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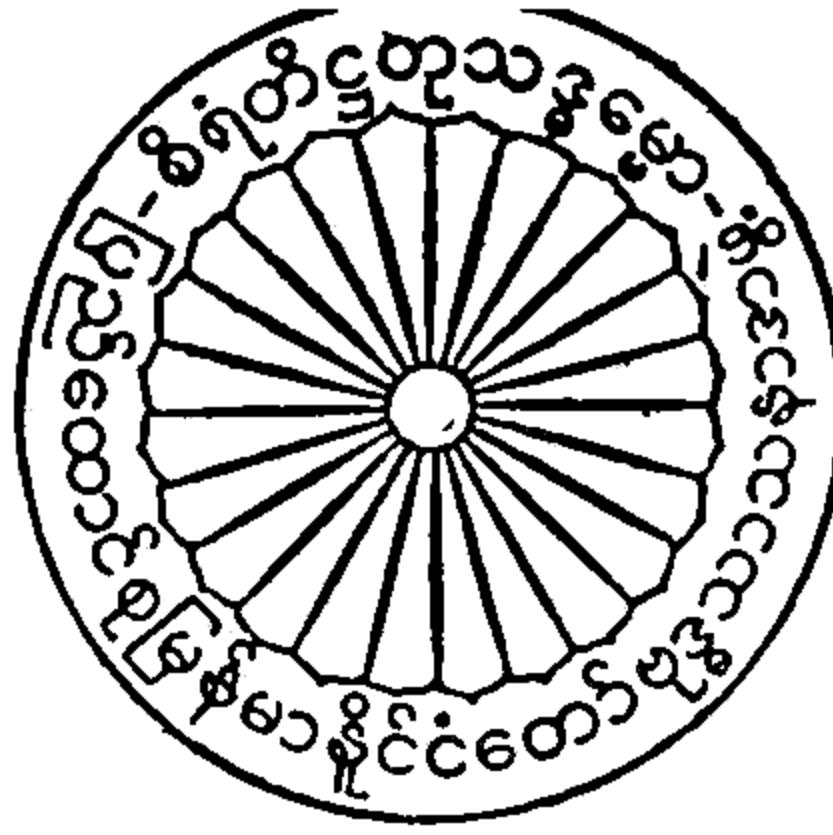
The **LIGHT**
of the
DHAMMA

Vol. VII

No. 1

2503 B.E.

January 1960 C.E.



Vol. VII

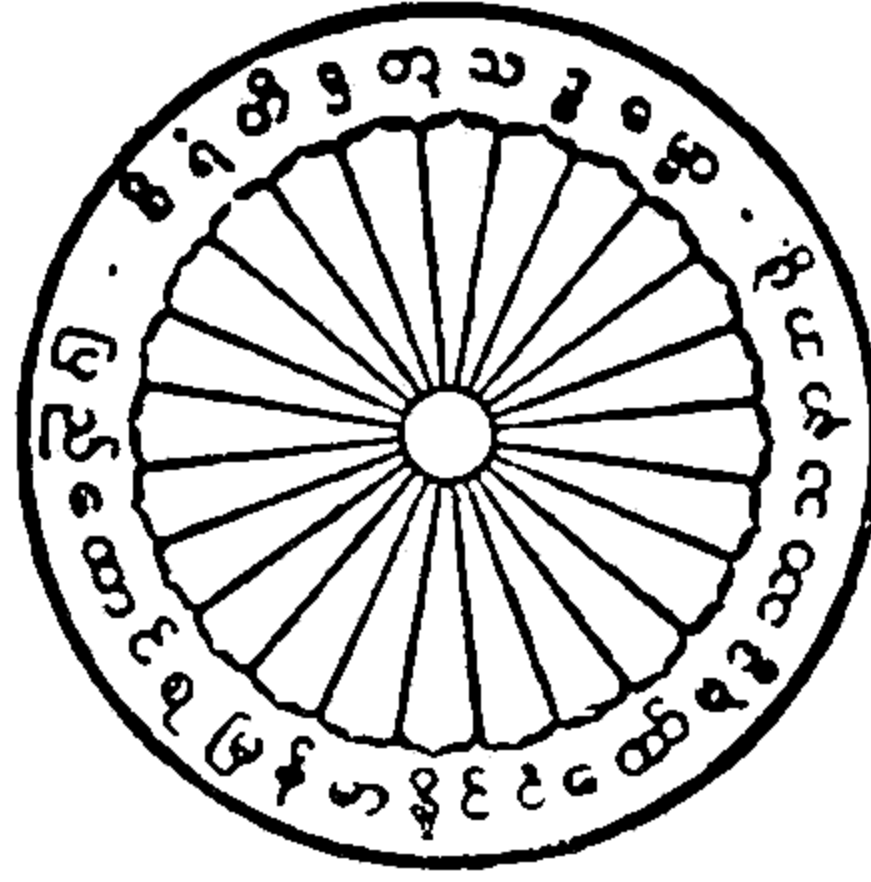
2503 B.E. JANUARY 1960 C.E.

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THE LIGHT OF THE DHAMMA

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EDITORIAL

KAMMASSAKATĀ SAMMĀDIṬṬHI

(Right View of the fact that all beings have *kammas* only as their own property.)

The real history of men's development consists in the history of their beliefs. History, whether it be of the arts, or of the sciences, or of society, or of religion always implicates an account of men's beliefs and their growth. Men's activities are largely a reflection of their beliefs, and consequently, all superstitious customs and practices are the result of irrational state of mind issuing logically from wrong beliefs. It is therefore natural that right view should form the first equipment for the quest of truth. In all ages and races men have become uneasily aware of their primary ignorance of the real nature of the world they live in. Unknown forces having surrounded them, they always feared the apparently malevolent operation of these forces and wooed the benevolent, personifying them as gods, demons, or angels, and seeking to propitiate, appeal to, or master them for their own benefits.

The Dhammapada says:—

“When threatened by fear men go to a refuge, to hills, forests, dwellings of ascetics and tree-shrines.”

“This refuge is not secure indeed; nor is it the supreme refuge; nor having come to this refuge one is freed from suffering.”

“He who seeks refuge in the Buddha (Enlightened One), in the Dhamma (Law), in the Saṅgha (Order), and with the right understanding, sees the Four Noble Truths,”

“The suffering, the cause of suffering, the cessation of suffering and the Noble Eightfold Path which leads to the cessation of suffering.”*

Again, in His First Sermon at Sarnath** the Omniscient Buddha declared: “These two extremes, Bhikkhus, are not to be practised by one who had gone forth from the world. What are the two?—That con-

joined with passion and luxury, low, vulgar, common, ignoble and useless, and that conjoined with self-torture, painful, ignoble and unprofitable.

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

“And what, Bhikkhus, is the Middle Path which gives Vision, which gives Knowledge, which causes Calm, Enlightenment and Nibbāna?

“Verily, it is the Noble Eightfold Path, that is to say: Right View, Right Thinking, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, Right Concentration.

“This, Bhikkhus, is the Middle Path which gives Vision, which gives knowledge, which causes Calm, Enlightenment and Nibbāna.”

Right View is the first constituent of the Noble Eightfold Path and is able to overcome wrong views which veil men's mental eyes and prevent them from seeing things as they really are (*yathā bhūta*); but it should be noted that no one is able to traverse the Noble Path unless one is fully equipped with all the eight constituents of the Path.

During the lifetime of the Buddha, there prevailed sixty-two kinds of wrong views, eighteen being about the beginning of things, and forty-four being about the future.

Of these, mention may be made of three kinds of Wrong Views, namely, (1) *Pubbekata-hetu-diṭṭhi*, (2) *Issaranimmāna-hetu-diṭṭhi*, and (3) *Ahetu-apaccaya-diṭṭhi*. In his “Sammā-diṭṭhi Dīpanī”*** (The Manual of Right Views), the Venerable Ledi Sayadaw explained these three wrong views as follows:—

* Dhammapada, verses 188, 189, 190, 191.

** Vinaya Piṭaka, Mahāvagga, 8. Pañcavaggiyakathā, Page 14, 6th Syn. Edn.

*** For the English translation please see The Light of the Dhamma, Volume V-No. 1.

I. “All bodily and mentally agreeable sensations, all bodily and mentally disagreeable sensations and all indifferent sensations enjoyed by beings in the present existence are caused and conditioned only by the volitional actions done by them in their past existences.” This view is known as *Pubbekata-hetu-ditthi*.

Those who hold the *Pubbekata-hetu* view maintain as follows:- ‘Conditioned solely by the volitional actions done by them in their past existences, people enjoy such things as agreeableness, disagreeableness, satisfactoriness and unsatisfactoriness of life. All these things are not created by any one, nor are they caused by acts done diligently by people in the present existence.’

As this view disclaims the effects of the acts done by the people in the present existence, it is unreasonable and grossly mistaken. Hence it is called a wrong view.

Those who maintain this view hold that all pleasures and sufferings experienced by beings in the present life are conditioned and caused only by the volitional actions done by them in their past existences. They reject all present causes, such as energy and wisdom. As this *Pubbekata-hetu* view rejects all present causes, it is known as *Ekapakkhahīna-vāda* (the view which is defective in one aspect, i.e., present *kamma*).

In the *Aṅguttara Nikāya*, *Tika-nipāta*,* we have the Omniscient Buddha’s words: “Monks, indeed, in the minds of those who confidently and solely rely on the volitional actions done by them in their past existences and hold this view, there cannot arise such mental factors as *chanda* (desire) and *vāyama* (effort), so as to differentiate what actions should be done and what actions should be refrained from.

“Monks, indeed, in the minds of those who cannot truly and firmly differentiate between what actions should be done and what actions should be avoided, and live without the application of mindfulness and self-restraint, there cannot arise righteous beliefs that are conducive to the cessation of defilements.”

II. ‘All bodily and mentally agreeable sensations, all bodily and mentally disagreeable sensations and all indifferent sensations

enjoyed by beings in the present existence are created by a Supreme Brahmā or God.’ This is known as *Issaranimmāna-hetu-ditthi*.

Those who hold this view maintain that all pleasures and sufferings in the present life are created by a Brahmā or God. They reject all past and present *kammās* of beings. So this view is known as *Ubhaya-pakkhahīna-vāda* (the view which is defective in both aspects, i.e., with reference to both past and present *kammās* of beings).

This *Issaranimmāna* view exists in the world on account of those *samaṇas* and *brāhmaṇas* who held the *Ekaccasassata-vāda*, (the view that some are permanent) held by those Brahmās who having fallen from the Brahma Planes are reborn in the planes of men and Devas, and are able to remember their last existence. This *Issaranimmāna-vāda* has been clearly expounded in the *Brahmajāla Sutta*.** Before the arising of the of the Omniscient Buddha, this wrong view was maintained by many *brāhmaṇas*. When the Buddha arose, He fully refuted all wrong views, and this wrong view of *Issaranimmāna-vāda* had no chance to thrive in India. Those who believe in the creation of a Supreme Being or God are called *Issaranimmāna-vādī*.’

III. ‘All bodily and mentally agreeable sensations, all bodily and mentally disagreeable sensations and all indifferent sensations enjoyed by beings in the present life come into existence of their own accord and are not caused by any *kamma*—*janaka-kamma* (Generative *kamma*) or *upatthambhaka-kamma* (Sustaining *kamma*). This is known as *Ahetu-apaccaya-ditthi* (View of the ‘Uncausedness and Unconditionality’ of existence).

Those who hold the *Ahetu-apaccaya* view maintain that all pleasures and sufferings experienced by beings in this life come into existence of their own accord, and reject all causes whatsoever. As this view rejects all causes of existence, it is known as *Sabbahīna-vāda* (the view which is defective in all aspects, i.e., with reference to all kinds of causes whatsoever.)

Those who hold this *Ahetu-apaccaya* view maintain as follows:—“Everything in the

* *Aṅguttara Nikāya*, *Tika-nipāta*, 2. *Dutiya Paṇṇāsaka*, (7) 2. *Māhi-vagga*, 1. *Titthāyana Sutta*, p. 174, 6th Synd. Edn.

Please see *The Light of the Dhamma*, Vol. III-No. 4, p. 36.

** Please see *The Light of the Dhamma*, Vol. III—No. 2, and the *Brahmajāla Sutta* published by the Union Buddha Sāsana Council.

world such as the corruptness or purity of beings comes into existence of itself and is neither conditioned nor caused by any *kamma*. The various physical and psychical phenomena of existence conventionally termed Ego, Personality, Man, Woman, Animal, etc., are a mere play of blind chance, and not the outcome of causes and conditions. They come into existence of their own accord without being created by a Creator, nor caused and conditioned by generative and sustaining *kammas*. Such things as “riches”, “poverty”, “complacency”, “destruction”, “wickedness”, “cleverness”, etc., come into existence of their own accord and not due to any cause or condition whatsoever.’

Of these three wrong views, the Supreme Buddha desiring to refute the *Issaranimmāna-vāda* and *Ahetu-apaccaya-vāda* declared: “*Kammassakā māṇava sattā, kammadāyadā, kammayonī, kammabhandhū, kammappaṭis-saraṇā kammam satte vibhajjati yadidaṃ hīna paṇīta bhāvāya.*”

(All beings have *kammas* only as their own property.

All beings are the heirs of their own *kammas*.

Kamma alone is their origin.

Kamma alone is the relative of all beings.

Kamma alone is the real Refuge of beings.

Whatever wholesome and unwholesome actions are done by beings, bodily, verbally and mentally, such *kamma* distinguishes them from one another as high and low, good and bad, and they become the heirs of their own *kammas*).

Now, in order to better understand the word “*Kammassakā*” we should first try and understand what *kamma* is. What is *kamma* then? In the *Paṭiccasamuppāda* (Dependent Origination), the Buddha declared: “*Bhava paccayā jāti*” (On account of volitional action, rebirth arises.) *Kamma* is the law of moral causation, and Rebirth is its consequence. *Kamma* and Rebirth are inter-related fundamental doctrines in Buddhism.

What is the cause of the inequality that exists among mankind? How do we account for this inequality in this ill-balanced world? Why should one be born with

fine mental, moral and physical qualities, and another in absolute poverty and misery? Why should one be born as a millionaire and another a pauper? Why should one be a mental prodigy and another an idiot? Why should one be with saintly characteristics and another with criminal tendencies? Why should some be linguists, artists, mathematicians and musicians from their childhood? Why should others be stone blind, deaf and deformed? Why should some be blessed and others cursed from their birth?

Taking the other way round, some are more gifted than others; some are stronger in body, mind and character. Their personal circumstances are unequal—some are single while others have large families to care for; some may be stricken by accident or ill-health. Men are also unequal in their tastes and temperament—some ask much more of life than others; some have wider interests or are more energetic and adventurous. In fact, the more civilization progresses and the more that is known about men, the more apparent do their inherent inequalities become.

What then is the cause of this inequality amongst men? Modern scientists including geneticists attribute this inequality to chemico-physical causes, heredity, environment and so forth. With regard to the more complicated and subtle mental, intellectual, and moral differences we require *Paññā* (Wisdom). The Buddha explained that this inequality is due not only to heredity, environment, “nature or nurture”, but also to *kamma*, the result of our past and present volitional actions. We ourselves are responsible for our own happiness and misery; we create our own heavens and hells and are the architects of our destiny.

What is kamma?

Kamma (action) is that by which men execute deeds, good or evil, meritorious or the opposite. What is it? It is volition (*cetanā*), moral or immoral. We are told in the Pāli texts: “By action, Bhikkhus, I mean volition. It is through having willed that a man does something in the form of deed, speech or thought.”**

Here volition (or conation) is the act of willing (voluntary, or conative action). In carrying something, good or bad, meritorious

* Please see The Light of the Dhamma, Vol. III—Nos. 3 and 4.

** Aṅguttara Nikāya, Chakka-nipāta, Mahāvagga, Nibbedhika Sutta, p. 359, 6th Syn. Edn.

or the opposite, into effect, it deliberates and decides upon the steps to be taken, as the leader of all mental functions involved in so doing. It provides the impetus towards the desired object.

During the lifetime of the Buddha, Subha, son of Brāhmaṇa Todeyya approached the Buddha and asked Him about this intricate problem of inequality as follows:

“What is the cause, what is the reason, O Lord, that we find amongst mankind (1) the short-lived (*appāyukā*) and the long-lived (*dīghāyukā*), (2) the healthy (*appābādhā*) and the diseased (*bavhābādhā*), (3) the ugly (*dubbaṇṇā*) and the beautiful (*vaṇṇavanto*), (4) having a small retinue (*appesakkhā*), and having a large retinue (*mahesakkhā*), (5) the poor (*appabhogā*) and the rich (*mahābhogā*), (6) the low-born (*nīcakulīnā*) and the high-born (*uccākulīnā*), (7) the ignorant (*duppaññā*) and the wise (*paññāvanto*)?” *

The Buddha gave the following brief and profound reply: “All beings have *kammas* only as their own property.

All beings are the heirs of their own *kammas*. *Kamma* alone is their origin. *Kamma* alone is the relative of all beings. *Kamma* alone is the real Refuge of beings. Whatever wholesome and unwholesome actions are done by beings, bodily, verbally and mentally, such *kamma* distinguishes them from one another as high and low, good and bad, and they become the heirs of their own *kammas*.”

This Right View is called *Kammassakatā Sammādiṭṭhi*.

Kamma does not necessarily mean past action; it embraces both past and present volitional actions.

There exist three Great Spheres:

- (1) *Kammasādhaniya-ṭhāna*
(Sphere in which *Kamma* operates),
- (2) *Vīriyasādhaniya-ṭhāna*
(Sphere in which Energy operates), and
- (3) *Paññāsādhaniya-ṭhāna*
(Sphere in which Wisdom operates).

Of these the Sphere in which *kamma* operates is subdivided into two parts, namely, (i) Sphere in which Past *kammas* operate, and (ii) Sphere in which Present *kammas* operate.

The following resultant being caused and conditioned by *kammas* done by beings in their past existences are called *atīta-kamma-sādhaniya-ṭhāna* (Sphere in which Past *kammas* operate):—

- (1) Rebirth in the Happy Course of Existence or in the Woeful Course of Existence through the medium of the four kinds of Rebirths—Spontaneously-manifesting beings, Moisture-born beings, beings born from eggs, and beings born from a womb.
- (2) Rebirth in a noble family or in an ignoble family even in the Happy Course of Existence.
- (3) Presence or absence of any of the sense organs, such as eyes, ears, etc.
- (4) Endowment with Wisdom, or lack of Wisdom at the moment of conception.
- (5) Deformity or non-deformity.

The actions performed by beings in the present life cannot cause such effects. The beings reborn in the Happy Course of Existence by virtue of their past wholesome *kammas* cannot transform their bodies into those of the Woeful Course of Existence by dint of their present actions, such as Wisdom and Energy without the dissolution of their bodies of the Happy Course of Existence. The same principle holds good for the beings reborn in the Woeful Course of Existence. No man, Deva, Brahmā or God, by means of Present *kammas*, such as Wisdom and Energy, is able to restore the eye-sight of a being who is born blind on account of his past unwholesome *kammas*.

Spheres in which Present kammas operate:—

All bodily, verbal and mental actions performed by beings in the present life for their happiness or misery are called *paccuppanna-kammas*.

Broadly speaking, there exist such activities as cultivation, cattle-breeding, sheep-farming, trade and commerce. There also exist branches of study, such as various types of arts, crafts, etc. These actions, crafts, arts and knowledges are called *paccuppanna-kammas* (Present *kammas*). Apart from these actions, there also exist countless number of evil actions, stupidity and

* Majjhima Nikāya, Cūḷakammavibhaṅga Sutta, Uparipaṇṇāsa, page 243, 6th Syn. Edn.

negligence which cause the destruction of life and property; injury to health; defamation and libel; injury to morality; and hindrance to progress of knowledge. All these actions are Present *kammas*. So there really exist various kinds of actions, some of which are profitable and others disadvantageous in the present life.

Sphere in which Energy and Wisdom operate:

Vīriya (Energy) and Paññā (Wisdom) function to help the accomplishment of the two Present *kammas*. The greater the Energy and Wisdom, the greater will be the *kamma*. Energy and Wisdom of medium strength will be able to cause only Medium *kamma*. Energy and Wisdom of feeble strength will be able to cause only Minor *kamma*.

In the case of beings who are wandering in the round of rebirths, Past and Present

kammas are the primary causes conditioning happiness and suffering. Other factors, such as time, locality, etc. are secondary. The Buddha, therefore, expounded Past and Present *kammas* and declared: "Only actions done by beings are their own property that always accompanies them, wherever they may wander in many a becoming or *kappa* (world-cycle). Beings are the heirs of their own *kammas*."

Past and Present *kammas*, which cause pleasurable sensations enjoyed by beings cannot be performed without Energy and Wisdom. They exist only for the coming into existence of, or for the accomplishment of those volitional actions. This statement is true. Because, if there are no actions to be energised, where will Energy function? And if there are no knowable things, what will Knowledge know then? It should therefore be noted that where the Buddha expounded Energy and Wisdom, His exposition also included the two *kammas* caused by Energy and Wisdom.

APPENDIX

BUDDHA'S EXPLANATION OF INEQUALITY AMONGST MEN

(1) If a person kills living beings, is cruel, bloody-handed, intent on injuring and killing, is not kind to living beings, he will be reborn in the Four Lower Regions in the Woeful Course of Existence. Even if he is reborn in the world of men, his life will be short.

But if he gives up the killing of living beings, abstains from killing living beings, lays aside the stick, lays aside the sword, lives with moral shame and dread (to do evil deeds), sympathizes with all and wishes their welfare, he will on account of that good *kamma* be born in the heavenly abodes—in the Happy Course of Existence. Even if he is reborn in the world of men, his life will be long.

(2) If a person is in the habit of harming beings with his hand, or with a stone or with a stick or with a sword, he will on account of that bad *kamma* be reborn in the Four Lower Regions—in the Woeful Course of Existence. Even if he is reborn in the world of men, he will contract many diseases.

But if he abstains from the above acts, he will be reborn in the heavenly abodes.....
.....will be healthy.

(3) If a person is wrathful, easily irritated, takes offence, and gets angry at trifling things and evinces anger, hatred and resentment therefore he will on account of that bad *kamma* will be reborn in the Four Lower Regionswill be ugly.

But, if he abstains from the above acts, he will be reborn in heavenly abodes
.....will be good-looking.

(4) If a person is jealous-minded; and is displeased, grumbling and envious when others get offerings or are respected and honoured, he will on account of that bad *kamma* be reborn in the Four Lower Regionswill have a small retinue.

But if he abstains from the above acts, he will be reborn in the heavenly abodes.....
.....have a great retinue.

(5) If a person through stinginess is not a giver to *samaṇa* or *brāhmaṇa* of drink, food, clothing, vehicle, garlands, scents, unguents, bed, lodging and light, he will on account of that bad *kamma* be reborn in the Four Lower Regions.....
.....he will be poor.

But, if he acts to the contrary, on account of his good *kamma* he will be reborn in the heavenly abodeshe will be wealthy.

(6) If a person is rude and conceited and does not greet one who should be greeted, does not stand up for one who should be respected, does not give a seat to one who should be given a seat, does not make room for one for whom room should be made, does not respect, revere, reverence and honour one who should be respected, revered, revered and honoured, he will on account of that bad *kamma* be reborn in the Four Lower Regionshe will be of a low family.

But, if he acts to the contrary, on account of his good *kamma* he will be reborn in the

(From the Uparipaṇṇāsa, Vibhaṅga Vagga. Cūḷakammavibhaṅga Sutta, Chaṭṭha Saṅgāyana Edition p. 243.)

heavenly abodeswill be of a high family.

(7) If a person does not approach a *samaṇa* or *brāhmaṇa* and ask: 'Revered sir, what is *kusala*? What is *akusala*? What is blameable? What is not blameable? What should be practised? What should be abstained from? What being performed by me will for long be for my disadvantage and misery? What being performed by me will, for long be for my welfare and happiness?', he will on account of that bad *kamma*, be reborn in the Four Lower Regions.....will be deficient in wisdom.

But, if he acts otherwise, he will on account of his good *kamma*, be reborn in the heavenly abodes.....will have great wisdom.

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U.S.A. 3 Dollars-25 Cents.		, , ,

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BUDDHIST VIEW OF HEALTH AND LONG LIFE

By

Myanaung U Tin

In the Dhammapada the Buddha teaches us:

“Ārogyaparamā lābhā;
santuṭṭhī paramam dhanam;
vissāsaparamā ñāti;
nibbānam paramam sukham.”

—Verse 204.

