

# *The* LIGHT *of the* DHAMMA



Published by the Union of Burma Buddha Sāsana Council

Vol. VII. No. 2

K 2.00

PLEASE SEE IMPORTANT ANNOUNCEMENT ON INSIDE BACK COVER.



This eBook is offered freely. If you wish,  
you may donate and help us continue offering our services.  
May you be happy!

To make a donation, please visit:

[www.pariyatti.org](http://www.pariyatti.org)



*PARIYATTI*

867 Larmon Road Onalaska,  
Washington 98570 USA  
360.978.4998

[www.pariyatti.org](http://www.pariyatti.org)

Pariyatti is a nonprofit organization dedicated to  
enriching the world by:

- ❖ Disseminating the words of the Buddha
- ❖ Providing sustenance for the seeker's journey
- ❖ Illuminating the meditator's path

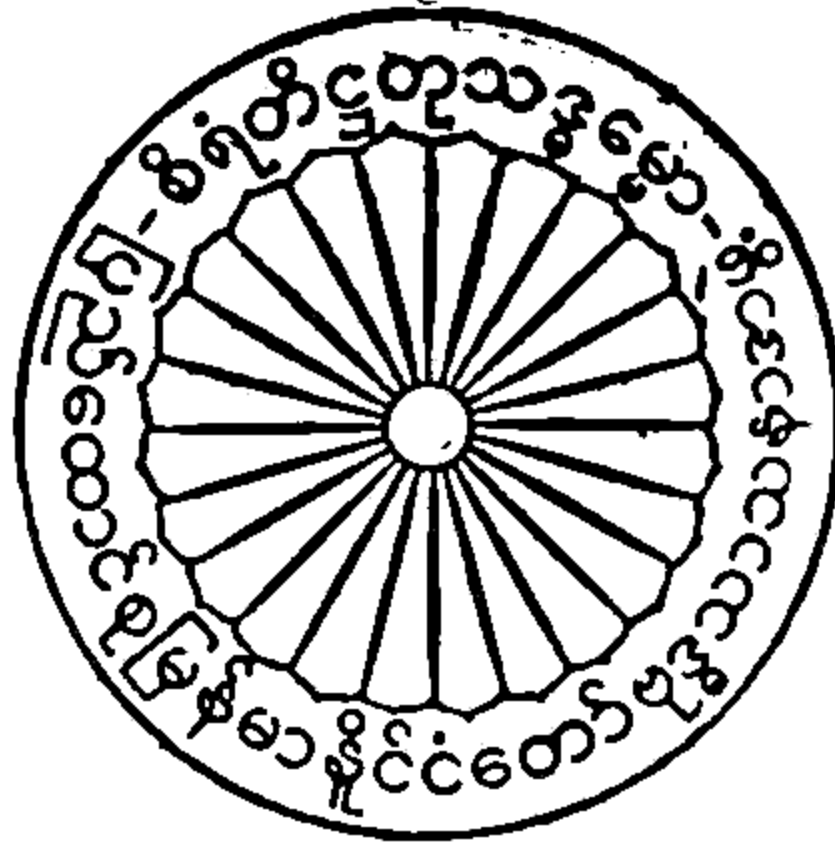
*The* **LIGHT**  
*of the*  
**DHAMMA**

Vol. VII

No. 2

2503 B.E.

April 1960 C.E.



Vol. VII

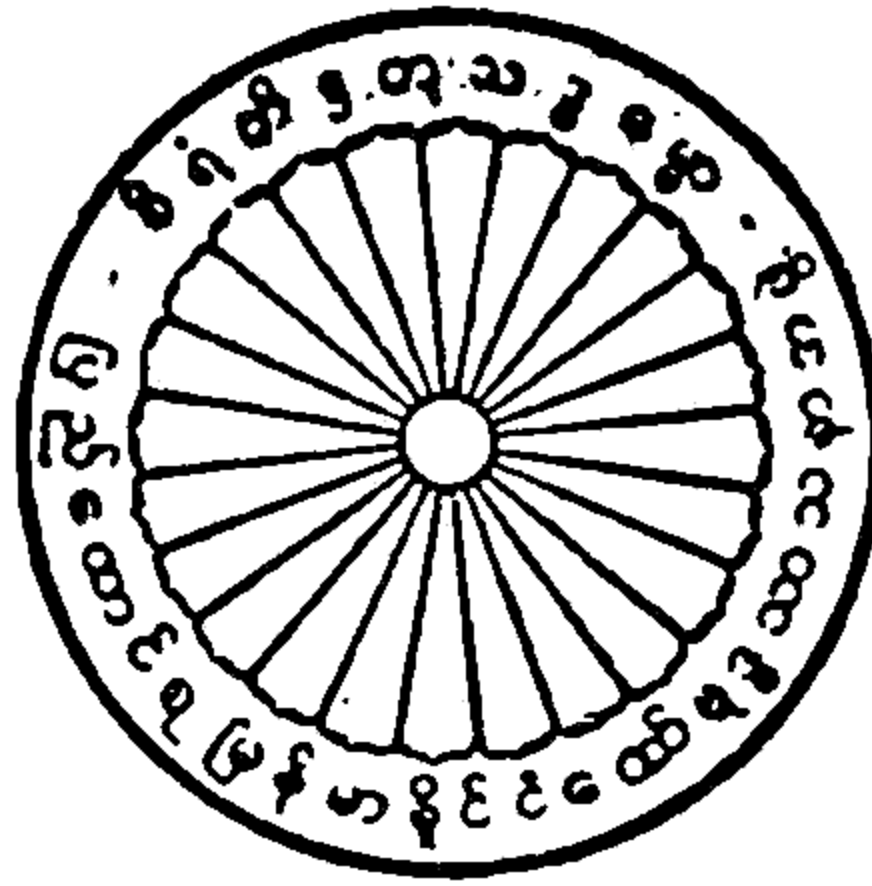
2503 B.E. APRIL 1960 C.E.

No. 2

## CONTENTS

|   | PAGE. |
|---|-------|
| Editorial.....Buddha's First Utterance ... ..   | 1     |
| Bodhipakkiya Dīpanī by Ven. Ledi Sayadaw, translated by<br>U Sein Nyo Tun, I. C. S. (Retd.)<br>(continued from previous issue) ... .. | 5     |
| Ambatṭha Sutta.....Translated by the Editors of The Light of the Dhamma<br>(continued from previous issue) ... ..                     | 22    |
| Buddhist Ceremonies by Ven. U Silananda ....  | 27    |
| Uggaha Sutta.....Translated by the Editors of the Light of the Dhamma. ...  | 31    |
| Tirokuṭṭa Sutta.....Translated by the Editors of the Light of the Dhamma. ...   | 33    |
| Tirokuṭṭa Commentary.....Translated by<br>the Editors of the Light of the Dhamma. ... ..  | 37    |
| The Case for Rebirth by Francis Story ... ..  | 44    |
| Dhammapada Commentary ( Magha Vatthu ).....Translated by<br>the Pāli Department, University of Rangoon. ... ..                        | 52    |
| Notes and News ... ..   | 59    |
| Book Review ....  | 62    |





---

## **THE LIGHT OF THE DHAMMA**

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

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

2. Any articles herein may be quoted, copied, reprinted and translated free of charge without further reference to us. Should you care to acknowledge the source we would be highly appreciative.

3. Foreign subscription (including postage to any part of the world) is but the equivalent of sh 12/- (Twelve Shillings) sterling per annum.

## **HOW TO REMIT**

Do NOT send International Postal Certificates as these are a source of loss to both remitter and receiver.

Unesco Book Coupons can be accepted.

TRADING BANKS can usually advise, in other cases, how small remittances may be made.

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



# EDITORIAL

## BUDDHA'S FIRST UTTERANCE

“ *Anekajāṭisaṃsāraṃ  
sandhāvissaṃ anibbisaṃ  
gahakāraṃ gavesanto;  
dukkhā jāti punappunam.  
Gahakāraka diṭṭho'si;  
puna gehaṃ na kāhasi.  
Sabbā te phāsukā bhaggā  
gahakūṭaṃ visaṅkhataṃ  
visaṅkhāragataṃ cittaṃ  
taṇhānaṃ khayamajjhagā.*”

.....Dhammapada, Verses 153, 154.

Because of Ignorance I wandered in  
    *samsāra* through many a birth,  
Vainly seeking the builder of this house,  
Repeated birth is *dukkha* (Suffering).  
O house-builder, you are seen;  
You shall not build the house again.  
All your rafters are broken, and  
Your ridge-pole is shattered.  
My mind has reached the Unconditioned  
    (Nibbāna).  
The end of craving have I attained.

A Supreme Buddha is one who, having discovered the Four Noble Truths which had been lost to the world, realized them and proclaimed them to the world. Or, He is one who understands by himself without anybody's aid the Four Noble Truths, and therein attains Omniscience (*Sabbāññuta-ñāṇa*) and gains mastery of the powers.

The last Buddha, whose teachings we are fortunate to follow was named Gotama. He was born in the Sākya Clan, and we call him Sākya Muni—the Sage of the Sākya Clan.

It was not within a life-span or two that he attained supreme enlightenment. To attain that Omniscience he had to fulfil his *Pāramīs* for a period of four *asankheyyas* (unit followed by 140 ciphers) and one hundred thousand *kappas* (world-cycles). During that long period, he had been reborn in the world of men, animal-world and the heavenly abodes experiencing both happy and woeful states. In all these existences he had fulfilled the ten *Pāramīs*, namely, (1) *dāna* (Almsgiving), (2) *sīla* (Morality), (3) *nekkhamma* (Renunciation), (4) *paññā* (Wisdom), (5) *vīriya* (Effort), (6)

*khantī* (Patience), (7) *sacca* (Truthfulness), (8) *adhiṭṭhāna* (Determination), (9) *mettā* (Loving-kindness), and (10) *upekkhā* (Equanimity).

That ponderous cycle of time slowly rolled on, and on the eve of the fullmoon day of Visākhā (May) 2548 years ago, Prince Siddhattha sat cross-legged under the Bodhi Tree at Buddha Gaya. There with the firm determination 'Let my skin, and sinews, and bones remain; let all the flesh and blood in my body dry up; but I will never move from this seat, until I attain Supreme Enlightenment', he was immersed in rigid and austere processes of meditation. He then acquired, in the first watch of the night, *pubbenivāsa ñāṇa* (Knowledge pertaining to remembrance of former existences); in the middle watch of the night, *dibbacakkhu-ñāṇa* (the Celestial Eye); and in the last watch of the night, his intellect fathomed *paṭicca-samuppāda* (Dependent Origination) in the following manner:

(a) *Anuloma* (in direct order):—When this cause exists, there is this effect; with the arising of this cause, this effect arises.

(b) *Paṭiloma* (in its reverse order):—When this cause does not exist, there is not this effect; with the cessation of this cause, this effect ceases.

(c) *Anuloma-paṭiloma* (both in their direct and reverse order):—When this cause exists, there is this effect; with the arising of this cause this effect arises; when this cause does not exist, there is not this effect; with the cessation of this cause, this effect ceases.

Therefore, in His First Utterance of ecstasy, the Buddha summed up all His past experiences that enabled Him to attain Omniscience and proclaimed them to the world. The Buddha thus uttered: “Through many a birth I wandered in *samsāra*.”

“Vainly seeking the builder of this house”:

Herein, “house” means the Five Constituent Groups of Existence, namely, (1) Corporeality-group, (2) Sensation-group, (3)



Perception-group, (4) Mental-Formations-group, (5) Consciousness-group. There is nothing permanent in them. It is this five-fold Group of Existence which is the "house" as well as its dweller, and it is from within this five-fold group that "Craving"—the builder of the house is aroused. There is neither outside nor separate builder. That was the real problem that awaited the Enlightened One to solve and to proclaim its solution to the world.

To show that *saṃsāra* \* (round of rebirths) is not created by any outside agency, the Ancients declared:

"*Na h'ettha devo brahmā vā  
saṃsārass'atthi kāraṇaḥ:  
suddhadhammā pavattanti,  
hetusambhārapaccayā.*"

(There is no god, nor Brahmā who is the maker of this Wheel of Life;

Empty phenomena roll on, on account of their respective causes.) \*\*

"*Kammaṃsa kāraṇaḥ n'atthi  
vipākassa ca vedako:  
suddhadhammā pavattanti,  
ev'etaṃ sammadassanaṃ.*"

(There is no doer of the deed;  
Or one who reaps the deed's result:  
Empty phenomena alone flow on—  
Seeing thus is the Right View.) \*\*\*

**"Repeated birth is dukkha (Suffering)":**

In the Agha-mūla Sutta, the Buddha declared:\*\*\*\*

"What, monks, is Suffering? The Corporeality-group is Suffering; Sensation-group is Suffering; Perception-group is Suffering; Mental-Formations-group is Suffering; and Consciousness-group is Suffering.

And what, monks, is the cause of Suffering?

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

Again, in the Sāmaññaphala Sutta\*\*\*\*\* the Buddha declared:

**"The Celestial Eye":**

Again, O King, 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 death and rebirth of beings. With his supernormal knowledge, surpassing that of men, he sees beings dying and being reborn, low and noble ones, beautiful and ugly ones, happy and unhappy ones, sees how beings are being reborn 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 been reborn 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 been reborn in a happy state of existence, in a heavenly state.

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

**Pubbenivāsa-ñāṇa.**

**"Knowledge of Former Existences":**

So, a person who attains *pubbenivāsa-ñāṇa* (Knowledge of Former Existences) will be able to see for himself or herself what a long time he or she has been wandering in the *saṃsāra*. Then he or she will be able to know whether it was more woe or happiness that he or she had experienced.

As has been stated before, the embryo Buddha attained *pubbenivāsa-ñāṇa* and *dibbacakkhu-ñāṇa* in the first and second

\* *Saṃsāra* is the unbroken sequence of the five-fold *Khandha*-combinations, which, constantly changing from moment to moment, follow continually one upon the other through inconceivably long periods of time. Of this *Saṃsāra* a life-time constitutes only a tiny fraction.

\*\* *Visuddhimagga*, Book II, p. 238, 6th Synod Edition.

Please see Nāṇamoli's *Visuddhimagga* translations, p. 701.

\*\*\* *Visuddhimagga*, Book II, p. 237, 6th Synod Edition.

\*\*\*\* *Saṃyutta Nikāya*, *Sāḷiyatana Saṃyutta*, *Khandha-vagga* Saṃyutta—3. *Bhāra-vagga*, 10. *Agha-mūla Sutta*, page 27, 6th Synod Edition.

\*\*\*\*\* *Dīgha Nikāya*, *Sīlakkhandha-vagga*, 2. *Sāmaññaphala Sutta*, p. 44, 6th Syn. Edn. Please see the *Light of the Dhamma*, Vol. V, No. 1, p. 25.



watch of the night respectively. Then he knew the ills of repeated birth and so uttered: "Repeated birth is *dukkha* (Suffering)".

In the Dhammacakka-pavattana Sutta,\* the Buddha declared:

"But what, O monks, is the Noble Truth of Suffering? Birth is Suffering, Old Age is Suffering, Illness is Suffering, Death is Suffering, To be conjoined with things which we dislike, to be separated from things which we like—that also is Suffering. Not to get what one wants—that also is Suffering. In short, the Five Constituent Groups of Existence which are the objects of Clinging are Suffering."

"O house-builder, you are seen;

You shall not build the house again."

The Buddha contemplated the Dependent Origination in the direct order, in the reverse order, and both in the direct and reverse order as follows:—

1. Through Ignorance Kammaformations arise;
2. Through Kammaformations Consciousness arises;
3. Through Consciousness Mental and Physical phenomena arise;
4. Through Mental and Physical Phenomena the 6 Bases arise;
5. Through the 6 Bases Contact arises;
6. Through Contact Sensation arises;
7. Through Sensation Craving arises;
8. Through Craving Clinging arises;
9. Through Clinging Volitional action and further existence arise;
10. Through Volitional action and further existence Rebirth arises;
11. Through Rebirth there arise Old Age, Death, Sorrow, Lamentation, Pain, Grief and Despair.

Thus arises the unalloyed mass of Suffering.

1. Through the complete fading away and cessation of Ignorance Kammaformations cease;
2. Through the cessation of Kammaformations Consciousness ceases;
3. Through the cessation of Consciousness Mental and Physical Phenomena cease;
4. Through the cessation of Mental and Physical Phenomena the 6 Bases cease;

5. Through the cessation of the 6 Bases Contact ceases;
6. Through the cessation of Contact Sensation ceases;
7. Through the cessation of Sensation Craving ceases;
8. Through the cessation of Craving Clinging ceases;
9. Through the cessation of Clinging Volitional action and further existence cease;
10. Through the cessation of Volitional action and further existence Rebirth ceases;
11. Through the cessation of Rebirth, Old Age, Death, Sorrow, Lamentation, Pain, Grief and Despair cease.

Thus ceases the unalloyed mass of Suffering."

After contemplating thus the Buddha realized that *taṇhā* is the Cause of Suffering, and that the complete fading away and cessation of this *taṇhā* is the Cessation of Suffering—*Nirodha-sacca*. So He uttered: "O house-builder, you are seen; you shall not build the house again."

Why cannot the carpenter (*taṇhā*) build house (the Five Constituent Groups of Existence) again?

As the materials—*avijjā* and *taṇhā* (Ignorance and Craving)—with which the house (*khandhā*) was built have been totally destroyed and rooted out, how could the builder build the house with them? Simultaneously with the complete fading away and cessation of *taṇhā*, there occur its forsaking, and giving up—, liberation and detachment from it.

So the Buddha continued;

"All your rafters are broken, and  
Your ridge-pole is shattered."

In the Assutavā Sutta\*\* the Buddha declared:

"Thus realising (the Dependent Origination) in both the serial and reverse order, the well-trained noble disciple becomes disgusted with the corporeality-group, the sensation-group, the perception-group, the group of mental formations and the consciousness-group. Being disgusted with them he has no craving for them; he is detached from them and the knowledge that he has attained Freedom arises in his mind-

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

\*\* Saṃyutta Nikāya, Nidāna-vagga, 1. Assutavā Sutta, page 319, 6th Syn. Edn.



continuum. And he knows that rebirth is extinguished, the holy life accomplished, done that which was to be done, there is no more arising again to be subject to these conditions."

"My mind has reached the Unconditioned (Nibbāna).

The end of craving have I attained."

When *avijjā* and *taṇhā* had been eradicated, the Buddha bent His mind to the knowledge pertaining to the extinction of *Āsavas*\* (Fluxions). He knew as it really is: "This is suffering." He knew as it really is: "This is the cause of suffering." He knew as it really is: "This is the cessation of suffering." He knew as it really is: "This is the Path leading to the cessation of suffering." He knew as they really are: "These are *Āsavas*." He knew as it really is: "This is the cause of *Āsavas*." He knew as it really is: "This is the extinction of *Āsavas*." He knew as it really is: "This is the Path leading to the extinction of *Āsavas*." To Him, thus realising, His mind was set free from Sensuous *Āsava*, was set free from the *Āsava* of existence, was set free from the *Āsava* of Ignorance. In Him thus set free, there arose the knowledge of His Freedom, and He realised: "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 Nibbāna."

Hence the utterance "My mind has reached the Unconditioned (Nibbāna). The end of craving have I attained."

It is also evident from the fact that after spending the seven weeks' period, the Buddha went to the group of five ascetics at Sarnath and preached to them as follows:—

"So long, monks, as I did not thoroughly understand, as they really are, the Four Noble Truths with three aspects in each,—so long, monks, I did not declare that I had attained supreme enlightenment, unsurpassed in the world with its *devas*, its *Māras*, its *Brahmās*, among the host of *samaṇas* and *brāhmaṇas* and of *devas* and men.

But, monks, as I thoroughly understand, as they really are, the Four Noble Truths with three aspects\*\* in each,—then, monks, I have declared that I have attained supreme enlightenment, unsurpassed in the world with its *devas*, its *Māras*, its *Brahmās*, among the host of *samaṇas* and *brāhmaṇas*, and of *devas* and men.

Then, indeed, the Supreme Knowledge arose in me and insight arose in me:—'Sure is my Freedom. This is my last birth. There is no more rebirth for me now.' "

\* There are four kinds of Fluxions, namely, (1) Sensuous Fluxion. (2) Fluxion of Views, (3) Fluxion of existence, (4) Fluxion of Ignorance.

\*\* Vinaya Piṭaka Mahāvagga, 5. Pañcavaggiyakathā, page 14, 6th Synod Edition.

1. Sacca-ñāṇa : Knowledge of the Truth;

2. Kicca-ñāṇa : Knowledge of what is to be done in connection with the Truth;

3. Kata-ñāṇa : Knowledge of what has been done in connection with the Truth.

## THE BUDDHIST SOCIETY

58, Eccleston Square,  
LONDON, S. W. 1.

The oldest and largest Buddhist movement in the West.  
It is sincerely hoped that Buddhists all over the world will support it generously.

Membership of Society £1 or K 15. This includes subscription to its Quarterly Journal THE MIDDLE WAY.

Hon. Secretary for Burma :

U KYAW HLA,  
Civil Lines,  
MANDALAY.

## BODHIPAKKHIYA DĪPANĪ

### THE MANUAL OF THE FACTORS LEADING TO ENLIGHTENMENT

By

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

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

(Continued from previous issue.)

The practise of *samatha* until the appearance of *parikamma nimitta*\*, and the practise of *vipassanā* until insight is obtained into *rūpa* and *nāma* (Matter and Mind) even once, are mature seeds filled with pith and substance. The practise of *samatha* until the appearance of *uggaha-nimitta*\*\* and the practise of *vipassanā* until the acquisition of *sammasana-ñāṇa*\*\*\* even once, are seeds that are still more mature. The practise of *samatha* until the appearance of *paṭibhāga-nimittā*, and the practise of *vipassanā* until the occurrence of *udayabbayañāṇa* even once, are seeds that are yet more extremely mature. If further higher efforts can be made in both *samatha* and *vipassanā*, still more mature seeds can be obtained bringing great success.

#### Adhikāra (Assiduous and successful practice):

When it is said in the Pāli Texts that only when there has been *adhikāra* in previous Buddha Sāsanas can relative *Jhānas*, the Paths and the Fruits be obtained in the following Buddha Sāsana, the word “*adhikāra*” means “successful seeds.” Nowadays, those who pass their lives with traditional practices that are but imitation *samatha* and imitation *vipassanā* do not come within the purview of persons who possess the seeds of *samatha* and *vijjā* which can be called *adhikāra*.

