and not the three refuges of *Buddha*, *Dhamma* and *Sangha* is dealt with in this discourse.

These are the four kinds of refuges to rely upon with a view to acting wisely in this existence and being reborn in happy existences. *Saranam*, usually translated “Refuge”, means that which can save, give support or protection. Thus food and drink are the support of beings for long life. Medicines and diet are the support for the cure of diseases. Kings or rulers are protection against the danger of dacoits and robbers. Buildings are the refuge for living comfortably and safely. Boats and steamers are for sea and riverine voyages. The earth is for support; similarly water, fire and air are the supports for respective purposes. In this way there are numerous refuges in this existence. This is the exposition about the different kinds of refuge in Buddhism.

In other religions only one refuge, the refuge of God, is known. So whatever comes into existence or is destroyed is attributed to God.

I shall make it more clear. In other religions such as Christianity and Moham-medanism, the true meaning of refuge is not understood and the respective followers regard God as their only refuge. Since they believe only in one refuge they take it for granted that the appearance and disappearance of the world and of beings are due to the power of God. They believe that God saves those who have faith in him by his supernormal power. With this power he can wash away all sins and evils of beings; and give them eternal happiness and eternal life after death. The good and evil results of beings depend on the will of God.

They disbelieve in *kamma* thinking that *kamma* is not the cause of such results. It is most surprising that those who are really performing *kamma* entirely disregard their own acts. *Kamma* means physical, verbal and mental actions of practising the teachings of a particular religion; the auspicious act of baptism, worshipping and praying to God daily, obeying his commandments etc. are really *kammas*. Those people believe that

God saves only those who perform such deeds but not those who do not do so; but they do not realise that such deeds are really "*kamma*"

In those religions also, as in Buddhism, there are four kinds of refuge, In Buddhism, they are the *Buddha*, the *Dhamma*, the *Sangha* and *Kamma*. But in those religions they are:

- (1) Refuge in God.
- (2) The commandments of God.
- (3) Prophets such as Christ and Mohamed and priests.
- (4) their own *kamma* in the performance of their religious rites and duties.

The priests and missionaries of those religions do not realise that in their religions also there are several kinds of refuge. So they regard God as their only refuge and disregard their *kamma*. Consequently they believe that good and evil, prosperity and ruin, happiness and suffering of all beings are created only by God and not due to any other cause. They do not know that there are various and different causes for these.

In this world, is it simply by worshipping and praying to God that the poor who desire wealth can get it or would they get it by the present *kamma* of working diligently as a labourer, farmer, trader etc.?

*The answer is:*—Wealth is not usually obtained by worshipping and praying to God. On the other hand acquisition of property by performing the present *kamma* is quite evident in this world. Therefore it is believable that acquiring property in this life is due to the present *kamma* and has nothing to do with God.

God has no power to give property to anyone. Only the present *kamma* can do so. If God had such power to give wealth, his faithful followers would have no occasion to perform the present *kamma*. they would be enjoying riches given by him; and those who are not his followers would not get any property although they were diligently performing the present *kamma*. But it is not so. The devout followers of God have to perform the present *kamma* in order to acquire wealth and property; and those who are not his followers also can acquire it, if they desire, by performing the present *kamma*. For this reason, the acquisition of wealth in this life is the result of the present *kamma*. It is not the gift of God.

Similarly, if one desires education and knowledge one can get it by performing the present *kamma* of studying and learning. They can not as a rule be acquired by worshipping God.

If one wishes to be a government officer, one will have to study government rules and regulations. Government posts cannot as a rule be obtained by worshipping and praying to God. Thus we can see with our eyes that all the worldly gains are obtainable only by the power of the present *kamma* and not by the power of God.

The believers in God believe that by worshipping God faithfully they are freed from all their sins and evils. However as a rule the sick are not cured by taking refuge in God only. On the other hand we have seen with our own eyes that the present *kamma* of medicine and diet has cured them.

What a surprising thing it is to hold that they would be freed from the result of their sins in the next existence by worshipping God while even a disease such as ringworm, is not usually cured by praying to God in this life.

Again, since even trifling wealth cannot as a rule be acquired by merely praying to God in this life, it is also surprising that they believe they would by praying to God go after death to heaven, where they can enjoy a life of eternal happiness.

Now, having seen with our own eyes that wealth and happiness that have not previously been attained in this life is achieved by virtue of different kinds of present *kamma* and not by favour of God, we can fully believe that there is no other refuge than the present *kamma* for acquisition of wealth and happiness in this life.

In the same way we can believe that attainment of the higher plane of existence after death is also due to the wholesome *kamma*. It has nothing to do with God. God cannot make one who is without such wholesome *kamma*, to be reborn on a happy plane of existence. Those who have such *kamma* can attain the higher states of existences although they do not pray to God.

Various beneficial results in the next existence means either rebirth as a member of a well-to-do or ruling family, or rebirth in the *deva* and *brahma* world as a powerful *deva*, *sakka* or *brahma* and so forth. Hence the Buddha declares "*Sabbe sattā kamma-ppaṭissaraṇā.*"



### Appendix re Kammadāyādā

A being has two *khandhas*, *rupakkhandhā* and *nāmakkhanda*: (Corporeality group and mind-group). The corporeality group consists of head, hands, legs etc: Mind group means thoughts and consciousness.

Of these two, the corporeality group comes to dissolution once in each existence; it has different shapes or forms in each existence. As for the mind group there is no break in its process. It continually arises in succession from one existence to another. Good *kamma* causes it to arise in successive happy existences. Wherever the mind group arises, there a new and different corporeality-group comes to be formed. The Bad *kamma* causes the mind-group to arise in lower states of existence.

Here ends the discourse on “*Kammasakata Sammādiṭṭhi*”

(B) Exposition on *Dasavatthuka Sammādiṭṭhi*. Ten kinds of right understanding :—

(1) *Atthi dinnam*:—Right understanding that almsgiving, if performed with benevolence, in a previous existence, yields beneficial results in subsequent existences.

(2) *Atthi yittham*:—Right understanding that liberality, if extended with belief in past *kamma* and with faith in and respect for the virtuous qualities of recipients, yields beneficial results in future existences. (3) *Atthi hutam*:—Right understanding that gifts, even on a small scale, (*āhuna*, *pāhuna*) if made in previous existences with good will, yields beneficial results in future existences. (4) *Atthi sukata dukkaṭānam kammānam phalam vipāko*:—Right understanding that cruel deeds done to beings in previous existences yield bad results in subsequent existences, and that refraining from such evil acts yields beneficial results.

(5) *Atthi mātā*:—Right understanding that good and evil deeds done to one's mother yield good and evil results respectively in subsequent existences.

(6) *Atthi Pitā*:—Right understanding that good and evil deeds done to one's father yield good and evil results respectively in subsequent existences.

(7) *Atthi Sattā Opapātikā*:—Right understanding that there really exist beings by apparitional rebirth who are invisible to human eyes.

Beings by apparitional rebirth means those that do not take conception in the womb of a mother. Due to the force of their previous *kamma* they are born complete with the limbs and organs of the body which will not develop further but remain as they are.

Beings suffering in eight hells; *petas asurakas* earthly *devas*, ogres, *nagas* and *garulas*; *devas* of the 6 heavenly worlds, the *brahmas* of the twenty *brahma* planes consisting of three planes of the first *jhāna*, three planes of the second *jhāna*, three planes of the third *jhāna*, seven planes of the fourth *jhāna*, and four *arūpa* planes; all these beings are known as “beings by apparitional rebirth”.

Of the twenty *brahma* planes, the *brahma* of great power lives in the lowest three planes of the first *jhāna*. That *brahma* is regarded as God in other religions in which higher planes existing above those three are not known.

The sun, moon, stars and constellations in the sky are the heavenly mansions of *devas*. By seeing those heavenly abodes one can visualise the existence of higher planes of the *devas*, *sakkas*, and *brahmas*.

Even when men are close to those beings, men are unable to see them with their human eyes. Only when those beings make their forms visible, then only can men see them. They are invisible to human eyes like the God, angels and devils in other religions.

The belief that there really exist such beings by apparitional rebirth is called *sammādiṭṭhi*.

(8) *Atthi Ayam loko* (9) *Atthi paro loko*. Right understanding that this world (*ayam loko*) is the human world, and the other world consists of the 4 lower worlds (hell, the worlds of animals, *petas* and *asurakas*), the *deva* worlds and the *brahma* worlds.

In other religions, hell, the worlds of *petas* and *asurakas*, and the higher *deva* and *brahma* planes are not known properly.

Another interpretation is that:— there are in this universe, the human world, the 4 lower worlds, and the heavenly *deva* and *brahma* worlds which are termed as ‘*ayamloko*’. Similarly to the east, west, south and north of this universe there are infinite universes which are termed “*paro loko*”. These universes are not known in other religions.

(10) *Atthi loke samaṇabrāhmaṇā samag-gatā sammāpaṭipannā ye imaṇca lokam paraṇca lokam sayam abhiññā sacchi-katvā pavedenti*

There are higher spiritual knowledge (*abhiññā*) and omniscience (*sabbāññuta ñāṇa*). Monks and brahmins who exert themselves diligently in fulfilling the perfections (*pāramitā*) and practising *samatha* and *vipassanā bhāvanā* in this human world can achieve such *ñāṇas*. Personages who have achieved such *ñāṇa*, appear in this world from time to time.

Of these two kinds of *ñāṇa*, some are capable of gaining only *abhiññā* and they can see with this *ñāṇa* the four lower worlds, the six *deva* worlds, and some of the *brahma* worlds, as if with their natural eyes. Some are capable of achieving both *abhiññā* and *sabbāññuta ñāṇa* and they can see clearly all of the countless beings, infinite worlds and universes. Personages who have both *ñāṇas* are called “Buddhas”.

These two kinds of personages appear in this human world from time to time and impart their knowledge of this world and the other worlds, but it is only a Buddha who can explain the round of rebirths, and existence of universes.

Three kinds of belief, namely: (1) belief that those personages of higher spiritual knowledge and omniscience appear in this world from time to time, (2) belief in them and their teachings, (3) belief in the existence of the other worlds, constitute the right understanding or view.

Those who have this right understanding entertain no doubt that the Buddha appears only in the human world, and not in the heavenly worlds.

In other religions where there is no such right understanding, they imagine that the all-knowers, the all-seers, the Omniscient ones appear only in the highest heavens and not in the human world.

However there are two kinds of power; the power of *kamma* and the power of *ñāṇa*. In the case of *kamma*, the power of *jhāna* is most effective. It can cause one to arise in the highest plane as a *brahma* with a long span of life. It cannot, however, cause one to become an Omniscient Buddha. That *brahma* has no *ñāṇa* with which he can see all and know all.

Only in this human world can one work for *sabbāññuta ñāṇa* and only one who perseveres

diligently to achieve that *ñāṇa* can become omniscient.

It is only in the *Buddhadhamma* that profound, sublime and wonderful teachings exist, and it is because they belong to the sphere of *Ñāṇa* (Knowledge and wisdom).

In this life, to strive to become a wealthy person is one way and to strive to acquire insight-knowledge and thus become a teacher of beings is another way. To strive to become a great *brahma* is similar to striving to become a wealthy man, and to strive as a *bhikkhu* or hermit for acquiring Insight-knowledge is like striving to become a great teacher. Another example is: birds have wings to fly about in the sky but they do not possess knowledge and wisdom like man. Men have knowledge and wisdom but they have no wings and are unable to fly about in the sky.

The *brahma*'s *kamma* of *jhāna* resembles the wings of birds. The insight-knowledge of the monks and hermits resembles the knowledge and wisdom of men.

The *brahmas* and the *devas*, live in the highest planes of existence due to the power of *Jhāna* and *kamma* but they have no Insightknowledge and omniscience.

Thus the right understanding *Ñāṇa*, Knowledge or wisdom, which enables one to believe:—(1) that the Buddha who sees all and knows all appears only in this human world and not in the higher planes of existence; (2) that only the monks and brahmins of the human race who are endowed with *abhiññā* and *sabbāññuta*, can clearly discern the condition of the *kappas* and universes, the beings who are running the round of *samsāra* and how the wholesome and unwholesome *kammās* operate; (3) that the teachings of those monks and brahmins in the *sutta*, *vinaya* and *abhidhamma* are true, is known as “*Atthi loke samaṇa brāhmaṇā sammā diṭṭhi*”.

The wrong understanding or belief (*micchādiṭṭhi*) is that the God, who knows all and sees all cannot appear in the human world but only in the highest heavenly abode, and that there can not be many gods but only one, and that God being the highest and noblest, must be eternal and free from old age, disease, death, etc.

Detailed explanations of the wrong views, are given in our “*Sammādiṭṭhi Dīpanī*” the Manual of Right Views.



## APPENDIX 1.

Thirty two Kinds of talk obstructing fruition and rebirth in higher planes.

- (1) *Rājakathā*—Talk about kings.
- (2) *Corakathā*—Talk about robbers.
- (3) *Mahāmatta kathā*—Talk about ministers of state.
- (4) *Senākathā*—Talk about armies.
- (5) *Bhayakathā*—Talk about dangers.
- (6) *Yuddhakathā*—Talk about battles.
- (7) *Annakathā*—Talk about food.
- (8) *Panakathā*—Talk about drinks.
- (9) *Vatthakathā*—Talk about clothing.
- (10) *Sayanakathā*—Talk about dwellings.
- (11) *Mālākathā*—Talk about garlands.
- (12) *Gandhakathā*—Talk about perfumes.
- (13) *Ñātikathā*—Talk about relations.
- (14) *Yānakathā*—Talk about vehicles.
- (15) *Gāmakathā*—Talk about villages.
- (16) *Nigamakathā*—Talk about market towns.
- (17) *Nagarakathā*—Talk about towns.
- (18) *Janapadakathā*—Talk about districts.
- (19) *Itthikathā*—Talk about women.\*
- (20) *Sūrakathā*—Talk about heroes.
- (21) *Visikhākathā*—Talk about streets.
- (22) *Kumbhaṭṭhānakathā*—Talk about watering places.
- (23) *Pubbapeta-kathā*—Talk about relatives who have passed away.
- (24) *Nānattakathā*—Tittle-tattle.
- (25) *Lokakkhāyika kathā*—Talk about the origin of the world.
- (26) *Samuddakkhāyikakathā*—Talk about the origin of the ocean.
- (27) (Numbers 27 to 32 are known as *Itibhavābhava katha*) Talk about Eternity belief.
- (28) Talk about Annihilation belief.
- (29) Talk about Worldly gain.
- (30) Talk about Worldly loss.
- (31) Talk about Self-indulgence.
- (32) Talk about Self-mortification.

\* Talk about men is omitted in accordance with *Majjhima paṇṇāsa aṭṭhakathā*. p. 156—6th. Synod edition.

\*\* *Majjhima Nikāya Majjhima paṇṇāsa aṭṭhakathā* (I) *Gahapati vagga*. (I) *Kandarakasuttavaṇṇanā*. 6th. Synod Edition pg. 4.

## APPENDIX 2

Twenty-one kinds of wrong livelihood for bhikkhus.

1. *Vejjakammaṃ karoti*—Medical practice.
2. *Dūtakammaṃ karoti*—Acting as a messenger.
3. *Pahiṇa kammaṃ karoti*—Doing things at the behest of laymen.
4. *Gandam phāleti*—Lancing boils.
5. *Arumakkhāṇam deti*—Giving oil for medical application.
6. *Uddham virecanam deti*—Giving emetics.
7. *Adho virecanam deti*—Giving purgatives.
8. *Natthutelaṃ pacati*—Preparing oil for nose-treatment.
9. *Pivanatelaṃ pacati*—Preparing oil for medicine.
10. *Veludānam deti*—Presenting bamboos.
11. *Pattadānam deti*—Presenting leaves.
12. *Pupphadānam deti*—Presenting flowers.
13. *Phaladānam deti*—Presenting fruits.
14. *Sinānadānam deti*—Presenting soap-clay.
15. *Dantakaṭṭhadānam deti*—Presenting tooth-sticks.
16. *Mukhodakadānam deti*—Presenting water for washing the face.
17. *Cuṇṇamattikadānam deti*—Presenting clay-powder.
18. *Cāṭukamyam karoti*—Using flattering speech.
19. *Muggasūpiyam karoti*—Acting like half-cooked bean soup. (speaking half-truths)
20. *Pāribatṭyam karoti*—Fondling children.
21. *Jaṅghapesaniyam karoti*—Running errands.

## Appendix 3.

*Kuhanādi micchājīva*.—Wrong living by means of trickery and deception.

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|---|--|
| <p>1. <i>Kuhana</i>. Making people have an unduly high opinion of oneself to get alms<br/>         (a) by pretending that one does not want to receive alms, but accepts only for the sake of the donors.<br/>         (b) by pretending that one has attained <i>jhāna</i>, <i>magga</i> and <i>phala</i>.<br/>         (c) by feigning deportment so as to make</p> | <p>people think one is an <i>ariya</i>.<br/>         2. <i>Lapana</i>. Talking to please donors with a view to acquiring gain, honour and renown.<br/>         3. <i>Nemittikatā</i>. Inviting offerings by giving all kinds of hints.<br/>         4. <i>Nippesikatā</i>. Harassing so as to induce offerings.<br/>         5. <i>Lābhenalābham</i> <i>nijigīsanatā</i> Giving something with a view to getting something more.</p> |
|---|--|

( To be continued )



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# “WHAT LEADS THEM ON THEY KNOW NOT”

by Myanaung U Tin

(Broadcast from Burma Broadcasting Service on 26th May 1959)

Fourteen years ago we saw the end of the Second World War. To-day we are faced with a grave situation, a situation that might, sooner or later, lead to a global conflict, although there is a general awareness that it could mean destruction of civilization.

There are dissensions and conflicts all over the world. What is all this about? Why can't people live in peace, with freedom and happiness? In the *Tika* section of the *Anguttara Nikāya*,\* the Buddha teaches us that because “people are ablaze with unlawful lusts, overwhelmed by depraved longings and obsessed by wrong doctrines,” they encounter three traditional destroyers: war, famine and pestilence.

It is said that the feudal social structure, in a general sense, gave way to a capitalist society two hundred years ago. The capitalist system is, in turn, yielding place to yet another form of society, which is described by some people as socialist. It seems clear that we are standing on the intersecting lines between two worlds, one dying and another struggling to be born. This birth might take place in our life-time. No matter what its name is, the new society will then grow, decline and fall. The law of change operates ever, and nothing lasts forever. Whatever society they belong to, so long as “people are ablaze with unlawful lusts, overwhelmed by depraved longings and obsessed by wrong doctrines”, they are bound to be pestered by war, famine and pestilence.

We know that there are several kinds of war: small wars and big wars; cold wars and hot wars; civil wars and wars with external enemies. We have been through the last World War, and we have seen the horrors of war. Famine stalks in the world because of failure of crops or over-population or both. Pestilence raises its head in the wake of war or famine. Influenza of a virulent type that

broke out in the year 1916 killed more people than the casualties, all told, of the First World War which lasted four to five years. It was believed to have originated on the French battle-front and that, obviously, during the war. Influenza of a milder type girdled the globe in 1957, and that when there was no war. It was supposed to have started on the Pacific West Coast and science does not know its cause. Famine and pestilence still persist in spite of the tremendous strides science has made in combating them. On the other hand, progress of science makes it possible to wage war on a global scale, and helps the world population to increase at an alarming rate.

The Buddha not only makes a correct diagnosis of the troubles affecting mankind but also prescribes the remedy. The trouble with average men or worldlings is that they are much too conscious of self or ego.

The Buddha teaches us to cultivate four attitudes of mind: lovingkindness, compassion, sympathetic joy and equanimity. These four are known as *Brahma Vihāra* or Sublime States of Mind, (*Dīgha Nikāya* 13).\*\* They provide in fact the answer to all situations arising from social contact. They promote human brotherhood against the forces of egotism. The Buddha teaches us in the *Metta Sutta, Sutta-Nipāta*\*\*\*

‘Just as a mother looks after her only child  
Even at the cost of her own life,  
So should one cherish boundless love  
And goodwill towards all beings.’

In short, the Buddha advocates universal brotherhood, transcending all class, national, racial and religious barriers. In such a universal brotherhood, people will not only suppress egotism but positively foster altruism. In his book ‘The Outline of History’ H.G. Wells writes, “The Teaching of history is strictly in accordance with the

\* Anguttara Nikāya, Tikanipāta Pāḷi, 2-Dutiya Paṇṇāsaka, 6-1-Brāhmaṇa Vagga, 3-Aññātara Brahmaṇa Sutta, pg. 156, 6th Synod Edition.