(Health is the highest gain; contentment is the greatest wealth; kinsmen are the best in whom to trust; Nibbāna is the chiefest bliss.)*

It is obvious that health is the highest gain, but what is most obvious is the easiest to overlook. Just as a person does not completely realise the worth of money while his purse is fat, so a person fails to understand fully the blessing of health while he is enjoying it. In both cases the value or utility is appreciated to the utmost only after its loss or diminution.

Once at Sāvattī, King Pasenadi of Kosala, after dining off a large quantity of curried rice, came to see the Buddha. The Exalted One, discerning the king's state of repletion and stertorous breathing, uttered this verse:

“To sons of men who ever mindful live,
Measure observing in the food they take,
All minished becomes the power of sense.
Softly old age steals on, their days prolonged.”**

Thereupon, the king made a rule to eat not more than one *nālaka****. And on later occasion it came to pass that the king, his body in good condition, stroked his healthy limbs and fervently exclaimed: “Ah! surely for my salvation both in this life and hereafter hath the Exalted One shown compassion unto me.” Then, the Buddha uttered the verse 204 referred to at the beginning.

In the Theragāthā, the Buddha spoke this verse**** to Dāsaka in order to stir up agitation:

“Who waxes slothful and in diet gross,
Given to sleep and rolling as he lies,
Like a great hog with provender replete—
This dolt comes back again, again to birth.”

Hearing this, Dāsaka grew agitated and, developing Insight, not long after, realized Arahantship.

The Exalted One enjoins upon His disciples to beware of the dangers of heavy meal or gross feeding. Indigestion is the root-cause of many diseases, and disease is suffering. Overfeeding produces sloth and heedlessness. “Associate not with heedlessness, nor be addicted to the sense pleasures; for, a heedful one, practising meditation, attains immense happiness”, exhorts the Buddha.*****

Food, clothing and shelter are the three primary essentials of human life, and of them, food is the perpetual source of worry and trouble to human beings not only because it is needed to sustain life, but also because it must be so prepared as to satisfy all palates. Gourmets and chefs are in great demand. Cookery books adorn the kitchen shelves. Hotels and restaurants are very popular. Among the cuisines of the world, Chinese and French appear to be favourites. More for the appeasement of his fastidious taste than for the satisfaction of his hunger or appetite, the modern man has abandoned his plain living with simple diet for high living with sumptuous food. In the merry-go-round of life, he gets enmeshed in sensuous delights, delights relating to eye, nose, mouth, body and mind sense-doors.

* Dhammapada by Ven. Nārada Thera

** Commentary on Verse 204 —See the Buddhist Legends, translated by E. W. Burlingame, of the stories contained in the Dhammapada Commentary —Vols 28, 29, 30, of the Harvard Oriental Series. Dhammapada Atthakathā, Part II, Page 315, 6th Syn. Edn.

*** A small measure of capacity.

**** Psalms of the Brethren, Verse No. 17, XVII, P. T. S

Knāḍḍiki-Nikāya, Thera-Gāthā, Ekaki-nipata, Dutiya-vagga, 17, Dāsaka Thera Gāthā, P 223, 6th Syn. Edn.

***** Dhammapada, verse 27.

Please see the ‘Light of the Dhamma’, VOL. VI—No. 4.

Dr. Frederic Spiegelberg writes of such a heedless life in his book "Living Religions of the World"*: "Man forgets (the basic reality) to such an extent that he runs around like a squirrel chasing its own tail..... When we turn over the brightly colored pages of *Life* or *The Saturday Evening Post* we see everybody in the advertisements riding in cars; cooing over washing machines; exulting in sanforized shirts. Everybody is happy; everybody smiles; and everyone is fifteen to thirty years old, healthy, ruddy-cheeked, having a swell time, and preserved from grief by Monuments of Eternity and air foam mattresses. Occasionally an old-timer, leaning on a stick, stands aside to watch the crowd, but only occasionally. The end of it all is carefully and decorously hidden. It is comfortable and snug. But it is not secure. A sound look is to convince us that the happy life so advertised is sheer, unadulterated boredom."

Running after sensuous delights—places for entertainment galore—a person in this so-called civilized society leads indeed a fast life, which damages health, physical as well as mental.

The Buddha observes:

(There is agreeable feeling, rooted in greed, at the moment of the enjoyment of sensuous delight; this momentary enjoyment, however, becomes the cause of unending misery).**

Poet Wordsworth mused in "Resolution and Independence":

"Of joy as we have mounted in delight
In our dejection do we sink as low."

A few years ago I asked an old American Senator to tell me the secret of his health and long life. His reply was: "I am unmarried. I don't smoke. I don't drink. I lead a simple life." I was very much impressed by it. But a young Congressman butted in with a quip: "Is life worth living then?" The old man smiled, perhaps, meaning to say, "You'll know the answer sooner or later."

In the Buddhist sense, *āhāra* (nutriment) is not confined only to material food. The

four kinds of nutriment *** are (1) material food (*kabalīkāra-āhāra*), (2) sensorial or mental impression (*phassa*), (3) mental volition (*mano-saṅcetanā-āhāra*), and (4) consciousness (*viññāṇāhāra*).

(1) Material food feeds the eight-fold corporeality, having nutriment essence as its eighth factor (*i.e.* solid, liquid, heat, motion, colour, odour, taste, and nutriment essence).

(2) Sensorial or mental impression is a condition for the three kinds of feeling (*i.e.* agreeable, disagreeable, and indifferent).

(3) Mental volition (*kamma*) feeds rebirth.

(4) Consciousness feeds mind and corporeality in the moment of conception.

It may be pointed out that *āhāra* is one of the twenty-four relations (*paccaya*) in the Buddhist Philosophy of Relations—*Paṭṭhāna* (*Abhidhamma*). Material food is termed *kabalīkāra āhāra* or *rūpa āhāra*, and the remaining three kinds of nutriment are called *arūpino āhāra* or *nāma āhāra*.

The so-called individual existence is in reality nothing but a mere process of mental and physical phenomena—*nāmarūpa*. There are four kinds of origination of corporeal phenomena, namely: through *kamma*, *citta* (consciousness), *utu* (temperature), and *āhāra* (nutriment). The dependent nature of mind and corporeality is stated in the *Dīgha Nikāya* 23: ****

"Sound is not a thing that dwells inside the conch-shell and comes out from time to time, but due to both, the conch-shell and the man that blows it, sound comes to arise. Just so, due to the presence of vitality, heat and consciousness, thus body may execute the acts of going, standing, sitting and lying down, and the five sense-organs and the mind may perform their various functions."

A detailed exposition of these four kinds of originations is given in the *Visuddhi-magga* (*The Path of Purification*).***** For our purpose it will be enough to say that these four are determinants of health and life.

* Prentice-Hall Inc., Englewood Cliffs, New Jersey, U. S. A. (1956)—page 12.

** *Saṅgutta-nikāya*, *Nidāna-vagga* *Saṅgutta*, 2-*Upāliṇa Sutta*, p. 311, 6th Syn. Edn.

*** *Visuddhimagga*, page 336, 6th Syn. Edn.

**** *Dīgha-Nikāya*, *Mahā-vagga*, 10. *Pāyāsi Sutta*, page 269, 6th Synod Edition.

***** See *Visuddhimagga* translated by Bhikkhu Ñāṇamoli, page 372.

Please see *Visuddhimagga*, page 336, 6th Syn. Edn.

Kamma means action. It denotes wholesome and unwholesome volitions and their concomitant mental factors, causing rebirth and shaping the destiny of beings.

“Volition (*cetanā*), O monks, is what I call action, for through volition one is performing the action by body, speech or mind.....There is *kamma*, O, monks, that ripens in hell, *kamma* that ripens in the animal world, *kamma* that ripens in the world of men, *kamma* that ripens in the heavenly world. Three-fold, however, is the fruit of *kamma*: ripening in life time, ripening at next birth, ripening in successive births.*

“Killing, stealing, improper sexual intercourse, lying, slandering, rude speech, foolish babble, practised, carried on, and frequently cultivated, leads to rebirth in hell, or amongst the animals or amongst the ghosts.” **

“He who kills and is cruel goes either to hell, or, if reborn as man, will be short-lived. He who torments others will be afflicted with disease. The angry one will be born ugly, the envious one will be without influence, the stingy one will be poor, the conceited one will be of low descent, the indolent one will be without knowledge. In the contrary case, man will be born in heaven; or reborn as man, he will be long-lived, possessed of beauty, influence, noble descent and knowledge.” ***

Wholesome *kamma* produces good results and unwholesome *kamma* bad results. Past *kamma* conditions our life and health but it must not be forgotten that present *kamma* plays an equally important role. The Buddha stresses that one who relies solely on the past *kamma* has a Wrong View, *pubbekatahetu-ditthi*,**** and will be lacking in wholesome volitions and effort.

Corporeal phenomena also originate through consciousness or mind. It is, therefore, necessary to adopt a right attitude in all possible situations. In Pāli, such an attitude is defined as *yoniso manasikāra*, which means wise consideration. A person who can cultivate a mental attitude like this

will not be violently shaken by the weal or woe of life.

Yoniso manasikāra is the foundation for gaining the seven factors of enlightenment (*bhojjhaṅga*),***** namely: Attentiveness, Investigation of the Law (Dhamma), Energy, Rapture, Tranquillity, Concentration, and Equanimity. It may be recalled that the Buddha gave a short discourse on *Bhojjhaṅga* to His disciples Moggallāna and Kassapa when the latter were suffering from illness, and they regained their health forthwith as a result of wise consideration. When the Buddha Himself was ailing, Cunda obediently recited the same discourse, and the Buddha's ailment passed off at once. Hence, the recitation of *Bhojjhaṅga Sutta* in time of sickness in these days.*****

It may be added that *yoniso manasikāra* is the foundation for *sammāditthi* (Right Understanding), etc., for overcoming the five Hindrances (*Nīvaraṇa*) and for all the remaining wholesome things. “Not even one thing do I know, through which in such a degree the factors of enlightenment come to rise, and once arisen come to full development, as wise consideration.”, exclaimed the Buddha.*****

In *utu* (temperature) too corporeality has its origination. Of the four elements—solid, liquid, heat and motion,—heat (*tejo*) is the driving force just as volition is the impelling power behind any action, be it by body, speech or mind. Heat gives rise to temperature. It has been stated above in connection with the dependent nature of mind and body that because of the presence of vitality, heat and consciousness, five sense-organs and mind perform their various functions. Heat is one of the three prime essentials. It must, however, be of right degree. The normal temperature of a human being is believed to be 98.4 F. degrees. Hence, the necessity of maintaining that temperature.

Human devices for regulating the outside temperature range, on the one hand, from wood fuel fire to central heater to produce warmth, and, on the other, from fan to air-conditioner to produce coolness. For the

* Aṅguttara Nikāya, Chakka-nipāta, Mahāvagga, Nibbedhika Sutta, p. 359, 6th Syn. Edn. Please see the Light of the Dhamma, Vol. IV-No. 1.

** Aṅguttara Nikāya, Aṭṭhaka Nipāta, Dāna-vagga, Duccarita-Vipāka Sutta, page 77, 6th Syn. Edn.

*** Aṅguttara Nikāya, Aṭṭhaka Nipāta, Paṭhamapaṇṇāsaka, Upasathavagga, Saṁkhittūposatha Sutta, p. 79, 6th Syn. Edn.

**** Please see The Light of the Dhamma, Vol. V-No. 1.

***** Please see The Light of the Dhamma, Vol. VI-No. 1.

***** Samyutta Nikāya, Bhojjhaṅga Samyutta, page 73, 6th Syn. Edn.

***** Aṅguttara Nikāya, Eka-nipāta, 8 Kalyāṇamitta-vagga, p. 12, 6th Syn. Edn.

regulation of body temperature human beings run the whole gamut from herbs to anti-biotics. Clothing and shelter, two of the three primary needs, are concerned with the matter of protection against the effects of temperature because it plays a vital part in the origination and dissolution of things, both animate and inanimate.

Now comes the last factor—nutriment. That nutriment, in the Buddhist sense, is not confined only to material food has been stated earlier. As to material food, the Buddha gives a definite counsel that one should take such food as will agree with him and, even so, it should not be taken overmuch. Dieteticians and physicians exist in all ages and countries. But one must be able to know best what food one should take. In the words of Francis Bacon, a man's own observation, what he finds good of and what he finds hurt of, is the best physic to preserve health. If one were not a child, in reality or in mental development, he should be able to find out from his personal experience which kind of food agrees with him and which does not, from the health viewpoint. For instance, some persons are allergic to eggs, some to meat and others to nuts, and so forth. Whether one's system can or cannot easily digest a particular kind of food can also be verified from experience. Again, there is the question of diet one is accustomed or unaccustomed to. The change of climate must also be taken into consideration. The essence of material food gives sustenance to corporeality. That life-giving essence is called *ojā* in Pāli and Vitamin in the West. *Jīvita* (Pāli) and *Vita* (Latin) mean life. Vitamin tablets are widely used nowadays as accessory food factors or preventives of ailments.

All the above-mentioned points, nay more, are implied as much in the Buddha's precepts as in His own example.

The Buddha's advice for the promotion of longevity of life comprises five points.*

- (1) Do such things as are suitable to one;
- (2) Know the right measure in which suitable things should be done;
- (3) Eat digestible food;
- (4) Observe five moral precepts;
- (5) Keep good friends.

In the alternative,

- (1) Do such things as are suitable to one;
- (2) Know the right measure in which such suitable things should be done;
- (3) Eat digestible food;
- (4) Keep regular hours for eating, walking and sleeping ;
- (5) Lead a chaste life.

The Buddha practised daily what He preached to others. When it is said that the Buddha is perfect in Knowledge (*viññā*) and Conduct (*carāṇa*), Conduct is of fifteen kinds, namely: (1) Morality, (2) Guarding the Sense-doors, (3) Moderation in eating, (4) Wakefulness, (5) Faith, (6) Mindfulness, (7) Moral Shame, (8) Moral Dread, (9) Great Learning, (10) Energy, (11) Wisdom, (12-15) Four Jhānas.

A sound mind in a sound body, says an adage. When a sound body functions well the mind associated with it also becomes sound. The body-mind compound in a healthy condition is certainly conducive to the promotion of mundane and supra-mundane welfare. Health is not the end: it is a means to an end.

In the "Living Religions of the World" (Page 239) Dr. Frederic Spiegelberg comments: "This sermon (Dhamma-cakkapavuttana Sutta**) every Buddhist, and *perhaps, every educated person in the world* (italics are ours), should know by heart. In that sermon the Exalted One teaches us: 'A life given to pleasures, devoted to pleasures and lust is degrading, sensual, vulgar, ignoble, and profitless.' Life given to pleasures is one extreme, the other being 'Life given to mortifications, which is painful, ignoble and profitless'. By avoiding these two extremes, the Tathāgata has gained the knowledge of the middle path which leads to Insight, which leads to Wisdom, which conduces to Calm, to Knowledge, to Supreme Enlightenment.' This middle path is the Eightfold Noble Path. The Buddha's final exhortation in His last sermon, Mahā-parinibbāna Sutta,*** is "*Appamādena sampādettha*".—Work out your own salvation with earnestness. In this endeavour health is clearly a prime requisite. Health is the highest gain and, if properly taken advantage of, leads to happiness in this world, as also to the chiefest bliss of Nibbāna.

* Aṅguttara Nikāya, Pañcaṅguttara, Gīlāna-vagga, Dutiya-anāyussā Sutta, page 128, 6th Syn. Edn.

** Vinaya Piṭaka, Mahāvagga, 6. Pañcavaggiyakathā, page 14, 6th Syn. Edn.

*** Dīgha Nikāya, Mahā-vagga, Mahā-parinibbāna Sutta, p. 61, 6th Syn. Edn.

BODHIPAKKHIYA DĪPANĪ

THE MANUAL OF THE FACTORS LEADING TO ENLIGHTENMENT

By

Mahāthera Ledi Sayadaw, Aggamahāpaññita, D. Litt.

(Translated from the Burmese by U Sein Nyo Tun, late of the Indian Civil Service.)

Namo tassa bhagavato arahato sammāsambuddhassa.

(Veneration to the Exalted One, the Worshipful, the Omniscient.)

PART ONE

TRANSLATOR'S PREFACE

The Venerable Ledi Sayadaw's works are well known in Burma. They are widely known because they are clear expositions of the Buddha-Dhamma couched in language easily intelligible to an ordinary educated Burman. Yet, the Venerable Sayadaw's works are not meant for an absolute beginner in Buddhist studies. There are many technical Buddhist words which require a certain amount of previous foundation in Buddhist tradition and practice.

The Venerable Sayadaw's exposition contains many technical Pāli words which are used by him as if they were ordinary Burmese words. Many of these words have been incorporated into the Burmese language either in their original Pāli form or with slight variations to accord with Burmese euphony. These are words which Burmans have made no attempt to translate, but have preferred to absorb them into the normal usage of the Burmese language. I have, similarly, made no attempt to translate many of them into English in the present translation. I have used these words in their original Pāli form, though in all such cases an attempt has been made to append short explanatory footnotes in order to facilitate continuity in reading.

Though the translation is not *verbatim*, yet a careful attempt has been made to render as nearly a *verbatim* translation as is possible in the circumstances, having regard to differences in the construction of sentences between English and Burmese, to differences in the manner of presentation, and to the Venerable Sayadaw's penchant for sometimes using extremely long sentences.

Many of the sub-headings and sub-titles are not in the original text, but have been introduced by the translator in order to assist the English reader.

The Venerable Sayadaw was a prolific writer. His works number over a hundred. Each of these works was written at the specific request of one or more of his innumerable disciples, either as an answer to certain questions put to him, or as in the present case, to expound certain important points or aspects of the Buddha-Dhamma.

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INTRODUCTION

In compliance with the request of the Pyinmana Myo-ok Maung Po Mya and Trader Maung Hla, during the month of Nayon, 1266 Burmese Era (June 1904 C.E.), I shall state concisely the meaning and intent of the thirty-seven *bodhipakkhiya-dhammas* (Factors leading to Enlightenment).

Four Classes of Individuals :

It is stated in the Puggala Paññatti* (the Book of Classification of Individuals) and the Aṅguttara Nikāya** that, of the beings who encounter the *sāsanās* (Teachings) of the Buddhas, four classes can be distinguished, viz:

1. *Ugghāṭitaññū*,
2. *Vipaṇcitaññū*,
3. *Neyya*, and
4. *Padaparama*.

Of these four classes of beings, an *Ugghāṭitaññū* is an individual who encounters

* Abhidhamma Piṭaka, Puggala Paññatti, 6th Syn. Edn.

** Suttanta Piṭaka, Aṅguttara Nikāya, Catukka-nipāta, page 452, Sixth Syn. Edn.

a Buddha in person, and who is capable of attaining the Paths and the Fruits through the mere hearing of a short concise discourse.

A *Vipaṇcitaññū* is an individual who has not the capability of attaining the Paths and the Fruits through the mere hearing of a short discourse, but who yet is capable of attaining the Paths and the Fruits when the short discourse is expounded to him at some length.

A *Neyya* is an individual who has not the capability of attaining the Paths and the Fruits through the hearing of a short discourse, or when it is expounded to him at some length, but is one for whom it is necessary to study and take careful note of the sermon and the exposition, and then to practise the provisions contained therein for days, months, and years, in order that he may attain the Paths and the Fruits.

This *Neyya* class of individuals can again be sub-divided into many other classes according to the period of practice which each individual finds necessary before he can attain the Paths and the Fruits, and which further is dependent on the *pāramīs* (Perfections) which each of them has previously acquired, and the *kilesas* (defilements) which each has surmounted. These classes of individuals include, on the one hand, those for whom the necessary period of practice is seven days, and on the other, those for whom the necessary period of practice may extend to thirty or sixty years.

Further classes also arise as for example in the case of individuals whose necessary period of practice is seven days; the stage of an Arahant may be attained if effort is made in the first or second period of life,* while no more than the lower stages of the Paths and the Fruits can be attained if effort be made only in the third period of life.

Then, again, putting forth effort for seven days means exerting as much as is in one's power to do so. If the effort is not of the highest order, the period of necessary effort becomes lengthened according to the laxity of the effort, and seven days may become seven years or longer.

If the effort during this life is not sufficiently intense as to enable one to attain the Paths

and the Fruits, then release from worldly ills cannot be obtained during the present Buddha *Sāsanā*, while release during future Buddha *Sāsanās* can be obtained only if the individual encounters them. No release can be obtained if no Buddha *Sāsanā* is encountered. It is only in the case of individuals who have secured *niyata vyākaraṇa* (sure prediction made by a Buddha), is an encounter with a Buddha *Sāsanā* and release from worldly ills, certain. An individual who has not attained *niyata vyākaraṇa* cannot be certain either of encountering a Buddha *Sāsanā* or achieving release from worldly ills, even though he has accumulated sufficient *pāramīs* to make both these achievements possible.

These are considerations in respect of those individuals who possess the capabilities of attaining the Paths and the Fruits by putting forth effort for seven days, but who have not obtained *niyata vyākaraṇa*.

Similar considerations apply to the cases of those individuals who have the potentiality of attaining the Paths and the Fruits by putting forth effort for fifteen days, or for longer periods.

A *Padaparama* is an individual who, though he encounters a Buddha *Sāsanā*, and though he puts forth the utmost possible effort in both the study and practice of the Dhamma, cannot attain the Paths and the Fruits within this lifetime. All that he can do is to accumulate habits and potentials.**

Such a person cannot obtain release from worldly ills during this lifetime. If he dies while practising *samatha* (Calm) or *vipassanā* (Insight), and attains rebirth either as a human being or a *deva* in his next existence, he can attain release from worldly ills in that existence within the present Buddha *Sāsanā*.

Thus did the Buddha say with respect to four classes of individuals.

THREE TYPES OF INDIVIDUALS :

In the same Piṭakas referred to above, the Buddha gave another classification of beings, dividing them into three classes according as they resembled three kinds of sick persons. The three kinds of sick persons are:

* Three periods of life are usually distinguished, viz., youth, middle-age, and old age.

Please see page 721, Visuddhimagga by Nāṇamoli.

** *Vāsanā*: habits and potentials.

- (1) A person who is certain of regaining health in due time even though he does not take any medicine or treatment.
- (2) A person who is certain of failing to make a recovery, and dying from the illness, no matter to what extent he may take medicines or treatment.
- (3) A person who will recover if he takes the right medicine and treatment, but who will fail to recover and die if he fails to take the right medicine and treatment. These are the three kinds of sick persons.

Persons who obtained *niyata vyākaraṇa* (sure prediction made by a Buddha) from previous Buddhas, and who as such are certain of obtaining release from worldly ills in this life, resemble the first class of sick persons.

A *Padaparama* class of individual resembles the second class of sick person. Just as this second class of sick person has no chance of recovery from his illness, a *Padaparama* class of individual has no chance of obtaining release from worldly ills during this life. In future lives, however, he can obtain release either within the present Buddha *Sāsana*, or within future Buddha *Sāsana*s. The story of the youth *Chattamāṇava*,* of the frog who became a *deva*,** and of the ascetic *Saccaka*,*** are illustrations of persons who obtained release from worldly ills in their next following existences within the present Buddha *Sāsana*.

A *Neyya* class of individual resembles the third class of sick person. Just as a person of this third class is related to the two ways of either recovering or dying from the sickness, so is a *Neyya* individual related to the two eventualities of either obtaining release from worldly ills during the present life, or failing to obtain such release.

If such a *Neyya* individual, knowing what is good for him according to his age, discards

what should be discarded, searches for the right teacher, and obtains the right guidance from him and puts forth sufficient effort, he can obtain release from worldly ills in this very life. If, however, he becomes addicted to wrong views and wrong ways of conduct, if he finds himself unable to discard sensual pleasures, if although able to discard sensual pleasures he does not obtain the guidance of a good teacher, if although obtaining the guidance of a good teacher, he is unable to evoke sufficient effort, if although inclined to put forth effort he is unable to do so through old age, if although young he is liable to sickness, he cannot obtain release from worldly ills in this present life. King *Ajātasattu*,**** the millionaire *Mahādhana*'s son,***** *Bhikkhu Sudinna*,***** are cases of persons who could have release from worldly ills in this present existence.

King *Ajātasattu* failed to obtain release because he had committed patricide. It is stated that he will drift in future *saṃsāra* (round of rebirths) for two *asaṅkheyyas* (unit followed by 140 ciphers) world-cycles, after which he will become a *paccekabuddha* (Solitary Buddha).