Of the two kinds of seeds, those people who encounter a Buddha Sāsana, but who fail to

secure the seeds of *vijjā*, suffer great loss indeed. This is so because the seeds of *vijjā* which are related to *rūpa* and *nāma dhamma* can only be obtained within a Buddha Sāsana, and that, only when one is sensible enough to secure them. Hence, at the present time, those men and women who find themselves unable to contemplate and investigate at length into the nature of *rūpa* and *nāma dhamma*, should, throughout their lives, undertake the task of committing the four Great Primaries to memory, then of contemplating on their meaning and of discussing them, and lastly of seeking insight into how they are constituted in their bodies.

Here ends the part showing, by a discussion of four classes of individuals and three kinds of individuals as given in the Sutta and Abhidhamma Piṭakas, that (1) those persons, who within the Buddha Sāsana, do not practise *Samatha* and *Vipassanā* but allow the time to pass with imitations, suffer great loss as they fail to utilize the unique opportunity arising from their existence as human beings within a Buddha Sāsana, (2) this being the time of *Padaparama* and *Neyya* classes of persons, if they heedfully put forth effort, they can secure ripe and mature seeds of *Samatha* and *Vipassanā*, and easily attain the supramundane benefit either within this life or in the *deva loka* (Deva abodes) in the next life—within this Buddha Sāsana or within the Sāsana of

\* *Nimitta* is the mental *image* which arises in the mind by the successful practice of certain concentration exercises. The image physically perceived at the very beginning of concentration is called the Preparatory Image or *Parikamma Nimitta*.

The still unsteady and unclear image which arises after the mind has reached a certain degree of concentration is called *Acquired Image* or *Uggaha-Nimitta*. This is a mental image.

The fully clear and immovable image that arises at a greater degree of concentration is called the *Counter-image* or *Paṭibhāganimittā*. This also is a mental image.

\*\* Observing, exploring, grasping, determining, all phenomena of existence as impermanent, miserable, and impersonal, which precedes the flashing up of clear Insight.

\*\*\* Knowledge arising from the Contemplation of Arising and Vanishing. It is the 1st. of the 9 Insight-knowledges constituting the *Paṭipadā-ñāṇadassana-Visuddhi* (Purification by Knowledge and Vision of the Way).



the next Buddha, (3) they can derive immense benefit from their existence as human beings during the Buddha Sāsana.

Here ends the exposition of the three kinds and the four kinds of individuals.

**Micchā-dhammas of the present day.** A word of advice and warning:

If the Tipiṭaka which are the discourses of the Buddha delivered during forty-five vassas (rainy seasons) be condensed, and the essentials extracted, the thirty-seven *bodhipakkhiya-dhammā* are obtained. These thirty-seven *bodhipakkhiya-dhammā* constitute the essence of the Tipiṭaka. If these be further condensed, the seven *visuddhis* (Purifications) are obtained. If again the seven *visuddhis* be condensed, they become *sīla* (Morality), *samādhi* (Concentration), and *paññā* (Wisdom). These are called *adhisīla sāsana* (The Teaching of Higher Morality), *adhicitta sāsana* (The Teaching of Higher Mentality), and *adhipaññā sāsana* (The Teaching of Higher Wisdom). They are also called the three *sikkhās* (Trainings).

When *sīla* is mentioned, the essential for laymen is *nicca sīla*. Those people who fulfil *nicca sīla* become endowed with *carana* which, with *vijjā*, enables them to attain the Paths and the Fruits. If these persons can add the refinement of *uposatha sīla* over *nicca sīla*, it is much better. For laymen, *nicca sīla* means *ājīvattamaka sīla*. That *sīla*\* must be properly and faithfully kept. If because they are *puthujjanas* (worldlings) they break the *sīla*, it can be re-established immediately by renewing the undertaking to keep the *sīla* for the rest of their lives. If, on a future occasion, the *sīla* is again broken, it can again be similarly cleansed, and every time this cleansing occurs, the person concerned again becomes endowed with *sīla*. The effort is not difficult. Whenever *nicca sīla* is broken, it should be immediately re-established. In these days, persons endowed with *sīla* abound in large numbers.

But persons who have attained perfect concentration in one or other of the *kasīna* exercises (meditation devices), or in the

practice of *asubha-bhāvanā* (meditation of loathsomeness), etc., as also persons who have at one time or other attained insight in regard to physical phenomena, mental phenomena, the characteristics of *anicca*, etc., are very rare. This is so because these are times when *micchā-dhammas* (Wrong Dhammas) that are likely to cause *dhammantarāya* (danger to the Dhamma) are rife.

**Dhammantarāya:**

By *micchā-dhammas* that are likely to cause *dhammantarāya* is meant such views, practices and limitations as the inability to see the dangers of *samsāra*, the belief that these are times when the Paths and the Fruits can no longer be attained, the tendency to defer effort until the *pāramīs* ripen, the belief that persons of the present day are *dvi-hetuka*,\*\* the belief that the great teachers of the past were non-existent, etc.

Even though it does not reach the ultimate, no *kusala kamma* (wholesome volitional action) is ever rendered futile. If effort be made, a *kusala kamma* (wholesome volitional action) is instrumental in producing *pāramī* in those who do not possess *pāramī*. If no effort be made, the opportunity to acquire *pāramī* is lost. If those whose *pāramīs* are immature put forth effort, their *pāramīs* become ripe and mature. Such persons can attain the Paths and Fruits in their next existence within the present Sāsana. If no effort be made, the opportunity for the *pāramī* to ripen is lost. If those whose *pāramī* is ripe and mature put forth effort, the Paths and the Fruits can be attained within this life. If no effort be made the opportunity to attain the Paths and the Fruits is lost.

If persons who are *dvi-hetuka* put forth effort, they can become *ti-hetuka*\*\*\* in their next existence. If they do not put forth effort, they cannot ascend from the stage of *dvi-hetuka* and will slide down to the stage of *ahetuka*.\*\*\*\*

In this world, there is a certain person who plans to become a *bhikkhu*. If another person says to him, 'Entertain the intention

\* *Ājīvattamaka-sīla*: Morality ending with Right Livelihood as the eighth precept.

\*\* *Dvi-hetuka-patisandhi*—Being reborn with only two root-conditions, viz., *alobha* (detachment) and *adosa* (amity). *Dvi-hetuka-patisandhi* individuals cannot attain the Paths and the Fruits in the present life.

\*\*\* *Ti-hetuka-patisandhi*—Being reborn with all the three root-conditions, namely, *alobha*, *adosa* and *amoha* (Wisdom).

\*\*\*\* *A-hetuka*—A being reborn without any wholesome root-condition.

only if you can remain a *bhikkhu* all your life. Otherwise, do not entertain the idea', it amounts to *dhammantarāya*.

“*Cittuppadamattam pi kusalesu dhammesu bahūpakāram vadāmi.*”

(I declare that the mere arising of intention for the performance of meritorious deeds is productive of great benefits). \*

Thus did the Buddha preach.

To disparage either the act of *dāna* (Alms-giving), or the performer of *dāna*, may invoke *puññantarāya*\*\* on oneself. If the acts of Morality, Concentration and Wisdom, or those who perform them are disparaged, *dhammantarāya* may be invoked. If *puññantarāya* is invoked, one is liable to be bereft of power and influence, of property and riches, and be abjectly poor, in the existences or lives that follow. If *dhammantarāya* is invoked, one is liable to be defective in conduct, and defective of sense, and thus be utterly low and debased in the existences or lives that follow. Let all beware !

Here ends the part showing how the rare opportunity of rebirth as a human being can be made worthwhile, by ridding oneself of the *micchā-dhammas* mentioned above, and putting forth effort in this life to close the gates of the *apāyalokas* (four Lower Worlds) in one's future *saṁsāra* (round of rebirths), or else to accumulate the seeds that will enable one to attain release from worldly ills in the next following life, or within the next Buddha *Sāsanā*, through the practice of Calm and Insight with resolution, intention, and industry.

## CHAPTER I

### THE BODHIPAKKHIYA DHAMMAS

I shall now concisely show the thirty-seven *bodhipakkhiya dhammas*, which are *dhammas* which should be attempted with energy and determination by those persons wishing to practise *samatha* (Calm) and *vipassanā* (Insight), and thus make the rare opportunity of rebirth as a human being within the present Buddha *Sāsanā* worthwhile.

Briefly, the *bodhipakkhiya dhammas* consist of seven kinds, namely,

1. *Satipaṭṭhāna*,
2. *Sammappadhāna*,
3. *Iddhipāda*,
4. *Indriya*.
5. *Bala*,
6. *Bhojjhaṅga*,
7. *Maggaṅga*.

According to the definition “*Bodiyā pakkhe bhavāti bodhipakkhiyā*”, these *dhammas* are called *bodhipakkhiya*, because they form part of, or they are associates of *magga-ñāṇa* (Knowledge of the Holy Paths). They are *dhammas* that are the *padaṭṭhāna* (Proximate cause), *saṁbhāra* (Requisite ingredients), and *upanissaya* (Basis or sufficing condition) of *magga-ñāṇa* (Knowledge of the Holy Paths).

## CHAPTER II

### THE FOUR SATIPAṬṬHĀNAS

The definition of *satipaṭṭhāna* is:

“*Bhusam tiṭṭhatīti paṭṭhānam; sati eva paṭṭhānam satipaṭṭhānam.*”

It means mindfulness or heedfulness which is firmly established.

There are four *satipaṭṭhānas* (Applications of Mindfulness). They are:

1. *Kāyānupassanā-satipaṭṭhāna*,
  2. *Vedanānupassanā-satipaṭṭhāna*,
  3. *Cittānupassanā-satipaṭṭhāna*, and
  4. *Dhammānupassanā-satipaṭṭhāna*.
1. *Kāyānupassanā-satipaṭṭhāna* means mindfulness which is firmly established on physical phenomena, such as on the exhaled breath and the inhaled breath.
  2. *Veḍḍanānupassanā-satipaṭṭhāna* means mindfulness which is firmly established on sensations.
  3. *Cittānupassanā-satipaṭṭhāna* means mindfulness which is firmly established on thoughts or mental processes, such as thoughts associated with the passions or dissociated from the passions.
  4. *Dhammānupassanā-satipaṭṭhāna* means mindfulness which is firmly established on phenomena such as *nīvaraṇas* (Hindrances), etc.

\* Suttanta Piṭaka, Majjhima Nikāya. Mūlapaṇṇāsa, Saṁlekha Sutta, p. 48, 6th Syn. Edn.

\*\* Danger to the performance of wholesome volitional actions.



Of the four, if mindfulness or attention is firmly established on a part of the body, such as on out-breath and in-breath, it is tantamount to attention being firmly established on all things. This is because the ability to place one's attention on any object at one's will has been acquired.

'Firmly established' means, if one desires to place the attention on out-breath and in-breath for an hour, one's attention remains firmly fixed on it for that period. If one wishes to do so for two hours, one's attention remains firmly fixed on it for two hours. There is no occasion when the attention becomes released from its object on account of the instability of thought-conception (*vitakka*).

For a detailed account of the *satipaṭṭhāna*, see the Mahāsatipaṭṭhāna Sutta.\*

Why is it incumbent on us to firmly establish the mind without fail on any object such as the out-breath and the in-breath? It is because it is necessary for us to gather and control the six *viññānas*,\*\* which have been drifting tempestuously and untrained throughout the past inconceivably long and beginningless *samsāra* (round of rebirths).

I shall make it clearer. The mind is wont to flit about from one to another of the six objects of the senses which lie at the approaches of the six sense-doors.\*\*\*

As an example, take the case of a mad man who has no control over his mind. He does not even know the meal-time, and wanders about aimlessly from place to place. His parents look for him and give him his meal. After eating five or six morsels of food, he overturns the dish and walks away. He thus fails to get a square meal. To this extent he has lost control of his mind. He cannot control his mind even to the extent of finishing the business of a meal. In talking, he cannot control his mind to the extent of finishing or completing a sentence. The beginning, the middle, and the end do not agree with one another. His talk has no meaning. He cannot be of use in any undertaking in this world. He is unable to perform any task. Such a person can no

longer be classed as a human being, and he has to be ignored.

This mad man becomes a sane and normal person again, if he meets a good doctor, and the doctor applies such stringent methods of cure as tying him up and putting him in chains. Thus cured, he obtains control of his mind in the matter of taking his meals, and can now eat his fill. He has control over his mind in all other matters as well. He can perform his tasks till they are completed, just like others. Just like others, he can also complete his sentences. This is the example.

In this world, persons who are not insane, but who are normal and have control over their minds, resemble such a mad person having no control over his mind, when it comes to the matter of *samatha* and *vipassanā*. Just as the mad man upsets the food dish and walks away after five or six morsels of food although he attempts to eat his meal, these normally sane persons find their attention wandering because they have no control over their minds. Whenever they pay respects to the Buddha and contemplate His noble qualities, they do not succeed in keeping their minds fixed on those noble qualities, but find their attention being diverted many times on to other objects of thought, and thus they fail to reach the end of even the '*Itipiso...*' verse. \*\*\*\*

It is as if a man suffering from hydrophobia who seeks water feverishly with parched lips, yet runs away from it with fear when he sees a lake of cool refreshing water. It is also like a diseased man who when given a diet of relishing food replete with medicinal qualities, finds the food bitter to his taste and unable to swallow it, is obliged to spit and vomit it out. In just the same way, these persons find themselves unable to approach the contemplation of the noble qualities of the Buddha effectively, and cannot keep on dwelling on them.

If in reciting the '*Itipiso*' verse, their recitation is interrupted every time their minds wander, and if they have to start afresh from the beginning every time such an interruption occurs, they will never reach the

\* Please see the Light of the Dhamma, Vol. III, No. 4. Dīgha Nikāya, Mahā-vagga, Mahāsatipaṭṭhāna Sutta, p. 231, 6th Syn. Edn.

\*\* Eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, and mind-consciousness.

\*\*\* Eye-door, Ear-door, Nose-door, Tongue-door, Body-door and Mind-door.

\*\*\*\* Verse relating to the nine inherent qualities of the Buddha.

Please see Brahmajāla Sutta and Sāmaññaphala Sutta published by the Union Buddha Sāsana Council.

end of the verse even though they keep on reciting a whole day, or a whole month, or a whole year. At present they manage to reach the end because they can keep on reciting from memory even though their minds wander elsewhere.

In the same way, those persons who, on *uposatha* days, plan to go to quiet places in order to contemplate the thirty-two parts of the body, such as *kesā* (hairs of the head) *lomā* (hairs of the body), etc. or the noble qualities of the Buddha, ultimately end up in the company of friends and associates, because they have no control over their minds, and because of the upheavals in their thoughts and intentions. When they take part in congregational recitations,\* although they attempt to direct their minds to the *samatha* (Calm) work of the *brahma-vihāras* (Sublime States),\*\* such as reciting the formula for diffusing *mettā* (Loving-kindness), because they have no control over their minds, their thoughts are not concentrated but are scattered aimlessly, and they end up only with the visible manifestation of the recitation.

These facts are sufficient to show how many persons resemble the insane while performing *kusala kammās* (merits).

‘Pāpasmim ramate mano’

(The mind takes delight in evil.)\*\*\*

Just as water naturally flows down from high places to low places, the minds of beings, if left uncontrolled, naturally approach evils. This is the tendency of the mind.

I shall now draw, with examples, a comparison between those who exercise no control over their minds and the insane person mentioned above.

There is a river with a swift current. A boatman not conversant with the control of the rudder, floats down the river with the current. His boat is loaded with valuable merchandise for trading and selling at the towns on the lower reaches of the river. As he floats down, he passes stretches of the river lined with mountains and forests where there are no harbours or anchorages for his boat. He thus continues to float down without stopping. When night descends, he passes towns and villages with harbours and

anchorages, but he does not see them in the darkness of the night, and thus he continues to float down without stopping. When daylight arrives, he comes to places with towns and villages, but not having any control over the rudder of the boat, he cannot steer it to the harbours and anchorages, and thus perforce he continues to float down until he reaches the great wide ocean.

The infinitely lengthy *saṃsāra* (round of rebirths) is like the swift flowing river. Beings having no control over their minds are like the boatman who is unable to steer his boat. The mind is like the boat. Beings who have drifted from one existence to another in the “*suñña*” world-cycles, where no Buddha *Sāsanās* appear, are like the boatman drifting down those stretches of the river lined by mountains and forests, where there are no harbours and anchorages. When at times these beings are born in world-cycles where Buddha *Sāsanās* flourish, but are in ignorance of them because they happen to be in one or other of the eight *aṭṭhak-khaṇas* (inopportune places), they resemble the boatman who floats down stretches of the river lined by towns and villages with harbours and anchorages, but does not see them because it is night. When, at other times, they are born as human beings, *devas* or *Brahmās*, within a Buddha *Sāsanā*, but fail to secure the Paths and the Fruits because they are unable to control their minds and put forth effort to practise *vipassanā* (Insight) exercises of the *satipaṭṭhānas* (the four Applications of Mindfulness) thus continuing still to drift in *saṃsāra*, they resemble the boatman who sees the banks lined by towns and villages with harbours and anchorages, but is unable to steer towards them because of his inability to control the rudder, and thus continues perforce to drift down towards the ocean. In the infinitely lengthy *saṃsāra*, those beings who have obtained release from worldly ills within the *Sāsanās* of the Buddhas who have appeared, whose numbers exceed the grains of sand on the banks of the river Ganges, are beings who had control over their minds and who possessed the ability of retaining their attention on any desired object at will through the practice of the *satipaṭṭhānas*.

\* Called ‘Wut’ in Burmese.

\*\* The 4 Sublime States, namely, *mettā* (loving-kindness), *karuṇā* (compassion), *muditā* (altruistic joy), and *upekkhā* (equanimity).

\*\*\* Dhammapada, verse 116.



This shows the trend of the wandering, or 'course of existence', of those beings who do not practise the *satipaṭṭhānas*, even though they are aware of the fact that they have no control over their minds when it comes to the practice of *samatha* and *vipassanā* (Calm and Insight.)

Comparisons may also be made with the taming and training of bullocks for the purpose of yoking to ploughs and carts, and to the taming and training of elephants for employment in the service of the king, or on battlefields.

In the case of the bullock, the young calf has to be regularly herded and kept in a cattle-pen, then a nose-rope is passed through its nostrils and it is tied to a post and trained to respond to the rope's control. It is then trained to submit to the yoke, and only when it becomes amenable to the yoke's burden is it put to use for ploughing and drawing carts and thus effectively employed to trade and profit. This is the example of the bullock.

In this example, just as the owner's profit and success depends on the employment of the bullock in the drawing of ploughs and carts after training it to become amenable to the yoke, so do the true benefit of lay persons and *bhikkhus* within the present *Sāsana* depends on training in *samatha* and *vipassanā* (Calm and Insight).

In the present Buddha *Sāsana*, the practise of *sīla-visuddhi* (Purification of Virtue) resembles the training of the young calf by herding it and keeping it in cattle-pens. Just as, if the young calf is not so herded and kept in cattle-pens, it would damage and destroy the properties of others and thus bring liability on the owner, so, if a person lacks *sīla-visuddhi*, the three *kammās*\* would run riot, and the person concerned would become subject to worldly evils and to the evil results indicated in the Dhamma.

The effort to develop *kāyagatā satipaṭṭhāna*\*\* resembles the passing of the nose-rope through the nostrils and training the calf to respond to the rope after tying it to a post. Just as when a calf is tied to a post it can be kept wherever the owner desires it to be, and it cannot run loose, so when the mind is tied to the body with the rope called *satipa-*

*ṭṭhāna*, that mind cannot wander but is obliged to remain wherever the owner desires it to be. The habits of disturbed and distracted mind acquired during the inconceivably long *samsāra* become appeased.

A person who performs the practice of *samatha* and *vipassanā* (Calm and Insight) without first attempting *kāyagatā satipaṭṭhāna* (Mindfulness as regards the body), resembles the owner who yokes the still untamed bullock to the cart or plough without the nose-rope. Such an owner would find himself unable to drive the bullock at his desire. Because the bullock is wild, and because it has no nose-rope, it will either try to run off the road, or try to break loose by breaking the yoke.

On the other hand, a person who first tranquillises and trains his mind with *kāyagatā satipaṭṭhāna bhāvanā* (Contemplation of the Body) before turning his mind to the practice of *samatha* and *vipassanā* (Calm and Insight), his attention will remain steady and his work will be successful.

In the case of the elephant, the wild elephant has first to be brought out from the forest into the field hitched on to a tame trained elephant. Thence it is taken to a stockade and tied up securely until it is tame. When it thus becomes absolutely tame and quiet, it is trained in the various kinds of work in which it will be employed in the service of the king. It is only then that it is used in state functions and on battlefields.

The realm of sensual pleasures resemble the forest where the wild elephant enjoys himself. The Buddha *Sāsana* resembles the open field into which the wild elephant is first brought out. The mind resembles the wild elephant. Faith (*saddhā*) and desire (*chanda*) in the *sāsana-dhamma* resemble the tame elephant to which the wild elephant is hitched and brought out into the open. *Sīla-visuddhi* (Purification of Virtue) resembles the stockade. The body, or parts of the body, such as out-breath and in-breath resemble the post in the stockade to which the elephant is tied. *Kāyagatāsatī* resembles the rope by which the wild elephant is tied to the post. The preparatory work towards *samatha* and *vipassanā* resembles the prepara-

\* The 10 fold unwholesome action :—

*Kāyakamma* —3 fold bodily action : killing, stealing, improper sexual intercourse ;

*Vacikamma* —4 fold verbal action : lying, slandering, rude speech, foolish bable ;

*Manokamma* —3 fold mental action : avarice, ill-will, wrong views.

\*\* Mindfulness with regard to the Body.

tory training of the elephant. The work of *sumatha* and *vipassanā* resembles the parade ground or battlefield of the king.

Other points of comparison can now be easily recognised.

Thus have I shown by the examples of the mad man, the boatman, the bullock, and the elephant, the main points of *kāyagatāsati*, which is by ancient tradition the first step that has to be undertaken in the work of proceeding upwards from *sīla-visuddhi* within the *Sāsanās* of all the Buddhas who have appeared in the past inconceivably long *saṃsāra*.

The essential meaning is, whether it be by out-breathing or in-breathing, or by *iriyā-patha* (four postures—going, standing, sitting, lying,) or by *sampajañña*. (clear comprehension,) or by *dhātu-manasikāra* (advertence of mind on the elements), or by *atthika-saññā* (contemplation of bones), one must put forth effort in order to acquire the ability of placing one's attention on one's body and its postures for as long as one wishes throughout the day and night at all waking hours. If one can keep one's attention fixed for as long as one wishes, then mastery has been obtained over one's mind. Thus does one attain release from the state of a mad man. One now resembles the boatman who has obtained mastery over his rudder, or the owner of the tamed and trained bullock, or the king who employs the tamed and trained elephant.

There are many kinds, and many grades, of mastery over the mind. The successful practice of *kāyagatāsati* is, in the Buddha *Sāsanā*, the first stage of mastery over one's mind.