\*\* Dīgha Nikāya. Silakkhanddha Vagga Pāḷi, 13-Tevijja Sutta, Brahmaloṇa-magga-desanā, pg. 234, 6th Synod Edition.

\*\*\* Khuddaka Nikāya, Sutta Nipāta Pāḷi, 1. Uruga-vagga, 8. Metta Sutta, verse 149, pg. 301. 6th. Synod Edition.

teaching of the Buddha'. There is no peace or happiness, no righteous leadership or kingship unless men lose themselves in something greater than themselves."

Because of egotism, intolerance and separatist tendencies, worldlings indulge in dissensions and conflicts, bringing about untold misery to themselves as well as to others. To illustrate this point, I can do no better than relate the story of the monks of Kosambī, who caused a schism in the Buddha's Order.

A certain monk was accused by another of having committed a certain offence, an offence not of a serious nature. He did not think it was an offence. The latter insisted that it was, and, gaining as partisans his comrades and intimates, suspended him. The comrades and intimates of the suspended monk sided with him. The Buddha reasoned twice with both factions to prevent a schism, but to no avail. Then the Buddha related to them the story of King Brahmadatta of Banaras who, once upon a time, annexed the kingdom of Kosala to his empire and put to death the king and queen of Kosala. While the king and queen of Kosala were being paraded from cross-road to cross-road they saw their son Prince Dīghāvu, incognito, among the people. The father spoke thus: 'Do not you, dear Dīghāvu, look at the long or look at the short, for wrathful moods are allayed by non-wrath.\* The people thought that the king of Kosala was mad and was talking gibberish.

Later, Prince Dīghāvu contrived to get into the service of King Brahmadatta. One day, while hunting in the forest, the king lost his way, being attended only by Prince Dīghāvu who was no more to him than a willing servant. The King felt tired and fell asleep. Prince Dīghāvu, wishing to avenge his parents' death, drew his sword twice from its sheath. His father's words came back to him each time and he replaced his sword in its sheath. At that moment, King Brahmadatta saw in a dream that the son of the King of Kosala attacked him with a sword; frightened and agitated, he suddenly got up. The king related his dream to his young attendant, and the young attendant replied, 'I am Prince Dīghāvu,

that son of the king of Kosala. You have done us much mischief. You annexed our kingdom. You have killed my parents. This could be a time when I could show my wrath.' King Brahmadatta said: 'Grant me my life, dear Dīghāvu.' The prince readily complied with the king's request, and the king, in turn, promised not to take any revenge.

When they got back to the palace, the king asked the prince to explain his father's words. Prince Dīghāvu said: 'Do not look at the long' means do not prolong enmity. 'Do not look at the short' means, do not hastily break with a friend. 'Wrathful moods are allayed by non-wrath means, my parents were killed by a king, but if I were to deprive the king of his life, those who desired his welfare would deprive me of my life. But now that I grant you your life, you, in turn, grant me my life: thus is wrath settled by non-wrath.' King Brahmadatta was so pleased that he gave back the kingdom of Kosala to Prince Dīghāvu, and his own daughter into the bargain. Concluding the story, the Buddha said: 'Now, monks, if such is the forbearance and gentleness of kings who wield the sceptre, who wield the sword, let your light shine forth so that you who have gone forth in this *dhmma* and discipline which are thus well taught, may be equally forbearing and gentle.' Thus the Buddha reasoned with the monks for the third time but in vain.

Then the Buddha thinking: 'These foolish men are as though infatuate, it is not easy to persuade them', spoke these verses:\*\*

When all in chorus bawl, none feels a fool,  
Nor though the Order is divided, thinks otherwise.  
With wandering wits the wiseacres range  
all the field of talk  
With mouths agape to full extent, *what leads them on they know not.*  
People do not discern that here we straitened are (in life, in time)  
But they who herein discern, thereby quarrels are allayed.'

On the same day the Buddha set out for *Parileyya* forest where he stayed alone for some time.

\* Vinaya Piṭaka, Mahāvagga Pāli, 10-Kosambakakkhandhaka, 272-Dīghāvu vatthu, pg. 490. 6th Syn. Edition.

\*\* Vinaya Piṭaka, Mahāvagga Pāli, 10-Kosambakakkhandhaka, 274-Pācinavaṃsa-dāyagamanakathā, pg. 496, 6th Synod Edition.



We are told that the dissension among the monks spread to their lay-followers, dividing the city or kingdom into two hostile camps, causing great misery not only to the monks and their lay-followers but to the entire city or kingdom. However, in course of time, when the two contending parties realised their folly, they resolved their differences and lived in peace and harmony. Then the Buddha came back to them.

Similarly, the world is now divided into two powerful blocs with almost powerless neutrals existing, as the Burmese proverb says, like

tufts of grass between two fighting buffaloes. In these straitened circumstances, straitened in time, straitened in life, the only way out is to lose ourselves in something greater than ourselves. In other words, we should realise our own limitations and, endeavouring to rise above selfish considerations, make combined efforts to prevent, as far as lies in our power, the coming of the three traditional destroyers: war, famine and pestilence, as also to lay bricks for building up a universal brotherhood.

Remember we are all brothers.



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# KAMMA AND REBIRTH

by Nyanatiloka Mahathera

When beholding this world and thinking about the destinies of beings, it will appear to most men as if everything in nature were unjust. 'Why,' they will ask, 'is one man rich and powerful, but another poor and distressed? Why is one man all his life well and healthy, but another from his very birth sickly or infirm? Why is one man endowed with attractive appearance, intelligence and perfect senses, while another is repulsive and ugly, an idiot, blind, or deaf and dumb? Why is one child born amidst utter misery and amongst wretched people, and brought up as a criminal, while another child is born in the midst of plenty and comfort, of noble-minded parents, and enjoys all the advantages of kindly treatment and the best mental and moral education? Why does one man, often without the slightest effort, succeed in all his enterprises, while another fails in all his plans? Why can one man live in luxury, while another man has to live in poverty and distress? Why is one man happy, but another unhappy? Why does one man enjoy long life, while another in the prime of his life is carried away by death? Why is this so? Why do such differences exist in nature?'

These questions are satisfactorily answered by Buddhism. Of all the aforesaid circumstances and conditions constituting the destiny of a being, none can, according to the Buddha's teaching, come into existence without a previous cause and the presence of a number of necessary conditions. Just as, for example, from a rotten mango seed never will come a healthy mango-tree with healthy and sweet fruits, just so the evil volitional actions, or *Kamma*, produced in former birth, are the seeds, or root-causes, of evil destiny in a later birth. It is a necessary postulate of thinking that the good and bad destiny of a being, as well as its latent character, cannot be the product of mere chance, but must of necessity have its causes in a previous birth. According to Buddhism, no organic entity, physical or psychical, can come into existence without a previous cause, *i.e.* without a preceding congenial state out of which it has developed. Also never can any living organic entity be produced by something altogether external to it. It can originate only out of itself, *i.e.* it must have

already existed in the bud, or germ, as it were. Besides this cause, or root-condition, or seed, there are still many minor conditions required for its actual arising and its development just as the mango tree besides its main cause, the seed, requires for its germination, growth and development further conditions such as earth, water, light and heat. Thus the true cause of the birth of a being, together with its character and destiny, goes back to the *Kamma*-volitions produced in a former birth.

There are three factors necessary for the rebirth of a human being, that is, for the formation of the embryo in the mother's womb. They are: the female ovum, the male sperm, and the *kamma*-energy, *ikamma-vega*, which in the Suttas is metaphorically called '*gandhabba*,' *i.e.*, 'ghost.' This *kamma*-energy is sent forth by a dying individual at the moment of his death. Father and mother only provide the necessary physical material for the formation of the embryonic body. With regard to the characteristic features, the tendencies and faculties lying latent in the embryo, the Buddha's teaching may be explained in the following way: The dying individual, with his whole being convulsively clinging to life, at the very moment of his death, sends forth *kammic* energies which, like a flash of lightning, hit at a new mother's womb ready for conception. Thus, through the impinging of the *Kamma*-energies on ovum and sperm, there arises, just as a precipitate, the so-called primary cell.

The process may be compared with the functioning of the so-called air-vibrations produced through speech, which, by the impinging on the acoustic organ of another man, produce a sound, which is a purely subjective sensation. At this occasion no transmigration of a sound-sensation takes place, but simply a transference of energy, called the air vibrations. In a similar way, the *kamma*-energies, sent out by the dying individual, produce from the material furnished by the parents the new embryonic being. But no transmigration of a real being, or a soul-entity, takes place at that occasion, but simply the transmission of *kamma*-energy.



Hence we may say that the present life-process (*uppattibhava*) is the objectification of the corresponding pre-natal *Kamma*-process (*kamma-bhava*), and that the future life-process is the objectification of the corresponding present *Kamma*-process. Thus, nothing transmigrates from one life to the next. And what we call our Ego, is in reality only this process of continual change, of continual arising and passing away, moment after moment, day after day, year after year, life after life. Just as the so-called wave that apparently hastens over the surface of the ocean, is in reality nothing but a continuous rising and falling of ever new masses of water, each time called forth through the transmission of energy, even so, closely considered, is there in the ultimate sense no permanent Ego-entity that passes through the ocean of *Samsāra*, but merely a process of physical and mental phenomena takes place, ever and again being whipped up by the impulse and will for life.

It is undoubtedly true that the mental condition of the parents at the moment of conception has considerable influence upon the character of the embryonic being, and that the nature of the mother may make a deep impression on the character of the child she bears in her womb. The indivisible unity of the mental individuality of the child, however, can in no way be produced by the parents. One must here never confound the actual productive cause—*i.e.*, the preceding state out of which the later state arises—with the contributing influences and conditions from without. Even if it were really possible that the new individual, as an inseparable whole, was begotten by its parents, twins could by no means ever exhibit totally opposite tendencies. In such a case, children especially twins, would, with positively no exception, always be found to possess the same character as the parents.

At all times, and probably in all the countries on earth, the belief in ever and again being reborn, has been held by many people; and this belief seems to be due to an intuitional instinct that lies dormant in all beings. Many great thinkers too have taught a continuation of life after death. Already from time immemorial there was taught some form of metempsychosis, *i.e.*, 'transformation of soul', or metamorphosis, *i.e.*,

'transformation of body,' etc., for instance, by the esoteric doctrines of old Egypt, by Pythagoras, Empedocles, Plato, Plotinus, Pindaros, Vergil, even by the African negroes.\* Many of the modern thinkers too teach a continuation of the life process after death.

The great German scientist Edgar Dacqué, in his book called 'The Primeval World, Saga and Mankind,' speaking about the widespread belief shared by all peoples of the world in a transmigration after death, gives the following warning: "Peoples with culture and acquaintance with science, such as the old Egyptians and wise Indians, were acting and living in accordance with this belief. They lost this belief only after the rise of the naively realistic and rationalistic Hellenism and Judaism. For this reason it would be better, concerning this problem, not to assume the bloodless attitude of modern sham-civilization, but rather adopt a reverential attitude in trying to solve this problem and grasp it in its profundity."

This law of rebirth can be made comprehensible only by the subconscious 'life-stream,' in Pāli, *bhavanga-sota*, which is mentioned in the *Abhidhamma-Piṭaka* and further explained in the commentaries, especially the *Visuddhi-Magga*.\*\* The fundamental import of *bhavanga-sota*, or the subconscious life-stream, as working hypothesis for the explanation of the various Buddhist doctrines, such as Rebirth, *Kamma*, Remembrance of former births, etc, has up to now not yet sufficiently been recognized, or understood, by the Western scholars. The term *bhavanga*, or *bhavanga-sota*, is similar to, though not entirely identical with what the modern psychologists, as Jung and others call Soul, or the Unconscious, which however, in no way signifies the eternal soul-entity of Christian teaching but refers to an ever-changing subconscious process. This subconscious life-stream is the *sine qua non* of all life, and in it all impressions and experiences are stored up, or better said, appear as a multiple process of past images, or memory pictures, which however, as such, are hidden to full consciousness, but which, especially in dream, cross the threshold of consciousness and become fully conscious.

Professor William James (whose words are retranslated here from the German

\* And by the Australian aborigines who could have had no physical contact ever with any of the preceding.

\*\*Visuddhi Magga, 17-Paññābhūminiddesa, Saṅkhārapaccayāviññānapada-vitthāra kathā, pg. 181—183. 6th Synod Ed.

version) says: "Many achievements of the genius have here their beginning. In conversion, mystical experience, and as prayer, it co-operates with religious life. It contains all momentarily inactive reminiscences and sources of all our dimly motivated passions, impulses, intuitions, hypotheses, fancies, superstitions; in short, all our non-rational operations result therefrom. It is the source of dreams, etc."

Jung, in his 'Soul Problems of the Present Day,' says; "From the living source of instinct springs forth everything creative." And in another place: "Whatever has been created by human mind, results from contents, which were really unconscious (or subconscious) germs." And "The term 'instinct' is of course nothing but a collective term for all possible organic and psychic factors, whose nature is for the greater part unknown to us."

The existence of the subconscious life-stream, or *bhavanga-sota*, is a necessary postulate of our thinking. If, whatever we have seen, heard, felt, perceived, thought, externally or internally experienced and done, if all this, without exception, were not registered somewhere and in some way, be it in the extremely complex nervous system or in the Sub-conscious or Unconscious—then we would not even be able to remember what we were thinking the preceding moment; and we would not know anything of the existence of other beings and things; would not know our parents, teachers, friends and so on; would even not be able to think at all, as thinking is conditioned by the remembrance of former experiences; and our mind would be a complete *tabula rasa* and emptier than the actual mind of an infant just born, even of the embryo in the mother's womb.

Thus this sub-conscious life-stream, or *bhavanga-sota*, can be called the precipitate of all our former actions and experiences, which must have been going on from time immemorial and must continue for immeasurable periods of time to come. Therefore, whatever constitutes the true and inmost nature of man, or any other being, is this subconscious life-stream, of which we do not know whence it came and whither it will go. As Heraclitus says "We never enter the same stream. We are identical with it, and we are not," just as it is said in the *Milinda-Pañha*: "*na ca so, na ca añño*;"\* neither is it he

nor is it *another* one (that is reborn)." All life, be it corporeal, conscious or subconscious life, all life is a flux, a continual process of becoming, change and transformation. No persistent element is there to be discovered in this process. Hence, there also is no permanent Ego, or personality, to be found, but merely these transitory phenomena. About this unreality of the Ego, the Hungarian psychologist Volgyesi in his 'Message to the Nervous World' says:

"Under the influence of the newest knowledge the psychologists already begin to realize the truth about the delusive nature of the Ego-entity, the mere relative value of the Ego-feeling, the great dependency of this tiny man on the inexhaustibly many and complex working factors of the whole world.....The idea of an independent Ego, and of a self-reliant Free Will: these ideas we should give up and reconcile ourselves to the truth that there does not exist any real Ego at all. What we take for our Ego-feeling, is in reality nothing but one of the most wonderful *fata-morgana* plays of nature, etc." In the ultimate sense, there do not even exist such things as mental states, *i.e.*, stationary things. Feeling, perception, consciousness, etc. are, in reality, mere passing processes of feeling, perceiving, becoming conscious etc., within which and outside of which nothing of a separate or permanent entity lies hidden.

Thus a real understanding of the Buddha's doctrine of *Kamma* and Rebirth is possible only to him who has caught a glimpse of the Impersonality, or *anattatā*, and of the Conditionality, or *ida-paccayatā* of all phenomena of existence.\* Therefore it is said in *Visuddhi Magga* XIX "Everywhere, in all the realms of existence, the noble disciple sees only mental and corporeal phenomena kept going through the concatenation of causes and effects. No producer of the volitional act or *Kamma* does he see apart from the *Kamma*, no recipient of the *Kamma*-result apart from the result. And he is well aware that wise men are using merely conventional language, when, with regard to a *Kammic* act, they speak of a doer, or with regard to a *kamma*-result, they speak of the recipient of the result.

'No doer of the deeds is found,  
No one who ever reaps their fruits;  
Empty phenomena roll on:  
This is the only right view.

\* Khuddaka Nikāya, Milindapañha Pāli, 2-Milinda pañha, 2-Paṭisaṇḍahana Pañha, 1. Dhamma Santati añha, pg. 40, 6th Synod Ed.



'And while the deeds and their results  
Roll on and on, conditioned all,  
There is no first beginning found,  
Just as it is with seed and tree.....' <sup>b</sup>

'No god, no *Brāhma*, can be called  
The maker of this wheel of life:  
Empty phenomena roll on,  
Dependent on conditions all.'\*

In *Milinda-Pañha* the King asks Nāgasena:

'What is it, Venerable Sir, that will be reborn?'

'A psycho-physical combination (*nāma-rūpa*), O King,' is the answer.

'But how, Venerable Sir? Is it the same psychophysical combination as this present one?'

'No, O King. But the present psycho-physical combination produces wholesome and unwholesome volitional activities, and through such *Kamma* a new psycho-physical combination will be born.'\*\*

Since in the ultimate sense, or *paramattha-vasena*, there is no such thing as a real Ego-entity, or Personality, therefore one cannot truly speak of the rebirth of such or such an individual. What actually happens here, is that a psycho-physical process, which is cut off at death, continues immediately thereafter somewhere else, in strict conformity to causes and conditions.

Similarly we read in *Milinda-Pañha*, Chapter III:\*\*\*

'Does, O Venerable Sir, rebirth take place without transmigration?'

'Yes, O King.'

'But how, Venerable Sir, can rebirth take place without passing over of anything? Please, illustrate me this matter.'

'If, O King, a man should light a lamp with the help of another lamp, does in that case the light of the one lamp pass over to the other lamp?'

'No, Venerable Sir.'

'Just so, O King, does rebirth take place without transmigration.'

Further in *Visuddhi-Magga* XVII it is said: 'Whosoever has no clear idea about death, and does not know that death consists in the

dissolution of the five groups of existence (*i.e.*, corporeality, feeling, perception, mental formations, consciousness; he thinks that it is a person, or being, that dies and transmigrates to a new body, etc. And whosoever has no clear idea about rebirth, and does not know that rebirth consists in the arising of the five groups of existence, he thinks that it is a person, or being, that is reborn, or that the person reappears in a new body. And whosoever has no clear idea about the *Samsāra*, the round of rebirths, he thinks that a real person wanders from this world to another world, comes from that world to this world, etc. And whosoever has no clear idea about the phenomena of existence, he thinks that the phenomena are his Ego or something appertaining to the Ego, or something permanent, joyful, or pleasant. And whosoever has no clear idea about the conditional arising of the phenomena of existence, and about the arising of kammical volitions conditioned through ignorance, or *avijjā*, he thinks that it is the Ego that understands or not understands, that acts or causes to act, that enters into a new existence at rebirth. Or he thinks that the atoms or the Creator, etc., with the help of the embryonic process, shape the body, provide it with various faculties; that it is the Ego that receives the sensuous impression, that feels, that desires, that becomes attached, that again in another world enters into existence. Or he thinks that all beings are coming to life through fate or chance.'

'A mere phenomenon it is, a thing conditioned,

That rises in the following existence.

But not from previous life does it transmigrate there,

And yet it cannot rise without a previous cause.'

"When this conditionally arisen bodily-mental phenomenon (the foetus) arises, one says that it has entered into (the next) existence. However, no being (*satta*), or life-principle (*jīva*) is there that has transmigrated from previous existence into this present one and yet this embryo could not have come into existence without a previous cause.'

\* *Visuddhimagga*, 19-Kaṅkhāvitaraṇa Visuddhiniddesa Paccayapariggaha-kathā, pg. 273, Para 689, 6th Synod Edition.

\*\* *Khuddaka Nikāya*, *Milinda Pañha Pāḷi*, 2-Milinda Pañha, 6-Nāmarūpaekattanānatta Pañha, pg. 46, 6th Synod Ed.

\*\*\* *Khuddaka Nikāya*, *Milinda Pañha Pāḷi*, 2-Milinda Pañha, 7. Añakāya Saṅkamaṇa Pañha, 5-Asaṅka-manapatisandahana Pañha, pg. 74, 6th Synod Edition.