The millionaire *Mahādhana*'s son indulged himself so excessively in sensual pleasures during his youth that he was unable to attain tranquillity of mind when he grew older. Far from obtaining release from worldly ills, he did not even get the opportunity of associating with the *Ti-Ratanas*.***** Seeing his plight at that stage, the Buddha said to *Ānandā*: “*Ānandā*, if this millionaire's son had become a *bhikkhu* in my *sāsana* during his youth or first period of his life, he would have become an Arahant and would have attained *Parinibbāna****** in this present life. If, otherwise, he had become a *bhikkhu* during the second period of his life, he would have become an *Anāgāmi*,***** and on death would have been reborn in the *Suddhāvāsa*

* *Vimāna Vatthu*, p. 76, 6th Syn. Edn.

** *Vimāna Vātthu*, p. 73, 6th Syn. Edn.

*** *Suttanta Piṭaka*, *Mūla-panṇāsa*, pp. 288-299, 6th Syn. Edn.

**** *Sāmaññaphala Sutta* published by the Union Buddha Sasana Council. Please see the *Light of the Dhamma*, Vol. V-No 1.

***** *Dhammapada Commentary*, Book 11, Story 9. See also *Khuddaka-Nikāya*, *Peta Vatthu*, page 216, 6th Syn. Edn.

***** *Vinaya Piṭaka*, *Pārājika*, p. 13. 6th Syn. Edn.

***** *Ti-Ratanas*—: The Three Jewels, viz., the Buddha, the Dhamma, the Saṅgha.

***** Full *Nibbāna*. The death of an Arahant is known as attaining *parinibbāna*.

***** A Non-Returner to the *Kāma-lokas*.

brahma loka, * whence he would attain *parinibbāna*. In the next alternative, if he had become a *bhikkhu* in my *sāsanā* at the beginning of the third period of life, he would have become either a Sakadāgāmi ** or a Sotāpanna, *** and would have attained permanent release from rebirth in the *apāya lokas*.**** Thus said the Buddha to the Venerable Ānandā. Thus, although, he (the millionaire Mahādhana's son) possessed *pāramī* ripe enough to make his present existence his last existence, not being a person who had secured *niyata vyākaraṇa*, he failed to obtain release from worldly ills in his present life because of the upheavals caused by the defilements within him, and this is despite the fact that he had the opportunity of encountering the Buddha Sāsanā. If further, his period of existence in the *apāya lokas* is prolonged because of evil acts done in this existence, he would not be able to rise again and emerge out of those *apāya lokas* in time for the *sāsanā* of the future Metteyya Buddha. And, after that, the large number of world-cycles that follow are world-cycles where no Buddhas appear, ***** there being no world-cycles within the vicinity of the present world where Buddhas are due to appear. Alas! far indeed is this millionaire's son from release from worldly ills even though he possessed *pāramī* ripe enough to make his present existence his last existence.

The general opinion current at the present day is that, if the *pāramīs* are complete, one cannot miss encountering a Buddha Sāsanā even if one does not wish to do so, and that one's release from worldly ills is ensured even though one may not desire such release. These people fail to pay attention to the existence of *niyata* (one who has obtained a sure prediction made by a Buddha) and *aniyata* (one who has not obtained a sure prediction made by a Buddha). Considering the two texts from the Piṭakas mentioned

above, and the story of the millionaire Mahādhana's son, it should be remembered that *aniyata neyya* individuals can attain release from worldly ills in this life only if they put forth sufficient effort, even if they possess *pāramī* sufficient to enable them to obtain such release. If industry and effort are lacking, the Paths and the Fruits cannot be attained within the present Buddha Sāsanā.

Apart from these classes of persons, there are also an infinite number of other beings who, like the ascetics Ālāra and Uddaka, ***** possess sufficient *pāramī* for release from worldly ills, but who do not get the opportunity, because they happen to be in one or the other of the eight inopportune places (*aṭṭhakkaṇas*) ***** where it is not possible to attain the Paths and the Fruits thereof.

(Here ends the part showing the division of beings into four and three classes according to Puggala Paññatti of the Abhidhamma Piṭaka and the Aṅguttara Nikāya of the Suttanta Piṭaka.)

Necessary Conditions of Practice for Neyya and Padaparama :

Of the four classes of individuals mentioned, the *Ugghāṭitaññū* and the *Vipaṇcitaññū* classes can attain the Sotāpatti-magga (Path of a Stream-winner) and the other higher stages of wisdom—like Visākhā and Anātha-piṇḍika *****—through the mere hearing of a discourse. It is not necessary for such individuals to practise the Dhamma according to the stages of *sīla-visuddhi* practice, such as (Purification of Virtue), *cittavisuddhi* (Purification of Consciousness) and so on. Be it remembered that this is also the case when *devas* and *brahmās* attain release from worldly ills.

Hence, it should be noted that the courses of practice, such as *sīla-visuddhi* and *citta-visuddhi*, laid down in the Pāli Canon, are only for the *Neyya* and *Padaparama* classes

* The 'Pure Abodes', are a group of 5 heavens belonging to the Form-Sphere, where only the Never-Returners are being reborn, and in which they attain Arāhantship and Nibbāna.

** The 'Once-Returner.'

*** The 'Stream-Winner.'

**** *Apāya lokas* : The four Lower Regions. They are : the animal world, the ghost-world, the demon-world and hell.

***** *Suñña-kappas* : "Zero" world-cycles.

***** Suttanta Piṭaka, Mūlapaṇṇāsa, Pāsārāsī Sutta, p. 220, 6th Syn. Edition,

***** Dīgha Nikāya Pāthika-vagga, Dasuttara Sutta, page 248, 6th Syn. Edn.; Aṅguttara Nikāya III Aṭṭhaka-nipāta, Akkhaṇa Sutta, page 60, 6th Syn. Edn. i. *paccantaro*—a border district where the Buddha Sāsanā does not flourish; (ii) *Arūpino*—the four Brahma planes of the Formless-sphere; (iii) *Vitalingo*—persons with congenital defects such as idiocy, etc.; (iv) *Asaññasatta*—a brahma plane of the Form-Sphere of non-consciousness; (v) *Micchādiṭṭhi*—birth among people holding wrong views; (vi) *Peta*—the Peta world; (vii) *Tiracchāna*—the animal world; and (viii) *Niraya*—hell.

***** Dhammapada Commentary, stories relating to verses 1 and 18.

of individuals before their attainment of the Sotāpatti-magga. These courses of practice are also for the first three classes of individuals prior to the achievement of the higher stages of the Paths and the Fruits. In the period after the attainment of Arahantship also, these courses of practice are used for the purpose of *ditṭha-dhamma-sukha-vihāra** (dwelling at ease in this present existence), since Arahants have already gone through them.

After the passing of the first thousand years (of the present Buddha Sāsana), which constituted the times of the *Paṭisaṃbhidhā-patta* Arahant (Arahant possessing Analytical Knowledge), the period of the present Buddha Sāsana comprises the times of the *Neyya* and *Padaparama* classes of individuals alone. At the present day, only these two classes of individuals remain.

OF THESE TWO CLASSES OF INDIVIDUALS :

Neyya-puggala :

Of these two classes of individuals, an individual of the *Neyya* class can become a *Sotāpanna* in this present life, if he faithfully practises the *bodhipakkhiya-dhammā* comprising *satipaṭṭhāna* (four Applications of Mindfulness), *sammappadhāna* (Right Exertion), etc. If he is lax in his practice, he can become a *Sotāpanna* only in his next existence after being reborn in the *deva* planes. If he dies while still aloof from these (*bodhipakkhiya*) Dhammas, such as *satipaṭṭhāna*, etc., he will become a total loss so far as the present Buddha Sāsana is concerned, but he can still attain release from worldly ills if he encounters the Sāsana of the next Buddha.

Padaparama-puggala extant :

An individual of the *Padaparama* class can attain release within the present Buddha Sāsana after rebirth in the *deva* planes in his next existence, if he can faithfully practise these (*bodhipakkhiya*) Dhammas in his present existence.

The Age of Ariyas (Noble Ones) still :

The five thousand years of the present Buddha Sāsana constitute, all of them, the Age of Ariyas. This Age of Ariyas will continue to exist so long as the Tipiṭakas remain in the world. The *Padaparama* class of individuals have to utilise the opportunity afforded by the encountering of the present Buddha Sāsana to accumulate as much of the nuclei or seeds of *Pāramī* as they can within this lifetime. They have to accumulate the seeds of *sīla* (Morality). They have to accumulate the seeds of *samādhi* (Concentration). They have to accumulate the seeds of *paññā* (Wisdom).

Sīla:

Of these three kinds of accumulations, *sīla* (Morality), *samādhi* (Concentration), *Paññā* (Wisdom), the seeds of *sīla* mean: *Pañca Sīla*,** *Ājivaṭṭhamaka Sīla*,*** *Aṭṭhaṅga Uposatha Sīla*,**** *Dasāṅga Sīla*,***** in respect of ordinary laymen and women, and the *Bhikkhu Sīla****** in respect of the bhikkhus.

Samādhi:

The seeds of *samādhi* mean the efforts to achieve *parikamma-samādhi* (Preparatory Concentration) through one or other of the forty objects of meditation, such as the ten *kaṣiṇas* (meditation devices), or, if further

* In an Arahant there arises the knowledge of his freedom, and he realises : " Rebirth is no more; I have lived the pure life; I have done what ought to be done; I have nothing more to do for the realisation of Arahantship." Thus he lives at ease in this existence.

** The Five Precepts. They are basic and constitute the minimum which every man or woman must observe. They are : abstention from killing, stealing, improper sexual intercourse, telling lies, and intoxicants.

*** The three constituents of the Morality-group of the Eightfold Path, when considered in detail, become *Ājivaṭṭhamaka sīla* (Morality ending with the practice of Right Livelihood) in the following way:

1. I will abstain from taking life. 2. I will abstain from stealing. 3. I will abstain from indulging in improper sexual intercourse and taking intoxicant drugs. 4. I will abstain from telling lies. 5. I will abstain from setting one person against another. 6. I will abstain from using rude and rough words. 7. I will abstain from frivolous talk. 8. I will abstain from improper livelihood.

**** The Eight Precepts are: Abstention from (1) killing, (2) stealing, (3) unchastity, (4) lying, (5) intoxicants, (6) eating after midday, (7) dancing, singing, music and shows, garlands, scent, cosmetics and adornment etc., (8) luxurious and high beds.

***** The Ten Precepts. This is the polished form of *Aṭṭha-sīla*. No. 7 of the Eight Precepts is split into two parts, and No. 10 is 'abstinence from accepting gold and silver.'

***** Bhikkhu Sīla: The four kinds of *Pārisuddhi-sīla* are:—

(1) Restraint with regard to the 227 Vinaya Rules.
(2) Restraint of the senses.
(3) Restraint with regard to one's livelihood.
(4) Morality with regard to the 4 requisites.

efforts can be evoked, the efforts to achieve *upacāra-samādhi* (Access Concentration), or, if still further efforts can be evoked, the efforts to achieve *appanā-samādhi* (Attainment Concentration).

Paññā:

The seeds of *paññā* mean the cultivation of the ability to analyse the characteristics and qualities of *rūpa* (Material Phenomena), *nāma* (Mental Phenomena), *khandhā* (Constituent groups of existence), *āyatana* (Bases), *dhātu* (Elements), *sacca* (Truths), and the *paṭiccasamuppādu* (Dependent Origination), and the cultivation of insight into the three characteristics of existence (*lakkhaṇa*), namely, *anicca* (Impermanence,) *dukkha* (Suffering), *anatta* (Impersonality).

Of the three kinds of seeds of *magga-ñāṇa* and *phala-ñāṇa*,* *sīla* and *samādhi* are like ornaments that permanently adorn the world, and exist even in the *suñña* world-cycles, that is, world-cycles where no Buddha arise. The seeds of *sīla* and *samādhi* can be obtained at will at any time. But the seeds of *paññā*, which are related to *rūpa*, *nāma*, *khandhā*, *āyatana*, *dhātu*, *sacca*, and *paṭiccasamuppāda* can be obtained only when one encounters a Buddha *Sāsanā*. Outside of a Buddha *Sāsanā*, one does not get the opportunity of even hearing the mere mention of words associated with *paññā*, though an infinite number of 'suñña' world-cycles may have passed away. Hence, those persons of the present day who are fortunate enough to be born into this world while a Buddha *Sāsanā* flourishes, if they intend to accumulate the seeds of *magga-ñāṇa* and *phala-ñāṇa* for the purpose of securing release from worldly ills in a future existence within a future Buddha *Sāsanā*, should pay special attention to the knowledge of the *paramattha*** (ultimate realities), which is extremely difficult for one to come across, more than they attempt the accumulation of the seeds of *sīla* and *samādhi*. In the least, they should attempt to obtain an insight into how the Four Great Primaries (*mahā-bhūta*)—*pathavi*, *āpo*, *tejo* and *vāyo*—con-

stituted one's body. If they acquire a good insight into the four great elements, they obtain a sound collection of the seeds of *paññā* which are most difficult of acquisition, and this is so even though they may not acquire any knowledge of the other portions of the Abhidhamma. It can then be said that the difficult attainment of rebirth within a Buddha *Sāsanā* has been made worthwhile.

VIJĀ (KNOWLEDGE). AND CARAṆA (CONDUCT):

Sīla and *samādhi* constitute *Carana*, while *paññā* constitutes *Vijjā*. Thus are *vijjā-carana* (Knowledge and Conduct) constituted. *Vijjā* resembles the eyes of a human being, while *carana* resembles the limbs. *Vijjā* is like eyes in birds, while *carana* is like wings. A person who is endowed with Morality and Concentration, but lacks Wisdom, is like one who possesses complete and whole limbs but is blind of both eyes. A person who is endowed with *vijjā* (Knowledge), but lacks *carana* (Conduct), is like one who has good eyesight but is defective in his limbs. A person who is endowed with both *vijjā* and *carana* is like a normally whole person possessing both good eyesight and healthy limbs. A person who lacks both *vijjā* and *carana* is like one defective in eyes and limbs, and is not one worthy of being called a living being.

CONSEQUENCES OF HAVING CARAṆA ONLY:

Amongst the persons living within the present Buddha *Sāsanā*, there are some who are fully endowed with Morality and Concentration, but do not possess the seeds of *vijjā* (Knowledge), such as Insight into the nature of Material Qualities, Mental Qualities and Constituent Groups of Existence. Because they are strong in *carana*, they are likely to encounter the next Buddha *Sāsanā*, but because they lack the seeds of *vijjā*, they cannot attain Enlightenment, even though they hear the discourse of the next Buddha in person. They are like Lāḷudāyī Thera,** Upananda Thera,****

* *Magga-ñāṇa*: Knowledge of the Holy Paths.

Phala-ñāṇa: Knowledge of the Fruits thereof.

Paramattha: Truth in the ultimate sense; absolute truth.

** The Abhidhammattha Saṅgaha lists four *paramattha dhammas*, namely, *Citta* (Consciousness), *Cetasika* (Mental factors), *Rūpa* (Material qualities) and Nibbāna.

Pathavi (Element of Extension,) *Āpo* (Element of Liquidity or Cohesion,) *Tejo* (Element of Kinetic Energy,) and *Vāyo* (Element of Motion or Support)

*** Dhammapadam-attakathā, verse, 64, (The Story of the Wise Fool).

**** Dhammapadam Commentary, Story relating to Verse 153 "The Greedy Monk."

Chabbaggiya bhikkhus*, and the King of Kosala**, during the lifetime of the Omniscient Buddha. Because they were endowed with the previously accumulated *carāṇa*, such as almsgiving and Morality, they had the opportunity to associate with the Supreme Buddha, but since they lacked previously accumulated *viññā*, the discourses of the Buddha which they often heard throughout their lives, as it were, fell on deaf ears.

OF HAVING VIÑÑĀ ONLY:

There are others who are endowed with *viññā*, such as Insight into the Material and Mental Qualities and the Constituent Groups of Existence, but who lack *carāṇa*, such as *dāna*, *nicca sīla* (Permanent Morality) and *uposatha sīla* (Precepts observed on Fasting days). Should these persons get the opportunity of meeting and hearing the discourses of the next Buddha, they can attain Enlightenment because they possess *viññā*, but since they lack *carāṇa*, it would be extremely difficult for them to get the opportunity of meeting the next Buddha. This is so, because there is an *antara-kappa* (intervening world-cycle) between the present Buddha Sāsana and the next.

In case these beings wander within the Sensuous Sphere during this period, it means a succession of an infinite number of existences and rebirths, and an opportunity to meet the next Buddha can be secured only if all these rebirths are confined to the Happy Course of Existence. If, in the interim, a rebirth occurs in one of the Four Lower Regions, the opportunity to meet the next Buddha would be irretrievably lost, for one rebirth in one of the Four Lower Worlds is often followed by an infinite number of rebirths in one or other of them.

Those persons whose acts of *dāna* (Almsgiving) in this life are few, who are ill-guarded in their bodily acts, unrestrained in their speech, and unclean in their thoughts, and who thus are deficient in *carāṇa* (Conduct), possess a strong tendency to be reborn in the Four Lower Worlds when they die. If through some good fortune they manage to be reborn in the Happy Course of Existence, wherever they may be reborn, they are, because of their previous lack of *carāṇa* such as *dāna*, likely to be deficient in riches, and likely to meet with hardships, trials, and tribulations in their

means of livelihood, and thus encounter tendencies to rebirth in the *apāya lokas*. Because of their lack of the *carāṇa* of *nicca sīla* and *uposatha sīla*, they are likely to meet with disputes, quarrels, anger and hatred in their dealings with other persons, in addition to being susceptible to diseases and ailments, and thus encounter tendencies towards rebirth in the *apāya lokas*. Thus will they encounter painful experiences in every existence, gathering undesirable tendencies, leading to the curtailment of their period of existence in the Happy Course of Existence and causing rebirth in the Four Lower Worlds. In this way, the chances of those who lack *carāṇa* meeting the next Buddha are very few indeed.

THE ESSENTIAL POINT:

In short, the essential fact is, only when one is endowed with the seeds of both *viññā* and *carāṇa* can one obtain release from worldly ills in one's next existence. If one possesses the seeds of *viññā* alone, and lacks the seeds of *carāṇa*, such as *dāna* and *sīla*, one will fail to secure the opportunity of meeting the next Buddha Sāsana. If, on the other hand, one possesses the seeds of *carāṇa* but lacks the seeds of *viññā*, one cannot attain release from worldly ills even though one encounters the next Buddha Sāsana. Hence, those *Padaparama* individuals of today, be they men or women, who look forward to meeting the next Buddha Sāsana, should attempt to accumulate within the present Buddha Sāsana the seeds of *carāṇa* by the practice of *dāna*, *sīla* and *samatha bhāvanā* (Practice of Calm), and should also, in the least, with respect to *viññā*, try to practise insight into the Four Great Primaries, and thus ensure meeting the next Buddha Sāsana, and having met it, to attain release from worldly ills.

When it is said that *dāna* is *carāṇa*, it comes under the category of *saddhā* (Faith), which is one of the *saddhammas* or practical conduct of good people, which again come under the fifteen *carāṇa-dhammas*. The fifteen *carāṇa-dhammas* are:

1. *Sīla* (Morality);
2. *Indriya-saṁvara* (Guarding the Sense-doors);
3. *Bhojanemattaññutā* (Moderation in eating);
4. *Jāgariyanuyoga* (Wakefulness);

* Vinaya Piṭaka, Mahāvagga, p. 192, 6th Syn. Edn.

** Dhammapada Commentary, Story relating to Verse 60—Bāla-vagga.

5-11 *Saddhamma* (The seven attributes of good and virtuous men);

12-15 Four *Jhānas*—First *Jhāna*, Second *Jhāna*, Third *Jhāna*, and Fourth *Jhāna*.

These fifteen *dhammas* are the property of the highest *jhānalābhī* (Attainer of *Jhānas*). So far as *sukkhavipassaka* (practising Insight only) individuals are concerned, they should possess the eleven of *caraṇa dhammas* i.e. without the four *Jhānas*.

For those persons who look forward to meeting the next Buddha *Sāsanā*, *dāna*, *sīla uposatha*, and the seven *saddhammas* are the essentials.

Those persons who wish to attain the Paths and the Fruits thereof in this very life must fulfil the first eleven *caraṇa-dhammas*, i.e. *sīla*, *indriyaśamvara*, *bhojanematāññutā*, *jāgariyanuyoga*, and the seven *saddhammas*. Herein, *sīla* means *Ājīvaṭṭhamaka nicca sīla* (Permanent practice of Morality ending with right livelihood), *Indriyaśamvara* means guarding the six Sense-doors—eyes, ears, nose, tongue, body and mind. *Bhojanematāññutā* means taking just sufficient food to preserve the balance of the corporeality group in the body and being satisfied therewith. *Jāgariyanuyoga* means not sleeping during the day, and sleeping only during one period (of the three periods) of the night, practising *bhāvanā* (Mental Concentration) during the other two periods.

Saddhamma means:

1. *Saddhā* (Faith),
2. *Sati* (Mindfulness),
3. *Hiri* (Moral Shame),
4. *Ottappa* (Moral Dread),
5. *Bahusacca* (Great learning),
6. *Vīriya* (Energy; diligence),
7. *Paññā* (Wisdom).

For those who wish to become *Sotāpannas* during this life, there is no special necessity to practise *dāna* (Almsgiving). But let those who find it unable to evoke sufficient effort towards acquiring the ability to obtain release from worldly ills during the present Buddha *Sāsanā* make special attempts to practise *dānā* (Almsgiving) and *uposatha* (Precepts observed on Fasting Days).

Order of Practice and Those Who Await the Next Buddha:

Since the work in the case of those who depend on and await the next Buddha consists

of no more than acquiring accumulation of *pāramī*, it is not strictly necessary for them to adhere to the order of the stages of practice laid down in the Pāli Texts, viz., *sīla*, *samādhi* and *paññā*. They should not thus defer the practice of *samādhi* before the completion of the practice of *sīla*, or defer the practice of *paññā* before the completion of the practice of *samādhi*. In accordance with the order of the seven *visuddhis* (Purifications), such as (1) *Sīla-visuddhi* (Purification of Virtue), (2) *Citta-visuddhi* (Purification of Consciousness), (3) *Diṭṭhi-visuddhi* (Purification of View), (4) *Kaṅkhāvitaraṇa-visuddhi* (Purification by Overcoming Doubt), (5) *Maggāmaggañāṇadassana-visuddhi* (Purification by Knowledge and Vision of What is and What is Not Path), (6) *Paṭipadāñāṇadassana-visuddhi* (Purification by Knowledge and Vision of the Way), and (7) *Ñāṇadassana-visuddhi* (Purification by Knowledge and Vision), they should not postpone the practice of any course for a *visuddhi* until the completion of the respective previous course. Since they are persons engaged in the accumulation of as much of the seeds of *pāramī* as they can, they should contrive to accumulate the largest amount of *sīla*, *samādhi*, and *paññā*, that lies in their power.

Unnecessary to Adhere to the Prescribed Order of Practice:

When it is stated in the Pāli Texts that *citta-visuddhi* should be practised only after the completion of the practice of *sīla-visuddhi*, that *diṭṭhi-visuddhi* should be practised only after the completion of the practice of *citta-visuddhi*, that *kaṅkhāvitaraṇa-visuddhi* should be practised only after the completion of the practice of *diṭṭhi-visuddhi*, that the work of *anicca*, *dukkha*, and *anatta bhāvanā* (Contemplation of Impermanence, Suffering and Impersonality) should be undertaken only after the completion of the practice of *kaṅkhāvitaraṇa-visuddhi*, the order of practice prescribed is meant for those who attempt the speedy realisation of the Paths and the Fruits thereof in this very life. Since those who find it unable to call forth such effort, and are engaged only in the accumulation of the seeds of *pāramī*, are persons occupied in grasping whatever they can, it should not be said in their case that the work of *samatha manasikāra citta-visuddhi* (the practice of Purification of Consciousness consisting of advertence of mind to tranquillity) should not be undertaken before the fulfilment of *sīla-visuddhi*.

Even in the case of hunters and fishermen, it should not be said that they should not practise *samatha vipassanā* (Calm and Insight) *manasikāra* (advertence of mind towards Calm and Insight) unless they discard their avocations. One who says so causes *dhamma antarāya* (Danger to the Dhamma). Hunters and fishermen should, on the other hand, be encouraged to contemplate the noble qualities of the Buddha, the Dhamma, and the Saṅgha. They should be induced to contemplate, as much as is in their power, the characteristic of loathsomeness in one's body. They should be urged to contemplate the liability of oneself and all creatures to death. I have come across the case of a leading fisherman who, as a result of such encouragement, could repeat fluently from memory the Pāli Text and 'nissaya' (word for word translation) of the Abhidhammattha Saṅgha, and the Paccaya Niddesa of the Paṭṭhāna (Book of Relations), while still following the profession of a fisherman. These accomplishments constitute very good foundations for the acquisition of *vijjā* (Knowledge).