Those who do not wish to follow the way of *samatha* (Calm), but desire to pursue the path of pure *vipassanā* which is the way of the *sukkha vipassaka\** individual, should proceed straight to *vipassanā* after the successful establishment of *kāyagatāsati*.

If they do not want to practise *kāyagatāsati* separately and if they mean to practise

*Vipassanā* with such industry that it may carry *kāyagatāsati* with it, they will succeed, provided that they really have the necessary wisdom and industry. The *kāyagatāsati* that is associated with *udayabbaya-ñāṇa* (Knowledge arising from contemplation of the arisings and vanishings of mental and physical phenomena), which clearly sees their coming into existence and passing away, is very valuable indeed.

In the *samatha* (Calm) method, by practising the *kāyagatāsati* of out-breathing and in-breathing, one can attain up to *rūpāvacara catuttha jhāna* (the fourth *Jhāna* of the Form-Sphere); by practising *vaṇṇa manasikāra\*\** of the *kāyagatāsati* of the thirty-two parts of the body, such as *kesā* (hair of the head), *lomā* (hair of the body), etc., one can attain all the eight *samāpattis\*\*\** and by practising\*\*\*\* *paṭikūla manasikāra* of the same *kāyagatāsati* one can attain the first *Jhāna*. If *vipassanā* (Insight) is attained in the process, one also can attain the Paths and the Fruits.

Even if completion is not arrived at in the practice of *samatha* and *vipassanā* (Calm and Insight), if the stage is reached where one attains control over one's mind and the ability to keep one's attention fixed on wherever one wishes it to be, it was said by the Buddha that such a one can be said to be one who enjoys the savour of *amata nibbāna\*\*\*\*\**.

“*Amataṃ tesam paribhuttaṃ, \*\*\*\*\**”

*Yesam kāyagatā sati paribhuttā.”*

These who enjoy *kāyagatāsati*, enjoy *amata* (*Nibbāna*).

Here, *amata* (*Nibbāna*) means great peacefulness or tranquillity of mind.\*\*\*\*\*

In its original natal state, the mind is highly unstable in its attentiveness, and thus is parched and hot in its nature. Just as the insects that live on capsicum are not aware of its heat, just as beings pursuing the realm of *taṇhā* (Craving) are not aware of *taṇhā's* heat, just as beings subject to anger and pride are

\* One who practises *Vipassanā* only.

\*\* Advertence of mind to colour or appearance. Part of the exercise of reflection on the thirty-two parts of the body.

\*\*\* 8 sustained consciousness—8 Trances of the Form-Sphere and Formless Sphere.

\*\*\*\* Contemplation of Loathsomeness.

\*\*\*\*\* Deathlessness—a term for *Nibbāna*.

\*\*\*\*\* *Anguttara Nikāya, Ekaka-nipata, 20 Amata-vagga Sutta, p. 47, 6th Syn. Edn.*

\*\*\*\*\* This means *Kilesa Nibbāna*.



not aware of the heat of pride and anger, so are beings unaware of the heat of unsettled minds. It is only when, through *kāyagatā-sati*, the unsettlement of their minds disappear, do they become aware of the heat of unsettled minds. Having attained the state of the disappearance of that heat, they develop a fear of a relapse to that heat. The case of those who have attained the first *jhāna*, or *udayabbaya ñāna*, through *kāyagatā satipaṭṭhāna* needs no elaboration.

Hence, the higher the attainments that one reaches, the more does it become difficult for one to be apart from *kāyagatā-sati*. The *ariya puggalas* (Holy Ones) use the four *satipaṭṭhānas* as mental nutriment until they attain *parinibbāna*.

The ability to keep one's attention fixed on parts of the body, such as out-breath and in-breath for one or two hours, takes one to the culmination of one's work in 7 days, or 15 days, or a month, or 2 months, or 3 months, or 4 months, or 5 months, or 6 months or a year, or 2 years, or 3 years, according to the intensity of one's efforts.

For the method of practising out-breathing and in-breathing, see my "Ānāpāna Dīpanī".

There are many books by past teachers on the method of the thirty-two parts of the body. In this method, *kesā* (hair of the head), *lomā* (hair of the body), *nakhā* (nails), *dantā* (teeth), *taco* (skin) are known as *taca pañcaka* (Group ending with *taco* as the fifth). If attention can be firmly fixed on these five, the work of *kāyagatā-sati* is accomplished.

For *catu dhātu vavatthāna* (Analysis of the Four Great Primaries), *rūpa vipassanā* (Contemplation of Physical Phenomena), and *nāma-vipassanā* (Contemplation of Mental Phenomena), see my "Lakkhaṇa Dīpanī", "Vijjā-magga Dīpanī", "Āhara Dīpanī", and "Anatta Dīpanī".

Here ends a concise explanation of *kāyagatā-sati bhāvanā*, which is one of the four *satipaṭṭhānas*, and which has to be established first in the work of *bhāvanā* (Mental Contemplation) by *Neyya* and *Padaparama* individuals for the purpose of attaining the Paths and the Fruits within a Buddha Sāsana.

Here ends *satipaṭṭhāna*.

## CHAPTER III

### THE FOUR SAMMAPPADHĀNAS

The definition of *sammappadhāna* is:  
*Bhusaṃ dhahati vahatīti padhānaṃ,*  
*Sammadeva padhānaṃ sammappadhānam.*

(Can carry out exceedingly; hence it is called *padhāna*. Dhammas that can carry out properly and exceedingly; hence they are called *sammappadhāna*.)

Effort that has not in it any element of unwillingness is called *sammappadhāna*. It is also called *ātāpa vīriya*. It is effort that can evoke the taking of great pains physically and mentally. It is effort that possesses four characteristics.

These four *characteristics* are:

"*Kāmaṃ taco ca ṇhāru ca,*  
*Aṭṭhi ca avasissatu.*  
*Sarīre upasussatu maṃsalohitaṃ,*  
*Yaṃ taṃ purisathāmena purisavīriyena*  
*purisaparakkamena pattabbam,*  
*Na taṃ apāpunitvā vīriyassa saṇṭhānaṃ*  
*bhavissati."*\*

(Let only my skin, and sinews, and bones remain, and let my flesh and blood in the body dry up, I shall not permit the course of my effort to stop until I win that which may be won by human ability, human effort and human exertion.)

These characteristics may be summed up as follows:—

1. Let the skin, remain,
2. Let the sinews remain,
3. Let the bones, remain,
4. Let the flesh and blood dry up.

It is effort that calls forth the determination "If the end is attainable by human effort, I shall not rest or relax until it is attained, until the end is grasped and reached." It is the effort of the kind put forth by the Venerable Bhikkhu Soṇa\*\* and the Venerable Cakkhupāla\*\*\*

It is only when the Jhānas, the Paths, and the Fruits are not attained after effort is put forth on this scale, as prescribed by the Buddha, throughout one's life, can it be said that the cause (of the failure) lies in the nature of the present times, or in one being *dvi-*

\* Aṅguttara Nikāya, Duka-nipāta, 9 Upaṇṇāta Sutta p. 53, 6th Syn. Edn.

\*\* Vinaya Piṭaka, Mahāvagga, V 13, 1-10, 267, 6th Syn. Edn.

Sammohavinodanī Aṭṭhakathā, page 262, 6th Syn. Edn.

\*\*\* Dhammpada, p. 2., 6th Syn. Edn.

*hetuka* (born with two root conditions only), or in one's lack of sufficient previously accumulated *pāramī*.

In this world, some persons, far from putting forth the full scale of the effort prescribed by the Bhaddha, do not even try to set up *kāyagatāsati* effectively in order to cure their minds of aimless drifting, and yet they say that their failure to attain the Paths and the Fruits is due to the fact that these are times that preclude such attainment. There are others of the same class who say that men and women of the present day have not the necessary accumulation of *pāramī* to enable them to attain the Paths and the Fruits. There are yet others of the same class who say that men and women of the present day are *dvi-hetuka*. All these people say so because they do not know that these are times of the *Neyya* class of individuals who fail to attain the Paths and the Fruits because they are lacking in *sammappadhāna* effort.

If proper *sammappadhāna* effort be put forth with *pahitatta* intention, where a thousand put forth effort, three, four, or five hundred of them can attain the supreme achievement; if a hundred put forth effort, thirty, forty, or fifty of them can attain the supreme achievement. Here, *pahitatta* intention means "determination to adhere to the effort throughout one's life and to die, if need be, while still making the effort."

The Venerable Soṇa Thera's effort consisted of keeping awake throughout the three months of the vassa (Rainy Season), the only body postures adopted being sitting and walking. The Venerable Cakkhupāla's effort was of the same order. The Venerable Phussadeva Thera\* achieved the Paths and the Fruits only after twenty-five years of the same order of effort. In the case of the Venerable Mahāsiva\*\* Thera, the effort lasted thirty years.

At the present day, there is a great need for such kind of *sammappadhāna* effort. It happens that those who put forth the effort have not sufficient foundations in the *pariyatti* (Learning of the Doctrine), while those who possess sufficient *pariyatti* foundations live involved in the *palibodhas* (obstacles) of the

business of Bhikkhus, according as they live in towns and villages, such as discussing the Dhamma, delivering sermons and discourses, and writing books on the Dhamma. They are persons who are unable to put forth *sammappadhāna* effort for lengthy periods without a break.

Some persons are wont to say that when their *pāramīs* become mature and the time becomes ripe for them to attain release from worldly ills they can easily obtain that release and that as such, they cannot put forth effort now when they are not certain whether or not that effort will result in release. They do not appear to compare the suffering occasioned by thirty years' effort now with the suffering they will encounter if, in the interim before they attain release, they are cast in the hell regions for a hundred thousand years. They do not appear to remember that the suffering occasioned by thirty years' effort is not as bad as the suffering caused by just three hours in the hell regions.

They may say that the situation will be the same if no release is attained after thirty years' effort. But if the person is sufficiently mature for release, he will attain that release through that effort. If he is not sufficiently mature, he will attain release in the next life. Even if he fails to attain release within the present Buddha *Sāsana*, *bhāvanā āciṇṇa kamma* (the *kamma* of repeated efforts at mental development) is a powerful *kamma*. Through it, he can avoid the *arāya* regions, and can meet the next Buddha after continuous rebirths in the *sugati* existence (Happy course of existence). In the case of those who do not put forth the effort, they will miss the opportunity of release even though they are mature enough to obtain release through thirty years' effort. For lack of effort they have nothing to gain and everything to lose. Let all, therefore, acquire the Eye of Wisdom, and beware of the danger.

¶ There are four kinds of *sammappadhāna*,\*\*\* namely:

1. *Uppannānaṃ akusalānaṃ dhammānaṃ pahānāya vāyāmo*,

\* *Sīlakkhandha-vagga Aṭṭhakathā*, p. 159, 6th Syn. Edn.

*Mūla-pannāsa Aṭṭhakathā*, *Satipaṭṭhāna Sutta* *Vaṇṇanā*, p. 262, 6th Syn. Edn.

\*\* *Dīgha-nikāya*, *Mahāvagga Aṭṭhakathā*, *Sakka Pañhā Sutta*, p. 319, 6th Syn. Edn.

\*\*\* *Khuddaka Nikāya*, *Paṭisambhidā-magga*, *Mahā-vagga*, p. 214, 6th Syn. Edn.

*Aṅguttara-nikāya*, *Catukka-nipāta*, *Padhāna Sutta*, p. 322, 6th Syn. Edn.

*Abhidhammattha Saṅgaha*, *Samuccaya-kaṇḍa*, *Padhāna*.



2. *Anuppannānaṃ akusalānaṃ dhamānaṃ anuppādāya vāyāmo,*
  3. *Anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya vāyāmo,*
  4. *Uppannānaṃ kusalānaṃ dhammānaṃ bhiyyobhāvāya vāyāmo,*
1. Effort to overcome or reject evil unwholesome acts that have arisen, or are in the course of arising ;
  2. Effort to avoid (not only in this life but also in the lives that follow) the arising of unwholesome acts that have not yet arisen ;
  3. Effort to arouse the arising of wholesome acts that have not yet arisen ;
  4. Effort to increase and to perpetuate the wholesome acts that have arisen or are in the course of arising.

#### Uppanna and Anuppanna Akusala Kammās:

In the personality of every being wandering in *saṃsāra* (round of rebirths), there are two kinds of *akusala kammās* (unwholesome volitional actions), namely,

1. *Uppanna akusala kamma*, and
2. *Anuppanna akusala kamma*.

*Uppanna akusala kamma* means past and present *akusala kammās*. They comprise unwholesome volitional actions committed in the interminable series of past world-cycles and past lives. Among these *akusala kammās*, there are some that have spent themselves by having produced rebirths in the *apāya-lokas*. There are others that await the opportunity of producing rebirths in the *apāya-lokas*, and thus constitute potentialities to rebirth in the *apāya-lokas* that accompany beings from world-cycle to world-cycle and from life to life.

Every being in whom *sakkāya-diṭṭhi* (Personality-belief) resides, be he a human being, or a *deva*, or *brahṇā*, possesses an infinitely large store of such past debts, so to say, consisting of *akusala kammās* (unwholesome volitional actions) that have in them the potentiality of producing rebirths in the lowest *Avīci* Hell. Similarly, there are infinite stores of other *kammās* capable of producing rebirths in the other *apāya-lokas*. These past *kammās* which await a favourable opportunity for producing rebirth resultants and which accompany beings from life to life until they are expended, are called *uppanna*.

These past *uppanna akusala kammās* have their roots in *sakkāya-diṭṭhi* (Personality-belief). As long as *sakkāya-diṭṭhi* exists they are not expended without producing resultants. There is no case of past *kamma* expending itself without producing due resultants. But when, with insight into the *Anatta lakkaṇā* (Characteristic of Impersonality), one rids oneself of *sakkāya-diṭṭhi* (Personality-belief), from that instant all the *uppanna akusala kammās* lose their potentiality and disappear from the store of past *akusala kammās*. From that existence, one will no longer become subject to rebirth in the *apāya-lokas* in future *saṃsāra* even in one's dreams.

*Anuppanna akusala kammās* means future *akusala kammās*. Beginning with the next instant in this life, all the new evil and unwholesome acts that one commits whenever opportunity occurs in the course of this present life and in the succession of lives that are to follow, are called *anuppanna*. These new *akusala duccharita kammās* (evil and unwholesome volitional actions) that one can commit even during a single lifetime can be infinite in number.

All these *anuppanna akusala kammās* have their origin in *sakkāya-diṭṭhi*.

If at any time *sakkāya-diṭṭhi* disappears, all the new *anuppanna akusala kammās* also disappear, even at that instant, from the personality of the beings concerned, leaving no residue. Here, 'disappear' means that there will be no occasion, starting from the next instant, in future succession of lives and future succession of world-cycles, when new *akusala kammās* are perpetrated. Throughout future *anamatagga saṃsāra* (beginningless round of rebirths), those beings will not commit, even in their dreams, any *akusala kamma* (unwholesome volitional action) such as *pāṇātīpāta* (killing any living being).

If *sakkāyadiṭṭhi* remains, even though the being is a Universal Monarch exercising sway over the whole universe, he is, as it were, sandwiched between hell-fires in front and hell-fires at the back, and is thus hedged in between the two *akusala kammās* of *uppanna* and *anuppanna*. He is thus purely a creature of hell-heat. Similarly, the kings of the *deva lokas*, Sakka, the king of the *Tāvātimsa-deva-loka*, the Brahmas of the *Rūpa* and *Arūpa Brahma-lokas*, are all purely creatures of hell-heat. They are creatures that are hitched on

to the chains of hell and the *apāya* regions. In the great whirlpool of *saṃsāra*, they are purely creatures who drift or sink.

In the infinitely long *saṃsāra*, beings have to cultivate the desire for encountering a Buddha Sāsanā, which is an extremely difficult achievement. Hedged in as they are, from before and behind, by the hell-fires of *uppanna* and *anuppanna akusala kammās*, they have to cultivate earnestly the desire to extinguish those fires once and for all. Hence, those beings who do encounter Buddha Sāsanā have to make the extinguishing of the hell-fires of *uppanna* and *anuppanna* their sole task for their future welfare.

The task of extinguishing the *akusala kammās* of *uppanna* and *anuppanna* consists of ridding oneself of *sakkāya-diṭṭhi* and no more. If *sakkāya-diṭṭhi* is uprooted, the two *akusala kammās* (unwholesome volitional actions) are entirely extinguished.

“Bon-sin-san”\* Sotāpannas, like Visākhā and Anāthapiṇḍika, who are infinitely numerous among humans, *devas*, and *brahmās*, are beings who have obtained release from the state of sinking and drifting in the great whirlpool of *saṃsāra* (round of rebirths) from the moment *sakkāya-diṭṭhi* was uprooted. They are beings who have attained the first stage of Nibbāna called *sa-upādisesanibbāna* (Nibbāna with the five constituent groups of existence remaining.) Although they are liable to wander in the round of rebirths for many more lives and many more world-cycles, they are no longer worldly beings. Having become “Bon-sin-san” Ariyas (Noble Ones), they are beings of the *lokuttara* (Supramundane Sphere).

Here ends the part showing *uppanna* and *anuppanna akusala kammās* from which Sotāpannas have obtained their release.

#### Uppanna and Anuppanna Kusala Kammās :

I shall now show the division of *kusala kammās* (wholesome volitional actions) into *uppanna* and *anuppanna*, first with reference to the three Sāsanās of *sīla* (Morality), *saṃādhi* (Concentration), and *paññā* (Wisdom), and second with reference to the seven *visuddhis* of *sīla-visuddhi*, *citta-visuddhi*, *diṭṭhi-visuddhi*, *kaṅkhā vitarāṇa-*

*visuddhi*, *maggā-magga-ñāṇa-dassana-visuddhi*, *paṭipadā-ñāṇa-dassana-visuddhi*, and *lokuttara-ñāṇa-dassana-visuddhi*,\*\*

When it is said that *saṃsāra* (round of rebirths) is very terrifying, it is because of the *duccaritas* (evil deeds) of *uppanna* and *anuppanna* which have *diṭṭhi* (Wrong Views) as their root. When it is said that there is no hiding place, no haven, nowhere on which one can depend, it is because of the self-same *duccaritas* and *diṭṭhi*.

When *diṭṭhi* is extinguished, both old and new *duccaritas* are also extinguished. When old and new *duccaritas* are extinguished, release from the *saṃsāra* of *apāya-lokas* is attained, and only exalted stages in the states of humans, *devas*, and *Brahmās*, remain. Since beings have to cultivate the desire for an encounter with a Buddha-Sāsanā in order to secure release from the *apāya saṃsāra* together with old and new *duccaritas*, now that they have encountered a Buddha Sāsanā in this existence, it behoves them to make the attempt of extinguishing the great evil of *diṭṭhi*.

*Diṭṭhi* is established in beings in three layers, viz.,

*Vītikkaṃa*,  
*Pariyuṭṭhāna*, and  
*Anusaya*\*\*\*

These layers are the realm of *sakkāya-diṭṭhi*. They may be called coarse, middling, and fine *diṭṭhi*.

I shall now show how the offsprings of *diṭṭhi*, the ten *duccaritas*, enter into *diṭṭhi*.

The coarse *diṭṭhi* of *vītikkaṃa* comprises the *akusala kammās* committed through overt acts and speech. The middling *diṭṭhi* of *pariyuṭṭhāna* comprises the evils that occur in thoughts. *Anusaya diṭṭhi* is the evil that lies latent in the personalities of beings throughout *anamatagga saṃsāra* though it may not yet result in manifestations of acts, speech, or thoughts.

It may be said that there are three kinds of fire in a match-box. The first is the fire that lies latent in the whole box of matches. The second is the fire that ignites the match stick when it is struck. The third is the fire

\* Beings who are bound to attain higher and higher stages of sanctity.

Please see the Light of the Dhamma, Vol. V-No. 3.

\*\* Please see the Light of the Dhamma, Vol. VII-No. 1, p. 18.

\*\*\* Please see the Light of the Dhamma, Vol. VI-No. 4, p. 17.

that is transferred to another object when it is brought in contact with the flame of the match stick. Such a fire is that which burns rubbish heaps, clothes, houses, monasteries and villages.

This fire, the fire that is transferred to another object, resembles the coarse *vīṭikkama diṭṭhi*. The fire that burns the match stick resembles the middling *pariyuṭṭhāna diṭṭhi* which is manifested in the mind every time it comes in contact with objects of thought. The fire that is latent in the box of matches resembles the fine *anusaya diṭṭhi* that resides in the personalities of beings throughout the succession of lives in *anamatagga saṃāsāra*.

This fire that lies latent in the box of matches does not burst into flame so long as the match head is not rubbed with the nitrous surface of the match-box. It does not cause any harm even if it be kept in contact with highly inflammable articles such as gunpowder. In the same way, the *anusaya diṭṭhi* lies latent in the personality and does not manifest itself so long as it does not come into contact with evil objects of thought or other causes of evil. When, however, evil objects of thought or other causes impinge on the six sense-doors, the *anusaya diṭṭhi* is disturbed and begins to make itself manifest in the mind-door, or in the plane of the *pariyuṭṭhāna* through the function of volition. If at that time the manifestations can be suppressed by good doctrines, they disappear from the *pariyuṭṭhāna* plane and return to the *anusaya* plane and reside there as latent natural tendencies. If they cannot be suppressed, they continue to manifest themselves developing volitions. If they are further disturbed (in the *pariyuṭṭhāna* plane), they manifest themselves in the *vīṭikkama* plane in the form of evil speech or evil acts.

In this world, if a person can control himself in the *vīṭikkama* and *pariyuṭṭhāna* planes, and if thereby his acts, speech, and thoughts are, so to say, clean and unsoiled, he is called a good, pious, or moral man. But such a person is not aware of the *anusaya*

plane. If the *anusaya* plane is not destroyed, even if perfect control is exercised over the *vīṭikkama* and *pariyuṭṭhāna* planes, such control can only be of a temporary nature. If the person is strong in the observance of good principles, the control can last for the whole of this life. But there can be no certainty about the next life, when upheavals in these two planes may recur.

*Lobha* (Greed), *dosa* (Hatred), and *moha* (Delusion) also have each of them three planes.

In order to destroy these three planes of *diṭṭhi* completely, men have to put forth effort in the three *sikkhās* (Trainings) of *sīla* (Morality), *saṃādhi* (Concentration), and *paññā* (Wisdom). They have to practise the seven *visuddhis* (Purifications).