This fact may be compared with the reflection of one's face in the mirror, or with the calling forth of an echo by one's voice. Now, just as the image in the mirror or the echo are produced by one's face or voice without any passing over of face or voice, just so it is with the arising of rebirth-consciousness. Should there exist a full identity or sameness between the former and the later birth, in that case milk never would turn into curd; and should there exist an entire otherness, curd never could be conditioned through milk. Therefore one should admit neither a full identity, nor an entire otherness of the different stages of existence. Hence *na ca so, na ca añño*: "neither is it the same, nor is it another one." As we have said above: all life, be it corporeal, conscious or subconscious, all life is a flowing, a continual process of becoming, change and transformation.

To sum up, we may say:

There are in the ultimate sense no real beings or things neither creator nor created; there is but this process of corporeal and mental phenomena. This whole process of existence has an active and a passive side. The active or causal side of existence consists in the *Kamma*-process (*kamma-bhava*), i.e., wholesome and unwholesome (good and evil) *Kamma*-activity, while the passive or caused side consists in *Kamma*-results, or *vipāka*, the so-called Rebirth or Life-process (*uppatti-bhava*), i.e., the arising, growing, decaying and passing away of all these kammically neutral phenomena of existence.

Thus, in the absolute sense, there exists no real being that wanders through this round of rebirths, but merely this ever-changing twofold process of *Kamma*-activities and *Kamma*-results takes place.

The so-called present life is, as it were the reflection of the past one, and the future life the reflection of the present one. Or, the present life is the result of the past *Kamma* activity, and the future life the result of the present *Kamma* activity. Therefore, nowhere, is there to be found an Ego-entity that could be the Performer of the *Kammic* activity or the Recipient of the *Kamma*-result. Hence, Buddhism does not teach any real transmigration, as in the highest sense there is no such thing as a Being, or Ego-entity, how much less a transmigration of such an one.

In every man, as already mentioned, there seems to lie dormant the dim instinctive feeling that death cannot be the end of all things, but that somehow a continuation must follow. In which way, however, this may be, is not clear to him.

It is perhaps quite true that a direct proof for rebirth cannot be given. We have, however, the authentic reports about children in Burma and elsewhere, who sometimes are able to remember quite distinctly events of their previous life. And how could we ever explain the birth of such prodigies, as Bentham who in his fourth year could read and write Latin and Greek, or as Stuart Mill who at the age of three read Greek and at the age of six wrote a History of Rome, or as Babington Macaulay who in his sixth year wrote a compendium of World History, or as Beethoven who gave public concerts when he was seven, or as Mozart who even before his sixth year had written musical compositions, or as Voltaire who read the fables of Fontaine when he was three years old. Is it not reasonable to assume that all these prodigies and geniuses who for the most part came from illiterate parents, should not already in previous births have laid the foundations to their extraordinary faculties?

How could we further explain that a child of righteous and bodily and mentally healthy parents and ancestors, sometimes immediately after his birth, shows characteristics and tendencies of a criminal type, perceivable by the shape of the skull, by facial expression, by the mental attitude, and behaviour recognizable to phrenologists, physiognomists or psychologists?

We may, therefore, rightly state that the Buddhist doctrine of *Kamma* and Rebirth offers the most plausible explanation for all the variations and dissimilarities in nature, as discussed earlier.

Buddhism teaches that, if in a previous birth the bodily, verbal and mental *kamma*, or volitional activities, have been evil and low thus have unfavourably influenced the subconscious life-stream (*bhavanga-sota*), then also the results, manifested in the present life, must be disagreeable and evil; and so must be the character and the new actions induced or conditioned through the evil pictures and images of the subconscious life-stream. If the beings, however, have in former lives sown good seeds, then they will reap good fruits in the present life. It is



said (M. 135): 'Owners of their *kamma*, or volitional actions, are the beings, heirs of their *kamma*, the *kamma* is the womb from which they have sprung, *kamma* is their friend and their refuge. Whatever *kamma* they perform, wholesome or unwholesome, *kusala* or *akusala*, they will be the heirs of their *kamma*.'

In the Middle Length Sayings of the Buddha (*Majjhima-Nikāya* 135) a Brahman raises the problem:—\*

'There are men who are short-lived, and those who are long-lived; there are men who are very sick, and such that are healthy; there are men who are hideous, and such that are beautiful; there are men who are powerless, and such that are powerful; there are men who are poor, and such that are rich; there are men who are of low family, and such that are of high family; there are men who are stupid, and such that are intelligent. What then, Master Gotama, is the reason that amongst human beings such inferiority and superiority are found?'

The Blessed One gave the reply:

'Owners of their *Kamma* are the beings, heirs of their *Kamma*, the *Kamma* is the womb from which they have sprung, *Kamma* is their friend and refuge. Thus *Kamma* divides the beings in high and low.'

In *Aṅguttara-Nikāya* (III. 40), it is said: 'Killing, stealing, adultery, lying, slandering, harsh speech and empty prattling, practised, cultivated and frequently addicted to, will lead to states of misery, the animal-world or the realm of ghosts.' Further: 'Whoso kills and is cruel, will either go to hell, or if reborn as a man, he will be short-lived. Whoso tortures other beings, will be afflicted with disease. The hater will be hideous, the envious will be without influence, the stubborn will be of low rank, the indolent will be ignorant.' In the reverse case, a man will be reborn in a heavenly world; or, if reborn as a man, he will be endowed with health, beauty, influence, riches, noble rank and intelligence.

Dr. Grimm, in his book 'The Doctrine of the Buddha', tries to show how the law

of affinity may at the moment of death regulate the grasping of a new germ. He says: 'Whoso, devoid of compassion can kill men, or even animals, carries deep within himself the inclination to shorten life. He finds satisfaction, or even pleasure in the short-livedness of other creatures. Short-lived germs have therefore some affinity for him, an affinity which makes itself known after his death in the grasping of another germ, which then takes place to his own detriment. Even so, germs bearing within themselves the power of developing into a deformed body, have an affinity for one who finds pleasure in ill-treating and disfiguring others.'

'Any angry person begets within himself an affinity for ugly bodies and their respective germs, since it is the characteristic mark of anger to disfigure the face.'

'Whoever is jealous, niggardly, haughty, carries within himself the tendency to grudge everything to others, and to despise them. Accordingly, germs that are destined to develop in poor outward circumstances, possess affinity for him.'

Here it is desirable to rectify some wrong applications of the term *kamma* prevailing in the West. *kamma* comes from the root *kar* to do, to make, to act, and thus means 'deed, action.' In Buddhist usage, *kamma* is a name for wholesome and unwholesome volition or will (*kusala*-and *akusala-cetanā*) and the consciousness and mental factors associated therewith, manifested as bodily, verbal or mere mental action. Already in the Sutta-texts it is said: *Cetanāham bhikkhave kammaṃ vadāmi, cetayitvā kammaṃ karoti kāyena vācāya manasā, i.e.*: "The will (*cetanā*), O Monks, do I call *kamma*. Through will one performs *kamma* by means of body, speech or mind." Thus *kamma* is volitional action, nothing more, nothing less. From this fact result the following three statements:

1. The term *Kamma* never comprises the result of action, as many in the West, misled by theosophical writings, wish this term to be understood. *Kamma* is wholesome or unwholesome volitional 'Action,' and *kamma-vipāka* is the 'Result' of action.

2. There are some who wrongly consider every happening, even our new wholesome and unwholesome actions, as the result of our

\* *Majjhimanikāya*, *Uparipaññāsa Pāḷi*, 4-Vibhaṅga Vagga, 5-Cūlakmmavibhaṅga Sutta, pg. 243, 6th Synod Ed.

prenatal *Kamma*. In other words, they believe that the result again becomes the cause of new results, and so *ad infinitum*. Thus they are stamping Buddhism as fatalism; and they will have to come to the conclusion that, in that case, our destiny never can be influenced or changed, and no deliverance ever be attained.

3. There is a third wrong application of the term *Kamma*, being an amplification of the first view, *i.e.*, that the term *Kamma* comprises also the result of action. It is the assumption of a so-called joint *Kamma*, *i.e.* a mass-*kamma*, or group-*kamma*, or national *Kamma*. According to this view, a group of people, *e.g.* a nation, should be responsible for the bad deeds formerly done by this so-called 'same' people. In reality, however, this present people may not consist at all of the *kammic* heirs of the same individuals who did these bad deeds.

It is of course quite true that anybody who suffers bodily, suffers for his past or present bad deeds. Thus also each of those individuals born within that suffering nation, must, if actually suffering bodily, have done evil somewhere, here or in one of the innumerable spheres of existence; but he may not have had anything to do with the bad deeds of the so-called nation. We might say that through his evil *Kamma* he was attracted to the miserable condition befitting to him. In short, the term *Kamma* applies, in each instance, only to wholesome and unwholesome volitional activity of the single individual. *Kamma* thus forms the cause, or seed, from which the results will accrue to the individual, be it in this life, or hereafter.\*

Man has it in his power to shape his future destiny by means of his will and actions. It depends on his actions, or *kamma*, whether his destiny will lead him up or down, either to happiness or to misery. Moreover, *Kamma* is the cause and seed not only for the continuation of the life-process after death, *i.e.*, for the so-called rebirth; but even in this present life-process, our actions, or *Kamma*, may produce good and bad results, and exercise a decisive influence on our present character and

destiny. Thus, for instance, if daily we practise kindness towards all living beings, men as well as animals, we will grow in goodness. Hatred, and all evil actions done through hatred, as well as all the evil and agonizing mental states produced thereby, will not easily rise again. Our nature and character will become firm, happy, peaceful and calm.

If we practise unselfishness and liberality, greed and avarice will become less. If we practise love and kindness, anger and hatred will vanish. If we develop wisdom and knowledge, ignorance and delusion will gradually disappear. The less greed, hatred and ignorance (*lobha*, *dosa*, *moha*) dwell in man's heart, the less will he commit evil and unwholesome actions of body, speech and mind. For, all evil things, and all evil destiny, are rooted in greed, hate and ignorance; and of these three things ignorance, or delusion, *moha*, or *avijjā*, is the chief root and the primary cause of all evil and misery in the world. If there is no more ignorance, there will be no more greed and hatred, no more rebirth, no more suffering.

This goal, however, in the ultimate sense, will be realized only by the Saint (*Arahat*), *i.e.*, by one who, for ever and all time, is freed from these three roots; and this is brought about through the penetrating insight, or *vipassanā*, into the Impermanency, Unsatisfactoriness and Impersonality, or Egolessness of this whole life-process, and through the detachment from all forms of existence that results from that insight. As soon as greed, hate and ignorance are fully and for ever extinguished, the will for life, tenaciously clinging to existence will come to an end. There will be no more rebirth, and there will have been realized the goal shown by the Enlightened One, namely: extinction of all rebirth and suffering. Thus, the Saint (*Arahat*) does no more perform any *kamma*, *i.e.*, wholesome or unwholesome volitional actions productive of renewed existence. Though the Holy One, or *Arahat*, is certainly not inactive and all that he does, speaks and thinks is commonly called 'good', yet it has not the least trace of attachment, pride or self-assertion.

\* The Pāli term *vipāka*, which generally is translated by 'effect', or 'result', is not exactly identical with these two English terms. According to the *Kathāvatthu*, it refers only to the *kamma*-produced *mental* results, such as pleasurable and painful feeling of the body and all other primary mental phenomena; while all the corporeal phenomena, such as the five physical sense-organs, etc., are not called *vipāka* but *kammaja* or *kammamuṭṭhāna*, *i.e.* 'kamma-born' or 'kamma-produced'.



What is called the character of man, is in reality the sum of the subconscious tendencies produced partly by the prenatal, partly by the present volitional activity, or *Kamma*. These tendencies may, during life-time, become an inducement to wholesome or unwholesome volitional activity, or *Kamma*, by body, speech or mind. If, however, this thirst for life rooted in ignorance is fully extinguished, then there will be no new rebirth. Once the root of a coconut tree has been fully destroyed, the tree will die off. In exactly the same way, there will be no entering again into a new existence, once the life-affirming three evil roots, *i.e.*, greed, hate and ignorance, have been for ever destroyed. Here one should not forget that all such expressions referring to a personality as 'I,' 'He,' 'Holy One' etc, are merely conventional names for an impersonal life-process.

In this connection it should be mentioned that, it is merely the last volition just before death, *marañāsanna-kamma*, that determines the nature of the immediately following rebirth. In Buddhist countries, it is therefore the custom to recall to the dying man's memory his good actions performed by him, in order to rouse in him a happy and pure state of mind, as a preparation for a favourable rebirth. Or, his relations let him see things (robes or other offerings) which they, for his good and benefit, wish to offer to the *Sangha*, saying: 'This, we shall offer to the *Sangha* for your future good and welfare.' Or they let him hear a religious sermon, or a recital of a *Sutta*, very often the *Satipaṭṭhāna Sutta*.

In *Visuddhi-Magga* XVII\* it is said that, at the moment before death, there will, as a rule, appear to the memory of the evil-doer the mental image of any evil deed, or *Kamma*, formerly done; or there will appear before his mental eyes an attendant circumstance, or object, called *Kamma-nimitta*, connected with that bad deed, such as blood, or a blood-stained dagger, etc.; or he may see before his mind an indication of his imminent miserable rebirth, *gati-nimitta*, such as fiery flames, etc. To another dying man there may appear before his mind the image of a voluptuous object inciting his sensual lust.

To a good man there may appear before his mind any noble deed, or *kamma*, formerly done by him, or an object that was present at

that time, the so-called *kamma-nimitta*; or he may see in his mind an indication of his imminent rebirth, or *gati-nimitta*, such as a heavenly palace, etc.

In the Chinese version of the Mahāyāna-text *Bhavaśāsan-krānti-Sūtra* (ed. by Aiyaswāmi Sāstri) it is said in a similar way: "When, at the end of life, the mental consciousness is about to disappear then all the actions that have been performed, appear in front, just as the image of the beautiful female that has been seen in dream appears before the man, when he remembers her after awakening from sleep. Thus, O king, when the consciousness (at death) has disappeared and the future consciousness is born, it is born either amongst men, or gods, or beasts, or ghosts, or in the states of misery. Immediately after the future consciousness arises, O king, a (new) series of thought (*citta-santati*) belonging to the future arises to enjoy the resultant fruits which are to be enjoyed. O king, there has never been anything that can transmigrate from this world to the future world. But the fruit of action may be obtained in rebirth. You ought to know, O king, that when the former consciousness disappears, it is called death. When the future consciousness arises, it is called birth. When the former consciousness, O king, disappears, there is no place where it goes away to. When the future consciousness arises, it comes not from any place."

In the discourses (*Suttas*) of the Pāli Canon, three types of *Kamma*, or volitional actions, are mentioned, with regard to the time of their bearing fruit, namely: 1. *Kamma* bearing fruit at life-time (*diṭṭhadhamma-vedanīya-kamma*), 2. *Kamma* bearing fruit in the next life (*upapajja-vedanīya-kamma*), 3. *Kamma* bearing fruit in later lives (*aparā-pariya-vedanīya-kamma*).\*\* The explanations of this subject are too technical for this brief introduction into the subject. They imply the following: What appears as a single act of sense perception or mental cognition, actually consists of a series of consecutive thought moments performing different functions in that cognitive process. The phase of that process where volition is produced consists of a number of impulsive thought moments, or *javana-citta*, which are flashing up, one after the other, in rapid succession. Now, of these impulsive

\* *Visuddhimagga*, 17-Pañābhūminiddeśa, Saṅkhāra-paccayāviññānapada Vitthārakathā, pg. 181, Para 623, 6th Synod Ed.

\*\* *Visuddhimagga*, 19-Kaṅkhāvitaraṇaviṣuddhi niddesa, Paccayapariggaha Kathā, pg. 235-236, 6th syn. Ed.

moments the first one will bear fruit at life-time, the last one in the next birth, and those between these two moments will bear fruit in later lives. The two kinds of *Kamma* bearing fruit at life-time and in the next birth, may sometimes become ineffective, or *ahosi-kamma*. *Kamma*, however, that bears fruit in later lives will, whenever and wherever there is an opportunity, be productive of *kamma*-result; and as long as this life-process is rolling forward, this *Kamma* never will become ineffective.

The *Visuddhi-Magga* divides *Kamma*, according to its functions, into four kinds: Generative *Kamma*, Supportive *Kamma*, Counteractive *Kamma* and Destructive *Kamma*, which all may be either wholesome or unwholesome, good or evil.

'Generative,' or *janaka-kamma* is the *Kamma* which predominated at the moment of death and conditioned the present existence. It functions from the moment of birth and continues to generate, during the succeeding life-continuity, corporeal and neutral mental phenomena, such as the five kinds of sense-consciousness, and the mental factors associated therewith, as feeling, perception, sense-impression, etc.

The 'Supportive' or *upatthambhaka-kamma*, *supports*, according to its nature, the agreeable or else disagreeable phenomena arising during life time, and aids their continuance.

The 'Counteractive,' or *upapīḷaka-kamma*, *counteracts*, according to its nature, the agreeable or else disagreeable phenomena produced by generative *Kamma*, and does not allow them to continue.

The 'Destructive,' or *upaghātaka-kamma*, *destroys* the weaker *kamma* and admits only its own agreeable or else disagreeable *kamma*-results.

In the Commentary to *Majjhima-Nikāya* (No. 135), Generative or *janaka-kamma*, is compared with a farmer sowing seed; Supportive, or *upatthambhaka-kamma*, with the irrigating, manuring, and watching the field etc.; Counteracting, or *upapīḷaka-kamma*, with the drought that causes a poor harvest; Destructive, or *upaghātaka-kamma*, with a fire that destroys the whole harvest.

Another illustration is this: the rebirth of Devadatta in a royal family was due to his good Generative *Kamma*. His becoming a monk and attaining high spiritual powers, was a good Supportive *Kamma*. His intention of killing the Buddha was a Counteractive *Kamma*, while his causing a split in the Order of monks was a Destructive *Kamma*, owing to which he was born in a world of misery.

It lies outside the scope of this short exposition to give detailed descriptions of all the manifold divisions of *Kamma* found in the Commentaries. The main purpose of this essay is to emphasize that the Buddhist doctrine of Rebirth has nothing to do with the transmigration of any soul or Ego-entity, as in the ultimate sense there does not exist any such Ego or I, but merely a continually changing process of mental and corporeal phenomena of existence. Further to point out that both the *Kamma*-process and Rebirth-process may be made comprehensible only by the assumption of a subconscious stream of life underlying everything in animate nature.



## RECENT APPRECIATION

PORLAND:

From the bottom of my heart I thank you for all you have done for me having sent me every number of your splendid magazine. I want to assure you that the more I study and practise THE LIGHT OF THE DHAMMA the more I appreciate it. It is not exhausted by one course of study. I do my best to go through them again and again. Not only the glorious Dhamma is right but your way of putting it is so sound. A mine of Noble Wisdom.



# SAM̐YUTTA NIKĀYA. KHANDAVAGGA SAM̐YUTTA THERAVAGGA. ANURĀDHASUTTA.

## “ Discourse To Anurādhā ”

Once the Buddha was residing at Kūṭāgāra monastery, in the great forest near Vesālī, and at that time the Venerable Anurādhā was staying in a hut in the forest not far from the Buddha.

Then many wandering ascetics approached the elder and exchanged greetings of pleasant courtesy. Having exchanged greetings they sat at one side and said: ‘Friend Anurādhā, the *Tathāgata*, the noble and Supreme One who has attained the highest goal must have pointed out and explained according to one of these four arguments:

- A *Tathāgata*\* exists after death.
- A *Tathāgata* does not exist after death.
- A *Tathāgata* exists and yet does not exist after death.
- A *Tathāgata* neither exists nor does not exist after death.’

The Venerable Anurādhā replied: ‘Friends, that *Tathāgata*, the Noble and Supreme One who has attained the highest goal, has pointed out and explained apart from these four arguments:

That a *Tathāgata* exists after death.

- A *Tathāgata* does not exist after death.
- A *Tathāgata* exists and yet does not exist after death.
- A *Tathāgata* neither exists nor does not exist after death.\*\*

On being told this, the wandering ascetics made the remark: ‘This monk must be a new one who has renounced the world recently. If he be an elder he is a foolish and ignorant one.’ Then, being displeased with the elder they departed from that place abusing him with the term ‘novice and fool’.

Afterwards, not long after the wandering ascetics had departed, the venerable Anurādhā thought ‘If these ascetics should put further questions to me, how should I reply so that I may be able to speak the truth about the Buddha and not misrepresent Him? How shall I answer according to the *Dhamma*

so that I may not be blamed by any follower of the Teaching of the Buddha?’