At the present time, whenever I meet my *dāyaka upāsakās* (lay disciples who contribute to a Bhikkhu's upkeep), I tell them, in the true tradition of a Bhikkhu, that even though they are hunters and fishermen by profession, they should be ever mindful of the noble qualities of Three Jewels and three characteristics of existence. To be mindful of the noble qualities of the *Ti-Ratanas* (Triple Gem) constitutes the seed of *caraṇa*. To be mindful of the three characteristics of existence constitute the seed of *vijjā*. Even hunters and fishermen should be encouraged to practise those advertence of mind. They should not be told that it is improper for hunters and fishermen to practise advertence of mind towards *samatha* (Calm) and *vipassanā* (Insight). On the other hand, they should be helped towards better understanding, should they be in difficulties. They should be urged and encouraged to keep on trying. They are in that stage when even the work of accumulating *pāramīs* and tendencies is to be extolled.

Loss of Opportunity to Attain the Seed³ of Vijjā Through Ignorance of the Value of the Present Times:

Some teachers, who are aware only of the existence of direct and unequivocal statements in the Pāli Texts regarding the order of practice of the seven *visuddhis* (Purifications), but who take no account of the value of the present times, say that in the practices of *samatha* and *vipassanā* (Calm and Insight) no results can be achieved unless *sīla-visuddhi* (Purification of Virtue) is first fulfilled, whatever be the intensity of the effort. Some of the uninformed ordinary folk are beguiled by such statements. Thus has the *dhamman-tarāya* (Danger to the Dhamma) occurred.

These persons, because they do not know the nature of the present times, will lose the opportunity to attain the seeds of *vijjā* which are attainable only when a Buddha Sāsana is encountered. In truth, they have not yet attained release from worldly ills and are still drifting in *saṃsāra* (round of rebirths) because, though they have occasionally encountered Buddha Sāsana in their past inconceivably long *saṃsāra* where Buddha Sāsana more numerous than the grains of sands on the banks of the Ganges have appeared, they did not acquire the foundation of the seeds of *vijjā*.

When seeds are spoken of, there are seeds ripe or mature enough to sprout into healthy and strong seedlings, and there are many degrees of ripeness or maturity.

There are also seeds that are unripe or immature. People who do not know the meanings of the passages they recite or who do not know the right methods of practice even though they know the meaning, and who thus by custom or tradition read, recite, and count their beads while performing the work of contemplating the noble qualities of the Buddha, and *anicca*, *dukkha* and *anatta*, possess seeds that are unripe and immature. These unripe seeds may be ripened and matured by the continuation of such work in the existences that follow, if opportunity for such continued work occurs.

(To be continued.)



PAṬICCASAMUPPĀDA VIBHAṄGA——(SUTTANTABHĀJANĪYA) “ANALYTICAL EXPOSITION OF THE DEPENDENT ORIGINATION— (ANALYSIS AS IN SUTTAS)”

—Abhidhamma Piṭaka, Vibhaṅga, 6th Synod Edition, pages 142-145.

(Translated by the Editors of the ‘Light of the Dhamma’.)

1. Through *Avijjā* (Ignorance) *Saṅkhārā* (Kammaformations) arise;

2. Through *Saṅkhārā* (Kammaformations) *Viññāṇam* (Consciousness) arises;

3. Through *Viññāṇam* (Consciousness) *Nāmarūpaṃ* (Mental and Physical Phenomena) arise;

4. Through *Nāmarūpaṃ* (Mental and Physical Phenomena) *Salāyatanaṃ* (the 6 Bases) arise;

5. Through *Salāyatanaṃ* (the 6 Bases) *Phasso* (Contact) arises;

6. Through *Phasso* (Contact) *Vedanā* (Sensation) arises;

7. Through *Vedanā* (Sensation) *Taṇhā* (Craving) arises;

8. Through *Taṇhā* (Craving) *Upādānaṃ* (Clinging) arises;

9. Through *Upādānaṃ* (Clinging) *Bhavo* (Volitional action and further existence) arise;

10. Through *Bhavo* (Volitional action and further existence) *Jāti* (Rebirth) arises;

11. Through *Jāti* (Rebirth) there arise *Jarā Maraṇa Soka Parideva Dukkha Domanassa Upāyāsa* (Old Age, Death, Sorrow, Lamentation, Pain, Grief and Despair).

Thus arises the unalloyed mass of Suffering.

I. *Avijjā paccayā saṅkhārā* (Through Ignorance, Kammaformations) arise:

Avijjā (Ignorance):

What is meant by *Avijjā*?

Avijjā means

- (1) not knowing the Noble Truth of Suffering,
- (2) not knowing the Noble Truth of the Origin of Suffering,
- (3) not knowing the Noble Truth of the Extinction of Suffering, and
- (4) not knowing the Noble Truth of the Path leading to the Extinction of Suffering.

What is meant by “*Avijjā paccayā saṅkhārā*” (Through Ignorance, Kammaformations arise)?

There are six kinds of *saṅkhārā*. They are:—

1. *Puññābhisāṅkhāra* (formations of merit),
2. *Apuññābhisāṅkhāra* (formations of demerit),
3. *Āneñjābhisāṅkhāra* (formations of the imperturbable),
4. *Kāyasaṅkhāra* (the bodily formations),
5. *Vacīsaṅkhāra* (the verbal formations), and
6. *Cittasaṅkhāra* (the mental formations).

1. What are *Puññābhisāṅkhāra*?

The following are *Puññābhisāṅkhāra*:

Wholesome volitions in the Sensuous Sphere (*Kāmāvacara*) and the Form Sphere (*Rūpāvacara*) culminating in *dāna* (almsgiving), *sīla* (morality) and *bhāvanā* (practice of mental concentration) are *Puññābhisāṅkhāra*.

2. What are *Āpuññābhisāṅkhāra*?

Unwholesome volitions are *Apuññābhisāṅkhāra*.

3. What are *Āneñjābhisāṅkhāra*?

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

4. What are *Kāyasaṅkhāra*, *Vacīsaṅkhāra* and *Cittasaṅkhāra*?

Volitions connected with physical action are *Kāyasaṅkhāra*.

Volitions connected with speech (such as thought-conception and discursive thinking) are *Vacīsaṅkhāra*.

Volitions that arise only in the mind (and not connected with the bodily and verbal functions) are *Citta-saṅkhāra*.

II. Saṅkhāra paccayā viññāṇaṃ (Through Kammaformations Consciousness arises):

The following Consciousness arise through Kammaformations:—

1. *Cakkhu-viññāṇaṃ* (Eye-consciousness),
2. *Sota-viññāṇaṃ* (Ear-consciousness),
3. *Ghāna-viññāṇaṃ* (Nose-consciousness),
4. *Jivhā-viññāṇaṃ* (Tongue-consciousness),
5. *Kāya-viññāṇaṃ* (Body-consciousness),
6. *Mano-viññāṇaṃ* (Mind-consciousness).

III. Viññāṇa paccayā nāmarūpaṃ (Through Consciousness Mental and Physical Phenomena arise):

There are Mental Phenomena as well as Physical Phenomena.

The following are the Mental Phenomena:

1. *Vedanakkhandha* (Sensation-group),
2. *Saññakkhandha* (Perception-group),
3. *Saṅkhārakkhandha* (Kammaformations-group), and
4. *Viññāṇakkhandha* (Consciousness-group).

The following are the Physical Phenomena:

- (i) The Four Great Primaries (*Mahābhūta*) —Element of Extension, Element of Liquidity or Cohesion, Element of Kinetic Energy and Element of Support or Motion.
- (ii) The twenty-four *Upādāya rūpāni* (Forms which are derived from and dependent on the Four Great Primaries), namely, (1) eye basis, (2) ear basis, (3) nose basis, (4) tongue basis, (5) body basis, (6) heart basis, (7) male sex, (8) female sex, (9) vital force, (10) nutrition, (11) visible form, (12) sound, (13) odour, (14) savour, (15) element of space, (16) intimation through body, (17) intimation through speech, (18) lightness, (19) pliancy, (20) adaptability, (21) growth of Corporeality, (22) continuance, (23) decay and (24) impermanence.

IV. Nāmarūpa paccayā saḷāyatanaṃ (Through Mental and Physical Phenomena the six Bases arise):

There are six kinds of Bases. They are:—

1. *Cakkhāyatanaṃ* (Eye-base),
2. *Sotāyatanaṃ* (Ear-base),
3. *Ghāṇāyatanaṃ* (Nose-base),
4. *Jivhāyatanaṃ* (Tongue-base),
5. *Kāyāyatanaṃ* (Body-base), and
6. *Manāyatanaṃ* (Mind-base).

V. Saḷāyatana paccayā phasso (Through the six Bases Contact arises):

There are six kinds of Contact. They are:—

1. *Cakkhu-samphasso* (Eye-contact),
2. *Sota-samphasso* (Ear-contact),
3. *Ghāna-samphasso* (Nose-contact),
4. *Jivhā-samphasso* (Tongue-contact),
5. *Kāya-samphasso* (Body-contact), and
6. *Mano-samphasso* (Mind-contact).

VI. Phassa paccayā vedanā (Through Contact Sensation arises):

There are six kinds of Sensations. They are:—

1. *Cakkhu-samphassajā-vedanā* (Sensation caused by Eye-contact),
2. *Sota-samphassajā-vedanā* (Sensation caused by Ear-contact),
3. *Ghāna-samphassajā-vedanā* (Sensation caused by Nose-contact),
4. *Jivhā-samphassajā-vedanā* (Sensation caused by Tongue-contact),
5. *Kāya-samphassajā-vedanā* (Sensation caused by Body-contact), and
6. *Mano-samphassajā-vedanā* (Sensation caused by Mind-contact).

VII. Vedanā paccayā taṇhā (Through Sensation Craving arises):

There are six kinds of Craving. They are:—

1. *Rūpa-taṇhā* (Craving for visible objects),
2. *Sadda-taṇhā* (Craving for sounds),
3. *Gandha-taṇhā* (Craving for smells),
4. *Rasa-taṇhā* (Craving for tastes),
5. *Phoṭṭhabba-taṇhā* (Craving for physical contact), and
6. *Dhamma-taṇhā* (Craving for mental objects).

VIII. *Taṇhā paccayā upādānaṃ* (Through Craving Clinging arises):

There are four kinds of Clinging. They are:—

1. *Kāmapādānaṃ* (Clinging to Sensual Pleasure),
2. *Diṭṭhupādānaṃ* (Clinging to Wrong Views),
3. *Sīlabbatupādānaṃ* (Clinging to Rites and Rituals), and
4. *Attavādupādānaṃ* (Clinging to Personality-belief).

IX. *Upādāna paccayā bhavo* (Through Clinging “Volitional action and further existence” arise):

There are two kinds of *bhavas*, namely,

1. *Kamma-bhava* (*Kamma*—volitional action which leads to future existence), and
2. *Upapatti-bhava* (Existence “i.e. life after death”).

Kamma-bhava consists of (1) *Puññābhisaṅkhāra*, (2) *Apuññābhisaṅkhāra*, and (3) *Āneñjābhisaṅkhāra*, mentioned above.

Upapatti-bhava comprises:

1. *Kāma-bhava* (Existence in the Sphere of Sensual Pleasure),
2. *Rūpa-bhava* (Existence in the Form-Sphere),
3. *Arūpa-bhava* (Existence in the Formless-Sphere),
4. *Saññā-bhava* (Existence in the Sphere of Consciousness),
5. *Asaññā-bhava* (Existence in the Sphere of Non-Consciousness),
6. *Neva-saññā-nā-saññā-bhava* (Existence in the Sphere of Neither-Perception-nor-Non-Perception),
7. *Ekavokāra-bhava* (Existence where there is only one constituent group of existence),
8. *Catuvokāra-bhava* (Existence where there are four constituent groups of existence), and

9. *Pañcavokāra-bhava* (Existence where there are five constituent groups of existence). *

X. *Bhava paccayā jāti* (“Through Volitional action and further existence”, Rebirth arises):

Jāti of beings belonging to this or that order of beings means:

- (1) *Jāti* (the first appearance of one or more *khandhas* or constituent groups of existence);
- (2) *Sañjāti* (their first appearance simultaneously with all the sense organs);
- (3) *Okkanti* (entering the womb or shell of an egg at the time of conception);
- (4) *Abhinibbatti* (arising straightaway as a full grown individual as in the case of *devas* and *Brahmās*);
- (5) *Khandhānaṃ pātubhāvo* (arising of *khandhas* or constituent groups of existence) and
- (6) *Āyatanānaṃ paṭilābho* (attainment or appearance of sense organs). **

XI. *Jāti paccayā jarā maraṇaṃ* (Through Rebirth there arise Old Age, Death, Sorrow, Lamentation, Pain, Grief and Despair):

Jarā means the decay of beings in this or that order of beings (*jarā*), their getting aged (*jiraṇatā*), becoming toothless (*khandiccam*), grey-haired (*pāliccam*), wrinkled (*valittacatā*), general decrease in the vigour of life (*āyuno-samhāni*), decrepitude of their sense-bases (*indriyānaṃ-paripāko*).

Maraṇaṃ (Death) means (1) *Cuti* (passing away), (2) *Cavanatā* (the state of passing away), (3) *Bhedo* (breaking-up), (4) *Antaradhānaṃ* (disappearance of the groups of existence), (5) *Maccumaraṇaṃ* (death), (6) *Kālakiriyā* “life being put an end to (by *Kāla*, i.e. Death)”, (7) *Khandhānaṃ bhedo* (dissolution of the groups of existence), (8) *Kalevarassanikkhepo* (discarding of the body), and (9) *Jīvitindriyassa upacchedo**** (the cessation of life or vital energy).

* See Appendix on *Bhava* (existence)

** *Khandhānaṃ pātubhāvo* and *Āyatanānaṃ paṭilābho* are called birth in the philosophical sense. As birth in the ultimate analysis is the arising of the constituent groups of existence and the appearance of sense organs—and not the arising or appearance of an individual.
(*Sammoha Vinodanī Aṭṭhakathā*).

*** Death in the ultimate analysis is mere dissolution and discarding of the groups of existence and cessation of life or vital energy. It is not the passing away of any individual.

What is Soka (Sorrow) ?

Soka (sorrow), *socanā* (sorrowfulness), *socittattam* (the state of being sorry), *anto soko* (inward sorrow), *anto parisoko* (inward woe), *cetaso parijjhāyanā* (inward burning sorrow), *domanassa* (mental distress), *soka-salla* “the arrow (pang) of sorrow—which arises through (1) loss of relatives, (2) loss of property, (3) loss of health, (4) loss of virtue, (5) loss of right views, (6) any other loss (or ruin), or (7) any other suffering”; this is called Sorrow.

What is Parideva (Lamentation) ?

Ādevo (the mourning for the loss, e.g. of children, etc.), *Paridevo* (wailing and lamenting, mentioning their respective names and qualities), *Ādevanā* (state of such mourning), *Paridevanā* (state of such wailing and lamentation), *Ādevitattam* (state of being a mourner), *Paridevitattam* (state of being such a wailer or lamenter), *Vācāpalāpo* (talking vainly), *Vippalāpo* (talking incoherently), *Lālapo* (repeated grumbling), *Lālappitattam* (state of repeated grumbling), which arise through (1) loss of relatives, (2) loss of property, (3) loss of health, (4) loss of virtue, (5) loss of right views, (6) any other loss (or ruin), or (7) any other suffering; this is called Lamentation.

What is Dukkha (Pain) ?

Bodily pain and unpleasantness, the painful and unpleasant feeling produced by bodily contact; this is called Pain.

What is Domanassa (Grief) ?

Mental pain and unpleasantness, the painful and unpleasant feeling produced by mental contact; this is called Grief.

What is Upāyāsa (Despair) ?

Āyāso (mental suffering), *upāyāso* (intense mental suffering), *āyāsittattam* (the state of having mental suffering), *upāyāsittattam* (the state of having intense mental suffering) which arise through (1) loss of relatives, (2) loss of property, (3) loss of health, (4) loss of virtue, (5) loss of right views, (6) any other loss (or ruin), or (7) any other suffering; this is called Despair.

Thus the unalloyed mass of Suffering arises. Thus the unalloyed mass of Suffering unites, assembles, combines and becomes manifest.

APPENDIX ON BHAVAS (EXISTENCES)

Kāma-bhava is existence in the four Lower Regions, or as a man, or as a *deva*.

Rūpa-bhava is existence as a *Brahmā* in the Form-Sphere.

Arūpa-bhava is existence as a *Brahmā* in the Formless-Sphere.

These three *Bhavas* are reclassified first with reference to consciousness and absence of consciousness and then with reference to the number of constituent groups of existence.

Saññā-bhava covers all existences except *Asaññā-bhava* i.e. existence as an *Asaññasatta* *Brahmā* in the Form-Sphere and *Neva-saññā-nāsaññā-bhava*, i.e. existence as a *Neva-saññā-nāsaññā* *Brahmā* in the Formless Sphere.

Ekavokāra-bhava is existence as an *Asaññasatta* *Brahmā* with only one *Khandha* (constituent group of existence), i.e. the Form group.

Catuvokāra-bhava is existence as a *Brahmā* in the Formless-Sphere with four groups of existence, i.e. (1) *Vedanakkhandha* (Sensation-group), (2) *Saññakkhandha* (Perception-group), (3) *Saṅkharakkhandha* (Kamma-formations-group), and *Viññāṇakkhandha* (Consciousness-group).

Pañcavokāra is existence with all the five constituent groups of existence and it covers all the remaining existences.

APPENDIX ON SAṆKHĀRAS

1. *Puññābhisankhāra* in the Sensuous Sphere, such as *dāna* (almsgiving) and *sīla* (morality) will ordinarily lead to *Kāma-bhava*, i.e. to existence as man or *deva* in that Sphere and cause *Viññāṇa* (Consciousness) to arise there.
2. *Puññābhisankhāra* in the Form-Sphere, such as *bhāvanā* (mental contemplation) will ordinarily lead to existence as a *Brahmā* in that Sphere and cause *Viññāṇa* (Consciousness) to arise there.
3. *Apuññābhisankhāra*, such as murder and theft, will ordinarily lead to the lower form of *Kāma-bhava*, i.e. to existence in hell, animal world, *peta* world or *asurakāya* world and cause *Viññāṇa* (Consciousness) to arise there.

4. *Āneñjābhisaṅkhāra*, such as practice of meditation on infinity of space, will ordinarily lead to existence as a Brahmā in the Formless Sphere and cause *Viññāṇa* (Consciousness) to arise therein.

APPENDIX ON BHAVACAKKA (THE VICIOUS CIRCLE OF EXISTENCE)

Soka, etc. are not only bound up with *Avijjā*, but also arise through *Āsava* (Fluxions).

For instance:—

1. Sorrow for separation from cherished objects arise through *Kāmāsava* (Fluxion of Sensual Pleasure);

2. Sorrow of one who regards the body as “I” or ‘Mine’ for its change for the worse arises through *Diṭṭhāsava* (Fluxion of Wrong View); and
3. Sorrow of one who notices signs of his approaching death arises through *Bhavāsava* (Fluxion of Attachment to existence).

As *Soka*, etc. arise through *Āsava*, where there are *Soka*, etc. there also is *Āsava*; and *Avijjā* arises through *Āsava* (*Āsava samudayā avijjā samudayo*).

So the vicious circle of existence (*Bhava-cakka*) is complete and the process of *San-khāra* arising through *Avijjā*, etc. continues *ad infinitum* i.e. till the attainment of Nibbāna.



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THE IMPORTANCE OF PURITY IN THE BUDDHA-DHAMMA

By AMARASIRI WEERARATNE

We all realise that cleanliness is essential for good health. It is common knowledge that dirt and filth breed disease. Therefore we wear clean clothes and eat pure food, that is, food free from germs and bacteria. We also realise the value of what is called environmental sanitation. Hence we take care to live in an atmosphere that is free from bad odours coming from filthy drains and so forth.

Thus we see that for purposes of avoiding disease and the consequent suffering, it is necessary to seek cleanliness. This is with regard to external cleanliness. Yet do we pay sufficient attention to cleanliness of the mind and mental health? Do we take sufficient care and precautions to avoid the impurities that soil the mind and cause suffering and pain that follows a diseased mind?

The purification of the mind is the fundamental object of the Buddha's teachings. Hence it is said "Sacittapariyodapanam, etaṃ buddhāna sāsanaṃ." *

(To purify the mind is the teaching of the Buddhas). When the celebrated commentator Buddhaghosa arrived at Mahā Vihāra, Ānurādhapura, in the 5th century A.C., and undertook to translate the Sinhala Commentaries into Pāli, the Elders at the Mahā Vihāra requested him to compile a treatise on the Buddha-Dhamma, so that he may prove his fitness for the task. Thereupon the Venerable Buddhaghosa compiled the well-known treatise called the "Visuddhi Magga" (the Path of Purity), which has since become a standard work on the Buddha-Dhamma. This title alone emphasises the nature of the Buddha-Dhamma, viz. that it is a systematic course of purifying the mind.

Any one who is familiar with even the elementary teachings of the Buddha realises that on account of the arising of greed, ill-will and ignorance the mind of man gets soiled and becomes impure. According to the Buddha-Dhamma purity as well as impurity is the result of one's own volitional activities.

It is not the work of a Creator-God, nor has the Saviour anything to do with it. Man is not besmirched with the original sin of his ancestors. These beliefs constitute mere mythical superstition. As Vishnusharman the Sanskrit author remarks in his Hito-padesha, with the advance of years all faculties of man such as hearing, sight, etc., deteriorate. But there is one thing which does not deteriorate but grows with cumulative force, and that is *Taṇhā*—the thirst for the ratification of sensual desires.

Thus the thoughtful seeker after Truth finds himself a man fallen into a cess-pool of passions and defilements (*kilesas*). Hence he aspires to purify himself from the dirt and to cleanse himself. The Bodhisatta when he was the Ascetic Sumedhā put this position succinctly thus:—

Just as a man fallen amongst filth
beholding a brimming lake,
If he seek not that lake, the fault is not
in the lake,
So there exists the Lake of Nibbāna,
that washes the stains of sin.
If a man seek not that Lake, the fault
is not in the Lake of Nibbāna.

(Buddhavaṃsa 24)

In order to counteract the three chief evil mental states that defile the mind the Master advocates the cultivation of three mental states that are their very antithesis, viz. *dāna* (almsgiving), *sīla* (morality) and *bhāvanā* (mental contemplation). It is a gradual process extending for a long time in proportion to the state of defilement of one's mind.

It is by thought, word and deed that we defile ourselves. Mental defilements consist of covetousness, ill-will, and erroneous views. Verbal defilements comprise lying, harsh language that hurts others' feelings, backbiting, and vain talk. Deeds which defile the mind are killing living beings, stealing, and sexual misconduct. Meticulously avoiding these the earnest Buddhist must cultivate generosity in place of covetousness, good-

* Dhammapada, verse 183.

will in place of ill-will and correct views in place of erroneous views. Avoiding lying he practises truthfulness, instead of harsh talk he cultivates gentleness in language, instead of back-biting he uses language to promote amity, and instead of profitless talk he cultivates talk that is in conformity with the Dhamma and the Vinaya. Avoiding killing, stealing and sexual impurity he abstains from these vices and puts good-will, generosity and chastity into practice.

Avoiding false views he endeavours to understand the Four Noble Truths, namely, the universality of suffering, its cause, cessation and the way leading to cessation. In this way he avoids defilements and cultivates clean traits of mind by careful selection. In this alone lies the salvation of mankind from sin, error, and consequent suffering. In the choice of food we avoid the unwholesome and select valuable items rich in vitamins. Similarly in the entertaining of thoughts too we have to be selective and cultivate the habits of entertaining wholesome thoughts, because ultimately it is these that go to form our character—whether it be noble or ignoble.

Hence it is important to be grounded in Right Views (*Sammā-diṭṭhi*) and to entertain Right Thoughts (*Sammā-saṅkappa*). By this method one enters the Noble Eightfold Path which is the one and only path for the purification of beings and which leads them to the cessation of suffering. It ultimately leads to *Paññā* (Wisdom)—Wisdom derived from Vipassanā Meditation—and by which one realises that all things are impermanent, sorrow-frought, and without any abiding entity or substance. It is this wisdom which purifies. Hence the saying of the Master, "*Paññāya parisujjati*" (Purified by means of Wisdom).