As far as layfolk are concerned, *sīla* means means *Ājīvaṭṭhamaka-sīla* which is *nicca-sīla* for them. The *Atthaṅga-uposatha-sīla* and *Dasāṅga-sīla* add refinement to *nicca sīla*. It is a good thing to be able to observe them; but it does not matter much if they cannot be observed. For those people who assume the yellow garb of *Isis*\* the *Ājīvaṭṭhamaka-sīla* and *Dasāṅga-sīla* constitute *sīla*. The *Atthaṅga-uposatha-sīla* is included in the *Dasāṅga-sīla*. For Bhikkhus, the *Catupārisuddhi-sīla*\*\* constitutes *sīla*.

The *parikamma bhāvanā*, *upacāra bhāvanā*, and *appanā bhāvanā* (also called the eight *saṃpattis*\*\*\*), which arise out of mindfulness in the body (such as in out-breath and in-breath), and in the bones of the body, constitute *saṃādhi*.

The four *lokiya* (mundane) *visuddhis*\*\*\*\* beginning with *ditṭhi-visuddhi*, together with *lokuttara* (supramundane) *ñāṇadassana-visuddhi* constitute *paññā*.

Among the three planes of *diṭṭhi*, *sīla* can destroy the *vīṭikkama* plane. This means that if one possesses *sīla-visuddhi*, upheavals in acts and speech cannot occur. *Samādhi* can destroy the *diṭṭhi* in the *pariyuṭṭhāna* plane. This means that if *bhāvanā manasikāra* (concentration on the objects of medita-

\* Hermits; recluses; rishis.

\*\* The same as Bhikkhu-sīla. Please see the Light of the Dhamma. Vol. VII-No. 1. p. 15.

\*\*\* Sustained consciousness of the Form-Sphere and the Formless-Sphere.

\*\*\*\* 1. *Diṭṭhi-visuddhi* (Purification of View);

2. *Kaṅkhāvitaraṇa-visuddhi* (Purification by Overcoming Doubt);

3. *Magā-magga-ñāṇadassana-visuddhi* (Purification By Knowledge and Vision of What Is and What Is Not Path);

4. *Paṭipadāñāṇadassana-visuddhi* (Purification By Knowledge and Vision of the Way).



tion) is firmly established, upheavals in thought cannot occur. *Paññā* destroys the *diṭṭhi* in the *anusaya* plane. This means that if insight is obtained into the entire body as mere groups of *nāma* and *rūpa* and as *anicca*, *dukkha* and *anatta* groups, the latent store of *diṭṭhi* that may manifest itself in views of 'personality' (*puggala*), 'living being' (*satta*) 'permanence' (*nicca*), 'pleasure' (*sukha*) 'self' (*atta*) disappears. So long as this *diṭṭhi anusaya* exists, the destruction of the *vītikkaṃa* plane by *sīla*, and of the *pariyuṭṭhāna* plane by *samādhi*, can be no more than temporary.

In the division of *uppanna* and *anuppanna* there are two methods, viz.,

- (1) Division based on this life as the starting point, and
- (2) Division based on past infinite *saṃsāra* as the starting point.

I shall now show the method of division based on this life as the starting point. In those who have never undertaken to keep the *sīla* in this life, there is no *uppanna sīla*. In those who at one time or other in this life have undertaken to keep the *sīla*, such *sīla* is *uppanna*. In the same way, in the cases of *sammādhi* and *paññā*, what was attained in the past is *uppanna*, and what had never been attained in the past is *anuppanna*.

In the method of division based on past *saṃsāra* as the starting point, there are two kinds of *sīla*, viz., *Lokiya sīla* and *Lokuttara sīla*. *Lokiya sīla* is *uppanna*, because there is no being who at one time or other in the past *saṃsāra* has not undertaken to keep the *lokiya sīla*. *Lokuttara sīla*, as far as *puthujjanas* are concerned, is *anuppanna*.

*Samādhi*, also, is of two kinds, viz., *lokiya* and *lokuttara*. Since *lokiya samādhi* had been attained on many occasions by beings in the past *saṃsāra*, it is *uppanna*. *Lokuttara samādhi*, as far as *puthujjanas* are concerned, is *anuppanna*.

*Paññā*, also, is of two kinds, viz., *lokiya* and *lokuttara*. *Diṭṭhi-visuddhi*, *kaṅkhā-vitarāṇa-visuddhi*, *maggā-magga ñāṇa-dassana-visuddhi*, and *paṭipadā-ñāṇa-dassana-visuddhi* are *lokiya paññā*. These *lokiya paññā* are *uppanna* to those who have encountered Buddha *Sāsanā*s in the past, and *anuppanna* to those who have never encountered any Buddha *Sāsanā*.

*Lokuttara-ñāṇa-dassana-visuddhi* is *lokuttara-paññā*. As far as *puthujjanas* are

concerned, *lokuttara paññā* is *anuppanna*, since it had never at any time been attained in past *saṃsāra*.

I shall now show the four points of *vīriya* (Effort).

The opportunity of ridding oneself completely of old *uppanna akusala kammās* arises only when one encounters a Buddha *Sāsanā*. The opportunity of preventing the appearance of new *akusala kammās* in the series of existences that are to follow, is also one that can arise only when one encounters a Buddha *Sāsanā*. Even though one's *saṃsāra* be infinitely long, if one does not encounter a Buddha *Sāsanā*, no opportunity of ridding oneself of these two classes of *akusala kammās* can arise. This is because the business of ridding oneself of these two *akusala kammās* is identical with the business of destroying the *anusaya* plane of *sakkāya-diṭṭhi*. And, the destruction of the *anusaya* plane of *diṭṭhi* is the work of *anatta-bhāvanā*, which appears only when a Buddha *Sāsanā* appears.

Those beings who are destined to be *Pacceka-buddhas* (Solitary Buddhas) had acquire first the seeds of *anatta bhāvanā* during their encounter with a Buddha *Sāsanā*. When there is no Buddha *Sāsanā* in the world, even the mere sound of *anatta* is not heard. And, by 'the sound of *anatta*' is meant the sound of *rūpa*, *nāma*, *khandha*, *āyatana dhātu*, and *paṭicca-samuppāda*. The whole of the Abhidhamma Piṭaka is replete with the sound of *anatta*. So is the whole of Abhidhammattha-saṅgaha.

The work of *anatta bhāvanā* consists, first, of fulfilling *sīla-visuddhi*, then of setting up *kāyagatā-sati*, and after tranquillizing and controlling one's madly tempestuous and unstable mind, of putting forth effort in the work of *samatha* and *vipassanā*. It is only when the plane of *diṭṭhi anusaya* is destroyed through such effort that all the *uppanna* and *anuppanna micchā-diṭṭhis* and the *duccaritas* disappear.

The effort to cause the appearance in one's personality of *kusala kammās* which have not appeared before, and the effort to fix in one's personality the *kusala kammās* that have already appeared, consist of attempting the successful completion of *anatta bhāvanā* after the establishment of *kāyagatā-sati*.

**Uppanna and anuppanna Sila:**

*Anuppanna sīla*, which has never occurred to *puthujjanas* in the past infinite *saṃsāra*,

consists of *sammāvācā*, *sammākammanta*, and *sammā-ājīva*, which are comprised in Sotāpatti-magga and which have Nibbāna as their object. This *sīla* destroys the evil acts manifesting themselves in action, speech, and wrong modes of earning a living. From the moment that this destruction takes place, the evils appearing in the form of actions, speech, and modes of living, do not appear again even for an instant throughout the succession of many lives and many world-cycles that follow.

This class of *lokuttara sīla* is achieved only when *anatta bhāvanā* is successfully practised. Beings must attempt to achieve this *anuppanna-sīla* while yet within a Buddha Sāsana. It is meant by this that from the moment of setting up *sīla visuddhi* (together with *kāyagatā-sati*) up to the successful completion of *anatta bhāvanā*, beings must attempt (without relaxation) to practise the thirty-seven *bodhipakkhiya dhammas*.

*Uppanna sīla*, which has often occurred in past infinite *saṃsāra*, means *lokiya sīla* or *kāmāvacara sīla*. When it is said that attempt must be made to attain the state of fixation of that *sīla*, it must be understood that there are two planes of *lokiya sīla*, viz., *niyāma* and *aniyama*.\*\* The state of an *ariya* is that of the *niyāma* plane, while the state of a *puthujjana* is that of the *aniyama* plane.

The *kāmāvacara lokiya sīla* attains the *niyāma* plane in the personalities of Sotāpannas. *Ariyas* who are Sotāpannas do not transgress the *Ājīvaṭṭhamaka sīla* even in their dreams throughout the series of lives and world-cycles that follow until the final attainment of *parinibbāna*.

In the case of *puthujjanas*, however, the *kāmāvacara lokiya sīla* is still in the *aniyama* plane. These persons have been virtuous and moral lay individuals on an infinite number of occasions in the past. They have also suffered in the *apāya lokas* countless number of times. They have been virtuous *Isis* and *Bhikkhus* on other infinite number of occasions. In all their past existences, however, they have never been

free from the danger of liability to rebirth in the *apāya lokas*. Even now, the number of beings in the *apāya lokas* is infinite and the number of humans, *devas* and *brahmās*, on the brink of being born in the *apāya lokas* is infinite.

Hence, beings possessing *kāmāvacara lokiya sīla* which is still *aniyama*, and which, so to say, resides in them for a temporary moment, should attempt, while there is yet opportunity within a Buddha Sāsana, to transform it into *niyāma*. They should set up *kāyagatā-sati*, and having done so, should practise the *bodhipakkhiya dhammas* until the function of *anatta bhāvanā* is successfully completed.

This completes the two *sīla kusala kammās*.

### Uppanna and Anuppanna Samādhi:

*Samādhi* also has two planes, viz., *niyāma* and *aniyama*. Similarly, there are two planes of *paññā*, viz., *niyāma* and *aniyama*.

*Appanā samādhi*, which is identical with the eight or nine *samāpattis*\*\*\* as the case may be, becomes *niyāma* only when one attains the Anāgāmi stage. The *paññā* that carries the *tādi*\*\*\*\* quality becomes *niyāma* only at the stage of an Arahant.

I shall now show the *samādhi* and *paññā* that Sotāpannas achieve.

In accordance with the discourse in the Mahā Vedalla Sutta,\*\*\*\*\* wherein it is said:

“Yo ca Visākha sammā-vāyāmo yā ca sammā-sati yo ca sammā-samādhi, ime dhammā samādhikkhandhe saṅgahitā.”

*Sammā-vāyāma* (Right Effort), *Sammā-sati* (Right Mindfulness) and *Sammā-samādhi* (Right Concentration), which are comprised within *sotāpatti-magga* (Path of a Stream-winner) having Nibbāna as object, are called *lokuttara samādhi* (Supramundane Concentration).

These three *samādhis* can extinguish, once and for all, that is by *samuccheda pahāna*,\*\*\*\*\* the mental evils of *abhijjhā* (covetousness) and *byāpāda* (ill-will), which have *micchā-vāyāma* (Wrong-Effort), *micchā-sati* (Wrong

\* Morality relating to the Sensuous Sphere.

\*\* *niyāma* : stable; unchangeable.  
*aniyama* : unstable; changeable.

\*\*\* 8 *samāpattis* are 8 sustained consciousness of the Form-Sphere and the Formless-Sphere.  
9 *samāpattis* are the above 8 *samāpattis* and *nirodha-samāpatti* (total suspension of mind).

\*\*\*\* *Tādi* : That cannot be influenced by the ups and downs of life.

\*\*\*\*\* Suttanta Piṭaka, Majjhima Nikāya, Mulapañṇāsa-Mahā Vedalla Sutta, p. 365 Synod Edition.

\*\*\*\*\* Overcoming by destruction; eradication.

Mindfulness), and *micchā-samādhi* (Wrong Concentration), as their roots. From the instant they are extinguished, the mental evils of *abhijjhā* and *byāpāda* do not arise again throughout the many lives and world-cycles that may follow. It is the kind of *samādhi* that can be achieved only within a Buddha Sāsana, when only appears *anatta bhāvanā*. Hence, now that they have encountered a Buddha Sāsana, beings should endeavour to achieve *anuppanna samādhi* without fail, before they become severed from the Sāsana. This means that, beginning with *kāyagatā-sati*, they should practise the *bodhipakkhiya-dhammas* until they attain the successful culmination of *anatta bhāvanā*.

*Uppanna samādhi*, which has occurred countless number of times in infinite past *saṁsāra*, consists of *kāmāvacara samādhi*, *rūpāvacara samādhi* and *arūpāvacara samādhi*. When it is said that attempt must be made to make *uppanna-samādhi niyāma*, it must be understood that there are two planes in *lokiya samādhi*, viz., *niyāma* and *anīyāma*. The *lokiya sammā-vāyāma*, *sammā-sati* and *sammā-samādhi*, with which *Ariyas* are endowed, are established in the *niyāma* plane. The *duccaritas* such as *abhijjhā* and *byāpāda* do not arise in them even in dreams throughout the succession of lives and world-cycles that follow until the final attainment of *parinibbāna*.

The group of *lokiya samādhi* with which *puthujjanas* are endowed are in the *anīyāma* plane. In the infinite past *saṁsāra*, these persons have been men of *samādhi*, *Isis* of *samādhi*, and *Bhikkhus* of *samādhi*, endowed with *Jhānas* and powers such as ability to fly through the air or go through the earth during an infinite number of existences. In the life-period of every world system, there are four *kappas* (world-cycles), each of infinite length. In three of these *kappas*, these *puthujjanas* have been *brahmās* in the *brahma-lokas*. In every one of these world-systems, there have also appeared the *apāya lokas*. These *apāya lokas* have been filled by these self-same *brahmās* and no other. These *puthujjanas* have been *brahmās*, *petas*, beings of hell, animals and *asuras*. In the infinitely long *saṁsāra*, the life-period of each of these world-systems is like but the period of the twinkling of an eye.

Thus, it behoves us all to endeavour to transform the *anīyāma lokiya sammā-vāyāma*, *sammā-sati* and *sammā-samādhi* (which we temporarily acquired in the past on many countless occasions) to *niyāma*, while there is yet opportunity now when we are in the midst of a Buddha Sāsana. We must, after first setting up *kāyagatā-sati*, practise the *bodhipakkhiya dhammas* until the successful completion of *anatta bhāvanā*.

This ends the two *samādhi kusala kammās*.

### Uppanna and Anuppanna Paññā:

In accordance with the discourse in the Mahā Vedalla Sutta, wherein it is said:

“Yā ca Visākha sammādiṭṭhi yo ca sammā-saṅkappo, ime dhammā paññakkhandhe saṅgahitā.”

*Sammā-diṭṭhi* (Right View) and *Sammā-saṅkappa* (Right Thinking), which are comprised in *Sotāpatti-magga* having *Nibbāna* as their object, are called *Paññā*. This *Paññā* destroys the *anusaya* plane of *saṅkāya-diṭṭhi* completely, and dispels by *samuccheda pahāna* every vestige of *micchā-diṭṭhi* and *micchā-saṅkappa*, together with the *duccaritas* and *durājīva*,\* once and for all. The old store of *duccarita kammās* also disappear completely. Release is obtained from the *apāya saṁsāra*. From this instant, the evils of *micchā-diṭṭhi* and the *duccaritas* do not make an appearance throughout the series of future existences and future world-cycles.

This *Paññā* appears only during a Buddha-Sāsana when *anatta bhāvanā* appears. Hence, now that they have encountered a Buddha-Sāsana, beings should endeavour to attain this *anuppanna paññā* before they become severed from the Sāsana. This means that, starting with *kāyagatā-sati*, they should practise the *bodhipakkhiya dhammas* until they attain the successful culmination of *anatta bhāvanā*.

The kinds of *Paññā* that have often occurred in the past infinite *saṁsāra* are *kammassakatā sammā-diṭṭhi*, all kinds of *kāmāvacara* knowledge and wisdom, and *Abhiññās*\*\* such as *Dibba-cakkhu* (the Celestial Eye) and *Dibba-sota* (the Celestial Ear).

When it is said that effort must be made to transform this *Paññā* into *niyāma*, it must be

\* Wrong livelihood.

\*\* Higher psychic powers.



understood that there are two planes in *lokiya paññā*, viz., *niyāma* and *aniyāma*.

The *lokiya sammā-diṭṭhi* and *sammā-saṅkappa* of Ariyas are established in the *niyāma* plane. From the moment they are thus established, and throughout the series of lives that follow until they attain *parinibbāna* they are in possession of *kāmmassakatā sammā-diṭṭhi ñāṇa*, (Knowledge of Right View of the fact that all beings have *kammas* only as their own property), *pariyatti ñāṇa* (Knowledge of the Doctrine), *paṭipatti-ñāṇa* (Knowledge of practice of the Dhamma), and Knowledge of the Four Noble Truths.

The *lokiya paññā* which *puṭhujjanas* possess are, however, established in the *aniyāma* plane. In the series of existences of these *puṭhujjanas* wandering in infinite *samsāra*, they have sometimes been learned in the Dhamma, sometimes have acquired fame in their learning, sometimes have been great Theras and great physicians, while at other times they have also been cockles, snails, worms, leeches, lice, bugs, maggots, ticks, etc.—creatures that could just be said to be alive.

Hence, while the opportunity of an encounter with a Buddha Sāsana offers itself, effort must be made to transform the *aniyāma paññā* (which is but a temporary or momentary acquisition) into *niyāma paññā*. This means that, starting with *kāyagatā-sati*, the *bodhipakkhiya dhammas* should be practised until the successful attainment of *anatta bhāvanā*.

This ends the two *paññā kusala kammas*.

So long as the realm of *sakkāya-diṭṭhi* (Personality-belief), which has been continuously established in our personalities throughout the past infinite *samsāra*, is not destroyed, the defilements such as *lobha* (Greed), *dosa* (Hatred), and *moha* (Delusion), remain keen, numerous and strong. As such they may be said to be permanent native inhabitants resident within our bodies. In such circumstances, *sīla* (Morality), *samādhi* (Concentration) and *paññā* (Wisdom), which are the enemies of these defilements, are like occasional alien visitors. Their visitation resembles the trespassing of enemy aliens into the kingdom of the ogre Ālavaka,\* inhabited by wild and powerful ogres. Before long,

these alien invaders become the food of these ogres, and their alien settlements are destroyed. On one occasion, five hundred *Isis* with Jhāna attainments came from the Himalayas regions to the mansion of Ālavaka, but the ogres seized them one by one by their legs and threw them across the river Ganges. And thus the five hundred *Isis* were destroyed.

Hence, those laymen, *Isis* and *Bhikkhus*, who have encountered a Buddha Sāsana in this life, who desire to rid themselves of evils in their future existences, and who wish to fix the Dhammas such as *sīla-visuddhi* (Purification of Virtue) permanently in their personalities, should practise the *satipaṭṭhāna* appropriately with *sammappadhāna* effort in order thus to destroy the *anusaya* plane of *sakkāya-diṭṭhi*.

If they desire to free themselves from the insane and wild mind such as is possessed by the mad man, the incapable boatman, the man afflicted with hydrophobia, and the sick man who vomits his medicines (in the illustrations given under *Satipaṭṭhāna*), and if they desire to fix their *samādhi* or transform it to *niyāma* so as to enable them to keep their attention tranquil, steady, and fixed on any *kammaṭṭhāna* object at will, they should practise the *satipaṭṭhāna* appropriately with *sammappadhāna* energy in order thus to destroy the *anusaya* plane of *sakkāya-diṭṭhi*.

If they desire to free themselves from the *sammoha-dhamma* (delusion) which can cast them into the utter darkness of the absence of Wisdom, and which can extirpate all feelings of respect and reverence that they have harboured towards the infinite and noble qualities of the Buddha, the Dhamma and the Ariya Saṅgha, as also of the establishments of the Sāsana, leaving no traces in the existences that follow: if they desire to rid themselves of the great *micchā-dhammas* that have led them in the past infinite *samsāra* to approach, respect, and pay reverence to all manner of spurious Buddhas, because as *puṭhujjanas* they were not in a position to know the true Buddha, the true Dhamma, and the true Saṅgha: if they desire to attain, in the series of existences and world-cycles beginning with the present, that faith known as *adhigama saddhā*,\*\* and that wisdom known as *adhigama-paññā*,\*\*\* by virtue of which they

\* Saṅyutta Aṭṭhakathā, Yakkha Saṅyutta, Ālavaka Sutta Vaṇṇanā, p. 289. 6th Syn. Edn.

\*\* Firmly established *saddhā* (Faith).

\*\*\* Firmly established wisdom.

can continue to evoke respect and reverence without let or hindrance for the true Buddha, the true Dhamma, and the true Saṅghā; and if they desire to transform them to the *niyāma* plane: they must practise the *satipaṭṭhāna* appropriately with *sammappadhāna* energy with a view to destroy the *anusaya* plane of *sakkāya-diṭṭhi*. Here, the appropriate

practice of *sammappadhāna* means that energy accompanied by the determination which says, "Let the skin remain; let the bones remain; etc."

Here ends *sammappadhāna*.

( to be continued )



# THE LIGHT OF BUDDHA

The only monthly Buddhist organ published in English  
from BURMA.

It conveys the real solution to the problem of life from the viewpoint of Buddhism without antagonism to its different faiths but in accord with Science, Philosophy, ETC.

## SUBSCRIPTIONS RATES :—

|                            |     |                     |
|----------------------------|-----|---------------------|
| Burma : K.10               | ... | (Including Postage) |
| India : Rs.15              | ... | , , ,               |
| U.K. £ 1-2 Sh. 6d.         | ... | , , ,               |
| U.S.A. 3 Dollars-25 Cents. |     | , , ,               |

All communications to be addressed to  
Burma Buddhist Society,  
Paik-Kyone-Nyunt Building,  
25th & 81st Streets Cor.,  
MANDALAY, BURMA.

# SUTTANTA PIṬAKA, DĪGHA NIKĀYA, SĪLAKKHANDHA VAGGA, AMBATṬHA SUTTA,

Page 82-102, 6th Synod Edition.

( Translated by the Editors of "The Light of the Dhamma". )

( Continued from previous issue )

## FOUR CAUSES OF FAILURE :

'Now, Ambaṭṭha, there are four Causes of Failure to achieve perfection in this incomparable *vijjā*\* (Knowledge) and *carāṇa*\*\* (Conduct). And what are the four?

(1) 'In this world, Ambaṭṭha, some *samaṇa* or *brāhmaṇa*, not being able to achieve perfection in this incomparable *vijjā* and *carāṇa*, enters a forest carrying the outfits of an *Isi* (hermit) with a yoke on his shoulder, with the intention "I will be one who lives only on fruits that have fallen of themselves". He, in fact, becomes only an attendant on one who has attained perfection in Knowledge and Conduct. This, Ambaṭṭha, is the first Cause of Failure to achieve perfection in this incomparable Knowledge and Conduct.