Then the Venerable Anurādhā went to the Buddha and exchanged greetings of pleasant courtesy, paid respects and sat at one side. Having sat he reported to the Buddha: ‘Revered Sir, I am now staying in a forest hut not far away. A group of wandering ascetics came to me, exchanged greetings and said: “The *Tathāgata*, the Noble and Supreme One must have pointed out and explained according to one of these four arguments:

- A *Tathāgata* exists after death.
- A *Tathāgata* does not exist after death.
- A *Tathāgata* exists and yet does not exist after death.
- A *Tathāgata* neither exists nor does not exist after death.’

To them I replied: “Friends, the *Tathāgata*, the Noble and Supreme One who has attained the highest goal, has pointed out and explained apart from these four arguments:

- A *Tathāgata* exists after death.
- A *Tathāgata* does not exist after death.
- A *Tathāgata* exists and yet does not exist after death.
- A *Tathāgata* neither exists nor does not exist after death.”

On being told this, those ascetics made the remark: “This monk must be a newly-ordained one. If he be an elder he is a foolish and ignorant one”. Being displeased with me they went away abusing me with the term “novice and fool”.

Not long after they had departed it occurred to me: “If those wandering ascetics put further questions to me, how should I reply to them so that I may be able to speak the truth of the Buddha and not misrepresent Him? How shall I answer according to the *Dhamma* so that I may not be blamed by any follower of the Buddha?”

‘O Anurādhā, what do you think, is form (*rūpa*) permanent or impermanent?’ ‘Imper-

\* “*Tathāgata*” here means a being (*Satta*). It includes the Buddha, who is the *Tathāgata*.’ *Saṃyutta Aṭṭhakathā* (Commentary). 6th. Syn. Edn. Pp. 285-6.

\*\* ‘He replied thus as he thought the Buddha would not have pointed out and explained as stated by the ascetics who were opponents of Buddhism.’ op. cit. P. 287.

manent, Sir.' 'Is that which is impermanent, painful or pleasant?' 'Painful, Sir.' 'Is it proper to regard that which is impermanent, painful and subject to change as: "This is mine; this is I, this is my *atta* (soul or permanent substance)?"' 'It is not proper, Sir.' 'Is feeling (*vedanā*) permanent or impermanent?' 'Impermanent, Sir.' 'Is that which is impermanent, painful or pleasant?' 'Painful, Sir.'

'Is it proper to regard that which is impermanent, painful and subject to change as: "This is mine; this is I; this is my *atta*?"' 'It is not proper, Sir.' 'Are perception (*saññā*) mental formations (*Saṅkhāra*) and Consciousness (*Viññāna*) permanent or impermanent?' 'Impermanent, Sir.' 'Is that which is impermanent, painful or pleasant?' 'Painful, Sir.' 'Is it proper to regard that which is impermanent, painful and subject to change as: "This is mine; this is I; this is my *atta*?"' 'It is not proper, Sir.' 'Therefore, whatever form, feeling, perception, mental formations, consciousness which has been, will be and is now connected with oneself, with others, or gross or subtle, inferior or superior, far or near; all forms, feelings, perceptions, mental formations and consciousness, should be considered by right knowledge in this way: "This is not mine; this is not I; this is not my *atta*." Having seen thus, a learned, noble disciple becomes disgusted with the form, feeling, perception, mental formations and consciousness. Becoming disgusted, he discards the passions. Being free from passions he becomes emancipated and insight arises in him: "I am emancipated".

He realises: "Birth is destroyed, I have lived the holy life and fulfilled the duties that ought to be done. There is no more birth for me after this life."

'What do you think, Anurādha, do you regard the form as a *Tathāgata*? No, Sir.'

'O Anurādha, what is your view, do you see a *Tathāgata* in the form?' 'No, sir'. 'Do, you see a *Tathāgata* apart from form?' 'No Sir'. Do you see a *Tathāgata* in feeling, perception, mental formations or consciousness?' 'No, Sir.' 'Do you see a *Tathāgata* apart from feeling, perception, mental formations or consciousness?' 'No, Sir.'

'O Anurādha what do you think, do you regard that which is without form, feeling, perception, mental formations and consciousness as a *Tathāgata*?'

'No, Sir.'

'Now, Anurādha, since a *Tathāgata* is not to be found in this very life, is it proper for you to say:—"The Noble and Supreme One, who has attained the highest goal, has pointed out and explained apart from these four arguments—"

A *Tathāgata* exists after death?

A *Tathāgata* does not exist after death.

A *Tathāgata* exists and yet does not exist after death?'

A *Tathāgata* neither exists nor does not exist after death.'

'No, Sir'. 'Well and good, O Anurādha. Formerly and now also I expound and point out only the truth of Suffering and the cessation of Suffering.\*\*

\* Since there is no *Satta* or *Tathāgata* here and now there can be no question of any *satta* or *Tathāgata* existing after death or not existing after death, etc.' op. cit P. 287.

\*\* 'The cause of Suffering and the way to the cessation of Suffering are implied. op. cit. P. 287.



## RECENT APPRECIATION

### SOUTH KOREA:

Very happy to receive each volume THE DHAMMA. After receiving, always circulate it among the bhikkhus who live in Chinchal or Pusan and with your kind permission I shall translate it and make use of the material for our small journal 'Pubwha'.



# THE PRACTICE OF LOVINGKINDNESS\*

( *Mettā* )

As taught by the Buddha in the Pāli Canon

Compiled and Translated from the Pāli

By

ÑĀṆAMOLI BHIKKHU

## INTRODUCTION

The word 'love'—one of the most compelling in the English language is commonly used for purposes so widely separated, so gross and so rarefied, as to render it sometimes nearly meaningless. Yet rightly understood, love is the indispensable and essential foundation no less for the growth and purification of the individual as for the construction of a peaceful, progressive and healthy society.

Now love can be considered in two principal moods: that of lovers for each other, and that of a mother for her child. In its spiritualised form, love can draw its inspiration from either the one or the other. Spiritual love idealizing the love of lovers is often conceived as a consuming flame, and then it sometimes aspires to purification through torture and the violence of martyrdom. But spiritual love that looks for guidance to the love of a mother for her child uplifts itself to the ideal of the pure fount of all safety, welfare and spiritual health (and a mother best serves her child if she guards her own health). It is this latter kind which the Buddha takes as the basis for his teaching of universal love.

Where Greek distinguishes between sensual *eros* and spiritual *agape* English makes do with only the one word 'love'. But the Pāli language, like the Sanskrit, has many words covering many shades of meaning. The word chosen by the Buddha for this teaching is *mettā*, from *mitta*, a friend (or better the 'true friend in need')

*Mettā* in the Buddha's teaching finds its place as the first of four kinds of contemplation designed to develop a sound pacific relationship to other living beings. The four are: *mettā*, which will be rendered here henceforward by 'lovingkindness', *karuṇā*, which is 'compassion' or 'pity', *muditā*, which is 'gladness at others' success', and

*upekkhā*, which is onlooking equanimity'. These four are called Divine Abidings (*brahma-vihārā*), perhaps because whoever can maintain any one of them in being for even a moment has lived for that moment as do the Highest Gods (the *Brahma Devā*).

In the Buddha's teaching these four Divine Abidings, the 'greatest of all worldly merit', if practised alone, without Insight into the true nature of existence, can lead to rebirth in the highest heavens. But all heavenly existence is without exception impermanent, and at the end of the heavenly life-span — no matter how long it may last — the being dies and is reborn according to his past actions. This is because some craving for existence (for being or even non-being) and some sort of view of existence that is not in conformity with truth still remain latent in him, to burst out again when the result of his good actions is spent. And where he will be reborn after that is unpredictable though it is certain that he will be reborn.

The Buddha's teaching of Insight is — in as few words as possible — the training in knowledge and seeing of how it is that anything, whatever it may be whether objective or subjective, comes to be, how it acquires existence only through dependence on conditions, and is impermanent because none of the conditions for its existence is permanent; and how existence, always complex and impermanent, is never safe from pain, and is in need of a self—the will-o'-the-wisp idea, the rainbow mirage, which lures it on, and which it can never find; for the comforting illusion of permanence in self-identification has constantly to be renewed. And that teaching also shows how there is a true way out from fear of pain. In its concise form this is expressed as the Four Noble Truths: the Truth of Suffering, the Truth of Suffering's Origin (craving or need) the Truth of Suffering's

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\*Available in booklet form from: BUDDHIST PUBLICATION SOCIETY, Kandy, Ceylon.

Cessation (through abandonment of craving), and the Truth of the Way leading to Suffering's cessation. These four Truths are called the teaching peculiar to Buddhas (*Buddhānam sāmukkaṃsika-desanā*) since the discovery of them is what distinguishes Buddhas.

The Way (the fourth Truth) is also called the Middle Way because it avoids the two extremes of sensual indulgence and of self-mortification. Its eight members are: Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration. The practice of Lovingkindness alone will give effect in some measure to all the members except the first: but it is only with Right View (without self-deception) that *nibbāna* can be reached. Right View gives insight into the real nature of existence of being and non-being, with all its mirages and deceptions, and it is only with its help that the practice of Lovingkindness is perfected, lifted out of the impermanence of even the highest heavens, and directed to the true cessation of Suffering.

That true cessation comes with the elimination of deception by wrong view and with the exhaustion of the stream of craving in its two forms of lust and hate. This Extinction of lust, hate and delusion, is called *nibbāna*.\*

The discourses that follow show (in that order) the wretchedness of all anger and hate (there is no righteous anger in the Buddha's teaching), the rewards of lovingkindness, the practice of lovingkindness as a meditation and contemplation, its result in rebirth, the seeing of all things and all existence as impermanent, suffering, not-self, that is needed in order to have a vision in conformity with truth, without which the first stage of unshakable deliverance cannot be reached (for it is with this insight into how being comes to be that it is seen why the price of birth and life, even in heaven, is death), and lastly the attainment of Arahantship, by which all lust, hate, and delusion, are overcome, lust for being and even for non-being cured, and rebirth ended for good.

But first, before coming to these discourses, some details from the meditation manual, the *Visuddhimagga* or 'Path of Purification', will not be out of place.\*\*

*Mettā* (lovingkindness) is defined as follows: 'Lovingkindness has the mode of friendliness for its characteristic. Its natural function is to promote friendliness. It is manifested as the disappearance of ill-will. Its footing is seeing with kindliness. When it succeeds it eliminates ill-will. When it fails it degenerates into selfish affectionate desire.'

The *Visuddhimagga* recommends going to some quiet place, where one can sit down in a comfortable position. Then, before starting the actual meditation, it is helpful to consider the dangers in hate and the benefits offered by forbearance; for it is a purpose of this meditation to displace hate by forbearance and besides, one cannot avoid dangers one has not come to see or cultivate benefits one does not yet know. Then there are certain types of persons towards whom lovingkindness should not be developed in the first stages. The attempt, at the outset, to regard a disliked person as dear to one is fatiguing, and likewise trying to regard a dearly-loved friend with neutrality, and when an enemy is recalled anger springs up. Again it should not be directed towards members of the opposite sex, to begin with, for this may arouse lust. Right at the start, the meditation of lovingkindness should be developed towards oneself repeatedly in this way: 'May I be happy and free from suffering' or 'May I keep myself free from hostility and trouble and live happily' (though this will never produce the full absorption of contemplation). It is by cultivating the thought 'May I be happy' with oneself as example, that one begins to be interested in the welfare and happiness of other living beings, and to feel in some sense their happiness as if it were one's own: 'Just as I want happiness and fear pain, just as I want to live and not to die, so do other creatures'. So one should first become familiar with pervading oneself as example with lovingkindness. Only then should one choose someone who is liked and admired and much respected. The meditation can then be developed towards him, remembering endearing words or virtues of his, and thinking such thoughts about him as 'may he be happy.' (In this way the full absorption of contemplation, in which the word-meditation is left behind, can be attained.) When this has become familiar, one can begin to practise

\* By eliminating lust, hate and delusion, one attains *nibbāna*.

\*\* *Visuddhimagga*, 9. Brahmavihāra Niddesa, *Mettābhāvanā Kathā*, pg. 287. (6th Synod. Edition.)

lovingkindness towards a dearly beloved companion, and then towards a neutral person as very dear, or towards an enemy as neutral. It is when dealing with an enemy that anger can arise, and all means must be tried in order to get rid of it. As soon as this has succeeded, one will be able to regard an enemy without resentment and with lovingkindness in the same way as one does the admired person, the dearly loved friend, and the neutral person. Then with repeated practice, *jhāna* absorption should be attained in all cases. Lovingkindness can now be effectively maintained in being towards all creatures, or to certain groups of creatures at a time, or in one direction at a time to all, or to certain groups in succession.

Lovingkindness ought to be brought to the point where there are no longer any barriers set between persons, and for this the following example is given: Suppose a man is with a dear, a neutral and a hostile person, himself being the fourth; then bandits come to him and say 'We need one of you for human sacrifice', now if that man thinks 'Let them take this one, or that one', he has not yet broken down the barriers, and also if he thinks 'Let them take me but not these three', he has not broken down the barriers either. Why not? Because he seeks the harm of him whom he wishes to be taken and the welfare of only the other three—; it is only when he does not see a single one among the four to be chosen in preference to the other three and directs his mind quite impartially towards himself and the other three that he has broken down the barriers.

Lovingkindness has its 'enemy within' in lust, which easily gains entry in its wake, and it must be well guarded against this. The remedy for lust is the contemplation of ugliness (in the body) as in the *Satipaṭṭhāna* (*Dīgha Nikāya* Sutta 22\* and *Majjhima Nikāya* Sutta 10\*\*). Its 'enemy without' is its opposite, ill-will, which finds its opportunities in the intervals when lovingkindness is not being actively practised. (Full details will be found in Chapter IX. of the *Visud-dhimagga*).

In many discourses the Buddha lays emphasis on the need to balance contemplative concentration with understanding. The one supplies the deficiencies of the other.

Concentration alone lacks direction: understanding alone is dry and tiring. In the discourses that follow the simile of a mother's love for her child is given. Now the incomparable value of a mother's love, which sets it above all other kinds, lies in the fact that she understands her child's welfare—her love is not blind. Not love alone, nor faith alone, can ever bring a man all the way to the cessation of suffering, and that is why the Buddha, as the Supreme Physician, prescribes the development of five faculties in balanced harmony: the faculties of faith, energy, mindfulness, concentration, and understanding.

So concentration of love in its highest form — the form that only the Buddha and no one else has given it —, seen as a means to the end, becomes absolutely purified in one who has gained personal experience of the 'supreme safety from bondage (*anuttaram yogakkhemam*),' which is *nibbāna*, as the ultimate welfare of beings. For he knows from his own experience that their welfare is only assured permanently when suffering has been diagnosed, its origin abandoned, its cessation realized, and the Way maintained in being. Then he has verified the four Noble Truths for himself and can properly evaluate beings' welfare.

'Bhikkhus, it is through not discovering, not penetrating to four truths that both you and I have been trudging and travelling through the roundabout of rebirths for so long' (*Dīgha Nikāya*, Vol. II, p. 90\*\*\*). For the benefit of all those who have not yet done this, the way has been discovered and pointed out by the Buddha and its practicability attested by the *Arahats*.

The last discourse given in this collection in fact shows how this personal discovery and penetration to the Four Truths can be achieved by using lovingkindness as the vehicle.

## THE PRACTICE OF LOVINGKINDNESS

### The Wretchedness of Anger

1. *From the Anguttara Nikāya, Sattakanipāta 60 (Spoken by the Buddha).*

*Bhikkhus*, seven things gratifying and helpful to an enemy befall one who is angry, whether a woman or a man. What are the seven?

\* *Dīgha Nikāya*, Mahāvagga Pāli, 9. Mahāsatiṭṭhāna, Cittānupassanā, pg. 237. (6th Synod. Edition.)

\*\* *Majjhima Nikāya*, Mūlaphaṇṇāsa Pāli 1-Mulapariyāya Vagga 10-Mahāsatiṭṭhāna Sutta, p. 70. (6th).

\*\*\* *Dīgha Nikāya*, Mahāvagga Pāli, 3. Mahāparinibbana Sutta, Ariya Sacca Kathā, pg 77, (6th Synod Edition)

\*\*\*\* *Anguttara Nikāya*, Sattaka-Nipata Pāli, 6-Abyākata Vagga; 11-Kodana Sutta, Para 64, pg. 469. (6th Synod, Edition.)



Here, *bhikkhus*, an enemy wishes thus for his enemy: 'Let him be ugly'. Why is that? No enemy relishes an enemy's beauty. Now when this person is angry, a prey to anger, ruled by anger, be he ever so well bathed, and well anointed, with hair and beard trimmed, and clothed in white, yet he is ugly through his being a prey to anger. This is the first thing gratifying and helpful to an enemy that befalls one who is angry, whether a woman or a man.

Also an enemy wishes thus for his enemy: 'Let him lie in pain'. Why is that? No enemy relishes an enemy's lying in comfort. Now when this person is angry, a prey to anger, ruled by anger, for all he may lie on a couch spread with rugs, blankets and counterpanes with a deerskin cover, a canopy and red cushions for the head and feet, yet he lies only in pain through his being a prey to anger. This is the second thing gratifying and helpful to an enemy that befalls one who is angry, whether a woman or a man.

Also an enemy wishes thus for his enemy: 'Let him have no prosperity'. Why is that? No enemy relishes an enemy's prosperity. Now when this person is angry, a prey to anger, ruled by anger, he mistakes bad for good and he mistakes good for bad, and each being thus taken wrongly in the other's sense, these things for long conduce to his harm and suffering, through his being a prey to anger. This is the third thing gratifying and helpful to an enemy that befalls one who is angry, whether a woman or a man.

Also an enemy wishes thus for his enemy: 'Let him not be rich'. Why is that? No enemy relishes an enemy's having riches. Now when a person is angry, a prey to anger, should he have riches gained by endeavour, built up by the strength of his arm, earned by sweat, lawful and lawfully acquired, yet the king's treasury gathers (in fines) through his being a prey to anger. This is the fourth thing gratifying and helpful to an enemy that befalls one who is a prey to anger, whether a woman or a man.

Also an enemy wishes thus for his enemy: 'Let him not be famous'. Why is that? No enemy relishes an enemy's having fame. Now when this person is angry, a prey to anger, ruled by anger, what fame he may have acquired by diligence he loses through his being a prey to anger. This is the fifth thing

gratifying and helpful to an enemy that befalls one who is a prey to anger, whether a woman or a man.

Also an enemy wishes thus for his enemy: 'Let him have no friends'. Why is that? No enemy relishes an enemy's having friends. Now when this person is angry, a prey to anger, ruled by anger, the friends he may have, his companions, relatives and kin, will keep away from him through his being a prey to anger. This is the sixth thing gratifying and helpful to an enemy that befalls one who is a prey to anger, whether a woman or a man.

Also an enemy wishes thus for his enemy: 'Let him on the dissolution of the body, after death, reappear in a state of deprivation, in a bad destination, in perdition, even in hell'. Why is that? No enemy relishes an enemy's going to a good destination. Now when this person is angry, a prey to anger, ruled by anger, he misconducts himself in body, speech and mind, and by his misconduct in body, speech and mind, on the dissolution of the body, after death, he reappears in a state of deprivation, in a bad destination, in perdition, even in hell, through his being a prey to anger. This is the seventh thing gratifying and helpful to an enemy that befalls one who is angry, whether a woman or a man.

When anger does possess a man;  
He looks ugly; he lies in pain;  
What benefit he may come by  
He misconstrues as a mischance;  
He loses property (through fines)  
Because he has been working harm  
Through acts of body and of speech  
By angry passion overwhelmed;  
The wrath and rage that madden him  
Gain him a name of ill repute;  
His fellows, relatives and kin  
Will seek to shun him from afar;  
And anger fathers misery;  
This fury does so cloud the mind  
Of man that he cannot discern  
This fearful inner danger.  
An angry man no meaning knows.  
No angry man sees an idea,\*  
So wrapped in darkness, as if blind,  
Is he whom anger dogs.  
Someone a man in anger hurts;  
But, when his anger is later spent  
With difficulty or with ease,  
He suffers as if seared by fire.  
His look betrays the sulkiness

Of some dim smoky smouldering glow,  
Whence may flare up an anger-blaze  
That sets the world of man aflame.  
He has no shame or conscience curb,  
No kindly words come forth from him,  
There is no island refuge for

The man whom anger dogs.  
Such acts as will ensure remorse,  
Such as are far from True Ideals:  
It is of these that I would tell,

So harken to my words.  
Anger makes man a parricide,  
Anger makes him a matricide,  
Anger can make him slay the saint  
As he would kill the common man.  
Nursed and reared by a mother's care,  
He comes to look upon the world,  
Yet the common man in anger kills

The being who gave him life.  
No being but seeks his own self's good,  
None dearer to him than himself,  
Yet men in anger kill themselves,  
Distraught for reasons manifold:  
For crazed they stab themselves with  
daggers,

In desperation swallow poison,  
Perish hanged by ropes, or fling  
Themselves over a precipice.  
Yet how their life-destroying acts  
Bring death unto themselves as well,  
That they cannot discern, and that

Is the ruin anger breeds.  
This secret place, with anger's aid,  
Is where Mortality sets the snare.  
To blot it out with discipline,  
With vision, strength, and understanding  
To blot each fault out one by one,  
The wise man should apply himself,  
Training likewise in True Ideals:  
"Let smouldering be far from us".  
Then rid of wrath and free from anger,  
And rid of lust and free from envy,  
Tamed, and with anger left behind.