The Buddha's teachings comprise a Middle Way avoiding all extremes and absurdities. It is the rational and clear enunciation of the Noble Eightfold Path, consisting of Virtue (*Sīla*), Concentration (*Samādhi*) and Wisdom (*Paññā*). There are no divine mysteries nor blind faith here. The Buddha teaches liberation without a vicarious Saviour, and this liberation can be attained in this life itself through purification of the mind, by the exercise of our own faculties.

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SUTTANTA PIṬAKA-DĪGHA NIKĀYA, SĪLAKKHANDHA VAGGA, AMBATṬHA SUTTA

—Pages 82-102, 6th Synod Edition.

(Translated by the Editors of “The Light of the Dhamma”.)

Buddha’s visit to Brāhmaṇa Pokkharasāti’s Territory :

Thus I have heard. On one occasion while the Exalted One was touring through the kingdom of Kosala with a great company of brethren—with about five hundred brethren,—He arrived at a Brāhmaṇa village in Kosala named Icchānaṅgala; and He stayed in the Icchānaṅgala Wood nearby.

At that time the Brāhmaṇa Pokkharasāti ruled over Okkaṭṭha, a royal domain which was densely populated, abounded in cattle, with plenty supply of grass, firewood, water and corn, and which was granted to him by King Pasenadi of Kosala as a royal legacy (*Rājadāyaṃ*) and as a gift in the highest form (*Brāhmadeyyaṃ*).*

The Brāhmaṇa Pokkharasāti heard thus: ‘Friends ! It is said that the Samaṇa Gotama of the Sākya clan, who went forth from a Sākya family into a homeless life, while touring through the kingdom of Kosala with a great company of brethren—with about five hundred brethren,—has now arrived at the village of Icchānaṅgala and is staying at the Icchānaṅgala Wood nearby. And this is the good news that has been widely spread as to the Samaṇa Gotama: “That Enlightened One is accomplished and worthy of offerings, Supremely Enlightened, Possessed of Clear Wisdom and Conduct, Happily Attained, Knower of Worlds, the Incomparable Leader of men to be tamed, the Teacher of Devas and men, the Enlightened One, the Exalted One. He, by His Omniscience, knows face to face this universe, including the worlds of Devas, the Brahmās and the Māras, and the world of men with its *samaṇas* and *brāhmaṇas*, its kings and men, and knowing it, proclaims the Dhamma to men—which is good at the beginning, good in the middle and good at the end, and which has the

fulness of meaning in spirit and letter. He shows the course of noble practice (*Brahmacariya*), in all its fulness and in all its purity.” To pay one’s veneration to such an Arahant is well and good.’

Ambatṭha being sent by Pokkharasāti to find out if Gotama really was a Buddha :

Now at that time there was a youth named Ambatṭha, a disciple of Pokkharasāti the Brāhmaṇa. He was able to recite the Vedic verses, and also carried the Vedas by heart. He had mastered the Three Vedas** with *Nighaṇḍu*, *Ketubhāṇaṃ* and *Akkharappabheda*, and mastered the five Vedas with *Itihāsa* as the fifth,** and could explain the Vedas word by word.

He was also well conversant with *lokāyata* (sophistry), and the reading of the bodily marks of great men. In regard to his master’s explanations of the Three Vedas himself, his master had admitted “You know what I know”, and he had professed “I know what you know”.

Then the Brāhmaṇa Pokkharasāti said to Ambatṭha the youth: ‘Dear Ambatṭha, it is said that the Samaṇa Gotama, of the Sākya clan, who went forth from a Sākya family into a homeless life, while touring through the kingdom of Kosala with a great company of brethren—with about five hundred brethren,—has now arrived at the village of Icchānaṅgala and is staying at the Icchānaṅgala Wood nearby. And this is the good news that has been widely spread as to the Samaṇa Gotama: “That Enlightened One is accomplished and worthy of offerings, Supremely Enlightened, Possessed of Clear Wisdom and Conduct, Happily Attained, Knower of Worlds, the Incomparable Leader of men to be tamed, the Teacher of Devas and men, the Enlightened One, the Exalted One. He, by His Omniscience, knows face to face this

* i.e. as an irrecoverable gift—(Commentary).

** i.e. Iruveda, Yajurveda and Sāmaveda—(Commentary.)

*** i.e. the said Three Vedas plus Ātappana Veda and Itihāsa —Ibid.

universe, including the worlds of Devas, the Brahmās and the Māras, and the world of men with its *samaṇas* and *brahmaṇas*, its kings and men; and knowing it, proclaims the Dhamma to men—which is good at the beginning, good in the middle and good at the end, and which has the fulness of meaning in spirit and letter. He shows the course of noble practice (*Brahmacariya*), in all its fulness and in all its purity.” To pay one’s veneration to such an Arahant is well and good.’

‘Come, dear Ambaṭṭha. Go to the Samaṇa Gotama and verify for our information whether the repute is based on facts or not—whether He is such or not.’

‘But how, Sir, shall I verify whether the repute is based on facts or not—whether He is such or not?’

‘Dear Ambaṭṭha, in our Vedas mention has been made of the thirty-two bodily marks of a great man—bodily marks, for the possessor of which, there are two alternatives only, and nothing else. If he leads a household life he will be a Universal Monarch, a righteous monarch, a ruler to the four ends (of the world), a conqueror, a ruler of a peaceful state, a possessor of the seven precious things. And these are the seven precious things that he has—the Wheel, the Elephant, the Horse, the Ruby, the Woman, the Banker, and the Eldest son as the seventh. Besides, he has more than a thousand brave and heroic sons of good physique, able to defeat the armies of the foe. And he peacefully reigns over this earth from ocean to ocean, ruling it in righteousness without the necessity of using a stick or a weapon. But if he goes forth from the household life into the homeless life, he will become one worthy of offerings,—a Supremely Enlightened Buddha who knows all the Dhammas by Himself and removes the veil (of mental and moral defilements) in the universe.

‘Indeed, Ambaṭṭha, I taught you the Vedic verses and you have learnt them.’

‘Very well, Sir,’ replied Ambaṭṭha; and rising from his seat and paying his respects to Pokkharasāti, he mounted a chariot, and proceeded, with a retinue of young Brāhmaṇas to the Icchānaṅgala Wood. He then travelled in the chariot as far as the road was passable for vehicles, and after getting down, went on foot to the monastery.

Ambaṭṭha’s Interview with Gotama Buddha:

Now at that time a great number of Bhikkhus were walking up and down in the open air meditatively. Ambaṭṭha approached them and said: ‘Sirs, where will the Venerable Gotama be staying now? We have come to this place to pay our veneration to Him.’

Then those Bhikkhus considered thus: ‘This young Brāhmaṇa Ambaṭṭha is of prominent family, and a pupil of the prominent Brāhmaṇa Pokkharasāti. It will not be a burden to the Exalted One to hold conversation with such a one.’

They said to Ambaṭṭha; ‘There, Ambaṭṭha, is His *vihāra* (monastery), the door of which is shut. Go there quietly, enter the porch gently, give a cough and tap the door, when the Exalted One will open the door for you.’

When Ambaṭṭha the youth quietly approached the monastery, gently entered the porch, gave a cough and tapped the door, the Exalted One opened the door, and Ambaṭṭha went in. The other young Brāhmaṇas also entered into the monastery, and having exchanged greetings and compliments of felicitation with the Exalted One, sat at one side.

Ambaṭṭha’s Rudeness:

As for the youth Ambaṭṭha, he greeted the Exalted One by passing some derogatory remarks walking while the Exalted One was seated and by passing some derogatory remarks standing while the Exalted One was seated.

Then the Exalted One said to the youth Ambaṭṭha: ‘Ambaṭṭha, is that the way you would speak to aged teachers, and teachers of your teachers well advanced in years, as you do now, walking about or standing up, while I am sitting?’

Ambaṭṭha’s First Reproach:

‘No indeed, Gotama. It is befitting to speak walking to a Brāhmaṇa who is walking, and to speak sitting to a Brāhmaṇa who is seated, and to speak lying to a Brāhmaṇa who lies down. But, indeed, Gotama, with shavelings, bogus *samaṇas* of low caste,* black coloured, born of the Brahmā’s heels, I would talk to them as I do to you.’

‘Ambaṭṭha, you came here on business. You should concentrate your mind on the

* *Ibbhā*, i.e. *Gahapatikā* according to the Commentary.

business on which you have come. Friends, this Ambaṭṭha thinks that he has been well trained although he is not. What other reason than lack of good training can there be (for this rudeness)?'

When the Exalted One said he did not have good training, Ambaṭṭha was very angry and displeased. Then, having a desire to retaliate, reproach and accuse the Exalted One, and with the thought: "Gotama will be put by me in his proper place (with reference to rudeness, etc.)", taunting, deriding and accusing, Ambaṭṭha said: 'O Gotama, the Sākyas are wild, rude, light-hearted and talkative. Although they are of comparatively low caste, they do not revere Brāhmaṇas; they do not pay regard to Brāhmaṇas; they do not make offerings to Brāhmaṇas; they do not pay respects to Brāhmaṇas. It is not fit and proper for Sākyas who are mere *Ibbhās*, not to revere Brāhmaṇas, not to pay regard to them, nor esteem them, nor to give presents to them, nor to pay respects to them.'

Thus the youth Ambaṭṭha for the first time reproached the Sākyas with the word "*Ibbhā*."

'How have the Sākyas offended you, Ambaṭṭha?'

Ambaṭṭha's Second Reproach:

'O Gotama, on one occasion I had to go to Kapilavatthu on a certain business of Pokkharasāti's, and went into the Sākyas' Assembly Hall. At that moment, many Sākyas were seated on raised platforms in the hall, tickling one another with their fingers, laughing heartily, and laughing gently. In fact, it seems to me that they were laughing at me. No body in the hall offered me a seat. That, Gotama, is neither fit nor proper, that the Sākyas, who are *Ibbhās*, should neither revere Brāhmaṇas, nor pay regard to them, nor esteem them, nor give presents to them, nor pay respects to them.'

Thus did the youth Ambaṭṭha for the second time reproach the Sākyas with the word "*Ibbhā*"

Ambaṭṭha's Third Reproach:

'Ambaṭṭha, even a female skylark can make such noise as she pleases in her own nest. This Kapilavatthu is the Sākyas'. Ambaṭṭha,

you should not bear grudge on the Sākyas for such a trifling thing.'

'Gotama, there are four castes—the ruling class, the Brāhmaṇas, the traders, and the working class. Of these four, the ruling class, the traders and the working class are, in fact, the attendants on the Brāhmaṇas. So, Gotama, that is neither fit nor proper, that the Sākyas, who are of comparatively low caste, should neither revere Brāhmaṇas, nor pay regard to them, nor esteem them, nor give presents to them, nor pay respects to them.'

Thus did the youth Ambaṭṭha reproach the Sākyas with the word "*Ibbhā*."

Origin of Kaṇhāyanas (Ambaṭṭha being one of them) and Origin of Sākyas (Gotama Buddha being one of them):

Then the Exalted One thought thus: 'This youth Ambaṭṭha intensely degrades the Sākyas as *Ibbhās*. Should I not ask him his lineage?'

After that, the Exalted One asked Ambaṭṭha: 'Ambaṭṭha, to what family do you belong?'

'I belong to Kaṇhāyana family.'

'Ambaṭṭha, if the name and lineage of your parents be recollected, the Sākyas are descendants of a master, and you are a descendant of his slave girl.'

'Ambaṭṭha, the Sākyas recognised King Okkāka as their foremost ancestor. What had happened in former days was this. "King Okkāka being desirous of giving the throne in succession to the son of his favourite queen, exiled his elder sons—Okkāmkha, Karakaṇḍa, Hatthinika, and Sinisūra—from the country. Those elder sons who were thus exiled from the country took up their residence in a teak grove near a lake on the slopes of the Himalayas. Fearing that the purity of their lineage would be polluted, they intermarried with their sisters.'

Then, King Okkāka asked the ministers at his court:

'Ministers, where do the children live now?'

'Your Majesty! The young princes are now living in a teak grove near a lake on the slopes of the Himalayas. Fearing that the

purity of their lineage may be polluted, they have intermarried with their sisters.'

'Ambaṭṭha, King Okkāka then exclaimed: "Ministers, skilful (*sakyā*) are my sons! Very skilful are my sons! Ambaṭṭha, since that exclamation, Sākyas* have appeared, and he is their foremost ancestor.'

'Ambaṭṭha, King Okkāka had a slave girl named Disā. She gave birth to a black child. As soon as he was born the newly born child said: "Wash me, mother. Bathe me, mother. Clean the dirt from my body. I shall be of use to you."

'Ambaṭṭha, just as nowadays when people see demons they call them *pisāca* (demons), in those days too when the people saw demons they called them as *kaṇha* (blackies). They said: "This youngster spoke as soon as he was born. A *kaṇha* was born. A demon was born." Depending on this word "*kaṇha*" the descendants of this black child became known as, '*kanhāyana*'. That Kaṇha is the foremost ancestor of the *Kaṇha* lineage. Thus, Ambaṭṭha, if the name and lineage of your parents be remembered, the Sākyas are descendants of a master, and you are a descendant of his slave girl.'

When He had thus spoken, the young Brāhmaṇas said to the Exalted One: 'Venerable Gotama, do not degrade Ambaṭṭha too severely with this reproach of being a descendant of a slave girl. Venerable Gotama, Ambaṭṭha belongs to a good caste and a good family; he is well-informed, good at speaking and learned. He is able to discuss this matter with Venerable Gotama.'

Then the Exalted One said to them: 'If you consider that Ambaṭṭha does not belong to a good caste, or a good family, is not well-informed, is not good at speaking, is not learned and is not able to discuss the matter with Venerable Gotama, let Ambaṭṭha stop. You better discuss the matter with me. But, if you consider that Ambaṭṭha belongs to a good caste and a good family, is well-informed, is good at speaking, is learned, and is able to discuss this matter with the Venerable Gotama, you better stop, and let Ambaṭṭha discuss this matter with me.'

'Venerable Gotama, Ambaṭṭha belongs to a good caste and a good family, is well-informed, is good at speaking, is learned and

is able to discuss this matter with the Venerable Gotama. We shall remain silent. Let Ambaṭṭha discuss the matter with the Venerable Gotama.'

Then the Exalted One said to the youth Ambaṭṭha: 'Now, Ambaṭṭha, there arises a relevant question which you will have to answer although you may not want to do so. If you do not give a definite answer, or give an evasive answer, or remain silent, or go away without answering, your head will split into seven pieces here and now. Ambaṭṭha, how do you consider this? What have you heard when Brāhmaṇas, old and well advanced in years, teachers of teachers of yours, were talking, as to whence the Kaṇhāvanas first appeared and who is their foremost ancestor?'

When He had thus questioned, Ambaṭṭha remained silent. For the second time the Exalted One asked Ambaṭṭha thus: 'Ambaṭṭha, how do you consider this? What have you heard when Brāhmaṇas old and well advanced in years, teachers of teachers of yours, were talking, as to whence the Kaṇhāvanas first appeared and who is their foremost ancestor?'

For the second time too Ambaṭṭha remained silent.

Then the Exalted One said to Ambaṭṭha: 'Ambaṭṭha, better make a reply. This is not the time for you to remain silent, for the head of whoever does not make a reply when the Tathāgata had put a relevant question to him up to three times, will split into seven pieces on the spot.'

At that time the Vajirapāṇī Yakkha stood above Ambaṭṭha in the sky with a mighty sledge-hammer all fiery, dazzling, and aglow, with the intention, if he (Ambaṭṭha) did not answer, there and then to split his head into seven pieces. Only the Exalted One and Ambaṭṭha perceived the Vajirapāṇī Yakkha.

Then Ambaṭṭha who was terrified and startled, the hairs of whose body were standing on end, seeking safety, refuge and protection in the Exalted One alone, sat close to the Exalted One and said: 'What was it the Exalted One said? Please say it again.'

'What do you think Ambaṭṭha? What have you heard when Brāhmaṇas old and well

* Sākya means a skilled person.

** The *deva* who has *Vajira* (Thunder-head) weapon in his hand i.e. Sakka, king of *devas*

advanced in years, teachers of teachers of yours, were talking together, as to whence the Kaṇhāyanas first appeared and who is the foremost ancestor?’

‘I too, Venerable Gotama, have heard just as the Venerable Gotama has said. The Kaṇhāyanas are the descendents of that Kaṇha, and he is their foremost ancestor of the Kaṇhāyanas.’

And when he had thus spoken the Brāhmaṇa youths became rowdy and said tumultuously: “Comrades, they say, Ambaṭṭha the youth does not belong to a good caste; he is not a descendent of a good family, they say, he is a descendent of a slave girl of the Sākyans; and comrades, they say, the Sākyans are descendants of his master. We had wrongly thought that the Venerable Gotama who had spoken the truth should be censured.”

Then a thought arose in the Buddha’s mind: ‘These Brāhmaṇa youths are harassing Ambaṭṭha too hard as a descendent of a slave girl. Should I not save him?’

Then the Exalted One said to them: ‘O youths! Do not harass Ambaṭṭha too hard with the words “descendant of a slave girl.” That Kaṇha was an eminent *Isi* (hermit). He went to a suburb in the southern part of the Ganges, and after learning the supreme mantras there, he returned to King Okkāka and demanded his daughter Maddarūpī in marriage.’

King Okkāka saying “Comrades, this Kaṇha being the son of my slave girl, why should he come and ask for my daughter Maddarūpī in marriage?”, got enraged and being displeased, fitted an arrow to his bow. But neither could King Okkāka let the arrow fly, nor could he take it off the string again. O youths, then the ministers and courtiers approached the *Isi* Kaṇha and said: “Let the King be safe, Sir; let the king be safe.”

‘The King shall be safe. But should he shoot the arrow downwards, the earth in the whole of his realm would collapse.’

‘Let the king be safe, Sir, and the realm too.’

‘The king as well as his realm shall be safe. But should he shoot the arrow upwards, there would be no rain in his realm for seven years.’

‘Let the king be safe, Sir, and the realm too; and let it rain.’

‘The king as well as the realm shall be safe, and it shall rain. But let the king aim his

arrow at his eldest son. The prince shall suffer no harm and not a single hair of his body shall stand on its end.’

‘O youths, the ministers then addressed King Okkāka: “Let King Okkāka aim the arrow at his eldest son. The prince will suffer no harm and not a single hair of his body will stand on its end.”’

Then King Okkāka aimed the arrow at his eldest son and the prince suffered no harm and not a single hair of his body stood on its end. Then King Okkāka gave his daughter Maddarūpī in marriage to the *Isi* Kaṇha as he was afraid and agitated and the hairs of his body stood on end through fright of supreme punishment (*Brāhmadanda*). O youths, you should not harass Ambaṭṭha too hard with the words “descendant of a slave girl.” That Kaṇha was an eminent *Isi*.

Superiority of Khattiyas:

I. The Exalted One said to Ambaṭṭha: ‘Ambaṭṭha, what do you think of this. If, in this world, a young Khattiya marries a Brāhmaṇī maiden, and from their union a son is born, would the son thus born of the Brāhmaṇī maiden through the Khattiya youth get a seat and water among Brāhmaṇas?’

‘Yes, he would, Venerable Gotama.’

‘And would the Brāhmaṇas allow him to partake of meals offered for the benefit of the dead, or of meals given in ceremonies, or of offerings to gods, or of meals offered to guests?’

‘Yes, they would, Gotama.’

‘And would Brāhmaṇas teach him the mantras or not?’

‘They would, Venerable Gotama.’

‘And would he be eligible, or not, for their women?’

‘He would not be ineligible, Venerable Gotama.’

‘But, would the Khattiyas consecrate him as a Khattiya?’

‘Certainly not, Venerable Gotama, because he is not of royal descent on the mother’s side.’

II. ‘Then what do you think, Ambaṭṭha? If a Brāhmaṇa youth marries a Khattiya maiden, and from their union a son is born, would the son thus born of the Khattiya

maiden through the Brāhmaṇas youth get a seat and water among Brāhmaṇas?"

'Yes, he would, Venerable Gotama.'

'And would Brāhmaṇas allow him to partake of meals offered for the benefit of the dead, or of meals given in ceremonies, or of offerings to gods, or of meals offered to guests?'

'Yes, they would, Venerable Gotama.'

'And would Brāhmaṇas teach him the mantras or not?'

'They would, Venerable Gotama.'

'And would he be eligible, or not, for their women?'

'He would not be ineligible, Venerable Gotama.'

'But would Khattiyas consecrate him as a Khattiya?'

'Certainly not, Venerable Gotama.'

Because he is not of royal descent from the father's side.'

'Then, Ambaṭṭha, comparing woman with woman, and man with man, Khattiyas are superior and Brāhmaṇas inferior.'

III. 'What do you think of this, Ambaṭṭha? Suppose, in this world, for one offence or another, Brāhmaṇas shave the head of a Brāhmaṇa, sprinkle ashes over his head and banish him from the realm or town. Would he get a seat or water among Brāhmaṇas?'

'No, he would not, Venerable Gotama.'

'And would Brāhmaṇas allow him to partake of meals offered for the benefit of the dead, or of meals given in ceremonies, or of offerings to gods, or of meals offered to guests?'

'No, they would not, Venerable Gotama.'

'And would Brāhmaṇas teach him the mantras or not?'

'No, they would not, Venerable Gotama.'

'And would he be eligible, or not for their women?'

'He would be ineligible, Venerable Gotama.'

IV. 'Ambaṭṭha, if for one offence or another, Khattiyas banish a Khattiya from the realm or town shaving his head and sprinkling ashes over his head, would he get a seat and water among Brāhmaṇas?'

'Yes, he would, Venerable Gotama.'

'And would Brāhmaṇas allow him to partake of meals offered for the benefit of the dead, or of meals given in ceremonies, or of offerings to gods, or of meals offered to guests?'

'Yes, they would, Venerable Gotama.'

'And would Brāhmaṇas teach him the mantras or not?'

'Yes, they would, Venerable Gotama.'

'And would he be eligible, or not, for their women?'

'Yes, he would be eligible, Venerable Gotama.'

'The Khattiya who has been banished from the realm or town by Khattiyas after shaving his head is degraded to the lowest position.'

Thus Ambaṭṭha, a Khattiya is superior and Brāhmaṇas are inferior even when he has been degraded to the lowest position.'

Those who have **Knowledge and Conduct** are the most eminent:

'Ambaṭṭha, the Brahmā Sanañkumāra also uttered the following verses:

"Among the people who are particular about lineage, Khattiyas are the most eminent. Among the *devas* and men one who is replete with *vijjā-caraṇa* (Knowledge and Conduct) is the most eminent.'

'Now this verse, Ambaṭṭha, was well sung and not ill sung by Brahmā Sanañkumāra. It was well recited and not ill recited. It is beneficial and not unbeneficial. I endorse it; and Ambaṭṭha, I also say:

"Among the people who are particular about lineage, Khattiyas are the most eminent. Among the *devas* and men one who is replete with *vijjā-caraṇa* (Knowledge and Conduct) is the most eminent.'"

Vijjā (Knowledge) and Caraṇa (Conduct):

'But what, Venerable Gotama, is *caraṇa* (Conduct), and *vijjā* (Knowledge)?'

'To be replete with incomparable Knowledge and Conduct, one should not talk of birth or lineage, nor use the words of pride "Are you worthy of me?", "Are you not worthy of me?" When there is giving a daughter in marriage or taking a daughter in marriage or both giving and taking a daughter in marriage there is talk of birth, lineage and proud talk—"Are you worthy of me?"; "Are you not worthy of me?"'

Ambaṭṭha, those who are addicted to talking about birth and lineage, to proud talk or to giving and asking daughters in marriage, are far from being replete with *vijjā-carāṇa* (Knowledge and Conduct). It is only by getting rid of such addiction that repletion with Knowledge and Conduct can be attained.

‘But what, Venerable Gotama is that *carāṇa* (Conduct) and what *vijjā* (Knowledge)?’