(2) 'And again, Ambaṭṭha, in this world some *samaṇa* or *brāhmaṇa*, not being able to achieve perfection in this incomparable Knowledge and Conduct, and also not being able to become one who lives only on fruits that have fallen of themselves, enters a forest, carrying a hoe and a basket with him with the intention "I will be one who lives only on bulbs, roots and fruits." He, in fact, becomes only an attendant on one who has attained perfection in Knowledge and Conduct. This Ambaṭṭha, is the second Cause of Failure to achieve perfection in this incomparable Knowledge and Conduct.

(3) 'And again, Ambaṭṭha, in this world, some *samaṇa* or *brāhmaṇa*, not being able to attain perfection in this incomparable Knowledge and Conduct, not being able to become one who lives only on fruits that have fallen of themselves, not being able to become one who lives only on bulbs, roots and fruits, builds a fire-house near a village or a suburb,

and stays there attending to the fire. He, in fact, becomes only an attendant on one who has attained perfection in Knowledge and Conduct. This, Ambaṭṭha, is the third Cause of Failure to achieve perfection in this incomparable Knowledge and Conduct.

(4) 'And again, Ambaṭṭha, in this world, some *samaṇa* or *brāhmaṇa*, not being able to attain perfection in Knowledge and Conduct, not being able to become one who lives only on fruits that have fallen of themselves, not being able to become one who lives only on bulbs, roots and fruits, and also not being able to become one who attends to the fire, builds a four-doored house at a junction of four roads and stays there with the intention "I will make offerings to the best of my ability to those *samaṇas* and *brāhmaṇas* who come from the four directions." He, in fact, becomes only an attendant on one who has attained perfection in Knowledge and Conduct. This, Ambaṭṭha, is the fourth Cause of Failure to achieve perfection in this incomparable Knowledge and Conduct.

'Ambaṭṭha, these are the four Causes of Failure to achieve perfection in this incomparable Knowledge and Conduct.'

## Inquiry about Ambaṭṭha and his teacher:

'What do you think, Ambaṭṭha? Have you and your teacher attained perfection in the incomparable Knowledge and Conduct?

'No! Venerable Gotama. Who are my teacher and myself? What are the incomparable Knowledge and Conduct? My teacher and I are far from perfection in the incomparable Knowledge and Conduct.'

(1) 'Ambaṭṭha, what do you think? Not being able to achieve perfection in the incom-

\* There are eight kinds of *vijjā* (Knowledge). They are : 1. Insight-Knowledge; 2. Knowledge pertaining to Mental Creative Powers; 3. Knowledge pertaining to Supernormal Powers; 4. The Celestial Ear; 5. Knowledge of the Minds of others; 6. Knowledge of Former existences; 7. The Celestial Eye; and 8. Knowledge pertaining to the Extinction of Āsavas.

\*\* Majjhima Nikāya, Majjhima Paṇṇāsa, Sekha Sutta, p. 20, 6th Syn. Edn.



parable Knowledge and Conduct, have you and your teacher, ever entered a forest carrying the outfits of an *Isi* with yokes on your shoulder with the intention "We will live only on fruits that have fallen of themselves?"

'Not even that, Venerable Gotama.'

(2) 'Ambaṭṭha, what do you think? Not being able to achieve perfection in the incomparable Knowledge and Conduct and also not being able to become those who live only on fruits that have fallen of themselves, have you and your teacher ever entered the forest carrying hoes and baskets, with the intention "We will live only on bulbs, roots and fruits"?'

'Not even that, Venerable Gotama.'

(3) 'Ambaṭṭha, what do you think? Not being able to achieve perfection in the incomparable Knowledge and Conduct, not being able to become those who live only on fruits that have fallen of themselves, not being able to become those who live only on bulbs, roots and fruits, have you and your teacher ever built a fire-house near a village or a suburb and stayed there, attending to the fire?'

'Not even that, Venerable Gotama.'

(4) 'Ambaṭṭha, what do you think? Not being able to achieve perfection in the incomparable Knowledge and Conduct, not being able to become those who live only on fruits that have fallen of themselves, not being able to become those who live only on bulbs, roots and fruits, not being able to become those who build a fire-house near a village or a suburb and stay there attending to the fire, have you and your teacher ever built a four-doored house at a junction of four roads and stayed there with the intention "We will make offerings to the best of our ability to those *samaṇas* and *brāhmaṇas* who come from the four directions?"'

'Not even that, Venerable Gotama.'

'Thus, Ambaṭṭha, you together with your teacher have failed to achieve perfection in the incomparable Knowledge and Conduct and even to practise the four Causes of Failure to achieve it.'

'Ambaṭṭha, Pokkharasāti *Brāhmaṇa* has uttered the words "Who are these shavelings,

bogus *samaṇas*, of low caste, black coloured, born of the *Brahmā's* heels. And what is the discussion of those who are conversant with the three Vedas!", although he himself has not practised even the said Causes of Failure. See, Ambaṭṭha, how great is this fault of your teacher Pokkharasāti *Brāhmaṇa*.'

'Ambaṭṭha, Pokkharasāti is enjoying what has been given to him by Pasenadi, the king of Kosala. But the king does not allow him to see him face to face.\* When he consults with him he speaks to him only from behind a curtain. Why should not Pasenadi, the king of Kosala allow one, who takes only what he gets lawfully, to see him face to face? See Ambaṭṭha, how great is this fault of your teacher Pokkharasāti *Brāhmaṇa*.'

**Making Ambaṭṭha realize that he and his teacher are not Isis:**

'What do you think of this, Ambaṭṭha? Suppose a king either sitting on the neck of his elephant or on the back of his horse, or standing on the footrug of his chariot, should discuss certain affairs with his ministers or princes. And suppose as he left the place and stepped on one side, a commoner or the slave of a commoner should come up and, standing there, discusses the matter saying; "King Pasenadi said in this manner. King Pasenadi said in this manner." Even though he says what the king has said or discusses what the king has discussed, would he thereby become the king, or even one of his ministers?'

'Certainly not, Venerable Gotama.'

'In the same way, Ambaṭṭha, there were *Isis* (hermits) who were predecessors of *brāhmaṇas* and who were authors and teachers of the *Vedas*. The ancient *Vedas* which were chanted, recited and compiled by them are being chanted, recited, explained and taught by the present day *brahmāṇas* following their example. They were: Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamadaggi, Aṅgīrassa, Bhāradvāja, Vāseṭṭha Kassapa, and Bhagu. You may say, "I recite those *Vedas* together with my teacher". but there is no reason why you would by that much become an *Isi* or one who is trying to become an *Isi*.

'Now what do you think of this, Ambaṭṭha? What have you heard when *brāhmaṇas*, old

\* The king did not allow him to see him face to face as he had by exercise of his *Avatīanīmāya* (art of hypnotism or mesmerism) obtained some valuable ornaments which he (the king) never meant to give him. —Dīgha Nikāya, Silakkhandhavaggaṭṭhakathā, Pg. 243, 6th Synd. Ed.

and well advanced in years, teachers of yours or their teachers, were talking together? There were *Isis* (hermits) who were predecessors of *brāhmaṇas* and who were authors and teachers of the *Vedas*. The ancient *Vedas* which were chanted, recited and compiled by them are being chanted, recited, explained and taught by the present day *brāhmaṇas* following their example. They were: Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamadaggi, Aṅgīrassa, Bhāradvāja, Vāseṭṭha, Kassapa, and Bhagu.’

‘Have you ever heard that they went about in the midst of sensual pleasures—well washed, well perfumed, well groomed, with hair and beard well trimmed wearing ruby ornaments and clad in white—like you and your teacher now?’

‘No! I have never heard so, Venerable Gotama.’

‘x x. Have you ever heard that those *Isis* lived on boiled rice of the pure strain, from which all the black specks had been sought out and removed, with many soups and curries like you and your teacher now?’

‘No! I have never heard so, Venerable Gotama.’

x x. Have you ever heard that they went about in the company of women with fringes and flounces round their loins, just as you and your teacher do now?’

‘No! I have never heard, Venerable Gotama.’

‘x x. Have you ever heard that they went about driving chariots, drawn by asses with hairs on their bodies properly brushed, poking them with long whips, like you and your teacher now?’

‘No! I have never heard so, Venerable Gotama.’

‘x x. Have you ever heard that they had themselves guarded in fortified towns, with moats dug round them and cross-bars at the gates, by men armed with long swords, like you and your teacher now?’

‘No! I have never heard so, Venerable Gotama.’

‘So, Ambaṭṭha, neither you nor your teacher is an *Isi* nor one who is trying to become an *Isi*. However anyone who is in doubt and perplexity about me, may ask me and I shall make it clear with my answer.’

#### Showing Two Bodily Marks:

Then the Exalted One went to the *caṅkama*,\* and began to walk up and down. Ambaṭṭha followed suit. And as he thus walked up and down, following the Exalted One, he examined whether the thirty-two bodily marks of a real superman appeared on the body of the Exalted One or not. He perceived all the bodily marks except the two—the male organ concealed under a sheath and the extensive tongue. With respect to these two bodily marks of a real superman, he was in doubt and perplexity, could not make a decision and could not believe.

Then the Exalted One thought: “This youth Ambaṭṭha has perceived all my thirty-two bodily marks of a real superman except the two—the male organ concealed under a sheath and the extensive tongue. As regards these two bodily marks he is in doubt and perplexity, cannot make a decision, and cannot believe. It will be well and good if I were to let him perceive these two bodily marks of a real superman by means of my supernormal power.”

Then, the Exalted One exercised His Psychic Power in such a way that Ambaṭṭha could perceive the male organ concealed under a sheath. He then bent His tongue round in such a way that it touched and stroke both of His ears and both of His nostrils, and covered the whole surface of His forehead.

And Ambaṭṭha the youth thought: “The Samaṇa Gotama is fully—and not partially—endowed with the thirty-two bodily marks of a real superman.”

And he said to the Exalted One: ‘Now, Lord, we must go. We are busy, and there is much work to do.’

‘Ambaṭṭha, do what you think it is time for’, replied the Exalted One.

#### Ambaṭṭha returned to Pokkharasāti:

At that time the Brāhmaṇa Pokkharasāti went from Ukkaṭṭha with a great retinue of

\* Caṅkama : Passage ; walk ;

*brāhmaṇas*, and stayed at his garden waiting for Ambaṭṭha. Then, Ambaṭṭha went to that garden. He went in his chariot as far as the path was passable for chariots, then he got down from his chariot, went on foot to where Pokkharasāti was, saluted him respectfully and sat on one side. And when he was so seated, Pokkharasāti said to him: 'Dear Ambaṭṭha, did you see the Exalted One?'

'Yes, Sir, we saw Him.'

'Dear Ambaṭṭha! Is the general repute about the Venerable Gotama in accordance with what He really is and not otherwise? Is He such a one and not otherwise?'

'He is, Sir, as His reputation is widely spread, and not otherwise. He is such, not otherwise. And He is endowed fully—and not partially—with the thirty-two bodily marks of a real superman.'

'Did you have any talk with the Venerable Gotama, Ambaṭṭha?'

'Yes, Sir, I had.'

'What was your talk with the Venerable Gotama like?'

Then the youth Ambaṭṭha told Pokkharasāti all the conversation that had taken place between him and the Exalted One.

When he was informed thus, the *Brāhmaṇa* Pokkharasāti said to the youth Ambaṭṭha, "Really admirable is our wise young man! Really admirable is our well-informed young man! Really admirable is our young master of three Vedas! It has been said that on account of such a spy, one might, on the dissolution of the body—after death—be reborn in the lower regions, bad abodes, woeful states and hell.

'Ambaṭṭha, as you spoke rebuking and rebuking the Venerable Gotama in that manner, the Venerable Gotama spoke revealing and revealing our faults in that manner. Really admirable is our wise young man! Really admirable is our well-informed young man! Really admirable is our young master of three Vedas! It has been said that on account of such a spy, one might, on the dissolution of the body—after death—be reborn in the lower regions, bad abodes, woeful states and hell.'

Thus saying, being angry and displeased, he kicked and rolled Ambaṭṭha with his foot;

and he had a desire to go and see the Exalted One then and there.

#### Pokkharasāti's Approach to the Exalted One:

The *brāhmaṇas* there spoke to Pokkharasāti: 'Sir, it is now too late today to go and see the Venerable Gotama. You will go and see the Venerable Gotama tomorrow.'

Then the *Brāhmaṇa* Pokkharasāti ordered delicious eatables to be made at his house put them on chariots, and went out to Ukkaṭṭha to the Icchānaṅgala Wood with blazing torches. He went in his chariot as far as the path was passable for chariots, and then on foot to where the Exalted One was, and, after exchanging greetings and compliments of felicitation and courtesy with the Exalted One, sat on one side.

Having been seated thus, Pokkharasāti addressed the Buddha as follows:

'Venerable Gotama, has our pupil Ambaṭṭha the *brāhmaṇa* youth been here?'

'Yes, *brāhmaṇa*, he has.'

'And did you have any conversation with him, Venerable Gotama?'

'Yes, *brāhmaṇa*, I had.'

'What was your conversation with him like, Venerable Gotama?'

Then the Exalted One related to the *Brāhmaṇa* Pokkharasāti all the conversation that had taken place between Him and the *brāhmaṇa* youth Ambaṭṭha.

When he had thus spoken, Pokkharasāti said to the Buddha: 'Venerable Gotama, that *brāhmaṇa* youth Ambaṭṭha is young and foolish. Please forgive him, Venerable Gotama.'

The Exalted one replied: '*Brāhmaṇa*, let the *brāhmaṇa* youth Ambaṭṭha be happy.'

And the *Brāhmaṇa* Pokkharasāti examined whether the thirty-two bodily marks of a real superman appeared on the person of the Exalted One or not. He was able to perceive all the thirty-two bodily marks of a real superman except the two—the male organ concealed under a sheath and the extensive tongue. With respect to these two bodily marks of a real superman, Pokkharasāti was in doubt and perplexity, could not make a decision and could not believe.

Then the Exalted One thought thus: 'This *Brāhmaṇa* Pokkharasāti has perceived all the



thirty-two bodily marks on my person except the two—the male organ concealed under a sheath and the extensive tongue. As regards these two things which he cannot perceive, he is in doubt and perplexity, cannot make a decision and cannot believe. It will be well and good if I were to let him perceive these two.'

Thus thinking, the Exalted One exercised His Psychic Power in such a way that Pokkharasāti could perceive the male organ concealed under a sheath. He then bent round His tongue in such a way that it touched and stroke both of His ears and both of His nostrils, and covered the whole surface of His forehead.

And Pokkharasāti thought: 'The Samaṇa Gotama is endowed with the thirty-two bodily marks of a real superman. It is not that He is not endowed with all the thirty-two bodily marks of a real superman.'

Thus thinking, Pokkharasāti said to the Exalted One: 'May the Venerable Gotama be pleased to take His morning meal tomorrow at my house along with the members of the Order.' And the Exalted One accepted his request by remaining silent.

Then the *Brāhmaṇa* Pokkharasāti, knowing that the Exalted One had accepted his request by remaining silent, announced the time to the Exalted One thus: 'It is time, Venerable Gotama, the meal is ready.'

Then in the early morning the Exalted One, dressed Himself up, took His bowl and yellow robe and went, with a group of brethren, to Pokkharasāti's house, and sat on the seat specially prepared for Him.

And Pokkharasāti the *Brāhmaṇa* personally offered the delicious food to the Exalted One to His satisfaction, until He refused to take any more, and the young *brāhmaṇas* served the brethren. After the Exalted One had finished His meal and withdrawn His hands from His bowl, Pokkharasāti took a low seat and sat on one side.

Then to Pokkharasāti thus seated, the Exalted One delivered the following discourses in serial order:

- (1) *dāna-kathaṃ* (Discourse on Liberality);
- (2) *sīla-kathaṃ* (Discourse on Morality); (3)

*sagga-kathaṃ* (Discourse on the Heavenly Abodes); (4) *kāmānaṃ ādīnavāṃ, okāraṃ saṃkilesaṃ* (Discourse on the blemishes; meanness and vulgarity of sensuous pleasures); (5) *nekkhamme ānisaṃsaṃ* (Discourse on the Advantages of Renunciation).

When the Exalted One knew that Pokkharasāti had a mind capable (of realizing the four Noble Truths), meek, free (from hinderances) exalted and clear, He proclaimed the Dhamma which the Buddhas only have discovered—Suffering, the Origin of Suffering, the Cessation of Suffering, and Path leading to the Cessation of Suffering. Just as a clean stainless cloth readily takes the dye, Pokkharasāti the *Brāhmaṇa* on that very seat, obtained the pure "Eye of Wisdom"\* And he realized that whatever has an origin must have an end.

And then the *Brāhmaṇa* Pokkharasāti, as one who had realized the Truth, mastered it, penetrated into it, overcome Sceptical Doubt and dispels uncertainty, had courage of conviction and who had not to rely on others as regards the Buddha Sāsana, addressed the Exalted One as follows:

'Wonderful, Venerable Gotama! Wonderful, Venerable Gotama! Just as one should turn up that which is upside down or lay bare that which is concealed, or tell the way to the one who has lost his way or hold a lamp in the dark so that those who have eyes might see things; the Dhamma has been revealed to me in more ways than one by the Venerable Gotama. So I, with my sons, my wife, my people and my ministers take refuge in the Buddha, in the Dhamma and in the Order of monks; may the Venerable Gotama accept us as lay disciples from today onwards as long as our lives last.

'Now as the Venerable Gotama visits the families of His lay disciples at Ukkatṭha, even so let Him visit the family of Pokkharasāti. Then all the youths and maidens there will greet the Venerable Gotama respectfully, welcome Him, give Him a seat and also water, and that will be for their benefit and blessing for a long time.'

'You have spoken well', replied the Buddha.

*End of Ambaṭṭha Sutta.*

\* Pokkharasāti became a Sotāpanna—Stream-winner.

# BUDDHIST CEREMONIES

By

Ven. U Sīlananda.

Buddhism is unique among religions in that it knows no ceremonies comparable to those in other religions. Ceremonies and rituals, elaborate and tiresome in performance, have no room in Buddhism. We do not find any instance in the Pāli Canon where the Buddha lays down the rules and methods for the performance of ceremonies for the laity. It is left to the individual whether or not to perform them. He has only one thing which he must take into consideration, that is his performing of ceremonies does not clash with the teachings of the Buddha.

In the absence, then, of any rules governing the performance of ceremonies in Buddhism, man cannot but follow the customs of the place where he lives, provided that these customs do not go against the tenets of Buddhism.

If the customs or performance of the ceremonies do not accord with Buddhist religion, or if the religious compunction does not approve of them, then the method of performance, rather than the ceremony itself, should be adapted to suit the religious teachings, or an entirely new way of performing the ceremony should be sought for.

A man will want to do something of a ceremony when a child is born to him, or he has an occasion to give away his son or daughter in marriage, or at the time of death of other persons. The following are the ways of performing ceremonies in connexion with occasions mentioned above, and they are so arranged as to be acceptable to all Buddhists.

## Name-giving-ceremony:

A few days after a child is born to a man, it occurs to him to give the child a name,—a name which would be auspicious and pleasant to the ear. To do this he should invite some Bhikkhus and laymen to his house and offer food and other requisites to the Bhikkhus. When the offering of the

food is over, he should place the child in front of the Bhikkhus, take Five Precepts—*Pañca Sīla*—from them and request them to recite Buddhist Suttas called *Parittas* and give a name to the child. The Bhikkhus will then recite such Suttas as Maṅgala Sutta Ratana Sutta, Metta Sutta, all of which can be found in Khuddaka Pāṭha of the Khuddaka Nikāya, and such other Suttas as they think fit to recite on the occasion.

The leader of the Bhikkhus will give a name to the child, or if the father desires that the name be given by some other person, he can ask a person whom he likes, to give the name. He is free to choose a man who will give the name, or if he wishes, he could himself choose a name for the child. After the recitation of the Suttas and offering are over the Bhikkhus will leave his house, after which he can give a feast to the people whom he has invited to participate in the ceremony.

The significance of this ceremony is to help the child grow up in good health and live a long and prosperous life. The effect of reciting the Suttas is to scare away the bad spirits who might harm or even kill the child. There was an instance, at the time of the Buddha, of a certain child who was destined to die after seven days as a demon had got permission from his superiors to eat the child. The parents knew this from their family ascetic and at his advice went to the Buddha and requested Him to save the child. The Buddha then told them to have a pandal built in front of their house and invite eight or sixteen *Bhikkhus* to recite the Suttas for seven days without stop. They did exactly as advised by the Buddha so as to save the child. On the seventh day the Buddha Himself came to the pandal, where a great gathering of powerful gods who came to listen the Dhamma was formed. The demon got no chance to snatch away the child as he dared not approach the assembly of gods. The child accordingly was saved and lived a very long life—for one hundred and twenty years!\*

---

\* Dhammapda Commentary, Vagga 8.

## Marriage:

For Buddhists, marriage is totally secular and has nothing to do with religion. No Bhikkhus in Theravāda countries officiate at marriage ceremonies. Neither are marriage ceremonies performed at Buddhist Vihāras, Temples or Pagodas. They can be done at any convenient place other than the places already stated.

Ways of ceremony may differ with the place where the individual concerned lives. As marriage is secular in its nature, the individual is free to follow the custom of the place or country in so far as the tenets of Buddhism are not impaired. It is, therefore, not allowable for the marriage to be held, e.g., in a Christian Church, or to have it been officiated by a Christian. The best place to have a marriage ceremony performed is at one's own house, or if the house is not big enough for the gathering, the town hall or some other suitable place. Marriage can be conducted by the parents of both sides, or by an elderly man respected by both families, or any other person whom the two sides choose. There will, no doubt, be rejoicings and feasts, which can be done freely.

But if the individual is desirous of having some religious flavour in marriage, he can do no better than invite some Bhikkhus, a day or two after the ceremony, and offer them food and requisites and request them to give advice or admonition to the newly-wedded couple. The Bhikkhus will recite some *Parittas* and one of them will give advice to the husband and wife. Buddha Himself gave advice to the maidens who were about to be married.

Buddha was once invited to the house of a lay follower named Uggaha to accept food. When the Buddha had finished eating food, Uggaha asked the Buddha to deliver a sermon giving them advice. Buddha then preached to them regarding their behaviour towards their husbands.\*

In the famous *Siṅgāla Sutta* \*\* of *Dīgha Nikāya*, Buddha laid down duties of husband and wife to each other. These duties should be told to the newly weds so that they may lead a happy married life.

## I

### The duties of a wife are:—

- (1) To do domestic work (or to have it done) well in time,
- (2) To please the relatives of both her husband and herself by treating them with affection and by sending presents, messages, etc. to them,
- (3) To abstain even from thought of misconduct with another man,
- (4) To take good care of whatever has been earned by the husband, and
- (5) To have skill and zeal for whatever she may have to do.