Taintless, they reach *nibbāna*.

#### How to get rid of Anger

2. *From the Dhammapada, verses 3-5, \*and Majjhima Nikāya, Sutta 128 (Spoken by the Buddha).\**

"Tis he abused me, he that beat me,  
He that worsted me, that robbed me".  
Hate never is allayed in men

That cherish suchlike enmity.  
"Tis he abused me, he that beat me,  
He that worsted me, that robbed me".  
Hate surely is allayed in men  
Who cherish no such enmity.  
For enmity by enmity  
Is never in this world allayed;  
It is allayed by amity—  
That is an ancient principle.

3. *From the Anguttara Nikāya, Pañcakanipāta 161 (Spoken by the Buddha).\*\*\**

*Bhikkhus*, there are these five ways of removing annoyance, by which annoyance can be entirely removed by a *bhikkhu* when it arises in him. What are the five?

Lovingkindness can be maintained in being towards a person with whom you are annoyed; this is how annoyance with him can be removed. Compassion can be maintained in being towards a person with whom you are annoyed; this too is how annoyance with him can be removed. Onlooking equanimity can be maintained in being towards a person with whom you are annoyed this too is how annoyance with him can be removed. The forgetting and ignoring of a person with whom you are annoyed can be practised; this too is how annoyance with him can be removed. Ownership of deeds in a person with whom you are annoyed can be concentrated upon thus: This good person is owner of his deeds, heir of his deeds, his deeds are the womb from which he is born, his deeds are his kin for whom he is responsible, his deeds are his refuge, he is heir to his deeds, be they good or bad; this too is how annoyance with him can be removed. These are the five ways of removing annoyance, by which annoyance can be entirely removed in a *bhikkhu* when it arises in him.

#### Lovingkindness and its Rewards

4. *From the Majjhima Nikāya, Sutta 21 (Spoken by the Buddha).\*\*\*\**

*Bhikkhus*, there are five modes of speech that others may use when they address you. Their speech may be timely or untimely, true or untrue, gentle or harsh, for good or

\* Khuddak Nikāya; Dhammapada, Pāli, 1. Yamaka vagga 3-Tissathera Vatthu, Verses (3-5), Pg. 13-14 (6th Synod Ed.)

\*\* Majjhima Nikāya, Uparipannāsa Pāli, 3-Suññata vagga, Para 237, pg. 192' (6th Synod Ed.)

\*\*\* Anguttara Nikāya, Pañcakanipāta Pāli, 4-Catuttha-pannāsaka, (17)-(2). Āghāta vagga, 1-Āghātapativinaya Sutta, pg. 164 (6th Synod. Ed.)

\*\*\*\* Majjhima Nikāya, Mūlapannāsa Pāli, 3-Opamma vagga, 1-Kakasūpama Sutta, Para 227, pg. 178. (6th Synod Edition.)

for harm, and may be accompanied by thoughts of lovingkindness or by inner hate.

Suppose a man came with a hoe and a basket, and he said 'I shall make this Great Earth to be without earth', and he dug here and there and strewed here and there and spat here and there and relieved himself here and there, saying 'Be without earth, be without earth'; what do you think, *bhikkhus* would that man make this Great Earth to be without earth?— No, venerable sir'. Why is that? 'Because this Great Earth is deep and measureless; it cannot possibly be made to be without earth. So the man would reap weariness and disappointment.'

Suppose a man come with like or gamboge or indigo or carmine, and he said 'I shall draw pictures, I shall make pictures appear on this empty space'; what do you think, *bhikkhus*, would that man draw pictures, would he make, pictures appear, on that empty space?— 'No, venerable Sir'. Why is that? Because that empty space is formless and invisible; he cannot possibly draw pictures, make pictures appear there. So the man would reap weariness and disappointment.

So too. *bhikkhus*, there are these five modes of speech that others may use when they address you. Their speech may be timely or untimely, true or untrue, gentle or harsh, for good or for harm, and may be accompanied by thoughts of lovingkindness or by inner hate. Now this is how you should train yourselves here: Our minds will remain unaffected, we shall utter no bad words, we shall abide compassionate for welfare. We shall abide with lovingkindness in our hearts extending to that person, and we shall abide with our hearts abundant, exalted, measureless in lovingkindness, without hostility or ill will, extending for its object over the all-encompassing world. That is how you should train yourselves.

Even were bandits savagely to sever you limb from limb with a two-handled saw, he who entertained hate on that account in his heart would not be one who carried out my teaching.

*Bhikkhus*, you should keep this instruction on the Simile of the Saw constantly in mind.

### 5. From the *Itivuttaka*, Sutta 27 (Spoken by the Buddha).\*

¶ *Bhikkhus*, whatever kinds of worldly merit there are, all are not worth one sixteenth part of the heart-deliverance of lovingkindness; in shining and beaming and radiance the heart-deliverance of lovingkindness far excels them.

Just as whatever light there is of stars, all is not worth one sixteenth part of the moon's light; in shining and beaming and radiance the moon's light far excels it; and just as in the last month of the Rains, in the Autumn when the heavens are clear, the sun as he climbs the heavens drives all darkness from the sky with his shining and beaming and radiance; and just as, when night is turning to dawn, the Morning Star is shining and beaming and radiating; so too, whatever kinds of worldly merit there are, all are not worth one sixteenth part of the heart-deliverance of lovingkindness; in shining and beaming and radiance the heart-deliverance of lovingkindness far excels them.

### 6. From the *Anguttara Nikāya*, *Ekādasanipāta* 16 (Spoken by the Buddha).\*\*

*Bhikkhus*, when the heart-deliverance of lovingkindness is maintained in being, made much of, used as one's vehicle, used as one's foundation, established, consolidated, and properly managed, then eleven blessings can be expected. What are the eleven?

A man sleeps in comfort; he wakes in comfort; he dreams no evil dreams; he is dear to human beings; he is dear to non-human beings; the gods guard him; no fire or poison or weapon harms him; his mind can be quickly concentrated; the expression of his face is serene; he dies without falling into confusion; and, even if he fails to penetrate any further, he will pass on to the world of **High Divinity**, to the *Brahmā* world.

### 7. From the *Saṃyutta Nikāya*, *Saṃyutta XX*, Sutta 3 (Spoken by the Buddha).\*\*\*

*Bhikkhus*, just as clans with many women and few men are readily ruined by robbers and bandits, so too any *bhikkhu* who has not maintained in being and made much of the heart-deliverance of lovingkindness is readily

\* Khuddaka Nikāya, Itivuttaka Pāḷi, 1. Ekaka Nipāta, 7. Metta Bhāvanā Sutta, Para 27, pg. 208. (6th Synod. Edition.)

\*\* Anguttara Nikāya, Ekādasā Nipāta Pāḷi, 2-Anussati Vagga, 5. Mettā Sutta, Para 15, pg. 542, (6th Synod. Edition.)

\*\*\* Saṃyutta Nikāya, Nidāna Vagga Saṃyutta Pāḷi, 9. Opamma Saṃyutta, 3. Kula Sutta, Para 225, (pg. 444-445, (6th Synod, Edition.)



ruined by non-human beings. And just as clans with few women and many men are not readily ruined by robbers and bandits, so too any *bhikkhu* who maintains in being and makes much of the heart-deliverance of lovingkindness is not readily ruined by non-human beings. So, *bhikkhus*, you should train in this way: The heart-deliverance of lovingkindness will be maintained in being and made much of by us, used as our vehicle, used as our foundation, established, consolidated, and properly managed. That is how you should train.

8. *From the Anguttara Nikāya, Ekanipāta VI, 3-5 and XX, 2 (Spoken by the Buddha.)\**

*Bhikkhus*, if a *bhikkhu* repeats lovingkindness for as long as a fingersnap, he is called a *bhikkhu*. He is not destitute of *jhāna* meditation, he carries out the Master's teaching, he responds to advice, and he does not eat the country's alms food in vain. So what should be said of those who make much of it?

9. *From the Dīgha Nikāya, Sutta 33 (Spoken by the Elder Sariputta). \*\**

Here, friends, a *bhikkhu* might say: 'When the heart-deliverance of lovingkindness is maintained in being and made much of by me, used as my vehicle, used as my foundation, established, consolidated, and properly managed, ill will nevertheless still invades my heart and remains'. He should be told: 'Not so. Let the worthy one not say so. Let him not misrepresent the Blessed One. It is not good to misrepresent the Blessed One. The Blessed One would not express it thus'. Friends, it is impossible, it cannot happen, that when the heart-deliverance of lovingkindness is maintained in being and made much of, used as one's vehicle, used as one's foundation, established, consolidated, and properly managed, ill-will can invade the heart and remain; for this, that is to say, the heart-deliverance of lovingkindness, is the escape from ill-will.

**Lovingkindness as a Contemplation**

10. *Mettā Sutta*

*From the Sutta-nipāta, verses 143-52 (Spoken by the Buddha).\*\*\**

What should be done by one skilful in good

So as to gain the State of Peace is this:  
Let him be able, and upright, and straight  
Easy to speak to, gentle, and not proud,  
Contented too, supported easily,  
With few tasks, and living very lightly,  
His faculties serene, prudent, and modest  
Unswayed by the emotions of the clans;  
And let him never do the slightest thing  
That other wise men might hold  
blamable.

(And let him think:) 'In safety and in bliss

'May creatures all be of a blissful heart.  
'Whatever breathing beings there may be,  
'No matter whether they are frail or firm,

'With none excepted, be they long or big  
'Or middle-sized, or be they short or small

'Or thick, as well as those seen or unseen,  
'Or whether they are dwelling far or near,  
'Existing or yet seeking to exist,

'May creatures all be of a blissful heart.  
'Let no one work another one's undoing  
'Or even slight him at all anywhere;  
'And never let them wish each other ill  
'Through provocation or resentful thought.'

And just as might a mother with her life  
Protect the son that was her only child,  
So let him then for every living thing  
Maintain unbounded consciousness in being.

And let him too with love for all the world

Maintain unbounded consciousness in being

Above, below, and all round in between,  
Untroubled, with no enemy or foe.

And while he stands or walks or while he sits

Or while he lies down, free from drowsiness,

Let him resolve upon this mindfulness:  
This is Divine Abiding here, they say.  
But when he has no trafficking with views,

Is virtuous, and has perfected seeing,  
And purges greed for sensual desires,  
He surely comes no more to any womb.

\* Anguttara Nikāya, Ekakanipāta Pāli, 6. Accharia saṅghāta vagga, Para 53-55 pg. 9-10. (6th Synod. Edition.)

\*\* Dīgha Nikāya, Pāthikavagga Pāli, 10-Saṅgītisutta, Sakka, Para 326' pg. 205, (6th Synod. Edition.)

\*\*\* Khuddaka Nikāya, Sutta-nipāta Pāli, 1. Uraga Vagga, 8. Metta Sutta, verses 143-152.

11. *Methodical Practice: from the Paṭi sambhidāmagga\* (traditionally ascribed to the Arahat Sāriputta).*

The heart-deliverance of lovingkindness is practised with unspecified extension, with specified extension, and with directional extension.

That with unspecified extension is practised in five ways as follows: May all creatures be freed from enmity, distress and anxiety, and may they guide themselves to bliss.\*\*

May all *breathing things* ... all *beings* ... all *persons* ... May all *those who are embodied* be freed from enmity, distress and anxiety, and may they guide themselves to bliss.

That with specified extension is practised in seven ways as follows: May all *women* be freed from enmity, distress and anxiety, and may they guide themselves to bliss. May all *men* ... all *Noble Ones* (who have attained the Noble Path) ... all who are *not Noble Ones* ... all *deities* ... all *human beings* ... May all *those in the states of deprivation* be freed from enmity, distress and anxiety, and may they guide themselves to bliss.

That with directional extension is practised in ten ways as follows:

May all creatures in the *eastern direction* be freed from enmity, distress and anxiety and may they guide themselves to bliss. May all creatures in the *western direction* ... in the *northern direction* ... in the *southern direction* ... in the *eastern intermediate direction* ... in the *western intermediate direction* ... in the *northern intermediate direction* ... in the *southern intermediate direction* ... in the *downward direction* ... May all those in the *upward direction* be freed from enmity, distress and anxiety, and may they guide themselves to bliss.

May all breathing things...

May all beings...

May all persons...

May all those who are embodied...

May all women...

May all men...

May all Noble Ones...

! May all who are not Noble Ones...  
! May all deities...  
! May all human beings...

May all those in the states of deprivation in the eastern direction be freed from enmity distress and anxiety, and may they guide themselves to bliss... May all those in states of deprivation in the upward direction be free from anxiety, and may they guide themselves to bliss.

12. *From the Abhidhamma Piṭaka Appamaññavibhanga (Traditionally ascribed to the Buddha).\*\*\**

And how does a *bhikkhu* abide with his heart endued with lovingkindness extending over one direction? Just as he would feel friendliness on seeing a dearly beloved person, so he extends lovingkindness to all creatures.

**As practised without insight in the Four Truths**

13. *From the Majjhima Nikāya, Sutta 99 (Spoken by the Buddha).\*\*\*\**

‘Master Gotama, I have heard it said that the Monk Gotama teaches the path to the Retinue of the High Divinity. It would be good if Master Gotama would teach me that.

‘Then listen and attend carefully to what I shall say.’

‘Even so, sir’ the Student Subha Todeyya-putta replied. The Blessed One said this.

‘And what is the path to the Retinue of the High Divinity? Here a *bhikkhu* abides with his heart endued with lovingkindness extending over one quarter, likewise the second quarter, likewise the third quarter, likewise the fourth quarter, and so above, below, around, and everywhere, and to all as to himself; he abides with his heart abundant, exalted, measureless in lovingkindness, without hostility or ill-will, extending over the all-encompassing world. While this heart-deliverance of lovingkindness is maintained in being in this way, no action restricted by limited measurement is found there, none persists there. Just as a vigorous trumpeter could easily make

\* Khuddaka Nikāya, Paṭisambhidā Magga Pāḷi, 2-Yugananda Vagga, 4-Metta kathā, Para 22, pg. 314. (6th Synod Edition.) and

Visuddhi Magga, 9. Brahma vihāra niddesa, Mettābhāvanākathā, Para 255, Pg. 302 (6th Synod Edition.)

\*\* Pāḷi is:—Sukī attānaṃ pariharantu = (May they live in happiness and peace.)

\*\*\* Abhidhammā Piṭaka, Vibhaṅga Pāḷi, 13-Appamaññā Vibhaṅga, 1-Suttanta Bhājanīya, 1-Metta, Para 643. pg. 284, (6th Synod. Edition.)

\*\*\*\* Majjhima Nikāya, Majjhima Paṇṇāsa Pāḷi, 5-Brahma Vagga, 9-Subha Sutta. pg. 422. (6th Synod Edition.)

himself heard in the four directions, so too when the heart-deliverance of lovingkindness is maintained in being in this way no action restricted by limited measurement is found there, none persists there. This is a path to the Retinue of the High Divinities.'

#### As practised with insight in the Four Truths

14. *From the Anguttara Nikāya, Catukkanipāta* 125 (*Spoken by the Buddha*).\*

Here, *bhikkhus*, a certain person abides with cognizance endued with lovingkindness extending over one quarter, likewise the second quarter, likewise the third quarter, likewise the fourth quarter, and so above, below, around, and everywhere, and to all as to himself; he abides with abundant, exalted, measureless cognizance, without hostility or ill-will, extending over the all-encompassing world.

He finds gratification in that. finds it desirable and looks to it for his well-being; steady and resolute thereon, he abides much in it, and if he dies without losing it, he reappears among the gods of a High Divinity's Retinue.

Now the gods of a High Divinity's Retinue have a life-span of one aeon. An ordinary person (who has not attained the Noble Eightfold Path) stays there for his life-span; but after he has used up the whole life-span enjoyed by those gods, he leaves it all, and (according to what his past deeds may have been) he may go down even to hell, or to an animal womb, or to the Ghost Realm. But one who has given ear to the Perfect One stays there (in that heaven) for his life span, and after he has used up the whole life span enjoyed by those gods, he eventually attains complete extinction of lust, hate and delusion in that same kind of heavenly existence.

It is this that distinguishes, that differentiates, the wise hearer who is ennobled (by attainment of the Noble Path) from the unwise ordinary man, when, that is to say, there is a destination for reappearance (after death. But an *Arahat* has made an end of birth).

15. *From Anguttara, Catukkanipāta* 126 (*Spoken by the Buddha*). \*\*

Here *bhikkhus*, a certain person abides with his heart endued with lovingkindness extending...over the all-encompassing world.

Now whatever therein (during that state of contemplation) there exists classifiable as form, classifiable as feeling (of pleasure, pain, or neutrality), classifiable as perception, classifiable as determinative acts, or classifiable as consciousness, such ideas he sees as impermanent, as liable to suffering, as a disease, as a cancer, as a barb, as a calamity, as an affliction, as alien, as being worn away, as void, as not-self. On the dissolution of the body, after death, he reappears (as a Non-Returner) in the Retinue of the Gods of the Pure Abodes (where there are only those who have reached the Noble Path and where Extinction of greed, hate and delusion is reached in less than seven lives without return to this world). And this kind of reappearance is not shared by ordinary men (who have not reached the Noble Eightfold Path.)

#### The Arahat

16. *From the Anguttara Nikāya, Tikanipāta* 66 (*Spoken by the Arahat Nandaka*).\*\*\*

Thus I heard. On one occasion the venerable Nandaka was living at Sāvatti in the Eastern Monastery, Migāra's "Mother's" palace. Then Migāra's grandson, Sālha, and Pekhuniya's grandson, Rohana, went to the venerable Nandaka, and after salutation they sat down at one side. When they had done so the venerable Nandaka said to Migāra's grandson Sālha:

'Come, Sālha, do not be satisfied with hearsay or with tradition or with legendary lore or with what has come down in scriptures or with conjecture or with logical inference or with weighing evidence or with a liking for a view after pondering it or with someone else's ability or with the thought "The monk is our teacher". When you know in yourself "These things are unprofitable, liable to censure, condemned by the wise, being adopted and put into effect, they lead to harm and suffering",

\* Anguttara Nikāya, Catukka Nipāta Pāḷi, 3-Tatiya Paṇṇāsaka, (13)-3-Bhaya Vagga, 5. Paṭṭhana Mettā Sutta pg. 443, (6th Synod Edition.)

\*\* Anguttara Nikāya, Catukka Nipāta Pāḷi, 3. Tatiya Paṇṇāsaka, (13)-3-Bhaya Vagga, 6. Duttiya Mettā (Sutta, Para 126, pg. 445; (6th Synod Edition.)

\*\*\* Anguttara Nikāya, Tikanipāta Pāḷi, 2-Duttiya Paṇṇāsaka, (7)-2-Mahā Vagga, 6-Sālha Sutta, pg. 194 6th Synod Edition.)



'then you should abandon them. What do you think? Is there greed?'—'Yes, venerable sir.'—'Covetousness is the meaning of that, I say. Through greed a covetous man kills breathing things, takes what is not given, commits adultery and utters falsehood, and he gets another to do likewise. Will that be long for his harm and suffering?'—'Yes, venerable sir.'—'What do you think, is there hate?'—'Yes, venerable sir.'—'Ill will is the meaning of that, I say. Through hate a malevolent man kills breathing things,... Will that be long for his harm and suffering?'—'Yes, venerable sir.'—'What do you think? Is there delusion?'—'Yes, venerable sir.'—'Ignorance is the meaning of that, I say. Through ignorance a deluded man kills breathing things,... Will that be long for his harm and suffering?'—'Yes, venerable sir.'—'What do you think? Are these things profitable or unprofitable?'—'Unprofitable, venerable sir.'—'Reprehensible or blameless?'—'Reprehensible, venerable sir.'—'Condemned or commended by the wise?'—'Condemned by the wise, venerable sir.'—'Being adopted and put into effect, do they lead to harm and suffering, or do they not, or how does it appear to you in this case?'—'Being adopted and put into effect, venerable sir, they lead to harm and suffering. So it appears to us in this case.'—'Now that was the reason why I told you "Come, Sālha, do not be satisfied with hearsay,... When you know in yourself "These things are unprofitable,...", then you should abandon them".