‘Ambaṭṭha, there arises in the world a Tathāgata who is a Perfect One, Supremely Enlightened, Possessed of Clear Wisdom and Conduct, Happily attained, Knower of worlds, the Incomparable leader of men to be tamed, the Teacher of gods and men, the Enlightened One, the Exalted One. He, by His Omniscience, knows face to face this universe, including the worlds of Devas, the Brahmās and the Māras, and the world of men with its *samaṇas* and *brāhmaṇas*, its kings and men; and knowing it, proclaims the Dhamma to men—the Dhamma which is good at the beginning, good in the middle and good at the end, and which has the fulness of meaning in spirit and letter. He shows the pure life of a *samaṇa*, in all its fulness and in all its purity.’

‘A householder or one of his children, or a man of inferior caste listens to that Dhamma; and on hearing it he has confidence in the Tathāgata; and when he is possessed of that faith, he thinks to himself:

‘Restricted with bonds is the household life, and a source of passions. Unbounded like the sky is a *samaṇa*’s life. How difficult is it for a man who is a layman to live a chaste and pure life in all its fulness, in all its purity, in all its perfection. It would be better for me to cut my hair and beard, wear the yellow robes, and go out of the household life into the homeless state.’

‘Then, before long, giving up his wealth, be it great or small, leaving his relatives, be they many or be they few, he cuts off his hair and beard, he wears the yellow robes and goes out of the household life into the homeless state.’

‘When he has thus become a *samaṇa* he lives restrained by the *samaṇa*’s disciplinary code. He is possessed of good conduct, and has a suitable subject for constant meditation; and perceiving danger even in the least offences, he observes strictly the rules of training. He has to his credit good deeds in act and word and his livelihood is

absolutely pure. He is perfect in conduct, and guards his sense-doors. He attains Mindfulness and Clearness of Comprehension, and is altogether contented.’

CARĀṆA (CONDUCT)

CŪLA SĪLA

(The Minor Morality)

‘How, O Ambaṭṭha, is his conduct good?’

‘In this, O Ambaṭṭha, that the Bhikkhu having abstained from taking the life of any living being, refrains from the destruction of life. He has laid the stick and the weapon aside; he has moral shame and dread; shows kindness towards all beings; and is full of solicitude for the welfare of all sentient beings. This is that Bhikkhu’s morality.

‘Having abstained from the taking of what is not given, the Bhikkhu refrains from taking what is not given to him. He takes only what is given to him; appreciates the giving by others; and lives in honesty and purity of heart.’

‘Having abstained from unchastity, the Bhikkhu practises chastity. He refrains from the vulgar practice and also from the sexual act which is the practice of the country folk.’

‘Getting rid of lying words, the Bhikkhu refrains from falsehood. He speaks truth, and nothing but the truth; faithful and trustworthy, he does not break his word to the world.’

‘Getting rid of slander, the Bhikkhu refrains from calumny. What he hears here he does not repeat elsewhere to raise a quarrel against the people here: what he hears elsewhere he does not repeat here to raise a quarrel against the people there. Thus he binds together those who are divided, encourages those who are friends, makes peace, loves peace, is impassioned for peace, a speaker of words leading to peace.’

‘Getting rid of rudeness of speech, the Bhikkhu refrains from using harsh language. He speaks only those words that are blameless, pleasant to the ear, lovely, reaching to the heart, polite, pleasing to the people and beloved of the people.’

‘Getting rid of frivolous talk, the Bhikkhu refrains from vain conversation. At

appropriate times he speaks, in accordance with the facts, words full of meaning, on the Doctrine, on the Vinaya. And at the right time he speaks words worthy to be noted in one's mind, fitly illustrated and divided according to relevancy of facts.'

'The Bhikkhu refrains from causing injury to seeds and plants.

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

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

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

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

'He refrains from accepting gold and silver.

'He refrains from accepting uncooked grain.

'He refrains from accepting raw meat.

'He refrains from accepting women or young girls.

'He refrains from accepting slave-servants of either sex.

'He refrains from accepting sheep or goats.

'He refrains from accepting fowls and pigs.

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

'He refrains from accepting agricultural, or waste lands.

'He refrains from acting as an ambassador or messenger.

'He refrains from buying and selling.

'He refrains from cheating with scales or coins or measures.

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

'He refrains from causing physical injury to anyone, murder, putting in bonds, highway robbery, dacoity and plunder. These are that Bhikkhu's morality.'

Here ends the Cūla Sila (the Minor Morality).

MAJJHIMA SĪLA

(The Medium Morality)

'Whereas some samaṇas and brāhmaṇas, while living on food provided by the philanthropic and generous, cause injury to

seedlings and growing plants whether propagated from roots or stems or joints or buddings or seeds, the Bhikkhu refrains from causing such injury to seedlings and growing plants.'

'Whereas some samaṇas and brāhmaṇas while living on food provided by the philanthropic and generous, use hoarded things—foods, drinks, clothing, conveyances, bedding, scents and any eatables, the Bhikkhu refrains from storing such things up.'

'Whereas some samaṇas and brāhmaṇas while living on food provided by the philanthropic and generous, visit shows; (which are these shows? They are:)

niccam (dances);

gītaṃ (singing of songs);

vāḍitaṃ (playing instrumental music);

pekkham (theatrical shows);

akkhānam (telling stories with a mingling of doggerel and rhymes);

pāṇissaram (music attended by clapping);

vetālam (playing music by means of cymbals);

kumbhathūṇam (playing drums);

sobhanakam (art exhibitions);

caṇḍāla-varṇsa-dhovanam (acrobatic feats on the top of a hoisted bamboo pole);

Combats of elephants, horses, buffaloes, bulls, goats, sheep, cocks, and quails;

Exercising self-defence with quarterstaff, boxing, wrestling;

Sham-light, roll-calls, manœuvres, troop-inspection.

The Bhikkhu refrains from visiting the above-mentioned shows.'

'Whereas some samaṇas and brāhmaṇas while living on food provided by the philanthropic and generous, indulge in the following games and recreations:—

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

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

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

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

khalikam (Throwing dice);

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

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

akkham (Games with balls of all sizes);

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

vaṅkakam (Ploughing with miniature ploughs);

mokkhacikam (Turning somersaults);

ciṅgulikam (Playing with paper wind-mills);

pattāḷhakam (Playing with toy measures);

rathakam (Playing with toy chariots);

dhanukam (Playing with toy bow);

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

manesikam (Guessing others' thoughts);

yathāvajjam (Games involving mimicry of deformities).

The Bhikkhu refrains from such games and recreations. These are that monk's morality.'

'Whereas some samaṇas and brāhmaṇas, while living on food provided by the philanthropic and generous, use high and luxurious resting places such as:

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

Carpets or coverlets with very long fleece;

Patchwork counterpanes of many colours;

White blankets;

Woollen coverlets richly embroidered;

Quilts stuffed with cotton wool;

Coverlets embroidered with figures of lions, tigers, etc;

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

Coverlets embroidered with gold threads, or silk coverlets;

Carpets woven with furs;

Elephant, horse, or chariot rugs;

Rugs of antelope skins sewn together;

Carpets with awnings overhead;

Sofas with red pillows for the head and feet.

'The Bhikkhu refrains from using such high and luxurious resting places. Such is that Bhikkhu's morality.'

'Whereas some samaṇas and brāhmaṇas, while living on food provided by the philanthropic and generous, use means for adorning and beautifying themselves, such as:

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

Massaging or patting the limbs so as to develop muscles.

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

The Bhikkhu refrains from such means of adorning and beautifying the person.'

'Whereas some samaṇas or brāhmaṇas while living on food provided by the philanthropic and generous, are addicted to such low talks as these;

Talks about kings, robbers, and ministers of state;

armies, dangers and war;

eating and drinking, clothes and dwellings, garlands, perfumes;

relations, chariots, villages, markets, towns and districts;

women and heroes;

Street talks, talks by the well;

Talks about those departed in days gone by;

Tittle-tattle;

Talks about land and sea; and gain and loss.

The Bhikkhu refrains from such low talk.'

'Whereas some samaṇas and brāhmaṇas, while living on food provided by the philanthropic and generous, enter into wrangling conversations, such as:

'You don't understand this Dhamma and Vinaya, I do.'

‘How should you know about this Dhamma and Vinaya?’

‘You are practising wrong views. It is I who practise the right one.’

‘I am talking about relevant facts, whereas you are not.’

‘You speak last what ought to be spoken first, and first what ought to be spoken last.’

‘All that you have practised is upset.’

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

‘I have reproved you.’

‘Set to work to rebut my statements.’

‘Do so yourself if you can.’

The Bhikkhu refrains from such wrangling conversations.’

‘Whereas some samaṇas and brāhmaṇas, while living food provided by the philanthropic and generous, work as mediators and messengers, such as:

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

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

The Bhikkhu refrains from such servile duties.’

‘Whereas some samaṇas and brāhmaṇas, while living on food provided by the philanthropic and generous, are tricksters, chanters of holy words for gain, interpreters of signs and omens, exorcists, and endeavour to obtain a lot of money from others after spending a little of their own.

The Bhikkhu refrains from such trickeries and deceptions.

Such is that Bhikkhu’s morality.’

Here ends the Majjhima Sīla
(The Medium Morality).

MAHĀ SĪLA (The Major Morality)

Whereas some samaṇas and brāhmaṇas, while living on food provided by the philanthropic and generous, earn their living by wrong means of livelihood, by low arts, such as:

Propheying long life, prosperity, etc.’
or the reverse, from marks on limbs,
hands and feet of a person;

Divining by means of omens and signs;
Auguries drawn from thunderbolts;
Propheying by interpreting dreams;
Palmistry or Chiromancy;
Auguries from the marks gnawed by mice;

Fire-oblation;

Offering oblations from a ladle;

Making offerings to gods of husks, of broken rice, of rice, of ghee and of oil;

Offering oblations from the mouth;

Sacrifice of human blood to gods;

Fortune telling concerning the loss of properties and sickness;

Determining whether the site for a proposed house or garden is lucky or not;

Public administration;

Knowledge of appeasing charms;

Laying ghosts;

Knowledge of charms to be pronounced by one living in an earth-house;

Snake charming;

The poison craft;

The scorpion craft;

The art of curing rat-bites;

The bird craft;

The crow craft;

Foretelling the number of years that a man has to live;

Charms to ward off arrows;

Charms to understand the language of animals.

The Bhikkhu refrains from such low arts.’

‘Whereas some samaṇas and brāhmaṇas, while living on food provided by the philanthropic and generous, earn their living by wrong means of livelihood, by low arts, such as:

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

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

The Bhikkhu refrains from such low arts.’

‘Whereas some samaṇas and brāhmaṇas, while living on food provided by the philanthropic and generous, earn their living

by wrong means of livelihood, by low arts, such as:

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

The Bhikkhu refrains from such low arts.'

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

The Bhikkhu refrains from such low arts.'

'Whereas some samaṇas and brāhmaṇas, while living on food provided by the philanthropic and generous, earn their livelihood by such wrong means, by such low arts as:—foretelling an abundant rainfall, a deficient rainfall, a good harvest, a bad harvest or scarcity of food, tranquillity, disturbances, pestilence, a healthy season, counting on the fingers, by means of arithmetic; by means of formulae, prosody, lokāyataṃ (popular lore and custom.)

The Bhikkhu refrains from such low arts.'

'Whereas some samaṇas and brāhmaṇas, while living on food provided by the philanthropic and generous, earn their living by wrongful means of livelihood, by low arts, such as—effecting marriages in which the bride or bridegroom is brought home, or sent forth, effecting betrothals, or divorces, saving money, expending money, subhagakaranāṃ (using charms to make people happy), dubbhagakaranāṃ (using

charms to make people unhappy), giving medicine to preserve the foetus in cases of abortive women, incantations to make the tongue stiff, to make the jaws of a person stiff, to make a man throw up his hands, to bring on deafness, making use of a mirror to obtaining answers to questions put to it, obtaining oracular answers through a girl possessed, from a god, the worship of the sun, of the Brahmā, bringing forth flames from one's mouth, invoking the goddess of Luck.

The Bhikkhu refrains from such low arts.'

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

The Bhikkhus refrains from such low arts.

Such is the morality of this Bhikkhu'.

Here ends the Major Morality.

'O Ambaṭṭha, that Bhikkhu who has established himself in morality sees no danger from any side, so far as his restraint of conduct is concerned. Just, O Ambaṭṭha, as a sovereign, duly crowned, whose enemies have been defeated, sees no danger from any side, so far as his enemies are concerned, that Bhikkhu who has established himself in morality, sees no danger whatsoever, in regard to his restraint of conduct. And possessed of this group of excellent moralities, he experiences within himself a sense of unalloyed happiness. Thus, O Ambaṭṭha that Bhikkhu has established himself in morality.'

GUARDING THE SENSES:

'How, O Ambaṭṭha, is the Bhikkhu guarded as to the sense doors? Whenever the Bhikkhu perceives a form with the eye, he is neither led away by the general outward appearance nor its details and he strives to guard his sense of sight to ward off such mean and evil things as covetousness and grief, which would flow in over him, if he were to remain with unguarded sense of sight. He enters upon this course in regard to the faculty of sight; he guards his sense of sight; and he restrains his sense of sight.

Whenever he hears a sound with the ear,.....

Whenever he smells an odour with the nose,.....

Whenever he tastes a flavour with the tongue,.....

Whenever he feels a contact with the body,.....

Whenever he cognises a mental object with his mind, he is neither entranced with the general outward appearance nor its details, and he strives to guard his sense of sight to ward off such mean and evil things, as covetousness and grief which would flow in over him, if he were to remain with unguarded senses. He enters upon this course in regard to the faculty of mind; he guards his sense of mind; and he restrains his sense of mind.

And possessed of this superior kind of self-restraint, he experiences, within himself, a sense of unalloyed happiness. Thus is it, O Ambaṭṭha, that the Bhikkhu becomes guarded as to the sense-doors.'

MINDFULNESS AND CLEARNESS OF COMPREHENSION:

'How, O Ambaṭṭha, does the Bhikkhu possess Mindfulness and Clearness of Comprehension?

'O Ambaṭṭha, in this Sāsanā the Bhikkhu practises only clear comprehension in going and coming back. So also in looking forward, or in looking round; in bending his arm, or in stretching it again; in wearing his robes and carrying his bowl; in eating, drinking, chewing and savouring; in defecating and urinating; in walking, in standing; in sitting, in falling asleep, in waking, in speaking or in keeping quiet. 'Thus, O Ambaṭṭha, the Bhikkhu becomes replete with mindfulness and Clearness of Comprehension.

'How, O Ambaṭṭha, is the Bhikkhu contented?

'O Ambaṭṭha, in this Sāsanā, the Bhikkhu is contented with robes just sufficient to protect his body, and with food just sufficient to sustain his belly. Wherever he goes, he goes freely, taking his requisites only. Just, O Ambaṭṭha, as a bird flies anywhere freely, having only its wings as its burden, that Bhikkhu is contented with the requisite robes and food. Thus is it, O Ambaṭṭha, that the Bhikkhu becomes contented.'

'Then that Bhikkhu, having established himself in this group of moralities, possessed of this noble restraint of the senses, having attained this noble mindfulness and clearness of comprehension, filled with this noble contentedness, chooses some lonely spot in the woods, at the foot of a tree, on a hill side, in a cave, in a mountain cleft, in a cemetery, or in a forest thicket, or in the open air, or on a heap of straw. After his meal and on his return from the almsround, he repairs thence, sits down, when his meal is done, cross-legged, keeping his body erect and concentrates his attention on the subject of meditation.

'That Bhikkhu banishes sensual desire; he dwells with a mind free from sensual desire; from sensual desire he cleanses his mind.

'He banishes ill-will; he dwells with a mind free from ill-will; with goodwill and compassion towards all living beings, he cleanses his mind from ill-will.

'He banishes torpor and languor; he dwells free from torpor and languor; with clear perception, with watchful mind, with clear comprehension, he cleanses his mind from torpor and languor.

'He banishes restlessness and worry; dwelling with mind undisturbed, with mind full of peace, he cleanses his mind from restlessness and worry.

'He banishes sceptical doubt; dwelling free from doubt, full of confidence in the good, he cleanses his mind from doubt.'

EXAMPLE OF FREEDOM FROM SENSUAL DESIRE :

'Then just, O Ambaṭṭha, as when a man, after taking a loan should start a business, and his business should succeed, and he should not only be able to repay the loan there should be a surplus over to maintain his wife; then would he consider thus: "I had formerly to carry on my business by

taking a loan from others, but my business prospers and I have not only cleared up my debts, but also have a surplus over to maintain my wife." He would be glad at that, and would be joyous at that.'

EXAMPLE OF FREEDOM FROM ILL-WILL :

'Then just, O Ambaṭṭha, as if a man were a victim to disease, in pain, and very ill, and had no appetite for food, and had lost his strength; after a time he were to recover from that disease, his appetite return, and he gain in strength, then would he consider thus: "Formerly I was a victim to disease, in pain, and very ill. I had no appetite for food and had no strength. But now, I recover from that disease, my appetite returns, and I am gaining in strength." He would be glad at that, and would be joyous at that.'

EXAMPLE OF FREEDOM FROM TORPOR AND LANGUOR :

'Then just, O Ambaṭṭha, as if a man were confined in a prison, and after a time he should be released from the prison safe and sound, and without any confiscation of his property. Then would he consider thus: "Formerly I was confined in prison, but now I have been released, safe and sound, and none of my property has been confiscated." He would be glad at that, and would be joyous at that.'

EXAMPLE OF FREEDOM FROM RESTLESSNESS AND WORRY :

'Then just, O Ambaṭṭha, as if a man were a slave, not his own master, subject to another, unable to go where he wished, and after a time he should be freed from that slavery, become his own master, not subject to another, a free man, able to go where he wished. Then would he consider thus: "Formerly I was a slave, not my own master, subject to another, unable to go where I wished, but now I am freed from that slavery, I have become my own master, not subject to another, a free man, able to go where I wish." He would be glad at that, and would be joyous at that.'

EXAMPLE OF FREEDOM FROM SCEPTICAL DOUBT :

'Then just, O Ambaṭṭha, as if a man, carrying his riches and goods, were to find himself on a long road, in a desert, where food was scarce, danger abounding, and after

a time he were to find himself out of that long, dangerous road and arrived at a village where there was security and peace. Then would he consider thus: "Formerly I, carrying riches and goods was on a long road, in the desert, where food was scarce but danger abounding. But now I am out of that dangerous road, safe and sound, in a village where there is security and peace." He would be glad at that, and would be joyous at that.'

'Just so, O Ambaṭṭha, he, as long as these five Hindrances are not banished from him, looks upon himself as in debt, diseased, in prison, in slavery, on a long and dangerous road. But when these five Hindrances have been banished, he looks upon himself as freed from debt, recovered from disease, released from prison, freed from slavery and out of the long and dangerous road.

'When he realises that these five Hindrances have been banished from his mind, gladness springs up within him, and joy arises to him in this glad state, and thus rejoicing, all his body becomes calm, and being thus calm he enjoys happiness, and being thus happy, his mind becomes tranquil.'

THE FIRST JHĀNA

'Then that Bhikkhu will be devoid of sensuous pleasures and evil thoughts and abide in the first Jhāna, which is accompanied by Thought-Conception and Discursive Thinking, is born of Detachment, and filled with Rapture and Joy.

'His whole being does he so pervade, drench, permeate, and suffuse with Rapture and Joy born of Detachment, that there is no spot in his whole body not suffused with it.

'Just, O Ambaṭṭha, as when a skilful bath attendant or his apprentice strews scented powder in a metal dish, and then sprinkles it with water and kneads it together to form a soft lump, the water gradually soaks the powder and forms an amorphous mass, the water permeates through the whole of the scented powder and pervades it within and without, and there is no possible exudation.

'In the same way, O Ambaṭṭha, the Bhikkhu causes his body to be soaked with Rapture and Joy born of Detachment; causes the whole body to be pervaded with Rapture and Joy; and filled with them. Rapture and Joy permeate his whole body

within and without, and not a single space whatsoever is left unpermeated.

This is that Bhikkhu's *carāṇa* (Conduct).'

THE SECOND JHĀNA

'Then, the Bhikkhu, after calming down putting away, Thought-conception and Discursive Thinking, which is Noble and gives one-pointedness of mind, abides in the second Jhāna, which is free from Thought-conception and Discursive Thinking, born of Concentration, and accompanied by Rapture and Joy.

'And his body does he so pervade, drench, permeate, and suffuse with Rapture and Joy born of Concentration, that there is no spot in his whole body not suffused therewith.

'Just, O Ambaṭṭha, as if there were a deep pool, with water welling up from a spring below. There is no inlet from the east or the south, from the west or north, and it does not rain heavily and regularly. Even then the cool water welling up from that spring would pervade, fill, permeate, and suffuse the pool with cool water, and there would be no place whatsoever in that pool not suffused therewith.

'In the same way, O Ambaṭṭha, the Bhikkhu soaks his body with Rapture and Joy born of Concentration, and is filled with them. Rapture and Joy permeate through his whole body within and without, and not a single space whatsoever is left unpermeated.

This is that Bhikkhu's *carāṇa* (Conduct).'

THE THIRD JHĀNA

'Then, the Bhikkhu, after the fading away of Rapture dwells in equanimity, is mindful and of clear comprehension and experiences in his person that sense of pleasure which the Noble Ones talk of when they say: "Happy lives the man of equanimity and attentive mind"; thus, the Bhikkhu abides in the third Jhāna.

'And his body does he so pervade, drench, permeate, and suffuse with that sense of pleasure, rapture being absent, that there is no place in his whole body not suffused therewith.

'Just, O Ambaṭṭha, as when in a pond of blue, red, and white lotus, some blue or red or

white lotus flowers, produced in the water, growing in the water, nourished by the depths of the water, are so pervaded, drenched, permeated and suffused from their tips down to their roots with the cool moisture thereof, that there is no spot in the whole plant, whether of the blue lotus, or of the red, or of the white, not suffused therewith.

'In the same way, O Ambaṭṭha, the Bhikkhu makes himself to be soaked with rapture-free pleasure, filled with it, and suffused with it. There is no part of that Bhikkhu's body not suffused therewith.

This is that Bhikkhus's *carāṇa* (Conduct).'

THE FOURTH JHĀNA

'Then, the Bhikkhu, after giving up pleasure and pain, and through the disappearance of the previous happiness and sadness which he had, enters into a state beyond pleasure and pain, into the fourth Jhāna, a state of pure mindfulness brought about by equanimity.

'And he sits there so suffusing his whole body with that sense of purification of mind, of clearness of mind that there is no spot in his body not suffused therewith.

'Just, O Ambaṭṭha, as if a man were sitting so wrapt from head to foot in a clean white robe that there was no spot on his whole body not in contact with the clean white robe—just so, O Ambaṭṭha, does that Bhikkhu sit there, so suffusing his body with that sense of purification of mind, of clearness of mind that there is no spot of his whole body not suffused therewith.

This is that Bhikkhu's *carāṇa* (Conduct).

O Ambaṭṭha, indeed, these four Jhānas are *carāṇa* (Conduct).'

VIJJĀ (KNOWLEDGE)

1. INSIGHT-KNOWLEDGE

'Again, O Ambaṭṭha, with his mind thus tranquil, purified, cleansed, flawless, free from defilements, supple, ready to act, firm and imperturbable, he applies and bends his mind to insight-knowledge. The Bhikkhu thus understands: "This body of mine is made up of Four Great Root Elements,* it springs from father and mother, it thrives on

* Mahā-bhūta, Four Great Root Elements. They are:—(1) Element of Extension; (2) Element of Cohesion or Liquidity; (3) Element of Kinetic Energy; and (4) Element of Motion or Support. Pāli is: (1) pāthavī; (2) āpo; (3) tejo; (4) vāyo.

account of nutriment, it has the nature of impermanence, must be cleansed and massaged, is fragile and certain of destruction; and so also is this consciousness of mine which is connected with it, which depends on it.

‘Just, O Ambaṭṭha, as if there were a Vajra gem, brilliant, genuine, with eight facets, excellently cut, of the purest quality, clear, translucent, flawless and satisfying all conditions. If a man, who is not blind, were to thread it on a string of brown, orange, red, white, or yellow colour, and having taken the gem into his hand, would reflect thus: “This gem is brilliant, genuine, with eight facets, excellently cut, of the purest quality, clear, translucent, flawless and satisfying all conditions. It is now fixed to a brown string; an orange string; a red string; a white string; or a yellow string.”

‘In the same way, O Ambaṭṭha, when his mind is thus tranquil, purified, cleansed, flawless, free from defilements, supple, ready to act, firm, and imperturbable, he applies and bends his mind to that insight-knowledge. Then he understands thus: “This body of mine is made up of Four Great Root Elements, it springs from father and mother, it thrives on account of nutriment, it has the nature of impermanence, must be cleansed and massaged, is fragile and certain of destruction; and so also is this consciousness of mine which is connected with it, which depends on it. *

‘This is that Bhikkhu’s *vijjā* (Knowledge).’