## II

### The duties of a husband are:—

- (1) To treat the wife with due affection,
- (2) To avoid superiority complex,
- (3) To abstain from misconduct with other women.
- (4) To authorize the wife to do what she pleases (in the kitchen and other household affairs), and
- (5) To let the wife have clothes and ornaments according to his rank and position in life. \*\*

These duties were laid down over 2500 years ago, yet they are applicable in these modern times. These are the duties which, if properly fulfilled, would make the couple happy and prosperous. There is another set of advice given by her father to Visākhā, who later became the foremost female devotee of the Buddha, before sending her away in marriage to her husband. \*\*\*

### Funeral Ceremony:

In order to understand the meaning of the funeral ceremony performed by the Buddhists, it is necessary to understand the philosophy underlying it. Funeral ceremony performed without the knowledge of this philosophy will not be beneficial both to the deceased and to the person who performs it. This philosophy which is so essential in this ceremony is as follows:—

According to Buddhism, a person after his death, is ordinarily liable to be reborn in one

\* *Aṅguttara Nikāya*, Vol. II., pp. 30-31, 6th Syn. Edn.

\*\* Please see *Suttanta Piṭaka*, *Dīgha Nikāya*, *Pāthika-vagga*, *Siṅgāla Sutta*, page 146, 6th Synod Edition; and *Pāthika-vagga Aṭṭhakathā*, *Siṅgāla Sutta Vaṇṇanā*, page 124, 6th Synod Edition.

\*\*\* *Dhammapada Commentary*, 4, Story 8.



of the 31 planes of existence. His rebirth is conditioned by good or bad deeds which he does in the present life or in some cases by deeds done in past lives. If he is virtuous, or if he does good deeds during his life, he may be reborn in the world of gods where he will enjoy godly pleasures; or if he is vicious in this life, he may be reborn in one of the four woeful states known in Pāḷi as *Apāya*, which consists of Hell, Animal World, World of *Petas* and World of *Asuras*. He will suffer various torments and inflictions, hunger and thirst, etc., in those states.

Again, according to the Buddhist Law of Kamma, even a person who has done good deeds is not definitely certain where he will be reborn, whether in higher planes or in woeful states. Through *Kamma* which he has done in past lives and which gets chance to give result, he may be reborn in a woeful state. Such is the Buddhist Law of *Kamma*. We cannot, therefore, be sure where a person, who has passed away, will be reborn.

If he is reborn in the world of gods or Devas, we can do nothing to help him in his new existence. Neither could we do anything in the case of his being reborn in Hell or Animal World or world of *Asuras*. But if he is reborn in the World of '*Petas*', we can help him. A *Peta* does not get enough to eat, enough to drink and enough cloth to cover up its body. It is always hungry, thirsty and deficient in all necessities of life. It is to help such beings that we perform ceremonies at or after the funeral. But as we can never know where a deceased person is reborn, we perform funeral ceremonies whenever death occurs, so that in case the deceased is reborn in the World of *Petas*, he may benefit from our ceremony here, and even or if he is reborn elsewhere we may acquire merits for ourselves.

The ceremony should be performed in this way:

Bhikkhus should be invited to the house where a person has died, or to the cemetery. The corpse should be placed before the Bhikkhus. The relatives should then assemble and take '*Pañca Sīla*' from the Bhikkhus. Then they should offer the Bhikkhus something—a piece of cloth is usual—and after that they should invite the deceased to take a share of the merit for meritorious deed by rejoicing at it. If the deceased could come and rejoice at it, i.e. utter *Sādhu! Sādhu!*,

he will at that very moment be free from the woeful state he has fallen into and will enjoy godly clothes, ornaments, abodes and so on, and he will be thankful to his relations.

Also seven days after the death, offering of food should be made to the Bhikkhus. The same procedure should be repeated here, and the deceased should be invited to take a share of the merit by rejoicing at the meritorious deed.

As a result of this offering of food he will be able to enjoy godly food there. So, to put it in a nutshell, ceremony connected with the death of a person should be performed twice, once, at burial or cremation and again seven days after death. Both should be done with the intention of helping the deceased, if by some evil *Kamma* he is reborn in the World of *Petas*.

### Pattidāna and Pattānumodanā

Inviting others to take shares of the merit by rejoicing at one's own meritorious deeds itself is a meritorious act called *Pattidāna* (giving of merit acquired): and rejoicing at meritorious deeds done by others is also a meritorious act called *Pattānumodanā* (rejoicing at merit acquired by others).

Besides, one's own merit does not decrease although it is shared with others just as the light of a candle does not decrease although other candles are lighted with it. That is why all Buddhists, when they do meritorious deeds, invite all other beings to take shares of the merit by rejoicing at the meritorious deed.

### Difference between ordinary offerings and the offerings made for the benefit of the deceased:

However, ordinary offerings are made primarily for the benefit of the donors themselves and the benefit of others, who rejoice at the offerings and thereby get a share of the merits therefor, is only a matter of secondary consideration; whereas offerings made at or in connection with funerals are primarily for the benefit of the deceased and the benefit of the donors themselves is only a matter of secondary consideration.

Besides, in the case of ordinary offerings it is not essential that the donors and the sharers of their merit should get immediate benefit, whereas in the case of offerings made for the deceased it is absolutely essential that they should on rejoicing at the offerings

get immediate benefit, e.g. in the form of godly clothes, ornaments, abodes and so on. The deceased cannot wait for future benefits like the donors and other sharers of merits and they can get immediate benefit only if the donees are virtuous.

### Three essential conditions for effectiveness of offerings made for the benefit of the deceased.

So three essential conditions must be fulfilled in order that the deceased might get the full benefit of the offering made by his relative.

These three conditions are:

- (1) That the donor must make the offering expressly for the benefit of the deceased saying "Let the merit for this offering reach my relative so and so";
- (2) That the donee must be a virtuous person; and
- (3) That the deceased himself must rejoice in and express appreciation of the offering. \*

The first condition does not prevent the donor from inviting other deceased relatives and all other beings to rejoice at the offering; and take shares of the merit therefor.

With reference to the second condition there was an instance of a *Peta*, who had not benefitted by three offerings made successively to one and the same vicious donee, crying "The vicious person has robbed me!" (i.e. of the benefits which might have arisen to me immediately if the offerings had been made to a virtuous person). \*\*

However, the second condition is essential only for the special purpose of letting the deceased benefit immediately by rejoicing at the offering.

Offerings without such special object can be made to any being, good or bad. Even offering a little food to a dog is an act of

merit; the donor will get benefit therefor; and the sharer will get benefit for rejoice thereat although the benefit in either case may not be immediate and the amount of merit for offerings increases with the virtue not only of the donee but also of the donor.

This performing of funeral ceremony or in other words, giving *dāna* and share merit with the spirits is the duty of every relative (*ñāti dhamma*), be he a near or remote, as the person who has passed away from this world and is reborn in the Woeful State of *Petas* always hope for an opportunity to utter 'Sādhu', i.e., to rejoice at the *dāna* done for his benefit by his relatives.

For sons and daughters, it is imperative that they perform funeral ceremony at the death of their father or mother. Expectation that they would perform such ceremony is one of the reasons for the parents' desire to have children. Says the Buddha in *Aṅguttara Nikāya*: \*\*\* "Seeing five things, Bhikkhus, parents desire a son born in the family. What five? He will support and attend to us in our old age, having been reared by us; he will do for us what must be done; our tradition will long endure (on account of him); he will enjoy the heritage; and he will make offerings for us and will share merit with us when we are dead." It is also one of the five duties of sons or daughters towards their parents to do meritorious deeds and to share merits with the parents who have passed away.

In conclusion, it should be noted that only ceremonies which are in accord with Buddhism are permissible. It is most important for a Buddhist, when performing ceremonies, to be careful not to go to other religions or deities for refuge discarding the Triple Gem ; i.e., the Buddha, Dhamma and Saṅgha. If the refuge in the Three Gems is discarded, he will no longer be a Buddhist.

\* *Petavatthu Atthakathā*, 6th Synod Edition, p. 25.

\*\* *Majjhima Nikāya*, *Uparipannāsa Atthakathā*, 4. *Vibhaṅga Vagga*, 12. *Dakkhiṇā-vibhaṅga Sutta-vaṇṇanā*, p. 219, 6th Synod Edition.

\*\*\* *Aṅguttara Nikāya*, *Pañcaka Nipāta*, *Paṭhama Paṇṇāsaka*, 4. *Sumana-vagga*, 9. *Putta Sutta*, p. 37, 6th Syn. Edn.

# SUTTANTA PIṬAKA, AṄGUTTARA NIKĀYA, PAÑCAKA-NIPĀTA PAṬHAMA PAÑNĀSAKA, SUMANA-VAGGA, UGGAHA SUTTA,

page 30, 6th Synod Edition.

## A HOUSEWIFE'S FIVE-FOLD DUTY

(Translated by the Editors of "The Light of the Dhamma".)

On one occasion the Exalted One was staying at Jātiyā Wood in Bhaddiya. At that time, Uggaha, the grandson of Menḍaka the millionaire, approached Him and, after paying his veneration to Him, sat down on one side. So seated, he addressed the Exalted One:

"Venerable Sir, let the Exalted One accept a meal for four including the Exalted One at my house tomorrow."

The Exalted One accepted the invitation by remaining silent.

Then Uggaha, Menḍaka's grandson, knowing that the Exalted One had accepted, rose from his seat, paid his veneration to Him, and departed, keeping Him on the right.

When night passed, the Exalted One, robing Himself in the morning, took His bowl, went to Uggaha's house, and sat on the seat specially prepared for Him.

And Uggaha, Menḍaka's grandson offered the delicious food to the Exalted One to His satisfaction, until He refused to take any more. After the Exalted One had finished His meal and withdrawn His hands from His bowl, Uggaha sat down on one side and said:—

"Lord, these young maidens of mine will be going to their husbands' houses; let the Exalted One admonish and advise them. Such admonition and advice will be conducive to their progress and prosperity for a great length of time."

Then the Exalted One said to the young maidens:

### Five-fold discipline:

I. "Wherefore in this matter, maidens, you should train yourselves in this manner:

'To whatever husbands we shall be given out of compassion by our parents who are our well-wishers, who desire to promote our welfare and

who are compassionate to us, we shall (1) get up before him, (2) go to bed after him, (3) always consider what work there is to be done, (4) always try to please him, and (5) always speak affectionately. Maiden, you should train yourselves in this manner.' "

### II. Honour those to whom honour is due:

"And again, maidens, you should train yourselves in this manner: 'We will revere, esteem, venerate and honour all whom our husbands revere, whether mother, father, *samaṇa* or *brāhmaṇa*, and when they come we will offer them a seat and water.' Maidens, you should train yourselves in this manner.

### III. Handicraft:

"And again, maidens, you should train yourselves in this manner: 'We will be skilful and active at our husbands' domestic works, whether it relates to wool or cotton. We shall find ways and means and make ourselves efficient to do it ourselves and to supervise others'. Maidens, you should train yourselves in this manner.

### IV. Household Management:

"And again, maidens, you should train yourselves in this manner: 'Whoever may be inmates of our husbands' household as servants, messengers or workmen, we will know what amount of work each has done and what amount of work each has left undone; we will know the strength and weakness of the sick among them; we shall provide them with food according to what they deserve.' Maidens, you should train yourselves in this manner.

## V. Thrift and Economy:

“And again, maidens, you should train yourselves in this manner: ‘Money, corn, silver and gold that our husbands bring to us, we will keep them securely and guard them properly; we will not squander them by way of robbing, stealing and taking intoxicating drinks.’ Maidens, you should train yourselves in this manner.

VI. Indeed, maidens being possessed of these five qualities, a housewife, on the dissolution of her body after death, will be reborn among the *Manāpa-*

*kāyika Devas.*”

“A husband always strives hard and with care maintains his wife. A good wife should not slight such a husband who provides her with all her needs.

A good wife shall not rouse her husband’s anger by jealousy; and a wise housewife should revere all whom her husband reveres.

A housewife is active and heedful; and she also has attendants who are well maintained. She behaves herself in such a way as to please her husband and properly looks after the property which has been earned by him.

A housewife who lives in this manner complying with her husband’s wishes will be reborn in the *Manāpa Devas’* abode (*Nimmā-narati*).”

\* Please see Suttanta Piṭaka, Pāthikā-vagga, Siṅgīla Sutta, page 146, 6th Synod Edition; and Pāthika-vagga Aṭṭhakathā, Siṅgīla Sutta Vannaṇā, page 124, 6th Synod Edition.

## PĀḲI TEXT SOCIETY

### New Publications:

#### 1. PĀḲI TIPITAKAM CONCORDANCE,

being a Concordance in PāḲi to the three Baskets of Buddhist Scriptures in the Indian order of letters.

Listed by F. L. WOODWARD and others, arranged and edited by E. M. HARE.

Part I, seven fasc.; Part II, three fasc.;

Paper covers, London, 1952-57..... Each fasc. ... £1- 5-0

#### 2. THERAGĀTHĀ COMMENTARY, VOL. III,

Edited by F. L. WOODWARD, with indexes to Vols. I-III by H. Kopp; London, 1959 ... £3- 3-0

### Reprints:

#### 1. PĀḲI-ENGLISH DICTIONARY,

Rhys Davids & Stede, 8 parts in one volume;

cloth bound; London, 1959, Complete bound set ... £6-10-0

#### 2. AṄGUTTARA NIKĀYA,

Vols. III, IV & V (1959 *Reprints*), each volume ... £2- 2-0

#### 3. KHUDDAKAPĀṬHA & COMMENTARY,

Reprinted in 1959. ... .. £1- 5-0

## PĀḲI TEXT SOCIETY

30, Dawson Place, London W. 2



## TIROKUṬṬA SUTTA

*Suttanata Piṭaka, Kuddaka Nikāya Khuddakapāṭṭha Pāḷi*

—Page 8, 6th Synod Edition.

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

### Verse I :

*Tirokuṭṭesu tiṭṭhanti, sandhisīghā-  
ṭakesu ca.*

*Dvārabāhāsu tiṭṭhanti, āgantvāna  
sakaṃ gharaṃ.*

Outside the walls they stand, at the  
crossways and leaning on the door-  
posts, to their own home returning.

### Verse II :

*Pahūte annapānamhi khajjabhojje  
upaṭṭhite.*

*Na tesam koci sarati, sattānam  
kammaṇaccayā.*

But when a plenteous meal is spread,  
or food and drink, no one  
remembers them (the dead) on  
account of their (bad) *kamma*.

### Verse III :

*Evam dadanti ñātīnam, ye honti  
anukampakā.*

*Suciṃ paṇītaṃ kālena, kappiyam  
pānabhojanam.*

Wherefore do those who have pity  
on their kin make offerings of pure,  
savoury and suitable food and drink  
at seasonable times.

### Verse IV :

*Idam vo ñātīnam hotu, sukhita  
hontu ñatayo.*

*Te ca tattha samāgantvā, ñātipetā  
samāgatā.*

Be this a gift to our kinsmen—may  
our kinsmen be happy. Then those  
*Peta* kinsmen come and gather  
there.

## Verse V :

*Pahūte annapānamhi, sakkaccaṃ  
anumodare.*

*Ciraṃ jīvantu no ñātī, yesaṃ hetu  
labhāmase.*

They rejoice with due faith and earnestness at the offering of plenteous food and drink.  
Long live our kinsmen, on account of whom we get this.

## Verse VI :

*Amhākañca katā pūjā, dāyakā ca  
anipphalā.*

*Na hi tattha kasi atthi, gorakkhettha  
na vijjati.*

To us this offering with honour is made; and it is not without fruit to the donor.

For there is—no ploughing—no cattle-keeping in the *Peta*-world.

## Verse VII :

*Vañijjā tādisī natthi, hiraññaṇa  
kayokayaṃ.*

*Ito dinnena yāpenti, petā kālaṅkatā  
tahiṃ.*

There is no trading—buying or selling—with gold or the like.

*Petas* live and subsist either on what normally is food for *Petas* or what reaches them through offerings made here (for their benefit by their friends and relatives.)

**Verse VIII :**

*Unname udakaṃ vuṭṭhaṃ, yathā  
ninnaṃ pavattati.*

*Evameva ito dinnam, petānaṃ  
upakappati.*

Even as water rained on high ground  
flows down to a lower level, so  
offerings given here reach the *Petas*.

**Verse IX :**

*Yathā vārivahā pūrā, paripūrenti  
sāgaraṃ.*

*Evameva into dinnam, petānaṃ  
upakappati.*

Just as rivers which are full, fill the  
sea, even so offerings given here  
reach the *Petas*.

**Verse X :**

*Adāsī me akāsi me, ñātimittā sakhā  
ca me.*

*Petānaṃ dakkhiṇaṃ dajjā, pubbe  
katamanussaraṃ.*

‘He gave me gifts, he did things for  
me. They were my kinsmen,  
friends and companions’—thus  
mindful of past deeds let a man  
make offerings for the sake of the  
*Petas*.

**Verse XI:**

*Na hi ruṇṇaṃ vā soko vā, yā caññā  
paridevanā.*

*Na taṃ petānamatthāya, evaṃ tiṭṭ-  
hanti ñātayo.*

Weeping or sorrowing or any other  
manner of lamenting is not for the  
benefit of the *Petas*.

The kinsmen (*Petas*) remain as they  
were.

## Verse XII :

*Ayañca kho dakkhīṇā dinnā, sam-  
ghamhi suppatiṭṭhitā.*

*Dīgharattam hitāyassa, phānaso  
upakappati.*

Moreover, this offering which has been made is firmly established in the Order, reaches the *Petas* immediately and will be for their benefit for a long time.

## Verse XIII :

*So ñātiddhammo ca ayaṃ nidassito,  
Petāna pūjā ca katā ulārā.*

*Balañca bhikkhūnāmanuppādīnam  
Tumhe hi puññam pasutam anap-  
pakanti.*

The duty of relatives to make offering for the sake of the deceased has been demonstrated: offering with honour and liberality has been made to the *Petas*, physical strength has been given to *Bhikkhus*; and you also have earned great merit.

ဗုဒ္ဓ ဓမ္မ လောက

# BUDDHA DHAMMA LOKA

A Weekly Journal in Burmese published  
by the

**BUDDHIST WORLD MISSION**

*Annual Subscription :*

Burma—Kyats Ten  
Foreign—Kyats Fifteen

*Apply :*

Headquarters Buddhist World Mission,  
86 Pagoda Road,  
Rangoon.

Where authentic Buddhist literature in English is also available.



## COMMENTARY ON TIROKUṬṬA SUTTA\*

( The Story of those *Petas*\*\* who had once been King Bimbisāra's relatives )

Q. Who delivered this Tirokuṭṭa Sutta? Where, when and on what account?

A. The Master gave this religious discourse on the second day of His arrival at Rājagaha, in appreciation of the meritorious deeds done by King Bimbisāra. Herein is the sequence of the narration:

Ninety-two *kappas* (world-cycles) ago, there was a city named Kāsi, which was ruled over by King Jayasena. His chief queen was called Sīrimā. The embryo named Phussa was conceived in her womb, and in due course of time he attained Supreme Enlightenment and became a *sammā-sambuddha* (Supremely Enlightened Buddha).

King Jayasena saying: "My son has renounced the world and now become a Supreme Buddha. This is my Buddha, Dhamma and Saṅgha only" attended on the Buddha personally without allowing others to do so.

At that time Buddha Phussa's three younger half-brothers said to themselves: "Buddhas arise for the benefit of all mankind; they will not arise for the welfare of a single person. Our father does not allow others to attend on the Buddha. What shall we do so that we may be able to attend on the Buddha?" Then the thought "We shall use a tactic" arose in their mind. These three younger half-brothers caused a sham rebellion in the suburb of the city.

When the king heard about the rebellion he sent for his three sons and sent them to the suburb of the city to suppress the rebellion.

When the three brothers returned to the city after suppressing the rebellion, the king was much pleased and granted them a boon saying "Take any kind of reward you like."

They submitted: "We desire to attend on Buddha Phussa."

The king replied: "Ask for any other reward."

When the three brothers said that they did not desire any other reward, the king said: "Well then, you may attend on the Buddha by fixing a period."

Then they asked for a period of seven years. The King did not agree to their proposal. Then they reduced the period to six years, five years, four, three, two, one year, seven months, six months, five months, four months and finally to three months. To it the king gave his assent.

The three brothers being much pleased with this reward, approached the Buddha and having paid their obeisance to Him, addressed Him as follows: "Venerable Sir, we desire to attend on the Exalted One for a period of three months. May the Exalted One be pleased to spend the *Vassa* (the three-month Season of Rains) here."

The Exalted One accepted by His silence.

After that the three brothers sent the following message to their royal agent in the suburb: "We shall attend on the Buddha for a period of three months. Kindly do the needful beginning with the building of a *vihāra* (monastery)." That royal agent accordingly accomplished his task and sent a reply to the three brothers to that effect. They put on yellow robes and together with two thousand five hundred attendants approached the Buddha, and having conveyed Him to the *vihāra* in the suburb of the city, requested Him to reside there.

Their treasurer and his wife had great *saddhā* (faith) in the Buddha, and they respectfully made offerings to the Saṅghā headed by the Buddha.

The royal agent sent for that treasurer and caused him to respectfully make offerings to the Saṅghā headed by the Buddha with eleven thousand men. Some of these people from the suburb had corrupt minds. They caused danger to *dāna* (Almsgiving) by partaking of the gifts themselves and by setting fire to the dining hall.

\* Khuddaka-pāṭha, 7. Tirokuṭṭa Sutta, p. 8, 6th Syn. Edn.

Khuddaka-pāṭha Aṭṭhakathā; Tirokuṭṭa Sutta Vaṇṇanā, p 168; 6th Syn. Edn.

Tirokuṭṭa : On the other side of the wall; outside the wall.

\*\* *Petas* : Inhabitants of one of the Four Lower Regions.

After performing the Pavāraṇā\* (the ceremony performed at the termination of the Vassa), the princes paid their deepest respects to the Buddha and went to their father's palace with the Buddha at their head. In due course of time, Buddha Phussa attained *Mahāparinibbāna*.

As time passed, the king, the princes, the royal agent in the suburb, the treasurer and the 2500 attendants died and were reborn in the heavenly abodes. Those people who had corrupt minds were reborn in hell. These two groups wandered, one, from one heavenly abode to another, and the other, from one hell to another. Thus they went on for ninety-two *kappas* (world-cycles).

#### During Buddha Kassapa's time:

When Buddha Kassapa arose in this *Badda kappa* (*Badda* good world-cycle), those people who had corrupt minds were reborn in the *Peta*-world.

At that time people made *dāna* (Alms-giving) for the sake of their deceased relatives who were reborn in the *Peta*-world, with the definite intention: "May this *dāna* be also that of our relatives." Those *Petas* attained happiness accordingly. When the *Petas* (of Buddha Phussa's time) saw this, they approached Buddha Kassapa and said: "Venerable Sir, can we not attain such happiness?"