'Come, Sālha, do not be satisfied with hearsay... or with the thought "The monk is our teacher". When you know in yourself "These things are profitable, blameless, commended by the wise, being adopted and put into effect, they lead to welfare and happiness", then you should practise them and abide in them. What do you think? Is there non-greed?'\*—'Yes, venerable sir.'—'Uncovetousness is the meaning of that, I say. Through non-greed an uncovetous man does not kill breathing things or take what is not given or commit adultery or utter falsehood, and he gets another to do likewise. Will that be long for his welfare and happiness?'—'Yes, venerable sir.'—'What do you think? Is there non-hate?'—'Yes, venerable sir.'—'Non-ill-will is the meaning of that, I say. Through Non-ill-will an unmalevolent man does not kill breathing things,... Will that be

long for his welfare and happiness?'—'Yes, venerable sir.'—'What do you think? Is there non-delusion?'—'Yes, venerable sir.'—'True knowledge is the meaning of that, I say. Through non-delusion a man with true knowledge does not kill breathing things,... Will that be long for his welfare and happiness?'—'Yes, venerable sir.'—'What do you think? Are these things profitable or unprofitable?'—'Profitable, venerable sir.'—'Reprehensible or blameless?'—'Blameless, venerable sir.'—'Condemned or commended by the wise?'—'Commended by the wise, venerable sir.'—'Being adopted and put into effect, do they lead to welfare and happiness, or do they not, or how does it appear to you in this case?'—'Being adopted and put into effect, venerable sir, they lead to welfare and happiness. So it appears to us in this case.'—'Now that was the reason why I told you "Come, Sālha, do not be satisfied with hearsay... When you know in yourself "These things are profitable,...", then you should practise them and abide in them".

Now a hearer who is ennobled (by reaching the Noble Path), who has rid himself in this way of covetousness and ill will and is undeluded, abides with his heart endued with lovingkindness extending over one quarter likewise the second quarter, likewise the third, quarter, likewise the fourth quarter, and so above, below, around, and everywhere, and to all as to himself; he abides with his heart abundant, exalted, measureless in loving-kindness without hostility or ill will, extending over the all-encompassing world. He abides with his heart endued with compassion... gladness... equanimity ... extending over the all-encompassing world. Now he understands this state of contemplation in this way: 'There is this (state of Divine Abiding in me who have entered the Stream). There is what has been abandoned (which is the amount of greed, hate and delusion exhausted by the Stream-entry Path). There is a superior goal (which is Arahatsip). And there is an ultimate escape from this whole field of perception'. When he knows and sees in this way, his heart is liberated from the taint of sensual desire, from the taint of being, and from the taint of ignorance.

\* The positive concept of Alobha, Adosa, Amoha (non-greed, non-hate, non-delusion) is, Disinterestedness, Amity and Wisdom.

When liberated (by reaching the *Arahat* Path), there comes thereafter the knowledge that it is liberated. He knows that birth is ended, that the Divine Life has been lived out, that what has to be done is done, and there is no more of this to come. He understands thus: 'Formerly there was greed, which was bad, and now there is none, which is good. Formerly there was hate, which was

bad, and now there is none, which is good. Formerly there was delusion, which was bad, and now there is none, which is good, So here and now in this very life he is parched no more (by the fever of craving's thirst) his fires of greed, hate and delusion are extinguished and cooled out, experiencing bliss, he abides (for the remainder of his last lifespan) divinely pure in himself'.



### RECENT APPRECIATION

ITALY : (*Translated from French*)

I thank you infinitely, I receive regularly THE LIGHT OF THE DHAMMA from Vol. V. No. 4 in each there are very good articles which I should like to translate into Italian and Spanish. Can you send me all back numbers of THE LIGHT OF THE DHAMMA? I am getting out a new magazine in Italian and Spanish. Enclosed is a list for sample copies of English-reading Buddhist sympathisers in various parts of the world.

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# THE DHAMMAPADA COMMENTARY

## THE STORY OF KUMBHAGHOSAKA, THE BANKER

( Kumbhaghosakasetṭhi-vatthu )

*Translated by the Department of Pāli, University of Rangoon.*

*Uṭṭhānavato satimato  
sucikammassa nisammakārino  
saññatassa ca dhammajīvino  
appamattassa yaso 'bhivadḍhati*

*Dhammapada, V. 24.*

(Of a person, who is energetic and attentive, whose actions are pure, who is circumspect and restrained, who is leading a righteous life and is heedful, authority (wealth and reputation) increases continuously :)

The Teacher, while in residence at the Veluvana monastery, gave this religious discourse beginning with “Of one who is energetic” *uṭṭhānavato* with reference to Kumbhaghosaka, the banker.

In the city of Rājagaha plague broke out in the house of the city banker. As it did so, animals ranging from flies to cattle died first; then the slaves and servants, and last of all died the other inmates of the house. Eventually it attacked the banker and his wife. Afflicted as they were with the disease, they looked at their son who was nearby and with tears in their eyes spoke to him (thus): “Dear son, people say that when this disease breaks out, (only) those who flee breaking through the walls of the house get the chance to survive. (And so) without caring for us may you flee return if you are alive. At such and such a place we have kept buried a treasure worth forty crores. May you unearth that and maintain yourself”. Hearing their words he burst into tears, and making obeisance to the parents fled breaking through the walls, as he was afraid of death. He repaired to the thick forest grove in a mountain where he lived for twelve years and returned (thereafter).

As he left at a young age and returned when he was fully grown with long hair and beard, nobody could recognise him. Following the direction given by the parents, he went to the place where the treasure lay buried and finding it intact pondered thus: “No one recognises me. If I were to unearth the treasure and make use of it, people will catch hold of me and trouble me with the accusa-

tion that a poor man had dug up the treasure. It is better that I should live by earning a wage.” Then, dressing himself in torn clothes he went about enquiring whether anyone would need a servant and reached the locality where the labourers lived. They saw him and said, “If you are prepared to do a particular job for us, we shall give you food and wages.” “What sort of a job is that?” “It is the work of waking and rousing (the people). If you are really earnest, you should rise up early in the morning and go round announcing thus: “Sirs, please wake up, fetch your carts and yoke the bullocks; it is time for elephants and horses to proceed to the pasture. Madams, you too please get up and prepare gruel and food.” He accepted saying “Very well.” They gave him a house to live in, and daily he carried on with that work.

It so happened that one day King Bimbisāra heard his voice. He was however, a (keen) judge of all kinds of voice, and so he spoke out, “It is the voice of a man of great wealth.” A handmaiden, who was standing nearby, thought, “The king does not speak casually, it behoves me to find out (the truth) about this man,” and sent a man with the words, “Go you now and find out who the man is.” He hurried forth, had a look at him, came back and reported thus, “Oh, he is a wretched soul, a hireling of the labourers”. The king heard him saying so but remained silent, and hearing the voice on the next day and the day after made the same remark. The maid too thought as before, sent a man every time and being told that he was a wretched fellow pondered thus: “Though he had heard that the man was a wretched one the king is not convinced but still persists that the voice was that of a man of great wealth. Couldn't there be a reason for it! The truth of the case needs be known.” She (then) told the king, “Your Majesty, if I get a thousand I shall go with my daughter and bring back this wealth into the palace.” The king caused to give her a thousand. She took it, and causing her daughter to dress up in dirty clothes left the palace along with her.



Having reached the locality of the labourers under the pretence of (being) travellers, they entered a house and said, "Madam, we are way-farers; may we rest here for a day or two before we proceed on our journey." "Madam, many are the inmates in the house, (and as such) it will not be convenient for you to put up here. There is the house of Kumbhaghosaka which is lying empty. May you please go there." There she went and said, "Master, we are travellers; may we put up here for a day or two." Though refused over and over again, she was not willing to leave and said, "Sir, we shall live here only for a day and shall leave early next morning." There she stayed, and the next day when it was time for him to go to the forest she said, "Master, please go leaving your portion of food; I shall cook it for you." "Nay, I shall cook myself and eat it". She persisted again and again, and as he gave the rice, she took only a little of it as a token. She had the cooking pots, well-polished rice and so on fetched from market cooked the rice in the way it was prepared at the royal palace and also some two or three delicious dishes and offered them to him on his return from the forest. After he has taken the food, sensing that his mind had softened she told him, "Sir, we are tired; may we remain here for a day or two". He agreed saying "Very well." In the evening, as also the next morning she prepared delicious food and served him, and being aware of the soft frame of his mind, she repeated her request to allow them to stay there for a few more days.

While living there she cut the strings of his bed here and there, with a sharp knife from underneath, and as he came back and took his seat on it, the surface of the couch gave way and drooped down. Enquired he, "How is it that the cot has broken in this way?" "Master, I could not stop the children. They came and started jumping on it." "Madam, it is on account of you that I am put to this trouble. Previously whenever I had to go out, I used to do so after had closed the door". "What am I to do, Sir. I could not stop them." In the very same way she cut (the ropes) for two or three days. Though he complained and groused, she replied as before and ultimately cut all the cords leaving (only) one or two. On that day as soon as he took his seat there, all the stuffing dropped on the floor and he fell down doubled up with his head between the

knees. Up he stood and said: "What shall I do? Whereto shall I go now? You have deprived me even of the bed on which I used to lie down." "My boy, what am I to do? I could not stop the children from the neighbourhood. But don't you worry. Where could you be going at this hour." Addressing her daughter she said, "My dear, make room for your brother to lie down." Moving to one side the daughter said, "Master, please come over here". The mother too joined in saying, Go, my boy, and lie down beside your sister". While lying by her on the same bed, he outraged her modesty on that very day. The girl started weeping, whereupon the mother asked, "What makes you weep, dear?" "Mother, such a thing had happened." Said the mother: "Keep quiet. What is there to be done? This one needs somebody to attend to him, and you too need a husband." (Saying this) she made him her son-in-law, and they lived together in harmony.

After a few days she sent this message to the king: "Your Majesty, may you please proclaim that (such) a ceremony be performed in the locality of the labourers, and also that if in any house it is not done (such) a punishment would be inflicted on its owner." The king had it proclaimed accordingly. Thereupon the mother-in-law told him, "Dear son, by the order of the king (such) a celebration is to be performed in the quarters of the labourers, . What should we do about it?" Said Kumbhaghosaka: "Mother, although I am working for wages, I can barely eke out a living. What am I to do?" "Dear son, it is usual for people who set up a household to go in for loans. It is impossible however, not to comply with the order of the king. One can repay the debt by some means or other. Go and bring a coin or two from anywhere you can." Grumbling and grouching he went and took a single *kahāpaṇa* (coin) from the place where forty crores worth of treasure lay buried. She sent it to the king and performed the celebration with her own. After a few days she sent a similar message again to the king. Once again the king so ordered, "Hold the festivity; such and such punishment will be meted out to him who fails to do it". Then again being similarly coerced by her, he went and fetched three *kahāpaṇas* (coins) and gave her. Those *kahāpaṇas* (coins) too she sent to the king and again after a few days sent him this message, "Please send your men now and summon him." The king did accordingly.

The men went, searched for Kumbhaghosaka enquiring, "Who is Kumbhaghosaka?" and finding him, said, "Come friend, the king summons you". He became afraid and being reluctant to go, said thus: "The king does not know me". The king's men then took hold of him by his hands and so forth and dragged him forcibly. Seeing them (doing so), the woman threatened the men saying "Oh, you ill-mannered fellows, you are not fit enough even to touch the limbs of my son-in-law, and turning to Kumbhaghosaka she said, "Go you, my son, don't get scared; I shall approach the king and have the hands of those who roughly handled you cut off." So saying she went ahead taking the daughter along, and reaching the palace she changed her dress, adorned herself with all kinds of ornaments and took her stand on one side. The men too brought Kumbhaghosaka dragging him all along.

As he stood after making obeisance to him, the king asked Kumbhaghosaka, "Are you known as Kumbhaghosaka?" "Yes, Your Majesty." "What makes you conceal your enormous wealth from me and go on using it?" "I am eking out my living on wages, Your Majesty; how could I possess wealth?" "Behave not in this way. Why are you deceiving me?" "I am not deceiving, Your Majesty; I have no wealth". The king then showed him those *kahāpaṇas* and asked, "To whom do these belong?" As he recognised them, he thought, "Oh, I am ruined. But how could these reach the hand of the king. (Then) as he looked round he found those two women, adorned with ornaments, standing at the door of the chamber and thought: "Grave indeed is this case. They must have been instigated by the king." Thereupon the king asked him, "Man, tell me why have you done like this?" "Your Majesty, I have no one on whom I could rely". "Do you think that a person like me is not good enough to be trusted?" "Your Majesty, it would be well if you be my refuge." "My man, I could be. But, how much is your wealth?" "It is worth forty crores, Your Majesty". The king then asked him what he wanted him to do, whereupon Kumbhaghosaka replied that he needed carts. The king had hundreds of carts ready, sent them and having caused to bring the wealth placed it in heaps in the royal court-yard. Summoning the residents of Rājagaha he asked, "Is there anyone in this city who possesses so much of wealth?" When replied that there was none, the king

asked, "What should be done with him?" "He deserves to be honoured, Your Majesty." Accordingly the king appointed him the banker with great pomp and gave him his daughter in marriage. Together with him, he went to the Teacher, paid obeisance and said: "Behold this person, Lord; a steadfast one like him there is none. Although he owns forty crores, he does not show any sign of conceit or egotism. By such and such a means I came to know him as he was earning his living by working for wages in the locality of the labourers, dressed in rags like a poor man. However, after I found him, I sent for him and made him admit that he was a man of wealth. I had the wealth fetched, appointed him the banker and gave him my daughter in marriage. Lord, never have I come across a person of such steadfast character."

Hearing those words the Teacher said: "Oh, great king, the life of one, who lives in such a way, should be reckoned as a righteous one. A deed like theft oppresses (the doer) in this world and there is no such thing as happiness for him in the next existence. The life of a person, who works for wages at the time when his wealth declines, is to be recognised as righteous. Indeed, for such a person who is persevering and attentive, pure in his physical and vocal actions, circumspect in his ways and restrained in bodily action and so on, one who is leading a righteous life and is established in heedfulness, his *yasa* increases stage by stage continuously." With this remark, he added the following verse:

*Uṭṭhānavato satimato  
sucikammasa nisammakārino  
saññatassa ca 'dhammajīvino  
appamattassa yaso 'bhivaddhati*

*Dhammapada, V. 24.*

(Of a person, who is energetic and attentive, whose actions are pure, who is circumspect and restrained, who is leading a righteous life and is heedful, authority (wealth and reputation) increases continuously.)

Therein, *uṭṭhānavato* means of one who is endowed with rousing energy.

*Satimato* means of one who is mindful.

*Sucikammasa* means of one whose physical and other actions are faultless and inoffensive.

*Nisammakārino* means of one who does everything after due consideration and proper reflection as in the case of treatment of a

disease keeping in view the causes and possible reactions, "In such an event I shall do like this," or "If this act is done in this way, such will be the result."

*Saññatassa* means of one who is restrained as regards his body and so forth, and is without any blemish.

*Dhammajīvino* means of a householder, who avoids use of false weights and measures and earns a living by tilling and cattle rearing, or as a recluse, who abstains from such occupations as practice of medicine, going on errands and the like, and

earns his living by begging food in just and proper manner.

*Appamattassa* means of one who is not devoid of mindfulness.

*Yaso-'bhivaddhati* means of authority (wealth and reputation) that increases continuously.

At the conclusion of the utterance of the verse, Kumbhaghosaka became established in the fruition of *sotāpatti*, while many others also attained to this fruition and so on. Thus, the religious discourse became beneficial to many.

### RECENT APPRECIATION

#### ENGLAND:

Back Copies were so gladly received. I very much enjoyed, and admired, the replies to the lady's 12 questions.

#### U.S.A.

Mrs. Martha N. Smith loaned me a copy of THE LIGHT OF THE DHAMMA and it interested me so deeply that I want to know more about Buddhism.



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# ONE'S OWN GOOD. ——AND ANOTHER'S.

*By U Ohn Ghine.*

This is not an article about *kamma* and rebirth, but in order to explain the Buddhist attitude to life and 'Social Welfare' an introductory explanation is necessary.

Quite often friends who are not Buddhist, and even those who are but have either newly come to realise the Buddha's Teaching or are Buddhists mainly because their fathers were, find their greatest difficulty in understanding the 'long view' of Buddhism and that what the Buddha discovered and taught to men was a complete cure for the disease of life and not a mere palliative.

It is largely because they do not accept the truth of *kamma* and rebirth or only half accept it.

It is in the nature of things that *kamma* and rebirth should be so difficult of conscious acceptance. There are those who accept it because it was taught in early childhood and yet bury it below their level of conscious thought, together with half-formed fears and doubts that have arisen. There are those who will resist any seeming proof of *kamma* and rebirth since they find it so totally different to all they have heretofore been told. They will accept the most absurd and impossible things as dogma, things that are not at all susceptible of proof and can but remain dogma, rather than give the slightest credence to the idea of rebirth.

Yet, taking it just for the sake of argument as a working hypothesis; it has never been disproved and cannot be disproved and is so far the only hypothesis put forward that completely explains the facts. And it is at least the best working hypothesis there is for an understanding of man and his place in the universe.

There are those who know that *kamma* and rebirth are true but either find it impossible to say how they came by that knowledge, and therefore stand convicted in the eyes of the clever worldlings of 'self-hypnosis' and 'easy credulity', or whose knowledge, memory of previous existences, is at most valid only for themselves and still susceptible to the worldlings' view that it is self-hypnosis and imagination.

There have been many articles on *kamma* and rebirth published in the **LIGHT OF THE DHAMMA** from time to time and two in this issue. While such articles are only of academic interest to the man who knows that *kamma* and rebirth are of the process, and are unlikely to persuade anybody who, from early childhood, has been mentally and emotionally, particularly emotionally, conditioned to quite other 'views,' they are very helpful to those who have a faint idea of rebirth already and whose faint idea can be helped by reinforcement.

Such articles are very necessary in giving an idea of the Buddhist placement of values, should be studied by those who find it difficult to understand the 'long view.'

When a cultured Western lady asks, in all sincerity and after surveying for a year the Burmese scene, 'Why are devout Buddhist laymen not so interested in Social Welfare as their Christian counterparts in Western countries?' or on another level, with not so much opportunity of 'surveying the scene' a Western air-pilot asks: 'Isn't it bad to escape in "Meditation" to save oneself when there is so much good needing to be done in the world?' or, on still another level, a pushing Western Association of 'good' men tries to bring Buddhist monks into 'Social Welfare' work, the difference between a palliative and a cure must be stressed; and there must be some attempt to bridge the wide and difficult gulf of different outlook.

First of all, however, it must be stressed that there is nothing in the Buddha's Teaching against 'Social Welfare' but very much the reverse. It must also be stressed that there are many devout Buddhist laymen actively and physically (as well as monetarily) interesting themselves and engaging themselves in Social Welfare, and making a good job of it.

That is not always immediately apparent to the Western visitor who sees so much to be done and expects to see people running round 'organizing' things and other people. Here, at least in Burma, a great deal is being done, perhaps a little less noisily than it is done in some other places.

So much remains to be done in Asia, in all of Asia, not only in the Buddhist countries, because all of Asia had been disorganized by military or economic penetration, where it was not by both. But that is quite another story.

The clock cannot be put back nor can it, all circumstances considered, be speeded up too drastically, too quickly, without risking disaster. Those who know the circumstances see a very great deal being done while those who do not know think nothing is happening. The digression is necessary lest you should get a wrong idea from what follows.

It must be mentioned also that it is the Buddhist feeling of *mettā* (loving-kindness to all) that in truly Buddhist countries has ensured that there is a degree of 'Social Welfare' right 'from the grass roots' and springing from the heart, and ending in practical help that, because it is unregimented and unorganised, is not always so apparent to the casual onlooker. This is not at all to say that more of it is not needed or that it would not be better if a little better organized. But that also is another story.