2. MENTAL CREATIVE POWERS

‘Again, O Ambaṭṭha, with his mind thus tranquil, purified, cleansed, flawless, free from defilements, supple, ready to act, firm, and imperturbable, he applies and bends his mind to the creation of mentally produced bodies. The Bhikkhu lets proceed from his body another mentally produced body, having all limbs and parts, not destitute of any organ.

‘Just, O Ambaṭṭha, as if a man were to pull out a reed from its sheath. He would reflect: “This is the reed, this the sheath. The reed is one thing, the sheath another. It is from the sheath the reed has been drawn forth.”

‘Or, Ambaṭṭha, take this example. If a man were to take out a sword from its

scabbard. He would reflect: “This is the sword, this the scabbard. The sword is one thing, the scabbard another. It is from the scabbard that the sword has been drawn out.”

‘O Ambaṭṭha, take another example. If a man were to take out a snake from its slough. He would reflect: “This is the snake, this the slough. The snake is one thing, the slough another. It is from the slough that the snake has been taken out.”

‘O Ambaṭṭha, when his mind is thus tranquil, purified, cleansed, flawless, free from defilements, supple, ready to act, firm, and imperturbable, he applies and bends his mind to the creation of mentally produced bodies. Then the Bhikkhu lets proceed from his body another mentally produced body, having all limbs and parts, not destitute of any organ.

‘This is that Bhikkhu’s *vijjā* (Knowledge).’

3. SUPERNORMAL POWERS

‘Again, O Ambaṭṭha, with his mind thus tranquil, purified, cleansed, flawless, free from defilements, supple, ready to act, firm, and imperturbable, he applies and bends his mind to the knowledge pertaining to supernormal powers. The Bhikkhu then enjoys the various supernormal powers—being one he becomes many, and having become many he again becomes one; he becomes visible or invisible; without being obstructed he passes through walls and mountains, just as if through the air; he walks on water without sinking, just as if on the earth; in the earth he dives and rises up again, just as if in the water; cross-legged he floats through the air, just as a winged bird; with his hand he touches sun and moon, these so mighty ones, so powerful ones; even up to the Brahma plane has he mastery over his body.

‘Just, O Ambaṭṭha, as a clever potter or his apprentice could make, could succeed in getting out of well-prepared clay, any shape of vessel he wanted to have.

Or as, O Ambaṭṭha, an ivory carver or his apprentice could make, could succeed in getting out of properly prepared ivory, any design he wanted to have.

Or as, O Ambaṭṭha, a goldsmith or his apprentice could make, could succeed in getting out of the properly worked gold, any kind of article he wanted to have.’

* *Vijñāna*: Consciousness. This passage refutes any idea of the existence of a “soul”.

‘O Ambaṭṭha, when his mind is thus tranquil, purified, cleansed, flawless, free from defilements, supple, ready to act, firm, and imperturbable, he applies and bends his mind to the knowledge pertaining to supernormal powers. The Bhikkhu then enjoys the various supernormal powers—being one he becomes many, and having become many he again becomes one; he becomes visible or invisible; without being obstructed he passes through walls and mountains, just as if through the air; he walks on water without sinking, just as if on the earth; in the earth he dives and rises up again, just as if in the water; cross-legged he floats through the air, just as a winged bird; with his hand he touches sun and moon, these so mighty ones, so powerful ones; even up to the Brahmā plane has he mastery over his body.

‘This is that Bhikkhu’s *vijjā* (Knowledge).’

4. THE CELESTIAL EAR

‘Again, O Ambaṭṭha, with his mind thus tranquil, purified, cleansed, flawless, free from defilements, supple, ready to act, firm, and imperturbable, he applies and bends his mind to the knowledge pertaining to the celestial ear. With the celestial ear he hears sounds, heavenly and human, far and near.

‘Just, O Ambaṭṭha, as if a man going on a long journey were to hear the sound of a big drum, a cylindrical drum, a conch, a small drum and a small kettle drum, he thus understands:

“This is the sound of the big drum, this is the sound of the cylindrical drum, this of the conch, this of the small drum, and this of the small kettle drum.”

‘Thus, O Ambaṭṭha, the Bhikkhu hears sounds, heavenly and human, far and near.

‘This is that Bhikkhu’s *vijjā* (Knowledge).’

5. KNOWLEDGE OF THE MINDS OF OTHERS

‘Again, O Ambaṭṭha, with his mind thus tranquil, purified, cleansed, flawless, free from defilements, supple, ready to act, firm, and imperturbable, he applies and bends his mind to the knowledge pertaining to penetration of others’ minds. He knows the minds of other beings, of other persons, by penetrating them with his own mind. He knows the lustful mind as lustful and the passionless one as passionless; knows the hostile mind as hostile and the friendly mind as friendly;

knows the dull mind as dull and the alert mind as alert; knows the contracted mind as contracted and the scattered mind as scattered; knows the developed mind as developed and the undeveloped mind as undeveloped; knows the inferior mind as inferior and the superior mind as superior; knows the concentrated mind as concentrated and the wavering mind as wavering; and knows the freed mind as freed and the unfree mind as unfree.

‘Just, O Ambaṭṭha, as a young woman, a man or a lad who is wont to beautify himself, on considering carefully the image of his face in a bright and clear mirror or in a vessel of clear water would, if it had a mole on it, know that it had, and if not, would know it had not.

‘Thus, O Ambaṭṭha, with his mind tranquil, purified, cleansed, flawless, and imperturbable, he applies and bends his mind to the knowledge pertaining to penetration of others’ minds. He knows the lustful mind as lustful and the passionless one as passionless; knows the hostile mind as hostile and the friendly mind as friendly; knows the dull mind as dull and the alert mind as alert; knows the contracted mind as contracted and the scattered mind as scattered; knows the developed mind as developed and the undeveloped mind as undeveloped; knows the inferior mind as inferior and the superior mind as superior; knows the concentrated mind as concentrated and the wavering mind as wavering; and knows the freed mind as freed and the unfree mind as unfree.

‘This is that Bhikkhu’s *vijjā* (Knowledge).’

6. KNOWLEDGE OF FORMER EXISTENCES

‘Again, O Ambaṭṭha, with his mind thus tranquil, purified, cleansed, flawless, free from defilements, supple, ready to act, firm, and imperturbable, he applies and bends his mind to the knowledge pertaining to remembrance of former existences. He remembers various former births, such as one birth, two, three, four, five, ten, twenty, thirty, forty, fifty, one hundred, one thousand, one hundred thousand, births, remembers many formations and dissolutions of world-cycles: “These I was, such a name I had, such a clan I belonged to, such complexion I had, such food I ate, such pleasures I enjoyed and such a life span I had; and vanishing from there I entered in a certain existence. There such

a name I had, and vanishing from there I again reappeared here." Thus he remembers, together with the marks and peculiarities, many a former existence.

'Just, O Ambaṭṭha, as if a man were to go to another village, and from that one to another, and thence should return home. Then he would know: "From my own village I came to that other one. There I stood in such and such a way, sat thus, spoke thus, and remained silent thus. Thence I came to a certain other village; there I stood in such and such a way, sat thus, spoke thus, and remained silent thus. And now from that certain village, I have returned home again."

'Thus, O Ambaṭṭha, with his mind tranquil, purified, cleansed, flawless, free from defilements, supple, ready to act, firm, and imperturbable, he applies and bends his mind to the knowledge pertaining to remembrance of former existences. He remembers various former births, such as one birth, two, three, four, five, ten, twenty, thirty, forty, fifty, one hundred, one thousand, one hundred thousand births, remembers many formations and dissolutions of world-cycles: "There I was, such a name I had, such a clan I belonged to, such complexion I had, such food I ate, such pleasures I enjoyed and such a life span I had; and vanishing from there I entered in a certain existence. There such a name I had, and vanishing, from there I again reappeared here." Thus he remembers, together with the marks and peculiarities, many a former existence.

'This is that Bhikkhu's *vijjā* (Knowledge).'

7. THE CELESTIAL EYE

'Again, O Ambaṭṭha, with his mind thus tranquil, purified, cleansed, flawless, free from defilements, supple, ready to act, firm, and imperturbable, he applies and bends his mind to the knowledge pertaining to vanishing and reappearing of beings. With his supernormal knowledge, surpassing that of men, he sees beings vanishing and reappearing, low and noble ones, beautiful and ugly ones, happy and unhappy ones, sees how beings are reappearing according to their deeds. "These beings, indeed, followed evil ways in bodily actions, words and thoughts, insulted the Noble Ones, held wrong views, and according to their wrong views they acted. At the dissolution of their

bodies after death, they have appeared in the lower worlds, in painful states of existence, in the world of perdition, in hell. Certain other beings have good actions, bodily, verbal and mental, did not insult the Noble Ones, held Right Views, and according to their Right Views they acted. At the dissolution of their bodies after death, they have appeared in a happy state of existence, in a heaven state.

'Thus, with his supernormal knowledge, surpassing that of men, he sees beings vanishing, and reappearing, low and noble ones, beautiful and ugly ones, happy and unhappy ones, sees how beings are reappearing according to their deeds.

'Just, O Ambaṭṭha, as if there were a mansion with an upper terrace on it at a cross-roads, and a man standing thereon, and with observation, should watch men entering a house, and coming out of it, and walking up and down the street, and sitting at the junction of the four roads. Then that man knows: "These men are entering a house, and those are leaving it, and those are walking up and down the street, and these are sitting at the junction of the four roads."

'Thus, O Ambaṭṭha, with his mind thus tranquil, purified, cleansed, flawless, free from defilements, supple, ready to act, firm, and imperturbable, he applies and bends his mind to the knowledge pertaining to vanishing and reappearing of beings. With his supernormal knowledge, surpassing that of men, he sees beings vanishing and reappearing, low and noble ones, beautiful and ugly ones, happy and unhappy ones, sees how beings are reappearing according to their deeds. "These beings, indeed, followed evil ways in bodily actions, words and thoughts, insulted the Noble Ones, held wrong views, and according to their wrong views they acted. At the dissolution of their bodies after death, they have appeared in the lower worlds, in painful states of existence, in the world of perdition, in hell. Certain other beings, have good actions, bodily, verbal and mental, did not insult the Noble Ones, held Right Views, and according to their Right Views they acted. At the dissolution of their bodies after death, they have appeared in a happy state of existence, in a heaven state.

'Thus with his supernormal knowledge, surpassing that of men, he sees beings

vanishing and reappearing, low and noble ones, beautiful and ugly ones, happy and unhappy ones, sees how beings are reappearing according to their deeds.

‘This is that Bhikkhu’s *vijjā* (Knowledge).’

8. EXTINCTION OF THE ĀSAVAS*

‘Again, O Ambaṭṭha, with his mind thus tranquil, purified, cleansed, flawless, free from defilements, supple, ready to act, firm, and imperturbable, he applies and bends his mind to the knowledge pertaining to extinction of all āsavas. He knows as it really is: “This is suffering.” He knows as it really is: “This is the origin of suffering.” He knows as it really is: “This is the extinction of suffering.” He knows as it really is: “This is the Path leading to the extinction of suffering.” He knows, as they really are: “These are āsavas.” He knows as it really is: “This is the origin of āsavas.” He knows as it really is: “This is the extinction of āsavas.” He knows as it really is: “This is the Path leading to the extinction of āsavas.” To him, thus realising, thus seeing, his mind is set free from Sensuous Āsava, is set free from Āsava of existence, is set free from Āsava of ignorance. In him, thus set free, there arises the knowledge of his Freedom, and he realises: “Rebirth is no more; I have lived the pure life, I have done what ought to be done; I have nothing more to do for the realisation of Arahantship.”

‘Just, O Ambaṭṭha, as if in a mountain glen there were a pool of water, crystal clear and transparent; and a man standing on the bank sees all the shells, gravel bars and shoals of fishes, either moving about or lying still. He then knows: “This pool of water is crystal clear and transparent. In this

pool of water these exist gravel bars and shells and shoals of fishes either moving about or lying still.’

‘In the same way, O Ambaṭṭha, the Bhikkhu with his mind thus tranquil, purified, cleansed, flawless, free from defilements, supple, ready to act, firm, and imperturbable, applies and bends his mind to the knowledge pertaining to extinction of all Āsavas. He knows as it really is: “This is suffering.” He knows as it really is: This is the origin of suffering.” He knows as it really is: “This is the extinction of suffering.” He knows as it really is: “This is the Path leading to the extinction of suffering.” He knows as they really are: “These are āsavas.” He knows as it really is: “This is the origin of āsavas.” He knows as it really is: “This is the extinction of āsavas.” He knows as it really is “This is the Path leading to the extinction of āsavas.” To him, thus realising, thus seeing, his mind is set free from Sensuous Āsava, is set free from Āsava of existence, is set free from Āsava of ignorance. In him, thus set free, there arises the knowledge of his freedom, and he realises: “Rebirth is no more; I have lived the pure life; I have done what ought to be done; I have nothing more to do for the realisation of Arahantship.”

‘This is that Bhikkhu’s *vijjā* (Knowledge).

‘O Ambaṭṭha, indeed, these eight are *vijjā* (Knowledge).’

‘O Ambaṭṭha, this Bhikkhu is said to be perfect in *vijjā* (Knowledge), perfect in *carāṇa* (Conduct), perfect in Knowledge and Conduct. And there is no other perfection in Knowledge and Conduct higher and better than this.’**

(To be Continued)

* “Āsava” means “Mental impurity”. Please see the Light of the Dhamma, Vol. V-No. 1, p 42.

** *Carāṇa* (Conduct) is of fifteen kinds, namely:

(1) Morality, (2) Guarding the Sense-doors, (3) Moderation in eating, (4) Wakefulness, (5) Faith, (6) Mindfulness, (7) Moral Shame, (8) Moral Dread, (9) Great Learning, (10) Energy, (11) Wisdom, (12-15) Four Jhānas.

—Majjhima Paṇṇāsa, Sekha Sutta, p. 20, 6th Syn. Edn.

VIMUTTI RASA—The Taste of Liberation.

By U Ba Htu, B. J. S. (Retd.)

Every religion has its ultimate goal in view before its adherents, but the goal is not the same in all the religions. The outlook on life by the great religions varies and each has its own system of reaching the ultimate goal. Of the three Great International Religions of the World, perhaps, Buddhism alone speaks about the fore-taste of liberation and the bliss of the Ultimate Goal while living in the present life. It is a sublime subject of absorbing interest to all Buddhists.

At this stage a few words may be said about Gotama Buddha, who after the attainment of Enlightenment, enjoyed the bliss of Nibbāna and thus out of personal experience preached what Nibbāna is.

Gotama Buddha—The Immaculately Clean One:

After attaining the Supreme Enlightenment, the Buddha boldly proclaimed that He was the greatest amongst all men, devas and brahmās incomparable in glory and unexcelled in wisdom. A devout Buddhist who has studied and practised the Dhamma closely, is fully convinced that the claim is perfectly true. For, the Omniscient Buddha had shed all traces of moral difilements and thereby become immaculately clean in thoughts, words and actions. Having thus purified His mind He remained ever serene, composed, clear, and imbued with the highest form of love and compassion for all living creatures. In an enthusiastic praise in honour of the Buddha an Indian scholar of Buddhism writes as follows:—“There was never an occasion when the Buddha flamed forth in anger, never an occasion when an unkind word escaped his lips.”* In short, throughout the canonical works of Buddhism, there is no record of a single act or word which mars the purity and sublimity of His mind. To the Omniscient Buddha no horizon bounds the vision of world-life. It extends to innumerable World-Kappas through immeasurable distances of time. He sees a chain of lives for each individual—

being, past, present, and future, all transitory and unsatisfying. He sees a restless and substanceless procession of mind and body alone, moving and surging on the turbulent waters of the ocean of Saṃsāra. This untiring procession of mind and body begins from the past infinity and will continue into the future infinity. The combination of mind and body, which in general parlance, is called a being is constantly subject to vicissitudes of birth, decay, disease, sorrow, and death. This is a lamentable picture of the worldlings travelling to and fro on the ocean of *Saṃsāra* as seen by the Omniscient Buddha. As against this sorrowful picture of life, He also sees and Himself enjoys the coolness, serenity, and bliss of Nibbāna, which in no way is associated with birth, decay, disease, sorrow, and death. Seeing these two incompatible states, there arose in the Omniscient Buddha a desire to extricate the drowning masses of beings from repeated births and deaths, and thereby preached the Noble Eightfold Path that unerringly leads the true follower to the immortal state and bliss of Nibbāna. Before dealing with the subject of *Nibbāna* it will be proper to note concisely what world conditions the human race is facing today, so that when the whole is read the reader will be able to form a clear idea of *Nibbāna* against the background of mundane existence.

The World of conflicts

It must be frankly admitted that ours is a World of conflicts today. Rivalry and competition have grown enormously among individuals, classes, races, and nations with the result that strife, struggle, and agitation are the order of the day. One sees that the human mind is greatly agitated. It no longer concerns itself with its business alone, but takes cognizance of its environments, other people, and the World; nay it looks to other planets in a spirit of enterprise and conquest. In short, this spirit of conquest has wholly seized the human mind. No doubt, this spirit of conquest is rewarded by spectacular successes in the fields of science and production. Elated

* Gotama the Buddha by Dr. S. Radha Krishnam, Second Edition, p. 14.

and encouraged, man is not content with the present day achievements, but optimistically looks into the future and strives on to bring new horizons under his control. No wonder that new dimensional factors have come into the life of modern man. The scientific creativeness and consequent achievements are to be welcomed, but certain undesirable results flow from them. These outstanding achievements increase rivalry, jealousy, and fear amongst the nations. It is generally believed that man has greatly progressed nowadays. To a superficial mind it is correct, but to a deep thinking one, it is apparent that progress is in the wrong direction and not in the right direction of the greatest good of the greatest number. The result of successes in the wrong direction means more strife and suffering for the human race. One sees there is grinding poverty and hunger in the midst of plenty and the modern man struggles on fruitlessly where there can be amity and peace without struggle. Everywhere man has become aggressive and assertive; nay he has become far too intoxicated and excited by his own achievements. On the whole, man in the present day context of struggle and tension is not happy, contented, and peaceful. It cannot be denied that greed, hatred, and I'ness (egoism) are the prime causes of the present day conflicts. With the ever-growing atomic weapons, peoples of the world feel as if they are sitting on an active volcano. This is a shameful picture of the world today. However, the situation is not altogether without hope, for there are still sane and sober elements in the upper stratum of society who are all out to bring about a change of attitude to life and to unlock the infinite possibilities of the atom for peaceful purposes. It is also to be hoped that the day is not far off when the creativeness of man will not be dedicated to his death but consecrated to his life and well-being.

Interpretation of Nibbāna in the Past :

There has been a great deal of misunderstanding and mis-statements about Nibbāna. In the past, many writers in English had a vague notion of *Nibbāna*. Some thought that it was a state of blissful repose that preceded annihilation; while others conjectured that it was a hushed and emotionless silence. In fact, it is the opposite of *Saṅkhāras* and as such it is transcendental the bliss of which is realizable by intuition,

that is by sudden illuminations of consciousness. These illuminations of consciousness are accompanied at the first stage by the complete extinguishment of I'ness and sceptical doubt, and in the subsequent stages by a gradual extinguishment of the fires of greed and hate. Nibbāna is a sublime positive for which the thought of a worldling has no idea and for which language has no appropriate expression. Although it cannot be gauged by the usual measures of the corporeal world, yet it is the Real of all bliss enjoyable by the Ariya (Noble One) who had passed over the ocean of Saṁsāra while living in this life and ever in the hereafter.

Nibbāna—The Real of all Realities.

The Omniscient Buddha made his famous declaration about Nibbāna. There is an unborn, unoriginated, uncreated, unformed. Were there not this unborn, unoriginated, uncreated, unformed, there would be no escape from the World of the born, the originated, the created, the formed.

There are two categories of *Paramattha Dhammas*. (1) *Saṅkhata Paramattha*. (2) *Asaṅkhata Paramattha*. Mind and Matter are classed under the category of *Saṅkhata Paramattha*, while Nibbāna, the Real of all Realities takes the exalted title of *Asaṅkhata Paramattha*, the Highest Good. Although *Saṅkhata* and *Asaṅkhata Dhammas* appear under the general term *Paramattha*, a distinct demarcation line may be drawn between the two for they possess diametrically opposite qualities or characteristics of their own. *Saṅkhata Paramattha*, that is Mind including mental tendencies and Matter, is associated with birth, decay, disease, and death while *Asaṅkhata Paramattha*, that is *Nibbāna* is absolutely free from them. *Saṅkhata Paramatthā* is compound, conditioned phenomenal; while *Asaṅkhata Paramattha* is uncompounded, unconditioned, and non-phenomenal. *Saṅkhata Paramattha* is associated with transitoriness and suffering, but *Asaṅkhata Paramattha* is associated with immortality and bliss.

It may be pointed out that all the thirty-one abodes of beings, that is four of suffering, one of human beings, six of gods, and twenty of Brahmās, come within the domain of *Saṅkhata Paramattha*. On the other hand, Nibbāna is singularly unique and is the only *Dhātu* (Element) known by the distinguished

term *Asaṅkhata Paramattha*. In the world of *Saṅkharas* (where conditions and compounds prevail) the dominating factors are greed, hate, jealousy and selfishness whereas in the realm of *Nibbāna*, peace, serenity and immortality only reign supreme. From the above comparison, it is amply clear that Buddhist *Nibbāna* is a positive Reality for which human language has no appropriate expression, but about which the enlightened mind of an *Ariya* (Holy One) has a clear notion.

Realization of *Nibbāna* :

A man burdened with mental impurities cannot visualize *Nibbāna* and so it is essential that he should be cleansed of them in the first place. The Buddha prescribes *Vipassanā* as the means to achieve this end. The purpose of *Vipassanā* is to see life as it really is, in other words, the flux of life.

In fact, arising and ceasing of billions of cells or atoms and mental factors compose the flux of life and when this is seen on one's own body, the devoted meditator is struck and amazed by the profound sense of its impermanence and instability. Yes, struck and amazed, because this is a penetrating discernment which he had never experienced in millions of lives in the past. As the meditator perseveres on, there soon comes a time when nothing in the Universe, either animate or inanimate, appears to be in the form of mass or stability. Everything moves on and changes. At his stage the ardent meditator is greatly touched by the profound sense of impermanence in himself and in all things around him. He now sees that the entire body, which he loves and values so much, is subject to relentless change—a change where billions and billions of cells all over the body and mental factors arise at one moment and cease at the next without interruption. Soon after this high stage of intellection, in place of mass, form or colour, there appear to the mind's eye of the *Yogi* characteristics of hardness, cohesion, motion and heat and of the mind itself which are seen in a state of instability and change only.

The light is now about to dawn on him. Ah, if the whole Universe including himself is in the grip of this frightful instability and change, how could life be considered as anything but suffering; and how in this whirling, suffering life one could expect to find "*Atta*"—that "*Atta*" which is supposed

ever to remain constant? In this ever whirling, changing, suffering and substanceless world of mind and matter the ardent devotee is convinced that there is no place for "*Atta*" anywhere.

The *Ariyas* (The Noble Ones):

As the meditator reaches the upper stages of *Vipassanā* wisdom, *Gotrabhū Ñāṇa* whose mental object is *Nibbāna* itself comes at last. Now this is the first time the *Yogi* (devotee matured in meditation) has a glimpse of *Nibbāna*. The function of *Gotrabhū Ñāṇa* is to cut off the continuity of the state of worldling and initiate him into the select realm of *Ariyas* (Noble Ones). Continuous with *Gotrabhū Ñāṇa* arise *Magga* and *Phala Ñāṇas*. The function of *Magga Ñāṇa* is to eradicate the two major defilements, *i.e.*, wrong views and doubts. With them go other defilements that would normally send a being to one of the four abodes of suffering. What is still of more importance is, that all immoral acts, done in millions of lives in the past and in the present life, become void from the moment of realization. At this supreme moment of realization, the ecstasy of joy and lightness saturates the whole body. The chances of being born in the abodes of suffering are forever removed and thus the gates of suffering are closed so far as he is concerned. The *Yogi* now fully knows that he is simply incapable of infringing the five moral precepts and an unshakable conviction of the truth of the three *Ratanas* grows in him which can never be destroyed. He will not change his conviction and the right view of the *Dhamma* even at the cost of his life. Purged of the major impurities and having experienced the ecstasy of joy at the moment of enlightenment, the *Yogi* dispels all worries about death, for he knows that the journey onwards is to higher abodes of happiness and bliss. In short he has attained a status of an *Ariya* (*Sotāpanna*) which in spite of any length of time, does not deteriorate. As he attains the three higher stages of purification, his poise and calmness become more marked. Finally as he reaches Arahantship, his joy and peace know no bounds. This state of contentment, joy and peace can be gathered from the exultant utterances of the *Theras* and *Therīs* who had attained Arahantship.