Buddha Kassapa replied: "You can not get such a bliss now. But in the future Buddha Gotama will arise in this world. At that time there will be a king named Bimbisāra. That king was your relative ninety-two world-cycles ago. He will make offerings to the Buddha with the object of sharing his merits with you. Then you will attain such a bliss."

Buddha Kassapa's words appeared to them as if they would attain that bliss the next day.

#### During Buddha Gotama's time:

After the interim period between the arisings of the two Buddhas had expired, Buddha Gotama arose in this world. The three princes and their 2500 attendants having passed away from the heavenly abodes were

reborn in the world of men as *brāhmaṇas* of Magadha. Subsequently, they led an ascetic life and became known as the three ascetics of Gayāsisa.\*\* The treasurer became Visākha the millionaire. His wife became Dhammadinna,\*\*\* the daughter of a millionaire. Similarly, the rest of the attendants became the king's retinue.

After attaining the Supreme Enlightenment, Buddha spent His "seven weeks' period" and went to Benares to deliver His First Sermon\*\*\*\* to the group of the Five Ascetics at Sarnath. (He then went to Gayāsisa and delivered the Great Fire\*\*\*\*\* Sermon to the three ascetics and their 2500 followers.) Thence He went to Rājagaha with the three ascetics and 2500 followers of theirs. On the very day of his arrival at Rājagaha, He delivered a discourse, at the end of which King Bimbisāra and one hundred and eleven thousand inhabitants of Magadha—*brāhmaṇas*, bankers and commoners—became Sotāpannas (Stream-winners).

Then King Bimbisāra invited the Buddha to the morning meal on the following day and He accepted the invitation. On the second day He entered Rājagaha and went to the king's palace to accept the great offering made by the king. The Sakka—king of *Devas*—accompanied the Buddha going ahead as His guide and uttering the following stanza:—

*"Danto dantehi saha purāṇajaṭilehi,  
Vippamutto vippamuttehi.  
Siṅgīnikkhasavaṇṇo,  
Rājagahaṃ pāvisi bhagavā ti."*

(One who has tamed himself, One who is absolutely free from all defilements and One whose complexion resembles the colour of *Siṅgani* gold—enters Rājagaha along with former ascetics who have been tamed and are free from all defilements.)

The above-mentioned *Petas* surrounded (the king's palace) and stood with the expectation "The king will make *dāna* for our sake; the king will now aim at us in making his *dāna*."

After presenting his gifts to the Buddha, the king's mind was occupied with only one

\* Inviting admonishment from one another.

\*\* Uruveḷa Kassapa, Gayā Kassapa and Nadi Kassapa.

\*\*\* Majjhīma Nikāya, Mūlapaṇṇāsa-5. Cūḷavammaka-vagga, 4. Caḷavedalla Sutta, pages 373-9; 6th Syn. Edn. Please see the Light of the Dhamma, Vol. VI-No. 4, p. 38.

\*\*\*\* Dhammacakkapavuttana Sutta—Vinaya Piṭaka, Mahāvagga, 6. Pañcavaggiyakathā, p 14, 6th Syn. Edn.

\*\*\*\*\* Saṃyutta Nikāya, Saḷāyatana Saṃyutta, 3. Sabba-vagga, 6. Āditta Sutta, p 251, 6th Syn. Edn.

thought: "Where should the Buddha stay?" He did not make his offering for the sake of anybody. When the *Petas* found that their hope had been frustrated, they went to the king's palace at night and made a dreadful noise. When the king heard this, he was frightened, startled and stricken with fear.

The next morning he went to the Buddha and said: "Venerable Sir, I heard such a noise. What will happen to me?"

The Buddha replied: "O king! nothing will happen to you. In fact, your former relatives were reborn in the *Peta*-world. During the interim period between the arising of the two Buddhas, they wandered with the hope: 'The king will make an offering for our sake!'; but you did not specify them when you made your offering the other day. Their hope having been frustrated these *Petas* made that dreadful noise."

"Lord, can they attain happiness if I make an offering now?"

"Yes, O king!"

"May the Exalted One be pleased to accept this morning's meal from me. I shall offer it for their sake."

The king returned to his palace and having made all preparations for the offering, invited the Buddha. The Buddha went to the palace and sat on the seat specially prepared for Him.

With the hope: "Today's offering may be for us" those *Petas* stood outside the wall, etc. (*tirokuṭṭa*). The Buddha made the king see them clearly.

Then the king poured the water of libation and shared his merits with the *Petas* saying: "May this offering of mine be for the sake of my relatives (who are reborn as *Petas*)."  
At that very moment there appeared for them ponds of water covered with lotuses. They bathed in them and drank the water from them. They satiated their thirst and became free from anxiety and distress. Their complexion changed into a golden colour.

The king offered eatables for their sake. At that very moment there appeared for them nectar and ambrosia. They ate the food and regained vigour.

The king offered clothes and seats for their sake. At that very moment there appeared for them celestial apparel, celestial vehicles,

celestial mansions, celestial lodgings, etc. The Buddha made the king see all their prosperity clearly. The king was very pleased.

Then the Buddha having finished His meal and said that He did not require any more, uttered the verse beginning with "*Tirokuṭṭesu tiṭṭhanti*", so that the king (of Magadha) might rejoice at his offering.

With these words, the question "Who delivered this *Tirokuṭṭa Sutta*? Where, when and on what account?" has been fully explained.

Verse I.

*Tirokuṭṭesu tiṭṭhanti, saṇḍhisinghātakesu  
ca.*

*Dvārabāhāsu tiṭṭhanti, āgantvāna sakam  
gharam.*

Outside the walls they stand, at the cross-ways and leaning on the door-posts, to their own home returning.

There (in the verse):—

*Āgantvāna sakam gharamiti*: "To their own home returning." The house which belonged to the relatives in a former existence, or the house which belonged to one in former existences is spoken as "one's own house." Hence the expression "to their own home returning."

Verse II.

*"Pahūte annapānamhi, khajjabhojje  
upaṭṭhite.*

*Na tesam koci sarati, sattānam kamma-  
paccayā.*

But when a plenteous meal is spread, of food and drink, no one remembers them (the dead) on account of their (bad) *kamma*,

"Although the *Petas* had not resided in the house before, but as the house belonged to their relatives they went to King Bimbisāra's house (palace) as if it was their own.

Of these, some *Petas* as a result of their *issā* (envy) and *macchariya* (selfishness) during their existence as human beings, have long beards, distorted faces, loose and drooping jaws, lean, coarse and dark-coloured parts of the body, resembling burnt trees or palm trees.

Some *Petas* being much oppressed with great hunger, their mouths emit flames just as a fire-lathe emits flames.

Some *Petas* having an abdomen as big as a mountain and a throat about the size of a needle-eye, cannot take food to their satisfaction, although they obtain food, and so are greatly oppressed with hunger.

Some *Petas*, not being able to obtain any other food, joyfully eat pus, impure blood and mucus coming out of pimples, boils, etc. of their fellow *Petas* or other creatures, and thus have ugly-looking and dreadful bodies." The Exalted One desiring to show these *Petas* to the king declared:—

"Outside the walls they stand, at the cross-ways and leaning on the door-posts, to their own home returning."

Again, in order to show the severity of these *Peta's* past *kammas*, He uttered the Second Verse:

"But when a plenteous meal is spread, of food and drink, no one remembers them (the dead) on account of their (bad) *kamma*.

There (in the verse):

Four kinds of food have been classified: (1) That can be eaten, (2) that can be drunk, (3) that can be chewed, and (4) that can be licked.

*Kamma paccayā*: Owing to their own *kammas*.

In their previous existences they did not make *dāna* through stinginess; they prevented others from making *danā*. Their own bad *kammas* prevented their relatives from remembering them.

Verse III.

"*Evam dadanti ñātīnam, ye honti anukampakā.*

*Suciṃ panitaṃ kālena, kappiyaṃ panabhojanam.*

(Wherefore do those who have pity on their kin make offerings of pure, savoury and suitable food and drink at seasonable times.) There (in the verse):

The Buddha uttered the Third Verse, in appreciation of the *dāna* made by King Bimbisāra for the sake of those former relatives who were reborn in the *Peta*-world.

There (in the verse):

"Food and drink" are mentioned as the beginning, so it should be understood that all

articles which can be subject matter of gift are included.

First line of Verse IV:

"*Idaṃ vo ñātīnaṃ hotu, sukhitā hontu ñātayo.*"

(Be this a gift to our kinsmen—may our kinsmen be happy!)

The Buddha desired to show that the offering made by the King of Magadha was intended for his kinsmen *Petas*.

Second line of Verse IV and first line of Verse V.

"*Te ca tattha samāgantvā, ñātipetā samāgatā.*"

(Then those *Peta* kinsmen come and gather there.)

This line should be read in conjunction with the first line of Verse IV, when it will read:

"Be this a gift to our kinsmen—may our kinsmen be happy!

Then those *Peta* kinsmen come and gather there."

It is true that the wholesome volitional actions\* done by one cannot give result to another, but, in this case, the wholesome volitional actions done by King Bimbisāra leads to the wholesome volitional actions on the part of the *Petas*. Owing to this gift the kinsmen *Petas* are able to do wholesome volitional actions (by saying *Sādhu*), which bear fruit immediately. In order to show this the Buddha uttered:

"*Te ca tattha samāgantvā, ñātipetā samāgaṭā.*"

(Then do those *Peta* kinsmen come and gather there.)

First line of Verse V :

"*Pahūte annapānamhi, sakkaccaṃ anumodare.*"

(They rejoice with due faith and earnestness at the offering of plenteous food and drink.)

By gathering at the king's palace and by rejoicing at the offering made by the king for their benefit (by saying '*Sādhu*') the *Petas* have also performed wholesome volitional actions which bear fruit immediately.

\* *Pattānumodanā* : Rejoicing at wholesome volitional actions done by others.



## Second line of Verse V and first line of Verse VI:

When the *Petas* attained happiness immediately after their saying 'Sādhu' and rejoicing at the offering made by the King of Magadha, they thanked him and earnestly wished for his long life and prosperity saying: "The offering with honour is made for our benefit; we have enjoyed immediate bliss; and the doer of the deed has earned great merit." In order to show this the Buddha declared the following two lines:

"*Ciraṃ jīvantu no ñātī, yesaṃ hetu labhā-mase.*"

('Long live our kinsmen, on account of whom we get this!')

"*Amhākañca katā pūjā, dāyakā ca anipphalā.*"

(To us this offering with honour is made; and it is not without fruit to the donor.)

The *danā* (Almsgiving) will be effective only if the following three conditions are fulfilled:—

- (1) *Petas* must actually rejoice in the gift.
- (2) The gift must be made for their sake.
- (3) The donee must be virtuous.

If these three conditions are fulfilled, the *Petas* attain immediate bliss.

Of these three conditions, the doer of the deed is the most essential. Hence the declaration:

"On account of whom we get this."

Here, one may ask: "How is it? Can only those relatives who are born in the world of *Petas* attain happiness?" A *brāhmaṇa* named Jānussoni\* asked the Buddha the same question, and the Buddha replied as follows. So there is nothing to be said by us.

*Brāhmaṇa* Jānussoni asked the Buddha: "Venerable Gotama! We *brāhmaṇas* present gifts and make offerings saying: 'Be this a gift to our relatives. May they enjoy it.'

O Venerable Gotama! How is it? Will this gift reach our relatives who are dead? Will they enjoy it?"

The Exalted One replied: "O *brāhmaṇa*, it will reach them if they are in an opportune place, but not otherwise."

Jānussoni: "Venerable Gotama! What is meant by an 'opportune place' and what by an 'inopportune place'?"

## Inopportune Places:

The Buddha replied:

I. "O *brāhmaṇa*! In this world some people are in the habit of (1) taking life, (2) taking what is not given, (3) indulging in improper sexual intercourse, (4) telling lies, (5) slandering, (6) using harsh or impolite speech, (7) talking frivolously and senselessly, (8) entertaining covetousness, (9) entertaining malevolence, and (10) holding wrong views. On the dissolution of their bodies after death, they are reborn in hell. There they have what is food for hell-beings. They live and subsist on it. O *brāhmaṇa*! That place (hell) is an inopportune place where the gift cannot reach (or benefit) them.

II. "O *brāhmaṇa*! In this world there are some people who are in the habit of (1) taking life, (2) taking what is not given, (3) indulging in improper sexual intercourse, (4) telling lies, (5) slandering, (6) using harsh or impolite speech, (7) talking frivolously and senselessly, (8) entertaining covetousness, (9) entertaining malevolence and (10) holding wrong views. On the dissolution of their bodies after death, they are reborn in the animal-world. There they have what is food for animals. They live and subsist on it. O *brāhmaṇa*! That place (animal-world) is an inopportune place where the gift cannot reach (or benefit) them.

III. "O *brāhmaṇa*! In this world there are some people who abstain from (1) taking life, (2) taking what is not given, (3) improper sexual intercourse, (4) telling lies, (5) slandering, (6) using harsh or impolite speech, (7) frivolous and senseless talk, (8) entertaining covetousness, (9) entertaining ill-will, and (10) holding wrong views. On the dissolution of their bodies after death, they are reborn in the world of men. There they have what is food for men. They live and subsist on it. O *brāhmaṇa*! That place (world of men) is an inopportune place where the gift cannot reach (or benefit) them.

IV. "O *brāhmaṇa*! In this world there are some people who abstain from (1) taking life, (2) taking what is not given, (3) improper sexual intercourse, (4) telling lies, (5) slandering, (6) using harsh or impolite speech, (7) frivolous and senseless talk, (8) entertaining covetousness, (9) entertaining ill-will, and (10) holding wrong views. On the dissolution of their bodies after death, they are reborn in the heavenly abodes as the com-

panions of the *devas*. There they have what is food for *devas*. They live and subsist on it. O *brāhmaṇa*! That place (heavenly abodes) is an inopportune place where the gift cannot reach (or benefit) them.

#### Opportune Place:

“O *brāhmaṇa*! In this world there are some people who are in the habit of (1) taking life, (2) taking what is not given, (3) indulging in improper sexual intercourse, (4) telling lies, (5) slandering, (6) using harsh or impolite speech, (7) talking frivolously and senselessly, (8) entertaining covetousness, (9) entertaining ill-will, and (10) holding wrong views. On the dissolution of their bodies after death, they are reborn in the *Peta*-world. There they have their own food, and they have to live and subsist on that food; or in the alternative they live and subsist there on what reaches them through offerings made for their benefit by their friends and relatives. That place (*Peta*-world) is an opportune place where the gift can reach them”.

Jānussoṇi: “If none of the relatives arises in the *Peta*-world, who will enjoy the benefits of that gift?”

“O *brāhmaṇa*! Other relatives who are reborn in the *Peta*-world will enjoy it”. replied the Buddha.

Jānussoṇi: “Venerable Gotama! Supposing neither the relative nor any other relative is in the *Peta*-world, who will enjoy it?”

“O *brahmāṇa*! The *saṃsāra* has been so long that it is impossible for the *Peta*-world to be devoid of your relatives. Besides, O *brāhmaṇa*! the donor himself is not without any benefit.”

#### Second line of Verse VI and Verse VII:

In the *Peta*-world as there are no such occupations as cattle-rearing, cultivation, trading—buying or selling with gold—or the like., *Petas* cannot earn anything there. They can only attain what reaches them as shares of merits done by their friends and relatives here, for their benefits, So the Buddha uttered following three lines:—

“*Nahi tattha kasi atthi, gorakkhettha na vijjati.*

*Vañijjā tādisī natthi, hiraññena kayokayaṃ.*

*Ito dinnena yāpentī, petā kālaṇkatā tahiṃ.*”

#### Verses VIII and IX :

Again the Buddha desiring to explain it with further examples, uttered the Eighth and the Ninth Verse.

#### Verse VIII:

*Unname udakam vuṭṭham, yathā ninnam pavattati.*

*Evameva ito dinnam, petānam upakappati.*

Even as water rained on high ground flows down to a lower level, so offerings given here reach the *Petas*.

#### Verse IX:

*Yathā vārivahāpūrā, paripūrenti sāgaram.*  
*Evameva ito dinnam, petānam upakappati.*

Just as rivers which are full, fill the sea, even so offerings given here reach the *Petas*.

(*Peta*-world being one of the Four Lower Regions, is compared to a lower level; and the world of men is compared to a higher level.) Just as rain fallen on the higher ground flows down to a lower level, the merits done by the friends and relatives of the *Petas* reach them, and enable them to enjoy immediate bliss.

Or in other words, just as water collected in the lakes, creeks and rivulets on a higher level flows into the rivers and thence into the ocean, the offerings made by the friends and relatives of the *Petas* reach them and enable them to enjoy immediate bliss.

Hence the Buddha declared that the *Peta*-world is the Opportune Place.

#### Verse X :

*Adāsi me akāsi me, ñātimittā sakhā ca me.*  
*Petānam dakkhinam dajjā, pubbe kata-manussaram.*

‘He gave me gifts, he did things for me. They were my kinsmen, friends and companions’—thus mindful of past deeds let a man make offerings for the sake of the *Petas*.

(So after explaining that the *Petas* live and subsist there on what is given here for their benefit, the Buddha uttered this verse:) to show that for the said reason a good relative should make offerings remembering these things as reminders about them.

Although the *Petas* go to the houses of their relatives hoping that they would get

something there, they cannot ask (for anything) saying, 'Please give such and such a thing.'

The meaning of the verse is:—

Offerings should be made for the benefit of *Petas* remembering "He gave me this property; he gave me this paddy; he had personally attended to my work; he was my relative either from the father's or the mother's side; he was my intimate friend; he was my playmate and companion."

#### Verse XI:

After showing that people should make offerings specially intended for *Petas* with the thought "I had been given such and such a thing, etc, in former days", the Buddha uttered the Eleventh Verse to show that the weeping, sorrowing, etc., of those who are oppressed by weeping, sorrowing etc. at the death of their relatives but do not make any offering for their benefit, merely cause their own suffering and that they do not do any good to the *Petas*.

*"Na hi ruṇṇaṃ vā soko vā, yā, caññā  
paridevanā.*

*Na taṃ petānamatthāya, evaṃ tiṭṭhanti  
ñātayo."*

Weeping or sorrowing or any other manner of lamentation is not for the benefit of the *Petas*; and they (the *Petas*) remain as they were.

#### Verse XII:

The Buddha uttered the Twelfth Verse, to show that the offering made by Bimbisāra, King of Magadha, is of great benefit.

*"Ayaṇca kho dakkhiṇā dinnā, saṅghamhi  
suppatiṭṭhitā.*

*Dīghasattaṃ hitāyassa, ṭhānasa upakap-  
pati.*

Moreover, this offering which has been made and firmly established in the Order, reaches the *Petas* immediately and will be for their benefit for a long time.

The following is what the Buddha meant to say: "O king! As the *Bhikkhu-Saṅghā* is the best soil for meritorious deeds, the offering which you have made today for a group of your relatives is well established in the *Bhikkhu-Saṅghā* and it reaches the *Petas* immediately for their long benefit.

*Upakappati* means reaches immediately at that very moment and not after some delay.

What is meant is that the offering immediately reaches (and benefits) various kinds of *Petas*, such as, *Khuppiṇāsika Petas* (Starving *Petas*), *Vañṭāsa Petas* (*Petas* who eat what has been vomitted by others), *Paradattūpajīvita Petas* (*Petas* who have to live on what is given for them by others), *Nijjhāmatanḥika Petas* (*Petas* who are very furiously burnt with the fire of *lobha-taṇhā* etc.) They all are said to benefit by that gift of the king.

#### VERSE XIII :

*So ñātidhammo ca ayaṃ nidassito,  
Petāna pūjā ca katā uḷārā.*

*Balaṇca bhikkhūnamanuppadinnaṃ.*

*Tumhe hi puññaṃ pasutaṃ anappakanti.*

The duty of relatives to make offering for the sake of the deceased has been demonstrated; offering with honour and liberality has been made to the *Petas*; physical strength has been given to *Bhikkhus*; and you also have earned great merit.

The Buddha uttered the Thirteenth Verse praising the king on his real qualities as he (1) has demonstrated the duty of a relative towards the deceased by making the said offering and made it clear to the people at large that they also should fulfil their duty to deceased relatives in the same manner and that they should not make themselves miserable with useless weeping etc., (2) has made liberal offering to the *Petas* by making them attain the prosperity of *Devas* (gods), (3) has given strength to the *Bhikkhus* by letting them take food and drink to their satisfaction and (4) has acquired great merit by generating the desire to give charity which is accompanied by such good qualities as compassion and so on.

At the end of the discourse, 84000 beings, who were terrified when the Buddha explained the horrors of rebirth in the *Peta*-world, practised Insight and realized the Four Noble Truths.

On the second day also, the Buddha delivered the same Sutta to the *devas* and men. Thus Realization of the Truths in the same manner went on up to seven days.

# THE CASE FOR REBIRTH \*

By

FRANCIS STORY

## PART ONE

The doctrine of reincarnation, the ceaseless round of rebirths, is not, as many people imagine, confined to Buddhism and Hinduism. It is found in some form or another in many religious and philosophical systems and in many parts of the world.

In the oldest records of man's religious thinking we find traces of a belief in the 'transmigration of souls'. Some of the forms it took were naturally primitive and crudely animistic; there is for instance a theory that the ancient Egyptians embalmed their dead to prevent the *Ka*, or soul, from taking another body. If idea existed in Egypt it almost certainly must have been familiar also to the Babylonians and Assyrians, who shared many of the most important religious beliefs of the Egyptians.

Coming to later times we find reincarnation prominent in the Orphic cult of Greece in the 6th century B.C., when it formed part of the teaching of Pherecydes of Syros. In the Orphic view of life man is a dualism, part evil and part divine. Through a succession of incarnations the individual has to purge himself of the evil in his nature by religious rites and moral purity. When this is accomplished he becomes liberated from the 'circle of becoming' and is wholly divine.

This corresponds very closely to the Buddhist, Hindu and Jain teaching, and there may have been a connection, between them; but it is not possible to establish one on historical evidence. Although by the 6th century B.C. the doctrine had already been developed in the Brāhmaṇas and Upanishads, and may have travelled West along the trade routes, there is still a possibility that arose spontaneously in Greece. The emphasis on ritualism differentiates it from the Buddhist view, but it is significant that it was at about the same time in both Greece and India that the idea of reincarnation first became linked with a scheme of moral values and spiritual evolution. The connec-

tion of Orphism with the mysteries of ceremonial magic must not be allowed to blind us to the fact that it represented a great advance in religious thinking. Hitherto, reincarnation had been regarded in primitive cults as a merely mechanical process, to be controlled, if at all, by spells, incantations and physical devices. This is the idea still prevalent among underdeveloped peoples in certain parts of Africa, Polynesia and elsewhere, where, far removed from Indian influences the idea of metempsychosis must have sprung up spontaneously.