### BUDDHIST BHIKKHUS AND THEIR NOBLE WORK.

Before going on to consider the Buddhist outlook that colours all of the way of life of *bhikkhus* and laymen we should think of the duties and responsibilities entrusted to the *bhikkhus* by the Buddha. There were two, *dvedhurāni*, two burdens or responsibilities: *ganthadhura* and *vipassanādhura*.

The first of these is 'the responsibility of study' in order to learn the Teaching and be able to transmit and keep alive the Teaching. The second is the responsibility of practising Mental Development for Insight-knowledge so that the Teaching may be the better kept alive, so that the influence of one himself wholly freed may be to the benefit of many.

For the Buddha had said in the Eighteenth Discourse of the *Majjhima Nikāya*.\*

"But Cunda, that one who himself is in the mire should pull out of the mire another sunk therein,—this, verily, is an unheard-of thing. But that one himself clear of the slough

should be able to lift out of the slough another foundered therein,—such a thing may well be. And that one who himself is not subdued, not disciplined, has not attained to the Extinction of Delusion, should cause others to become subdued, and disciplined, to attain to the Extinction of Delusion,—such a thing has never been known. But that one, himself controlled, trained, delivered from delusion, should lead others to become controlled and trained, lead them to Deliverance from Delusion,—such a thing may very well be."

And he had also pointed out the advantage of helping the many to a critic who thought that such a practice conduced but to welfare of oneself: \*\*

"Now, master Gotama, he who goes forth as wanderer from this or that family from the home to the homeless life, tames only the single self, calms only the single self; leads to *Nibbāna* only the single self. So what I say is, thus he is proficient in practice of merit that affects only one person, as a result of his going forth.

'Well, brahmin, as to that I will question you. Do you answer as you think fit. Now what think you, brahmin? In this connexion a *Tathāgata* arises in the world, an *Arahat* who is a Fully Enlightened One, perfect in knowledge and practice, Wellfarer, World-knower, incomparable Charioteer of men to be tamed, Teacher of *Devas* and mankind, a Buddha, an Exalted One. He says thus: "Come! this is the way, this is the practice, proficient in which I make known that incomparable bliss which is steeped in the holy life, by my own powers of comprehension realizing it. Come ye also! Practise so that ye too may be proficient therein, so that ye too by your own powers of comprehension may realize it and abide therein."

Thus this teacher teaches Dhamma and others too practise to attain that end. Moreover there are many hundreds, many thousands, many hundreds of thousands of such. Now what think you, brahmin? Since this is so, is it a practice of merit affecting only one person or many persons; that is, the result of going forth."

\* *Majjhima Nikāya*, *Mūlapaṇṇāsa Pāḷi*, 1. *Mūlapariyāya Vagga*, 8-Saṅghekkha Sutta, pg 54-55, 6th. Syn. Edition.

\*\* *Anguttara Nikāya tikanipāṭa Pāḷi*, 2. *Dutiyapaṇṇāsaka*, (6)—1. *Brahmaṇavagga*, 10. *Saṅgārava Sutta* pg. 168, 169, 6th Syn. Edition,

It will be readily understood that there is a set responsibility for a *bhikkhu* and it is for this that the Yellow Robe is donned. This is the highest possible service to mankind.

The first nine of the 'twenty-one wrong kinds of occupation for a *bhikkhu*' deal, seven of them with administering medical treatment of one sort or another and two with going on errands or performing duties at the behest of laymen, and naturally this precludes the type of 'Social Service' envisaged by the good Organisation referred to above.

It may be asked in one of those hypothetical questions that some folk love to pose; 'If a *bhikkhu* saw a man dying, should he not pause and save him if he could?' The answer is, of course, in the affirmative as the Rules were not made, as some modern rules are, to be enforced against reason and loving-kindness.

The Buddha once pointed out to a group of monks who in their intentness on gaining the 'higher things' were neglecting one of their number who was seriously ill that they should look after each other in such respects. He was very emphatic about this.\*

However if a *bhikkhu* has it in his heart to go round tending the sick as an occupation, that is a totally different matter. His rules and common-sense alike demand that he disrobe and do noblest work a layman can.

### PALLIATIVE OR CURE ?

The position of the 'devout Buddhist layman' is different. He may, and very certainly where possible should do as much in public service and social welfare as he can, unless and until he feels that he can do something better. Then he will very likely, though not necessarily, become a *bhikkhu*.

But even here there is a difference in outlook from that of the average Western man of good will.

Nothing so highlights the difference in thinking of the 'pure Materialist', the devout Theist, and the Buddhist as the outlook in respect of Suffering.

A very recent controversy in England widely reported in the world press helps to make the relative positions and viewpoints clearer.

A Dr. Maurice Congley Millard reported that he gave a fatal dose of drugs, at the request of the patient, to a woman suffering from incurable cancer.

The pure Materialists said: 'Quite right, saves the State a great deal of wasted effort and puts her out of her misery.'

The Theists were rather divided about it all. One Christian church had three views: one of its leaders applauded the doctor's action, another disagreed and said that drugs should not be used to end life. A spokesman for the church said there was no 'official' view and that 'any attempt to make one would be keenly contested.'

Other Theists had other views. 'It it were not God's Will that she should suffer' said one 'she would not suffer, and one should not interfere with God's Will.'

The logical conclusion to this seems to be that even were the cancer curable, it should not be cured; although there are others who would regard themselves as 'God's Instruments' to cure suffering. The same view extended can 'justify' those who regarded themselves as 'God's Instruments' to burn 'heretics' at the stake.

Of the pure Materialist and the Theist, it is the former who is logical. If one postulates this life ended entirely at death, then the Materialist position is the only logical and correct one. Its extension to the killing off, whether they wish it or no, badly injured, extremely weak and very old people is also correct and logical.

The Theist finds it hard to be consistent because nowhere ever has 'God,' any God, clearly and unequivocally expressed His Will in such matters.

The cancer patient, in the case in question, was stated to have 'made her peace with God' and was presumably satisfied that she would go to 'Heaven.' According to her lights, and those of the doctor if he is a fellow-believer, her position and his are logical and correct.

There are billions of thought-moments in the time it takes to blink one's eyes, so fantastically rapid is the stream of thought, and if her last thought-moment was one of peace and set on a 'heaven-state' she would, indeed, enter that state temporarily. But as to her

\* Vinaya Piṭaka, Mahāvagga Pāḷi, 8-Cīvarakkhandhaka, 224-Gilānavatthu Kathā, Para 365, pg. 417-418, 6th Syn. Edition.



last thought-moment, only the being she has since become would know that, possibly, but not surely for at that time it is rare for memory to be strong.

Take another angle. A recent Conference on 'Family Planning' in a thickly populated Asian country concluded that there must be 'Birth Control.' A report of this in an Asian magazine featured several photographs of participating Westerners. It can hardly be by co-incidence that they all looked very unhappy people, though one could hardly decide whether they were unhappy because they were advocating Asian Birth Control or were advocating Asian Birth Control because they are unhappy.

It seems though that one must ask 'Cui-bono...' '... Whose good?'

The Director for a Research in Population Problems of an American University says: 'At the beginning of what is called the atomic age our world has approximately 2,850 million people. If population were to continue to increase at the 1958 rate of 1.8 percent it would amount to nearly 6 billion at the end of the present century. In about eight centuries from now there would be one person per square feet of the world's area, including its deserts, mountains and oceans. This of course would be an impossible situation ?

*'Control by Fate or Foresight'*  
Pascal K. Whelpton.

Another alternative that has been suggested, but which nobody has dared to emphasize, is to 'dispose of eugenically' and 'put out of their misery' all people who reach a certain age. Indeed it has only been suggested as a possibility, a necessary possibility, of the future.

In all countries men are frantically working on problems of nutrition, and of irrigating deserts and, in the Arctic, clearing laneways through ice-bound seas to make possible easier food transport and open up new country for the production of food.

Men are beginning to see that without waiting for the eight centuries to pass, without waiting even for the end of this century, sufficient food for all is going to be a problem calling for solution either by a wholesale massacre, by a world government outlawing unlicensed birth, or by a concerted effort to produce more food including

synthetics that take up smaller space; and the conditioning of mankind to a smaller intake, i.e. to the digestion and efficient metabolism of a smaller bulk to maintain life. In such case there would arise again problems that would make to-day's 'good' the 'bad' of to-morrow. One, for instance, could visualise the world government overriding the 'reactionary religious scruples' of a large portion of India's population and demanding the slaughter of all cows (except those permitted to zoos) as unwieldly and inefficient wasters of food and cumberers of the earth's surface, since synthetics could be used so much better than meat, butter and milk.

This is not a digression and this is very serious: one cannot arrive at a conception of 'Good' without 'looking before and after.' It introduces the question of palliative or cure.

## THE LONG VIEW.

What do you believe really? Do you really and sincerely and consistently believe 'with your whole heart' that merely by a fortuitous set of circumstances and without any volition on your part, at any time in the past, you have come to be what you are now? And are you consistent enough to believe, without any doubts, that therefore, when you die, may be before you have finished reading this or maybe shortly after, there is nothing left behind but your rather small impact on infinity?

Or do you believe that what you are now has been due partly to your own volition and power since birth? If so from what age? If you believe this, what percentage of your present 'personality' is due to 'you'? If 'you' is not a flux that changes moment by moment what is it?

If you believe in the coming-to-be of 'you' by chance accidents (such a very different 'you', if you look at yourself in the mirror, than the 'you' at birth) and that therefore you owe nothing to the past as far as 'you' are concerned, and that on the death of the 'you' (such different 'you', if you live a few years longer, than the present 'you') there will be nothing left of 'you,' why are you worried enough to read this?

It is really quite important, if you are really to consider your own good and that of others, to consider it sensibly, and not merely as a heart-warming exercise between drinks.

Communists, as well as quite a few people who are certainly not Communists, make much of the idea of 'The good of the world,' and of 'Posterity'—but there was a very great deal of truth actually in the exclamation of Sir Boyle Roche: 'Posterity! Why should we consider posterity; what has posterity done for us?'

That is of course in relation to the purely materialist idea. If one postulates 'a loving Father in Heaven' and 'Brotherhood of Man,' with the loving, and only occasionally 'angry' Father, keeping an eye on His Sons from time to time, one may have a different idea.

Here one must be consistent and admit that even if one postulates such a 'Father', and the very word shows the origin and the wish, one must consider that, even granted the independent existence of a 'Father,' there are two things that follow:

(a) The 'Father' must also be a changing flux since the minds of men that 'know Him,' even the minds at their peak, the minds of the mystics in supramundane trance, are themselves a flux.

(b) It is these minds that do most of the creating and that in any case colour all they contact, so that even if the mind of man has not 'created God in its own image' it has at least draped all the attributes on a very bare skeleton.

One can see this from the fact that by all accounts 'The Father' has, like the best of men short of the *arahats*, a divided mind and so is slightly schizophrenic. As Goethe was constrained to write: '*Nemo contra Deum nisi Deus ipse*'—'There is nobody against God unless it be God Himself.'

So whatever extreme 'view' you take, either of there being nothing beyond this life or of an omnipotent 'Creator' who has made all things, you are unable to find any sure cure for your own ills, let alone for those of the world; and you may as easily as not do harm in your attempts to do good.

For a man who cannot swim at all to jump into the deep sea to 'save' another who is drowning is not an act of bravery but an act of foolishness. If he can swim a little and takes the calculated risk of being drowned himself but takes the risk because he has at least a chance of upholding the drowning

man for a brief period until coming help arrives, he is acting bravely and wisely.

There is a story told by Voltaire of a young traveller who fell in with a strange old man as travelling companion. One evening they were charitably taken in by a poor widow who gave them lodging and fed them without charge from her scanty store. Her hospitality extended to sending her only son, a boy who would support her in her old age, as guide for part of the way.

When they came to a bridge across a rocky and swift-flowing stream, the strange old man suddenly seized the boy and pushed him off the bridge into the raging torrent below where he was dashed against the rocks and killed.

The young man exclaimed in horror and thought his old companion was a devil but the old man then appeared as a *Deva* and told the young man that he had repaid the widow for her kindness and hospitality by saving her from heartbreak and a horrible death, as the young boy, had he lived, would have stolen and got her into serious trouble, finally murdering her.

The reverse of this moral is that much of the 'good' we do has evil results and it behoves us to 'first get wisdom'. To do this we must find out what we are. That does not at all mean that we should let our thoughts run round in circles. That way lies no release, as the Buddha pointed out:\*

"And of his foolishness he ponders thus: 'Have I verily been in bygone times or have I not been? What have I been in those bygone times? How have I been in bygone times? What was I before I became what I was in the far distant past? Shall I verily be in far-off days to come or shall I not be? What shall I be in those far-off days to come? How shall I be in the far-off days to come? What shall I be before I become what I shall be in the far distant future?' The present also supplies him with matter for doubt, and he asks himself: 'Am I now or am I not? and if I am, what am I and in what way? This present being,—whence has it come and whither is it going?'

And with such cognitions he arrives at one or other of the following six views, the which becomes his solemn and settled conviction:—either the view, 'I have a self,' or else the view,

\* Majjhima Nikāya, Mūlapaṇṇāsa Pāli, 1. Mūlapariyāya vagga, 2-Sabbāsava Sutta, pg. 10-11, 6th. Syn. Edition.

'I have not a self,' or the view, 'By self I apprehend self;' or the view, 'By self I apprehend non-self,' or else the view, 'By non-self I apprehend self.' Or perhaps he adopts the view: 'This identical self of mine, I maintain, is veritably to be found, now here, now there, reaping the fruits of its good and of its evil deeds; and this, my self, is a thing permanent, constant, eternal, not subject to change, and so abides for ever.' But this, *Bhikkhus*, is a walking in mere opinion, a resorting to mere views; a barren waste of views; and empty display of views. All this is merely to writhe, caught in the toils of views. Held thus fast in the bonds of views the uninstructed man of the world remains unfreed from birth, growth, and decay, and death; is not delivered from sorrow, lamentation, pain, grief, and despair; in brief, he obtains no release from suffering.'

The first thing to find is that we are not 'I' or 'you,' and that can be found by realising, by fully realising, Impermanence. \*

'Just as, brethren, of all starry bodies whatsoever, the radiance does not equal one-sixteenth part of the moon's radiance, just as the moon is reckoned chief of them; even so is it with the perceiving of impermanence...

Just as, brethren, in the autumn season, when the sky is opened up and cleared of clouds, the sun, leaping up into the firmament, drives away all darkness from the heavens, and shines and burns and flashes forth; even so, brethren, the perceiving of impermanence, if practised and enlarged, wears out all sensual lust, wears out all lust for body, all desire for rebirth, all ignorance, wears out, tears out, all conceit of "I am."

And in what way, brethren, does it so wear them out?

It is by seeing: "Such is body: such is the arising of body, such is the ceasing of body, such is feeling, perception, the activities, such is consciousness, its arising and its ceasing.

Even thus practised and enlarged, brethren, does the perceiving of impermanence wear out all sensual lust, all lust for body, all desire for rebirth, all ignorance, wears out all conceit of "I am."

But let us see how long is the long view.

The Buddha pointed out more than two thousand five hundred years ago that there

exist countless universes with their suns and planets and moons and stars, lying in every direction round this universe. This, which was 'fanciful' to the West a hundred years ago, modern science is now learning how to prove, having seen that it is sober fact.

As for time, no better 'picture' of its duration can be shown than the one given by the Buddha.\*\*

'Just as if there were a mighty mountain crag four leagues in length, breadth, and height, without a crack or cranny, not hollowed out, one solid mass of rock, and a man should come at the end of every century, and with a fine cloth of Banaras should once on each occasion stroke that rock: sooner would that mighty mountain crag be worn away by this method, sooner be used up, than the aeon.

Thus long, is the aeon: of aeons thus long many an aeon has passed away, many hundred aeons, many a thousand aeons, many a hundred thousand aeons.'

## THE BUDDHIST LAYMAN AND 'SOCIAL SERVICE'.

Let us try to pull the threads together. We have seen that the world of a Buddhist *bhikkhu* is more noble and more necessary than Social Service but that Social Service is a noble and necessary occupation from the Buddhist standpoint for a dedicated layman.

A layman may be both in the world and of it. He can, and should, also, be strenuous in attempting to leave the world behind. If he is set entirely upon the higher life, he may become a *bhikkhu*, just as a *bhikkhu* who feels a greater necessity to perform Social Service than to do those things for which the Noble Order was instituted, may become a good and devout layman.

A devout Buddhist layman will first of all keep the five precepts. Even by just doing that he is setting an example to others visibly, and in more subtle ways, an example that is never without influence for good. 'They also serve who only stand and wait.'

By going further, by practising the four *Brahma Viharas*, the active, intense, radiation of loving-kindness, compassion, joy in the achievements and gains of others, and tranquility, tranquility for himself and others. he is influencing many for good, in perhaps

\* Samyutta Nikāya, 1. Khandhavagga Samyutta Pāli (10) 5-Puppha vagga, 10. Anicca Saññā Sutta, pg. 127-128, 6th. Syn. Edition.

\*\* Samyutta Nikāya, Nidavagga Samyutta Pāli, 4. Anamatagga Samyutta, 1. Patthama Vagga, 5. Pabbata Sutta; pg. 389, 6th Syn. Edition.



too subtle a way to be realised in full even by himself.

By going further still and practising *Vipassanābhāvanā*, mental development for Insight-wisdom, he is influencing all of existence.

This practice is by no means 'escapist.' The man who lulls himself with alcohol, tobacco or even good books, good paintings and good music is thereby escaping, in some degree, from reality; but the man who is facing reality, and that is the beginning of the practice, is doing the very opposite. It is the first who is 'negative' and the second who takes the positive approach really. In this way, always bearing in mind 'the long view,' a man is doing more than he could ever do in his endeavours to be 'his brother's keeper.'

That does not at all mean that he should not do all that he can to help all sentient beings, physically and materially as well as in other ways. The Buddha, as usual, put it in a clear and rational way !

\* 'On a certain occasion the Exalted One was staying among the Sumbha, at Desaka, a district of Sumbhā.

On that occasion the Exalted One addressed the monks, saying:

"Once upon a time, monks, a bamboo acrobat set up his pole and called to his pupil, Medakathālikā, saying:

"Now, you climb the pole and stand on my shoulder."

"All right, master," replied the pupil to the bamboo acrobat, climbed the pole and stood on the master's shoulder.

Then said the master to his pupil: "Now, Medakathālikā, you watch me and I'll watch you. Thus watched and warded by each other, we'll show our tricks, get a good fee and come down safe from the bamboo pole."

At these words Medakathālikā the pupil replied:

"No, no! That won't do, master! You look after yourself and I'll look after myself. Thus watched and warded, each by himself we'll show our tricks, get a good fee and come down safe from the bamboo pole. That's the way to do it!

Then said the Exalted One: 'Now, monks, just as Medakathālikā the pupil said to the master: "I'll look after myself," so ought ye to observe the station of mindfulness which means "I'll ward myself:" likewise that which means "We'll ward another." By warding oneself, monks, one wards another. By warding another one wards himself.

And how, monks, by warding oneself does one ward another?

It is by following after, by cultivating, by making much of him.

And how, monks, by warding another does one ward himself?

It is by forbearance, by harmlessness, by goodwill, by compassion towards him. That, monks, is how he wards himself.

Monks, ye must observe the *station of mindfulness* which means: "I'll ward another, "It is by warding self, monks, that one wards another.

It is by warding another that one wards himself.'

It should perhaps be explained that these 'bamboo-acrobats' perform various feats, such as the master balancing the pole on his chest and the pupil climbing the pole and balancing on the top. Were one to neglect for a moment the business in hand, his own side of it, it might easily spell disaster to both.

By protecting oneself well, taking 'the long view' and the moral outlook, the knowledge and wisdom to realise that morality and loving-kindness are the best way of guarding oneself, one guards others, influencing the world even if one is far from the world.

If one takes 'the long view' and lives a purely moral life with sustained loving-kindness to all, one thereby protects oneself in the best possible way, and guards others in the best possible way, influencing the world for good even if 'far from the madding crowd's ignoble strife.'

This can perhaps be better understood if one thinks of the times when impending danger to a loved one has been 'felt' though divided by distance.

All but the most extreme extroverts have had such an experience at least faintly. Mental development (*Bhāvanā*) strengthens that bond, extends it, and enables one to influence for good all that lives and breathes. One then, in every way, physically, where possible as well as mentally, protects and guards other. This is the surest way to protect and guard oneself, as even the extreme extroverts are beginning to see in this shrinking world which daily becomes more vulnerable to terrible destruction.