Here are a few of them:

- (1) Purged are the *Āsavas* (Fluxions)
that drugg'd my heart.

Calm and content I know Nibbāna's
peace. *

(2) Expunged is all the fever of desire.
Cool am I now and calm—Nibbāna's
peace. **

(3) Keen with unfettered zeal, detached,
Calm and serene I taste Nibbāna's
peace. ***

Surely, these are the joyful and buoyant
utterances of Arahants who were living and
a non-Buddhist may, perhaps, like to know
what awaits them after death.

The four characteristics of Nibbāna are
very illuminating on the point. Nibbāna
has the characteristics of

(a) Being a state which is beyond unending
rebirths (*Nissaraṇa*).

(b) Freedom from *Kilesas* (*Paviveka*).

(c) The Beyond free from all becoming
and conditionality (*Asaṅkhata*)

(d) Immortality (*Amata*).

That is, Nibbāna possesses a unique
stability not associated with arising and
ceasing. From the above it is clear that
Buddhist Nibbāna is the Real of all Realities.
Wonderful, indeed, is the Buddha-Dhamma.

Peace to all !

* —Psalms of the Sisters, XXAIX, Vimalā.
Khuddaka Nikāya, Therī-gāthā, Pañcaka-nipāta,
2. Vimalā Therī-gāthā, p. 388, 6th Syn. Edn.

** —Psalms of the Sisters, XXVI, Abhaya's Mother.
Khuddaka Nikāya, Therī-gāthā, Duka-nipāta,
8. Abhayamātu Therī-gāthā, p. 382, 6th Syn. Edn.

*** —Psalms of the Sisters, XLI, Sundarī Nanda.
4. Sundarīnanda Therī-gāthā, p. 388, 6th Syn. Edn.

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DISCIPLINE FOR THE LAYMAN

By Soma Thera, *Vijirārāma*

The Buddha's message consists of the Doctrine (*Dhamma*) and the Discipline (*Vinaya*). The Discipline has to do with conduct, virtue, morals, the ethical side of the message; the Doctrine with the rest. In the threefold division of the Path to the Cessation of Ill, the Discipline comes under the aggregate of virtue (*Sīla*); the Doctrine belongs to the aggregates of concentration (*Samādhi*) and of wisdom (*Paññā*). The Discipline or moral practice concerns the activity of speech and behaviour; the Doctrine is connected with the activities of the intellect and of the understanding. As mental clarity and penetration leading to the Cessation (*Nibbāna*) depend on the practice of virtue, which eliminates the restlessness and anxiety due to immoral action and speech, and provides a necessary element for right thought and understanding, the Discipline is an essential factor for the attainment of the Cessation of Ill.

The salient feature of the Buddha's message is its freedom from exaggeration, immoderate thought, and extreme action, as declared by the Buddha himself in the Instruction of the Setting in Motion of the Law (*Dhammacakkappavattana Sutta*)* where he says that his teaching is the Middle Way, *Majjhima Paṭipadā*, balanced and serene, free from addiction to sensual enjoyment and to fatiguing the body, and from the extravagant, absurd notions of eternalism and annihilationism.. This freedom from extremes is the best test for distinguishing the genuine teaching of the Buddha from the spurious attributed to him. What is extreme, extravagant, irrational or exaggerated, wherever it may be found, cannot be the teaching of the Compassionate, Fully Enlightened One.

In the diffusion of the Dhamma in the world no coercive method or force of any kind was used. The Dhamma spread itself quietly, unhurriedly, gently, with dignity, and by clean means. The message of the Buddha, wherever it went, pacified the hearts of men with its cooling waters of

compassion and peace. The history of the propagation of the Dhamma is innocent of cruelty, persecution, and bloodshed. There is enough to warrant the statement that the first disciples of the Blessed One, who proclaimed his message, went from place to place bearing in their hearts the image of his gracious, kind, and noble personality, and mindful of these words of his to them; "Wander forth for the good of many, out of compassion for the world, for the profit, welfare, and happiness of divine and human beings. Make known the teaching, good in the beginning, good in the middle, and good in the end, endowed with meaning and proper verbal expression, and complete in everything. Proclaim the purified way of the excellent life." **

A follower of the Buddha cannot resort to violence to gain his ends. Not only is violence wrong in the Buddha's teaching but also anger, which is near to violence. For anyone who appreciates the moderate way of life, the life that is free from extremes, it is a sign of failure in right practice to fall into ill-will, anger, or indignation. Hate of every kind clouds the mind, hinders clear understanding, and deprives one of the power to reach sane decisions. Anger has an intoxicating quality. The man who is angry is in some respects like a drunken person. He is not sober. Seeing the danger and futility of anger for one in search of the truth the Buddha said: Bhikkhus, if outsiders speak ill of me, speak ill of the *Dhamma*, the teaching, or of the *Saṅgha*, the Community of Bhikkhus, there should not be in you on that account discontent, ill-will, or malice. Should you on that account be angry and offended you would (spiritually) be in danger. Bhikkhus if, when others speak ill of me, the Teaching, or the Community, you feel angry and offended, would you be able to see the difference between the good and the bad speech of others?—No, Venerable Sir—. Bhikkhus, when outsiders speak ill of me, the Teaching, or the Community of Bhikkhus, the false should be

* Vinaya Piṭaka, Mahāvagga, 5. Pañcavaggiyakathā, page 14, 6th Syn. Edn.

** Vinaya Piṭaka, 8. Mārakathā, p. 27, 6th Syn. Edn.

explained by you as false thus: This is a falsehood for this reason, this is an untruth for this reason. This is not in us, this does not exist in us. Bhikkhus, if outsiders speak in praise of me, the Teaching, or the Community of Bhikkhus, there should not be in you on that account joy, or pleasure, or elation. Should you on that account be joyful, pleased, and elated, you would thereby be (spiritually) in danger. When others speak in praise of me, the Teaching or the Community of Bhikkhus, the truth should be acknowledged by you as true thus: This is true for this reason, this is a fact for this reason. This is in us, this exists in us.*

The follower of the Buddha in upholding truth and rejecting untruth, according to his understanding, will not go beyond clearly stating what he believes to be true and not subscribing to and not supporting in any way what he has found to be untrue. He will not hate those who hold views different from his. He will always act free from resentment even under the most difficult circumstances. Adherence to the truth is a most important thing for the good life, and it will always keep the ways of reason free and clear and produce in a person the readiness to own his errors and to change a course of action that has been found to be wrong. This malleability of spirit, this humility, tractability, and freedom from pride, can be seen in all who have the open mind, which is most needed for the attainment of inner peace.

As the Buddha's teaching is one that inculcates the idea that every man is responsible for his deeds and for what he is, no one can blame another for his own unhappiness, misery, feeling of insecurity, or anxiety. Every man is the heir of his own deeds, his deeds are his possession, his relatives, and his refuge. Due to his own deeds a man continues in *Samsāra*. All good depends on nobility of character, and it may be justly said that the Buddha's teaching, which tells us to seek security and freedom in ourselves, in our own minds, purified by virtue, is the best of all conceptions of human liberty based on a realistic view of life.

The Buddha sees not only suffering but also the transcending of suffering. He teaches us to avoid what produces unhappiness and to do what produces happiness. He says that the evil-doer suffers here and hereafter and that the doer of good rejoices now and afterwards.** The transcending first of evil by mundane good and the transcending of both evil and good later through attainment of the ultramundane constitute the path to freedom proclaimed by the Buddha.

This path is a gradual one free from harsh and violent methods as it must be, since it is a teaching of moderate principles suited for practice by all intelligent beings. In the *Gaṇaka Moggallāna Sutta*,*** the Blessed One says that just as a horse-trainer having got a good thoroughbred first accustoms him to the bit and then trains him in what further training he must get step by step, so the Master leads the tamable human being who comes to him, by stages along the way of purity.

Unlike the paths of some other teachers, who believe that happiness has to be reached by suffering, the Blessed One's path is a turning away from what is unhappy to what is not. When according to the Buddha's instruction a person sees the world's ill he is not depressed by it because the Buddha also shows him the happiness possible of attainment here and now, and so he gains confidence in the Master's teaching. Such a person through such confidence gains joy, calm, gladness, concentration and the vision of things as they really are. Then turning away from the happiness connected with the temporary to that which is unconnected with mundane perception, he reaches dispassion, freedom, and the knowledge of the supreme bliss of the Cessation of Ill. After that he lives untouched by the world as the lotus, which, having risen above its native pond, stands untouched by the water in which it has grown.

The Buddhist Laymen's Code of Discipline contained in the *Siṅgālovāda Sutta***** is concerned chiefly with the cultivation of

* Please see the *Brahmajāla Sutta*, published by the Union Buddha Sāsana Council.
Please see the *Light of the Dhamma*, Vol. III-No. 2.

** *Dhammapada*, Verse 18.
Please see the *Light of the Dhamma*, Vol. V-No. 2, p. 53.

*** *Uparipannāsa*, 7. *Gaṇaka Moggallāna Sutta*, p. 52, 6th Syn. Edn.

**** *Suttanta Piṭaka*. *Pāthika-vagga*, *Siṅgālovāda Sutta*, page 146, 6th Syn. Edn.

virtues necessary for preparing the mind of the householder for the Cessation of Ill, *Nibbāna*. This Sutta teaches the layman the art of establishing himself in the fundamental qualities implied in the term Discipline as it is understood in the Buddha's message. These qualities cannot be developed by one who is without self-control, propriety of conduct, modesty, mildness, manners, and freedom from crooked behaviour, which form the basis of a noble character and which are closely connected with all teachings of virtue in the Buddha-Sāsana. Instructions given by the Buddha for the welfare of laymen in particular are found in other Suttas too. Among these are the *Parābhava Sutta*,* *Mahāmaṅgala Sutta*,** *Dhammika Sutta*,*** and *Vyagghapajjha Sutta*,**** which set forth teachings related to the basic principles of Buddhist ethics for the layman explicit and implicit in the *Siṅgālovāda Sutta*.

The carrying out of the moral principles taught by the Buddha needs on the part of the practiser the friendly mind, and so the Buddha's Path of Virtue, which leads to Concentration and Wisdom, may be called the way of friendly feeling, *Mettāyana Magga*, since one who practises virtue (*Sīla*) bestows on all living beings freedom from fear, hatred, injury, and distress. As the feeling of amity impels the understanding Buddhist to be virtuous, kindness becomes the dominant note of the Buddhist way of life.

The practice of the *Siṅgālovāda Sutta*, the Laymen's Code of Discipline, will strengthen the solidarity of a community by maintaining the right relation between its members. According to the Code, parents have to guide their children, see to their education, and take care of them, and children have to honour their parents and keep up the good family traditions; teachers should train and instruct their pupils properly and be duly respected by the pupils in return for their kindness; a man should be courteous, and true to his wife, be unstinting in providing her needs, and be ready to hand her authority in the home in return for faithfulness and the proper performance of her household duties; friends should be generous, courteous, kindly, benevolent, helpful, and constant to one another; masters should assign to servants tasks according to

their strength, feed and pay them, look after them in their illness, share luxuries with them, and give them holidays; and servants should rise before and retire after the masters, be content, do their work well, and appreciate the virtues of their employers; laymen should minister to monks by deeds, words, and thoughts of loving-kindness, by welcoming them gladly and supplying their requisites, and the monks should restrain the laymen from evil, encourage them to do good, have a kindly heart towards them, and teach them well.

Such a teaching has the well-being of all members of a society as its end, and is the diligent practice of friendly action, which is the mark of the truly social being. It is obvious that those who practise the Buddhist Laymen's Code of Ethics will be happy fulfilling the duties that make for orderliness, peace, material prosperity and spiritual development.

The virtuous man who follows the way of the good householder will be gentle, possessed of intelligence, humble, docile, energetic, free from indolence, unshaken in adversity, modest of demeanour, wise, impartial to all, one who wants to have friends, bountiful, free from avarice, a leader, a guide, and an instructor. Such a man is clearly one who can be called a modern citizen. He is driven to action by the Law of Righteousness, which inspires right exertion for the overcoming of ill. It is not possible for one who sees the world with friendly eyes not to exert himself for the good of others. The lives of the Buddha and his Noble Disciples, and of his well-known lay followers like Dhammāsoka bear witness to this fact. It was from the time that Dhammāsoka began to tread the way of friendly feeling after turning away from the cruel way of the sword that the teaching of diligence (*appamāda*), which he had heard from the Arahant Sāmaṇera Nigrodha began to take effect in him through his progress in right exertion or endeavour, which is one of the principal things in the Dhamma, and is the characteristic of the diligent. The opposite of diligence is negligence, sloth, indolence, which leads to death and not to immortality, according to the first verse* of the portion of Dhamma

* Khuddaka-nikāya, Suttanipāta, Uraga-vagga, p. (295), 6th Syn. Edn.

** Khuddaka-nikāya, Suttanipāta, p. (318), 6th Syn. Edn.

*** Khuddaka-nikāya, Suttanipāta, Cūḷa-vagga p. (335), 6th Syn. Edn.

**** Anguttara-nikāya, Aṭṭhaka-nipāta, Gotamī-vagga, p. (107), 6th Syn. Edn.

which Asoka heard from the young saint. The verse runs thus: Diligence is the way to the deathlessness; negligence is the way to death. The diligent do not die. The negligent are as if were dead.

In one who is endeavouring to do good with heart endowed with friendly feeling the barriers of greed, hate, and delusion, which keep men from helping one another, disappear and the will to progress towards the lofty, the true, and the good, becomes fully active. The importance of the Buddha's teaching for the world's happiness and well-being lies largely in its power to awaken men to a sense of the reality of life and to make them energetic in the service of others. The house-holder's life when properly lived is one dedicated to the good of all living beings, and it is properly lived when a person is established in confidence in regard to truth, is pure of conduct, and is mindful of his own and others' welfare.

A community or society becomes great only when good men arise in it. And good men arise when they practise great virtues. But how can great virtues be practised when the great path trodden by the noblest of beings is forgotten, and men walk along paths that lead to hate and destruction? It is when there are persons with outstanding qualities of conduct and intellect that a community becomes free from the plague of fanaticism and the insecurity of extremist action as well as from the heartless exploitation, oppression, and suppression, of the weak by the strong. To protect a community from the possibility of being overwhelmed by these evils there is only one way. That is the harmless, non-violent, way praised by the wise, and proved to be good by centuries of experience of mankind. That way is where through the development of men of character, intellect, intuition, and vision, the foolishness, and pettiness that are perpetrated by the untamed are cancelled and obliterated, and the influence of the perpetrators nullified. That way is closed where intelligence is at a discount, dulness is enthroned, and the wise who are the living signposts to that way are neglected.

The danger of such a state of affairs lies in the increase of fear and anxiety in the world, which can only be dispelled by the stability of love and wisdom taught by all the great teachers of humanity, through the

practice of the golden rule, the starting point of the cultivation of the liberation of the heart through love taught by the Blessed One long before the rule was propagated in the West. This ancient teaching of regarding all equally, impartially and without distinction, is the essence of the four excellent dwellings, the *Brahmavihāras*, and the quicker they become generally active in a community the nearer will that community be to the abolishing of the grounds for discord in it, and for ensuring the safety of everyone composing the community. It is only with the widening of the mind through the spirit of universality which the *Brahmavihāras* instil that true freedom can hope to gain a foothold in this world. And it is because the Buddha saw in these practices the most potent antidote for the narrowness of the undeveloped minds of men that He gave the practices an important place in His teaching. Non-violence which is the beginning and the end of the path of Noble Living cannot be practised without the thought of universal kindness and mercy.

Further in a community where the Buddhist ethics for the layman are practised there cannot be any kind of regimentation. The members of the community will learn to live in a way that does not hurt anybody. In such a community the way of friendly feeling will encourage men to make the life of the entire group happy. As such a way of life is for the wise, intelligent, and not for the foolish, as it is for the contented and not for the discontented, and as it is for the energetic and not for the indolent, all who follow it genuinely will turn their minds to the attainment of knowledge, contentment, and right effort, the basis of blameless happy living. Thus the standards in such a community will be the highest humanly possible, and by the very loftiness of the standards the dulness and boredom of uniformity will vanish and the unity of the group will be strengthened by the diversity of achievements and accomplishments of the members, according to their capacities, tendencies, and temperaments.

The message of the Buddha can lead to a clear view of life and a practical way for the achievement of individual and social good, since it is a teaching dependent on reality. In such a teaching the intelligent can have trust; it can give them the necessary impetus

for reaching the highest goal attainable in the world. The Buddha's message shows the path to complete freedom (*vimutti*) from the shackles of superstition, wrong understanding, discontent and conflict.

The Buddha proved that the idea of God was not necessary for practising the good life or for explaining the reason of suffering or for overcoming it.

The *Dhamma*, as it has been indicated above, is a teaching of right exertion. It is the active man of indomitable energy who blessed the world both with material wealth and wisdom. It is impossible to come to know the *Dhamma* closely and not impelled to go forth to reach the highest. The Buddha's teaching when it is admitted wholeheartedly into any mind brings about radical changes for good in the character of the individual who entertains it. The message of the Buddha can make the cruel compassionate, the lazy active, and the selfish selfless, through its immeasurable wisdom, which can transmute what is base into something noble and precious.

When the message of the Buddha permeates a society men can no longer be servile; they have to be free and governed by love and sympathy and the voluntary restraints of righteousness. With the message of the Blessed One ruling the lives of men there will come into being the fully reasonable code of conduct in which the compassionate outlook, the essence of a cultivated mental life, becomes predominant. This teaching will train men to be careful about their actions and impart serenity and calm to the human mass. The kinship of blood, or race, or language is feeble in comparison with the kinship of noble ideas in acting which spread wide the spirit of a genuine culture. The kinship of noble ideas springs from the pure consciousness of a man and transcends the bounds of family and nation. Great and pure ideas by their wisdom and sublimity unite people who have not seen one another in a way nothing else can. That is the power of goodness; and in entering the ocean of the *Dhamma* people resort to a wealth of great ideas that are incomparable for their potency and usefulness in producing a happy world within and without.



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The results of the Abhidhamma and Visuddhimagga Examinations conducted recently by the Union Buddha Sāsana Council will be published in March 1960, and a Prize Distribution Ceremony will be held in May 1960. The cost of the ordinary prizes for these examinations will be borne by the Union Buddha Sāsana Council; but donors are required for the special prizes to be given to the deserving candidates. An appeal is, therefore, made to the philanthropic and the generous to kindly donate towards the cost of these special prizes. Any intending donor may communicate with *Thiripyanchi* U Sein Maung, Chief Executive Officer, Union Buddha Sāsana Council, Kabā Aye, Rangoon, mentioning his name and full address, the name of the special prize he intends to donate for, and the number of years for which he intends to donate.

The following is the revised schedule of giving the ordinary and special prizes for the aforesaid examinations :

Abhidhamma Examinations (Ordinary) :

Ordinary prizes for Lower Standard, Middle Standard and Higher Standard:—

Every successful candidate obtains a certificate and in addition a money prize of K. 5. The instructors receive a money prize of K. 3 for each successful candidate.

Special Prizes :—

1. A candidate who passes in all the three parts in the same year and stands first in the examination is awarded K. 200 and a Gold Medal worth K. 150.

2. A candidate who passes in all the three parts in the same year and stands second in the examination is awarded K. 100 and a Silver Medal with gold centre worth K. 75.

3. A candidate who passes in all the three parts in the same year and stands third

in the examination is awarded K. 50 and a Silver Medal worth K. 25.

(Note. There is no age limit for the award of these special prizes.)

Special Prizes , Standard by Standard.—

1. Lower Standard: First prize, K. 75 ; Second prize, K. 50 ; and Third Prize, K. 25.
2. Middle Standard: First prize, K. 75 ; Second prize, K. 50 ; and Third prize, K. 25.
3. Higher Standard: First prize, K. 75 ; Second prize, K. 50 ; and Third prize, K. 25.

Abhidhamma (Honours) Examinations :

Ordinary prize :

Every candidate who succeeds in all the three standards in one year is awarded a money prize of K. 50. If he does not succeed in all the three Standards at one time, he is only awarded the certificate for the examination he passes. As regards the instructor he obtains a money prize of K. 10 for each successful candidate.

Special prize :

A candidate who passes in all the three parts in one year and stands first in the examination is awarded K. 300 and a Gold Medal worth K. 200.

(There is no age limit for this Special prize also.)

Visuddhimagga Examination :

Ordinary prize :

Every candidate who succeeds in this examination is awarded a money prize of K. 50. The instructors receive a money prize of K. 10 for each successful candidate.

Special prize :

A candidate who passes in the Visuddhimagga Examination and who stands first in it is awarded a Gold Medal worth K. 300 in addition to a money prize of K. 50 as an Ordinary prize.



THE AṬṬAHAKATHĀ SANGĀYANĀ FOURTH SESSION OPENS

On the 18th November 1959, His Holiness Ven. Aggamahāpaṇḍita, Abhi Dhaja Mahā Ratṭha Guru Masoeyein Sayadaw, representative Mahātheras from Thailand, Ceylon and Cambodia ; Sangīti-kāraka Bhikkhus; Thado Thiri Thudhamma Sir U Thwin, President of the Union Buddha Sāsana Council; Thado Thiri Thudhamma, Agga Maha Thray Sithu, Dr. U Thein Maung, Vice-President of the Union Buddha Sāsana Council; the Hon'ble Maha Thray Sithu U Chan Htoon Aung, Acting Minister for Religious Affairs; members of the Diplomatic Corps; members of the Union Buddha Sāsana Council; members of the General Council of Buddhist Women's (Catering) Associations; and many Buddhist nuns and lay devotees gathered to celebrate the Opening Ceremony of the Fourth and Final Session of the Aṭṭhakathā Sangāyanā (Great Recital on the Commentaries) at the Mahā Pāsāṇa Guhā (the Great Sacred Cave) near the Kabā Aye Pagoda, Yegu.

At 1 p. m. drums and gongs were beaten, when Ven. Aggamahāpaṇḍita Nāgavamsa, Honorary Secretary of the Saṅgha Supreme Council announced both in Pāli and Burmese that it was an opportune time to commence the proceedings of the Fourth Session of the Great Recital on the Commentaries. Then the Hon'ble Thado Maha Thray Sithu U Chan Htoon Aung lighted the candles and incense. After that, the Mahāthera who is the most senior among the monks present there, proposed His Holiness the Ven. Aggamahāpaṇḍita, Abhi Dhaja Mahā Ratṭha Guru Masoeyein Sayadaw as the Aṭṭhakathā Sangāyanā Mahanāyaka (the Presiding

Mahāthera of the Great Recital on the Commentaries). The Saṅgha then signified their assent by uttering *Sādhū* thrice, followed by the striking of gongs and blowing of conchs. After giving the Five Precepts to the audience, the Presiding Mahāthera gave his Presidential Address. After that U Chan Htoon Aung read an Address of Veneration on behalf of the President of the Union of Burma. It was followed by the announcement of the Panel of Deputy Chairmen by the Honorary Secretary of the Saṅgha Supreme Council; the addresses were delivered by Mahātheras of various Buddhist countries; and also an address of veneration by Thado Thiri Thudhamma Sir U Thwin was read by Thado Thiri Thudhamma, Agga Maha Thray Sithu Dr. U Thein Maung.

Then, the Presiding Mahāthera appointed Ven. Agga Mahāpaṇḍita Sobhana (Mahāsi Sayadaw) and Ven. Tipiṭakadhara Dhamma-bhaṇḍāgarika Bhadanta Vicittasāra as the Pucchaka (Questioner) and Visajjana (Replier) respectively with regard to the Commentaries. The Questioner and the Replier assumed their respective seats and carried out their duties as usual. After they finished a certain portion, the Saṅgha recited the Commentary on Therā Gāthā (Psalms of the Brethren) from the beginning of the Book. At the end of the recitation, all present uttered *Sādhū* thrice and the Ceremony came to a conclusion.

This Session will last for about 80 days, and 17 books of the Aṭṭhakathās will be recited.

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Telegram: "BUDHSASANA", Rangoon.

Printed at the Buddha Sāsana Council Press, Yegu.