This article has necessarily been somewhat discursive but may help you to formulate some thoughts on the real and lasting good of yourself and others, and of the Buddhist teaching thereon.

\* The Book of Kindred Sayings Part V, Mahā-vagga, pg. 148, 149, Woodward Translation.

# THE DHAMMAPADA COMMENTARY

## (STORY OF THE CŪḶAPANTHAKA THERA)

(Translated by the Department of Pāli, University of Rangoon)

The Teacher while in residence at the Bamboo grove gave this religious discourse beginning with, "Uṭṭhānenappamādena" with reference to the Elder Cūḷapanthaka.

It is said that in Rājagaha, the daughter (of the family) of a rich banker, on coming of age was closely guarded by her parents on the upper story of a seven-storied palace. Because of her caprice due to her young age she developed an ardent longing for the opposite sex and she cohabited even with her own slave and fearing that other people might come to know of it, said "It is impossible for us to live here. If my parents come to know of this misdeed, they will cut me into pieces. Let us go and live somewhere else". Taking with them their personal effects they left by the main gate thinking "We shall go and live in some place unknown to others" and took residence at a certain place. As a result of their living together she became conceived.

When she was in the advanced stage of pregnancy, she discussed with her husband thus, "My pregnancy has reached the advanced stage; confinement in a place devoid of friends and relations would just be courting trouble, let us go to the home of our parents". Fearing that he would lose his life if he were to go there he procrastinated saying, "We will go to-day, we will go tomorrow."

She thought, "Due to the gravity of his own misdeed, this fool does not dare to go; in fact parents only wish for the good (of their children). Whether he goes or not, I shall go." As she was leaving that house, she arranged the house in order and informing her next door neighbours of her departure to the home of her parents she set out on her journey.

He returned home and not finding her, enquired of the neighbours and, learning that she had left for her parent's house, followed her hastily and overtook her on the way. She gave birth to a child at that very place. He enquired of her "What is it my dear?" "Sir, it is a son", replied she. "What should we do now?" "The purpose

for which we are going to the house of our parents is accomplished on the way. What is the use of our going there? Let us turn back." Both of them being of one accord, turned back. That child being born on the way, was named Panthaka.

Before long she became conceived once again. The detailed account of what happened on the previous occasion should be repeated all over here. Because of the fact that that child was also born on the road the first born child was named Mahāpanthaka and this other Cūḷapanthaka. Taking both the boys they returned to their own home. While they were living there, the boy Mahāpanthaka heard other children addressing their uncles and grand-parents, and asked his mother, "Mother, other boys speak of their uncles and grand-parents. Have we no relations, mother?" "Yes, son, you have no relatives here. In the city of Rājagaha, however, you have a grand-father who is a rich banker and we have many relations there." "Why do not we go there, mother?" asked the son. She did not tell her son the reason why she did not go, but when her sons spoke about it repeatedly she said to her husband, "These boys are worrying me very much. My parents are not going to eat us (our flesh) when they see us. Come let us take the children to their grand-parents."

"It is impossible for me to face them, however, I shall take you (there)" said the husband. "Very well, somehow or other it is only right that the boys should see the family of their grand-parents." Both of them, taking the sons, went to Rājagaha by stages and stopped at a certain rest-house at the gate of the city. The mother sent information to her parents about her arrival with the two boys. On hearing that news, they said thus, "In this round of rebirths there is no one who has not been a son or a daughter, (but since) they have offended us so greatly, it is impossible for us to have them in our presence. Let the two take this much wealth and go and live where they please. But let them send the boys here."

They took the wealth sent by the parents and sent the boys after entrusting them to the

messengers who had come. The boys grew up in the home of grand-parents. Of them Cūḷapanthaka being very young, only Mahāpanthaka used to go with his grand-father to listen to religious discourse. While visiting the Teacher regularly, he developed an inclination to become a monk and he said to his grand-father, "If you would give me permission, I should like to become a monk." "What do you say, dear, for me your renunciation is preferable to that of the people of the whole world. If you can undertake to do so, do it." Saying so, he took him to the Master and being asked, "What O householder, have you got a child?" he replied, "Yes, your reverence, this is my grand-son who wants to become a monk under you." The master gave orders to a monk, who practises the vow of living on alms-food obtained by begging, saying, "Admit him into the Order". The Elder taught him a five-item meditation ending with the skin,\* and initiated him. He mastered many teachings of the Buddha and when he attained the right age, he was ordained and, carrying out the subject of meditation with careful attention, he attained arahatship.

While living in the bliss of meditation and the fruition, he thought thus, "Would it not be possible to give this bliss to Cūḷapanthaka?" Cūḷapanthaka". Then approaching the banker, the grand-father, he said thus "If you would permit, may I admit him into the Order." "You may do so, O Venerable one". The banker was well-known to be very devoted to the teachings of the Master, and when he was asked, the sons of which of daughters were these, he felt ashamed to say that they were the sons of the daughter who had run away. And so he gladly admitted them to become monks. The Elder admitted him into the Order and established him in the moral precepts. Soon after his admission into the Order, he was found to be slow in his (spiritual) progress.

He was unable to master even this one verse in four months.

"Behold the Buddha in resplendent glory, like the fragrant red lotus blossoming in the morning, and the shining sun in the sky."

So it is said that at the time of Kassapa, the Perfectly Enlightened One, he was a monk.

Being of sharp intelligence he made fun of a dullard monk as the latter was repeating his lesson. And that monk felt embarrassed by his mockery, would neither learn nor repeat his lessons. As a result of that action, he was born dullard. While learning further, he used to forget what he had already learned. Thus four months elapsed as he was striving to learn that very single verse. Then Mahāpanthaka said to him, "Panthaka, you are not worthy of (remaining longer) in this Order, you have not been able to master even a verse in four months. How would you bring to maturity your life of a monk? Leave this monastery," and drove him out. Cūḷapanthaka, out of attachment to the teachings of the Buddha had never aspired for a life of a householder. At that time Mahāpanthaka was in charge of assigning monks to (invitations) to meal.

At that time Jīvaka, the Komārabhacca (the foster child of a prince), taking with him plenty of flowers and scents went to his mango-grove, offered them to the Master. Having listened to the preachings, he left the seat, paid obeisance to the Master and approaching Mahāpanthaka enquired, "Sir, how many monks are living with the Teacher?" "Monks numbering about five hundred". "Sir, to-morrow may you please take your food at my house with five hundred monks headed by the Buddha." Said the Elder, "Lay-devotee, a certain Cūḷapanthaka is dull and unprogressive in the Dhamma, except him I accept your invitation for the rest." Cūḷapanthaka heard this and thought "The Elder in accepting the invitation for so many monks has left me out. Surely he must have been disappointed with me. Then, what good is there for me (to stay on) in this Order? I should (better) revert to a household life and live giving charity and doing other meritorious deeds." On the next day early in the morning he set out to give up his monkhood. The Master surveying the world early in the morning, saw that incident and going ahead, was strolling about in front of the door by which Cūḷapanthaka was passing by. Cūḷapanthaka on his way saw the Master and, approaching him, paid him obeisance.

Then the Teacher asked him, "Cūḷapanthaka, where are you going at this time (of the day)?" "Lord, my brother drives me away, therefore I am going to leave the

\* Taṇḍapañcaka Kammaṭṭhāna = (hair; hair of the body; nails; teeth; and skin.)



Order” “Cūḷapanthaka, your admission is my concern, when you were driven out by your brother why did not you come to me? What good can there be for you to turn back to household-life, come, stay with me. So saying, (the Teacher) stroking him on the head with his palm marked with auspicious marks and took him along and made him sit down in front of the Gandhakuti (the perfumed hall). The Master gave him a clean piece of cloth produced by the Supernormal power, said to him “Cūḷapanthaka, remain here facing the East and go on rubbing this piece of cloth, while reciting repeatedly these words “Taking on the impurity, Taking on the impurity” (rajoharaṇaṃ). Then when He was informed of the time, went to the residence of Jīvaka accompanied by the order of monks and sat down on the seat prepared,

Cūḷapanthaka sat on looking at the sun. and while rubbing that piece of cloth muttered the words (rajoharaṇaṃ rajoharaṇaṃ). As he went on rubbing that piece of cloth it became soiled. And as sequel he thought: “This piece of cloth was very clean, but because of me it has changed its original form and has become soiled.” Thus he reflected on the thought that constituted things indeed are impermanent, he fixed his mind on the decay and destruction and intensified his spiritual insight. Master knowing that the mind of Cūḷapanthaka was set upon spiritual insight, said thus, ‘Cūḷapanthaka, be not impressed by the thought that the piece of cloth alone is soiled and made dirty by the dust; within you there exists the dust of passion and so on, remove them.’ Saying so he sent forth his radiance so that he appeared to be sitting in front of (Cūḷapanthaka), uttering these verses:

“*Rāga* is termed as *raja*. It does not mean dust; it means passion. Having abandoned this *raja* (passion) the monks abide in the teachings of the One who is free from *raja* (passion).

*Dosa* is termed as *raja*. It does not mean dust; it means hatred. Having abandoned this *raja* (hatred), the monks abide in the teachings of the One who is free from *raja* (hatred).

*Moha* is termed as *raja*. It does not mean dust; it means delusion. Having abandoned this *raja* (delusion), the monks abide in the teachings of the One who is free from *raja* (delusion).

At the end of the utterance of the verses Cūḷapanthaka attained arahatship together with analytical knowledge and simultaneously with this mastery of analytical knowledge he came to understand the implication of the three *Piṭakas*.

So the story goes. That in this former existence he was a king and as he was moving round the city, perspiration rolled down his forehead which he mopped with a clean piece of cloth. The cloth became soiled. “The piece of cloth, though clean, has changed its nature and because of this body of mine it has become soiled.” Thus he developed the idea of impermanence thinking “Unstable indeed are constituted things.” Because of that antecedence, the removal of the moral dirt became the supporting factor of spiritual development.

Jīvaka Komārabhacca was bringing libation water to pour as a mark of donation to the Dasabala (Buddha). And the Master covered the bowl with his hand saying, “Jīvaka, are there no monks staying back at the monastery?” “Has not, Lord, Mahāpanthaka stated that there were no monks left at the monastery?” Master replied “There is, O Jīvaka.” Jīvaka sent a man, saying, “Friend, in that case, go and see whether there are any monks or not in the monastery.”

At this moment Cūḷapanthaka thinking, “My brother said that there were no monks at the monastery, I will show him that there are.” He created a thousand monks and filled the entire mango-grove with them, some tending to the robes, some dyeing and others being engaged in their studies, thus differing in pursuits. That man, seeing many monks in the monastery, turned back and reported to Jīvaka, saying “Master, the entire mango-grove is full of monks.”

“The Thera Cūḷapanthaka having created a thousand monks like himself, sat in the beautiful mango-grove awaiting intimation of the time (for meal).”

Thereupon the Master said to the person “Go to the monastery and say that the Teacher summons the monk by name Cūḷapanthaka.” “When he went and said that, voices saying “I am Cūḷapanthaka, I am Cūḷapanthaka” came out of thousand mouths. The man went back and reported “Lord, all of them said that they were Cūḷapanthakas.” “Then please go and catch

hold of the monk who first says that he is Cūḷapanthaka and the rest will disappear." He did as he was told. And at that very moment the rest of the monks disappeared.

The Elder also accompanied that man. Then after the meal the Master said to Jīvaka, "Jīvaka, take hold of Cūḷapanthaka's bowl. He will do the preaching that is usually done after a meal. Jīvaka did so. He delivered a religious discourse embracing the three Piṭakas roaring like a young lion. The teacher rising from his seat returned to the monastery accompanied by the assembly of monks. And after the monks had performed their usual service to him, he stood at the entrance of the perfumed chamber, gave admonition to them and instructed them in the subjects of meditation and sent them away. He then entered the *gandhakūṭi*, made fragrant with sweet scent and lay down lion-fashion on his right side. At that time at about even-tide monks from various places gathered together and sitting down like an encircling woolen screen, started to talk about the virtues of the Teacher thus, "Brothren, Mahāpanthaka for not understanding Cūḷapanthaka's intrinsic worth, expelled him from the monastery with the thought that he was dullard as he could not master even a single verse in four months. The Perfectly Enlightened One through his unexcelled supremacy in respect of the Dhamma, helped him attain arahatship together with analytical knowledge even within a short time of the duration of a meal-time and he (Cūḷapanthaka) became versed in three Piṭakas and the analysis of them. Mighty and powerful indeed are the Buddhas."

At the same time the Bhagavā, becoming aware of the theme of that discussion in that religious gathering, decided to go there immediately. Rising from his bed and putting on his well-dyed doublelayered robe, fastening the girdle like the streak of lightning, donning himself with his upper robe which was like the red woolen blanket, he came out of the perfumed chamber and went straight to the religious gathering with all the immeasurable grace of the Buddha, and with the stride of a noble elephant in rut and in the heroic mien of a lion. Then stepping into the seat well prepared for him in the centre of the decorated hall, he sat down on the seat well prepared for him in the centre of the decorated hall, shedding forth six-rayed

lustre of the Buddha, like the morning sun on the top of the Yugandhara mountain, plumbing the depths of the ocean. The moment the Perfectly Enlightened One did arrive, the assembly of monks stopped talking and remained silent. The Master looked at the assembly with a heart full of tenderness and loving-kindness, and thought, "So pleasant is the conduct of this assembly that there was neither movement of hand or foot, nor sound or coughing, or sneezing, so full of respect for the Buddha and awed by His glory. Were I to sit without speaking even for the whole of my life they would not break the silence by speaking first. I should find the way to initiate the talk and I myself will speak first. And in a sweet and dignified tone, he addressed the monks by asking "What are you talking about, seated here? What may be the topic which had been interrupted?" When they replied such and such was the topic, the Master declared, "O monks, not only now is Cūḷapanthaka a dullard. In the former existence also he was the same. Not only now I am his refuge but in the past existence also I had been so. Not only had I made him the possessor of material wealth in the former existence, now too I have made him the possessor of transcendental virtues." Being requested by the monks who were intent on hearing in detail, the Teacher brought forth the past.

"O monks, in the past a youth who was a citizen of Banaras went to Takkasila to acquire arts and became the resident pupil taking instructions from a universally renowned teacher. Among the five hundred pupils he was the one who gave the greatest service to the teacher. He used to do everything, beginning from massaging the feet. But because of his dullness he could not learn anything. Though his teacher consented to teach him he was unable to teach him anything. He lived there for a long time but not being able to learn even a single verse he became disheartened and asked the teacher permission to leave.

The teacher thought, "He is of service to me. I want him to be learned but I am not able to do so. Surely I ought to do a return service to him and I shall compose a mystic charm and give it to him." He took him to the forest and composing this stanza, "You are transgressing, you are transgressing why do you transgress? I am aware of that." He made him learn it by repeating many hundred times. He then asked, "Have you

grasped it?" When said "Yes, I have," the teacher thought, "When a dullard has exerted himself and had mastered an art, he is not likely to lose it." Providing him with provision for the journey he said, "Go now and eke out your living with this charm, however, you should recite this always so that it does not fade away" and sent him away. At the time of his arrival at Banaras his mother gave him a great reception in honour of him with the thought that her son had returned after acquiring the arts.

At that time the King of Banaras thought to himself "Have I any fault in me with reference to physical and other actions and not finding any deed of his which is undesirable, thought "One does not see one's own fault, but others do. I shall investigate among the citizens." Then at dusk he went out incognito with the idea, "Usually all kinds of topics are discussed amongst the people when they sit together after their evening meal. If I am ruling the kingdom unrighteously they will say we are being oppressed by penalties and taxes imposed by a bad and unrighteous king; if I rule righteously, they will speak in praise of me saying "May our king live long etc" and he went about skirting along the wall of individual houses. At that moment tunnel-boring thieves bored a tunnel between two houses so that they could enter the two houses through a single tunnel. The king saw them and stopped in the shadow of the house. While they, after boring the tunnel, entered the house and were searching for the goods, the youth woke up and recited that charm "You are transgressing, you are transgressing, what for do you transgress? I too know what you are doing." Hearing him they thought "We are found out by this one and now he will do us harm," Through fear they discarded the clothes they were wearing and fled in any direction they could take. The king, after seeing them run away after hearing his recitation of the charm, went round the city and returned to his palace. Early in the morning, the king summoned a man and said to him, "Go, on man, there is a youth who has returned after getting his education at Takkasīla living on such a such a road, in the house where a tunnel has been dugged into, and bring him." He went to the youth and saying "The king summons you" brought him. The king then asked him "Are you the young man who had returned from Takkasīla after acquiring the arts there?" "Yes, Your Majesty." "Give it

to me." "Very well, Your Majesty. May you sit on seat of the same level with me and take it. The king, after doing so, learnt the charm and gave him a thousand coins as the teacher's fee.

About this time the general enquired of the barber as to when the king would have his beard shaved. When told that would be either the next day or the day following, or the day he gave him a thousand coins saying, "I have a job for you to do" and being enquired to what it was, he told him, "Whet your razor very sharp and while pretending to shave the king, you cut his throat. You will be the general while I the king." He consented saying "Very well" and on the day the king was to have his shave he soaped the beard with scented water and after sharpening the razor, he held the forehead of the king and finding that the razor was a little blunt and realizing that he should cut the throat with one stroke, he stood side and sharpened the razor.

At that moment the king recollecting the charm, started to recite thus, "You are transgressing, you are transgressing, why are you doing so? I too know what you are doing" The barber started perspiring with the thought that the king was aware of his action and being frightened he dropped the razor on the ground and fell prostrate at his feet. Sharp-witted are the kings, so he said to him "Hey, you vile barber, you thought the king was not aware of it." "Pardon me, Your Majesty." "Let it be, have no fear and tell me what it is." He said, "Your Majesty, the general gave me a thousand coins and said, "While pretending to shave the king you cut his throat. I shall be king and I shall appoint you the general." The king thought that he owed his life to the teacher and summoning the general he banished him from the country saying, "General, is there anything that you do not get from me? But now it is not possible for me to look at you. Leave my kingdom." He then sent for the teacher and conferring upon him great honour saying, "Teacher, because of you my life has been saved," and bestowed upon him the office of the general. Thus having brought forth the past the Teacher said, "On that occasion I was the well renowned teacher. Oh monks, Cūlapanthaka was a dullard also in the former existence. I too was then his refuge and set him up with material wealth.



Again one day when the conversation turned upon the Master being the refuge of Cūlaseṭṭhi.

“A wise and discerning man even with a little capital can elevate himself as one can fan a small fire (into a big blaze.)”

Having uttered this verse he continued, “O monks, it is not only now that I have been a refuge to him, in the past too I had been so. Previously I made him the master of material possessions, (but) now I have made him the possessor of spiritual wealth. At that time too, Cūlapanthaka was the pupil of Cūlaseṭṭhi and I myself was Cūlaseṭṭhi. Thus did the Buddha link the present with the past.

Again one day they discussed this matter in the religious assemblage, “Brethren, though Cūlapanthaka was not able to master a verse of four lines in four months, only because he did exert to put forth effort was he established in arahatship and has now become the possessor of spiritual wealth. The Teacher having come asked, “O monks, what are you talking about, seated together?” When told such was the topic, He said “Monks, a monk who is strenuous in his efforts in this religious Order of mine, becomes the master of transcendental Dhamma” and added this verse.

Through vigilance and by earnestness and control, the wise man may make an island for himself which no flood (of mental defilement) can overwhelm.

Therein *Dīpaṃ kayirātha* means that (1) by vigilance (*uṭṭhānena*) which equates with (*virīya*) (2) by earnestness (*appamāda*) which equates with ever-present, mindfulness (*satiya avippavāsa*), (3) by restraint (*saṃyama*) which equates with the four groups of moral precepts (*Catupārisuddhisīla*) and (4) by control (*damena*), which equates with the control of the sensefaculties (*Indriyāni*.) by reason of these four factors the wise man who is endowed with knowledge of the essence of truth factors is able to make an island of arahatship, which becomes a refuge for himself in this excessively deep ocean of round of existences where in safe landing is very hard to come by. An island of what sort? *Yam ogho nābhikirati* means that island the fourfold currents of mental impurities cannot overflow and destroy, because Arahātship cannot be shattered by the floods of moral defilements.

At the end of the recitation of the verse many became *Sotapannas* and so on, and thus the discourse was of benefit to the assembled gathering.



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