Through Orphism reincarnation came to be taught by, among others, Empedocles and Pythagoras. In the hand of the latter the Orphic mysticism was converted into a philosophy. This philosophical aspect of the teaching was inherited by the Platonists, while its mystical character was preserved in the traditions of Gnosticism.

In many respects Greek Gnosticism resembled Hinduism; it was syncretic and eclectic, capable of absorbing into itself ideas from outside sources while at the same time it impregnated with its own thought the beliefs peculiar to other systems. Its influence was felt over many centuries, persisting into the Middle Ages of Europe. In the early centuries of the Christian era we find it in the teachings of men as dissimilar in the general character of their outlook as Plotinus, Cerinthus and Marcion.

Clement of Alexandria about the second century C.E., wrote very largely from the Gnostic standpoint. He combined reincarnation with the necessity of striving for an enlightened moral elevation; a result that could be achieved only through a development taking place not merely in the present life but in past and future incarnations as well. This belief was shared by *Pre-existiani*, a sect that numbered among its adherents some of the most advanced thinkers of the period, including Justin Martyr and the great theologian Origen. They represented a very powerful intellectual movement, one in which



the natural freedom of Greek intellectualism was struggling for survival in a world that was sliding towards the Dark Ages. Many of their ideas survived in Neo-Platonism; but for the most part they were driven underground to find an insecure refuge in the suppressed teachings of the so-called heretical sects that came to be known collectively as the Cathars, or 'Illuminati'.

A not dissimilar doctrine of transmigration is found in the Kabbalah, where it goes under the Hebrew name *Gilgul*. It forms an integral part of the Kabbalistic system and is one of the features that distinguish Kabbalism from primitive Judaic thought. The *Hekhāloth*, a Kabbalistic work of the Gaonic era, gives Gnostic and Pythagorean ideas along with the orthodox stream of Talmudic teaching. The result may be regarded as Hellenised Judaism, but modern research on the Kabbalah tends to suggest that its original sources may be much older than has hitherto been granted. It may in fact preserve a very ancient Rabbinical tradition which was not intended for the masses. Much of its philosophical content is of a high order and reveals a creative expansion of Jewish thought in which reincarnation occupies a significant place.

The idea of a transmigrating soul is the central theme of the Bhagavad Gita: "As the soul in this body passes through childhood, youth and old age, even so does it pass to another body. As a person casts off worn-out garments and puts on others that are new, so does the incarnate soul cast off worn out bodies and enter into others that are new" (Gita, Chapter II Vs. 13 and 22).

Throughout the Upanishads the idea of "soul" (*ātman*) in this sense persists; it is the totality of selfhood and personal identity which transmigrates, occupying successive bodies, becoming now a man, now a god or an animal, yet in some way preserving its uniqueness as the personal ego throughout. Because of certain difficulties attaching to this concept, however, it was somewhat modified in Vedānta, the last phase of Upanishadic thought. In its place arose the theory that the *ātman*, as an unborn, unoriginated principle not in any way affected by the activities, good or bad, of the phenomenal being, was not identical with the individual at all, but with the "Supreme soul", the *Paramātmān* or (neuter) *Brahman*.

Mahavira, the founder of Jainism (the *Nigantha Nātaputta* of the Buddhist texts),

held unequivocally to the "individual soul" theory. Jainism teaches that there are an infinite number of individual souls transmigrating in happy or unhappy states according to their deeds. But whereas in Vedānta release, or *Moksha*, comes with the realization that the "I" is really identical with the *Pramātmān* or *Brahman* (the idea summarised in the formula "*Tat tvam asi*"—(Thou art that)), in Jainism it is believed to come only with the complete cessation of rebirth-producing activities. Since automatic and involuntary actions are considered to bear resultants as well as those performed intentionally, the Jain ideal is complete inactivity. As will be seen later, the Buddhist doctrine concerning what it is that undergoes rebirth, and the nature of the moral law that governs *Kamma* and *Vipāka*, or actions and results, differs from both these theories and eliminates the teleological and ethical difficulties to which they give rise.

The faith in survival after death which is basic to religious thought has its natural correlative in reincarnation. If life can extend forward in time beyond the grave it must surely be capable of having extended from the past into the present. "From the womb to the tomb" has its complement in "from the tomb to the womb", and to be born many times is more miraculous than to have been born once, as Voltaire pointed out.

The opposite view, that a being comes into existence from non-existence, implies that it can also—and most probably will—come to an end with the dissolution of the body. That which has a beginning in time can also cease in time and pass away altogether. The doctrine of a single life on earth therefore holds out no promise of a future life in any other state; rather does it make it improbable. But if we accept that there is survival of some part, no matter what, of the personality after death we are accepting also a very strong argument for its existence before birth. Reincarnation is the only form that after-death survival could logically take.

So it is not surprising that wherever religion has developed beyond its simplest beginnings some idea of spiritual evolution through a series of lives is found to be a part of its message. The doctrine of reincarnation together with that of the moral law of cause and effect not only provides an explanation of life's inequalities and the crushing burden of suffering under which countless millions of people labour, thus disposing of the

problem raised by the existence of pain and evil in the world; it also gives a rational and practical hope where none existed before. It is, moreover, the supreme justification of moral values in a universe which otherwise appears to be devoid of ethical purpose. It is evident that the Orphic and Gnostic cults recognised this fact when they introduced the concept of moral values into their theology.

## PART TWO

In all these systems of thought rebirth is seen, as it is in Buddhism, to be the only means of spiritual purgation. It is necessary for the moral and spiritual evolution of the individual that he should, through a variety of experiences, by his consciously-directed efforts struggle upwards from the lower planes of sensuality and passion to a state of purity in which his latent divinity becomes manifest. That the Cathars, the Kabbalists and others mixed up this reasoned and enlightened doctrine with the practice of what was later to become known as ritual magic, and with theories of the immortal soul that were frankly animistic, is no argument against the essential truth of their belief. Reason has to emerge slowly and painfully from unreason. It was in like manner that the true principles of science were unfolded at the time when scientific method was growing up alongside the occult practices of the astrologers and alchemists. We may smile at the alchemist's faith that he could find a means of transmuting base metals into gold, but in this age of nuclear physics the idea does not seem quite so crazy as it once did. The alteration of atomic patterns in the structure of metals is no longer entirely outside the range of possibility. The alchemist's methods may have been hopelessly wrong; his basic assumption was not. Similarly, the transformation of the base metal of human nature into the pure gold of divinity is still a possibility. It is only a question of finding the right key to unlock the doors of the mind.

To understand how the Buddhist doctrine of rebirth differs from all of those that have been mentioned, and why the term "rebirth" is preferable to "reincarnation" or "transmigration", it is necessary to glance at the main principles of Buddhist teaching.

These are summed up in the Four Noble Truths:

1. The Truth concerning Suffering
2. The Truth concerning the cause of Suffering
3. The Truth concerning the cessation of Suffering
4. The Truth concerning the Way to the cessation of Suffering.

The first proposition is nothing more than a self-evident fact: that suffering is inherent in all forms of existence. No one can go through life without experiencing physical pain, sickness, disappointment and grief; none can escape old age and death. Suffering is even more prevalent in the life of animals than in that of human beings, and Buddhism takes into account all forms of sentient life. But aside from these obvious aspects of the universal world-suffering there is the fact that all conditioned existence is unstable, restless and lacking in fulfilment. It is a process of *becoming* which never reaches the point of completion in *being*. This in itself is suffering. In brief, life even at its best is unsatisfactory.

In the formula of the Three Characteristics of Being, all phenomenal existence is defined as being impermanent, fraught with suffering, and devoid of self-essence. These three characteristics derive from one another; because existence is transitory it is painful; because it is transitory and painful it can have no enduring essence of selfhood. There is no "soul" in the sense of a total personality-entity, for what we call the self is merely a current of consciousness linked to a particular physical body. This current of consciousness is made up of thought-moments of infinitesimal duration succeeding one another in a stream of inconceivable rapidity. The psychic life of the individual is just the duration of a single moment of consciousness, no more. We are living all the time what is in reality a series of lives. The life-stream is the rapid succession of these consciousness-moments, or momentary existences, resembling the running of a reel of film through a projector. It is this which gives the illusion of a static entity of being where nothing of the kind exists. The general characteristics of personality are maintained, but only in the same way that a river maintains the same course until something diverts it or it dries up. Thus there is no "immortal soul" that transmigrates just as there is no river, but only the passage of particles of water flowing in the same

direction. Anatta, soullessness, is therefore bound up with Anicca, impermanence, and Dukkha, suffering. The three Characteristics are the three aspects of the same central fact.

Yet this state of soullessness is capable of producing rebirth. How can this be so, if there is no transmigrating entity—no “soul” to reincarnate? The answer is to be found in the Buddhist system of ethico-psychology, the Abhidhamma. There it is shown that the act of willing is a creative force, which produces effects in and through the conditions of the physical world. The thought-force of a sentient being, generated by the will-to-live, the desire to enjoy sensory experiences, produces after death another being who is the causal resultant of the preceding one. Schopenhauer expressed the same idea when he said that in rebirth, which he called “Palingenesis”, it is the *will*, not an ego-entity, which re-manifests in the new life. The being of the present is not the same as the being of the past, nor will the being of the future be the same as the being of the present. Yet neither are they different beings, because they all belong to the same current of cause and effect. Each is part of an individual current of causality in which “identity” means only “belonging to the same cause-effect continuum”. Since mind and body are alike continually undergoing change—or, more precisely, they are made up of constituent factors which are arising and passing away from moment to moment—this is the only kind of *self-identity* which connects the various stages of a single life through childhood, youth, maturity and old age. Buddhism presents a dynamic view of existence in which the life-continuum is merely the current of momentary existences, or successive units of consciousness, linked together by causal relations, both mental and physical. The process may be likened to a current of electricity, which consists of minute particles called electrons. An electron is much lighter in weight than an atom of the lightest chemical element, hydrogen, yet waves of these particles in the form of an electric current can produce many different effects in heat, light and sound, and can produce them on a tremendous scale. In the same way the units of consciousness constitute an energy-potential which in the Buddhist view is the basic energy of the universe, operating through and in conjunction with natural laws.

So we see that mental force is a kind of energy, which Buddhism has linked with moral principles by way of Kamma, actions, and Vipāka, moral resultants. Buddhism maintains that the physical universe itself is sustained by this mental energy derived from living beings, which is identical with their Kamma. The energy itself is generated by craving. It operates upon the atomic constituents of the physical world in such a way as to produce bodies equipped with organs of sense by means of which the desire for sensory gratification, produced by past experiences, may be satisfied again. In this world the mind-force which produces rebirth has to operate through the genetic principles known to biology; it requires human generative cells and all the favourable physical conditions of heat, nutrition and so forth, to produce a foetus. When it does so, the foetus and the infant that it later becomes bear both biologically-inherited characteristics and the characteristics carried by the past Kamma of the individual whose thought-force has caused the new birth. It is not the question of a “soul” entering the embryo, but of the natural formation of the foetus being moulded by an energy from without, supplied by the causative impulse from some being that lived before. It is only necessary to conceive craving-force as an energy-potential flowing out from the mind of a being at the moment of death, and carrying with it the kammic characteristics of that being, just as the seed of a plant carries with it the botanical characteristics of its type, and a mental picture is formed that corresponds roughly to what actually takes place. Mind force is creative, and its basis is desire. Without desire there can be no will to act; consequently the “will” of Schopenhauer is identical with the Buddhist Taṇhā, or Craving.

The second of the Four Noble Truths, therefore, is that the cause of suffering in the round of rebirths is Craving. But one cause alone is not enough to give rise to a specific result. In this case, craving is conjoined with ignorance. The mind generates craving for sensory experience because of ignorance of the fact that these experiences are impermanent, unsatisfactory and so themselves a source of suffering. So the circle of becoming, without discernable beginning and without end, is joined. This wheel of existences does not exist in time;

time exists in it. Hence it does not require a point of beginning in what we know as time. It is the *perpetuum mobile* of cause and effect, counter-cause and counter-effect, turning round upon itself.

But although, like the revolution of the planets round the sun, it goes on perpetually simply because there is nothing to stop it, it can be brought to an end by the individual of himself, through an act of will. The act of will consists in turning craving into non-craving. When this is accomplished and Nibbāna, the state of desirelessness, is reached, there is no more rebirth. The life-asserting impulses are eliminated and there is no further arising of the bases of phenomenal personality. This is the objective set forth in the third of the Noble Truths; that concerning the cessation of suffering.

The Way to that cessation, which is the Noble Eightfold Path of self-discipline and meditation leading to perfect purity and Insight-wisdom, is the subject of the last of the Four Noble Truths, and gives epistemological completeness to the whole.

The Buddhist system of thought is thus presented as a reasoned progression from known facts to a conclusion which is ascertainable by the individual and is also accessible to him as a personally-experienced reality. The round of rebirths, or Saṃsāra, does not come to an end automatically, neither is there any point at which all beings revolving in it gain their release by reason of its ceasing, for it has not temporal boundaries. But anyone can bring to an end his own individual current of cause and effect, and the whole purpose of the Buddha's Teaching was to demonstrate the theoretical and practical means by which this can be achieved. The painful kind of "immortality" conferred by rebirth in conditioned existences is not to be regarded as a blessing, but rather as a curse which man pronounces upon himself. Nevertheless, by understanding it we are able to gain assurance that there is in truth a moral principle governing the universe; and by learning to use its laws in the right way we become able to control and guide our individual destinies by a higher spiritual purpose and towards a more certain goal.

### PART THREE

Of late years interest in the doctrine of rebirth has been greatly stimulated by the publicity given to several cases of people

who have remembered previous lives. For a long time past it has been known that under deep hypnosis events in very early infancy, outside the normal range of memory, could be recovered, and this technique has been increasingly employed for the treatment of personality disorders. It cannot be used with success on all patients because of the involuntary resistance some subjects show to hypnotic suggestion, which inhibits the co-operation necessary to obtain deep trance. But where it can be applied it has definite advantages over the usual methods of deep psychoanalysis, one of them being the speed with which results are obtained.

The technique is to induce a state of hypnosis and then carry the subject back in time to a particular point in childhood or infancy at which it is suspected that some event of importance in the psychic life may have occurred. In this state, known as hypermnesia, the subject becomes in effect once more the child he was, and re-lives experiences that have long been buried in the unconscious. Memories of earliest infancy, and in some cases pre-natal memories, have been brought to the surface in this way.

Some practitioners have carried experiments in regression even further, and have found that they were uncovering memories that did not belong to the current life of the subject at all, but to some previous existence. In cases where nothing could be proved, the rebirth explanation has been contested, and various theories such as telepathy, fantasies of the unconscious, and even clairvoyance, have been put forward to account for the phenomena. But apart from the fact that many of the alternatives offered call for the acceptance of psychic faculties which, if what is claimed for them is true, themselves bring rebirth nearer to being a comprehensible reality, none of them alone covers all the phenomena which have been brought under observation. If, for example, xenoglossy, the ability shown by some subjects under hypnosis to speak languages unknown to them in their normal state, is to be explained by telepathy we are brought face to face with a supernormal faculty of the mind which itself contributes to our understanding of the manner in which mental energy may operate processes of rebirth. But although telepathy has now been acknowledged as one of the unexplained phenomena of parapsychology, along with clairvoyance, telekinesis and psychometry, it cannot legitimately be



expanded to include all the phenomena these experiments have disclosed. To account for all of them on these lines it would be necessary to combine every one of the known extra-sensory faculties into one concept, that of a freely-wandering, disembodied intelligence, independent of spatial and temporal limitations. If we are to apply here the scientific law of parsimony, the more likely alternative is the obvious one that they are simply what they purport to be—memories of previous lives.

As to the theory that the memories are products of the unconscious mind, it cannot survive the proof to the contrary which comes from the revelation of facts that could not have been known to the subject in his present life. These are objective and circumstantial and they exist in abundance, as any reading of the literature on the subject will confirm.

The best-known example of this kind is the case of Bridey Murphy in America, which raised a hurricane of controversy when it broke into the news a few years ago. It was followed some time later by a similar case in England in which the subject Mrs. Naomi Henry, remembered under hypnosis two previous existences. The experiments were carried out under test conditions by Mr. Henry Blythe, a professional consultant hypnotist. In the presence of several witnesses tape recordings were made of the sessions, which were held under the supervision of a medical practitioner, Dr. William C. Minifie, who testified that the hypnotic trance was genuine. It has been said of these recordings that they provide "what must surely be the most thought-provoking, absorbing and controversial angle ever offered" on the subject.

What happened was this. Mrs. Naomi Henry, a thirty-two-years-old Exeter housewife, the mother of four children was cured of smoking habit by hypnotic treatment given by Mr. Henry Blythe, of Torquay, Devon. He found her to be "an exceptionally receptive hypnotic subject", so much that without informing her of the purpose of his experiment he began a series of sessions in which he succeeded in taking her back beyond her present life.

Mrs. Henry remembered two previous existences. In the first she gave her name as Mary Cohan, a girl of 17 living in Cork in the year 1790. Among other circumstances she told how she was married against her

wishes to a man named Charles Gaul, by whom she had two children, Pat and Will. Her husband ill-treated her, and finally caused her death by a beating which broke her leg. Whilst describing these events in the trance she was evidently re-living the intense emotional experiences of the past with the vividness of a present reality rather than of a mere memory. Intervening time had been obliterated and she was once more the illiterate Irish girl she had been over a century and a half before. Her marriage, she said, took place in St. John's Church, in a hamlet named 'Grenner'. Several of the facts at she related were afterwards verified on the spot, but no village of the name of 'Grenner' could be traced. Eventually, however, some records dating back to the 17th century were found in the possession of a parish priest, and in them mention was made of a Church of St. John in a village named Greenhalgh. The name is pronounced locally just as Mary Cohan gave it—"Grenner".

Next she remembered a life in which she was Clarice Hellier, a nurse in charge of twenty-four children at Downham in 1902. After relating what she remembered of this life she went on to describe her last illness, her death and her funeral, which it seems she had been able to witness. She was even able to give the number of the grave, 207, in which she had been buried.

When Mrs. Henry emerged from her trance she had no recollection of what had taken place and it was only when she heard the recording that she learned the purpose of the experiments. The authenticity of this case has been established beyond reasonable doubt.

One of the most remarkable men of recent times, Edgar Cayce, obtained evidence of an even more striking nature. Born in Christian Country, Kentucky, in 1877, he suffered as a young man from psycho-somatic constriction of the throat which deprived him of his voice. Orthodox medical treatments having failed, he was treated by hypnotic suggestion, which was not a recognised form of therapy in those days. In deep trance his voice returned to normal and he diagnosed his own condition. Not only did he describe the physiological symptoms in terms of which he knew nothing in his waking state, but he also prescribed treatment.

His self-cure was so remarkable that he was persuaded, rather against his will, to try

prescribing for others whose illness would not respond to medical treatment. This he did with great success, using technical terms and prescribing remedies, which, as a man of only moderate education, he was quite unfamiliar with in his normal state. Sometimes the medicines he prescribed were conventional remedies in unusual combinations; sometimes they were substances not found in the standard pharmacopoeia. Cayce himself was puzzled and somewhat dismayed by his abnormal faculty, but since it was proving of benefit to an increasing number of sufferers he continued to use it, only refusing to take any payment for the help he rendered. He soon found that a hypnotist was unnecessary; his trances were really self-induced, and he worked thereafter solely through auto-hypnosis.

One day while Cayce was giving a consultation a friend who was present asked him whether reincarnation was true. Still in the trance, Cayce immediately replied that it was. In answer to further question he said that many of the patients who came to him for treatment were suffering from afflictions caused by bad Karma in previous lives. It was because of this that they resisted ordinary treatment. Asked whether he was able to see the past incarnations of his patients and describe them, he said that he could.

When he was told what he had said in the trance, Cayce was more disturbed than before. The thing was getting decidedly out of hand. He had never heard the word "Karma," and his only idea of reincarnation was that it was a belief associated with some "heathen" religions. His first reaction was to give the whole thing up, as being something supernatural and possibly inimical to his Christian faith.

It was with great difficulty that he was persuaded to continue. However, he consented to be questioned further under hypnosis, and after having given some readings and more successful treatments he became convinced that there was nothing irreligious or harmful in the strange ideas that were being revealed. From that time onwards he supplemented all his diagnoses by readings of past Karma of his patients. It was then found that he was able to give valuable moral and spiritual guidance to counteract bad Karmic tendencies, and his treatments became even more effective. He was now treating the minds as well as the bodies of the patients who sought his help.

When Cayce discovered that he was able to treat people living at great distances, whom he had never seen, the scope of his work broadened until it ultimately extended all over the United States and beyond. Before he died in 1945 Cayce, with the help of friends and supporters, had established an institution, the Cayce Foundation, at Virginia Beach, Virginia. It is now operating as a research institute under the direction of his associates. Cayce left a vast number of case-histories and other records accumulated over the years, and these are still being examined and correlated by the Foundation. For further information on Edgar Cayce, his work and the light it throws on rebirth the reader is referred to *Many Mansions* by Gina Cerminara, "*Edgar Cayce, Mystery Man of Miracles*" by Joseph Millard, and numerous publications issued by the Cayce Foundation.

There is a great deal in the evidence to suggest that Cayce in his hypnotised state had access to lost medical knowledge, as well as the power to see the previous lives of others. In the Buddhist texts of a very early date there are references to advanced medical knowledge and techniques of surgery in some ways comparable to our own. Jivaka, a renowned physician who was a contemporary of the Buddha is recorded as having performed a brain operation for the removal of a living organism of some kind. But there are still older records. The Edwin Smith Papyrus (c.3500 B.C.) describes the treatment of cerebral injuries, and the writing attributed to Hippocrates include directions for opening the skull. The great Egyptian physician, Imhotep, who lived about three thousand years before the Christian era and was a many-sided genius comparable to Leonardo da Vinci, had such skill in medicine that he became a legend. He was deified under the Ptolemies and identified with Asklepios, the god of healing, by the Greeks; but there is no doubt whatever that he was an actual historical personage. Without venturing beyond what is naturally suggested by Edgar Cayce's statements concerning rebirth, and their linking up with the often unusual but brilliantly successful treatments he prescribed, it is possible to see that there might be a direct connection between the knowledge possessed by these ancient physicians and the abnormal knowledge released from Cayce's unconscious mind under hypnosis.

•But even Cayce was not altogether unique. Egerton C. Baptist, in "Nibbāna or the Kingdom?" quotes the following from "Life and Destiny" by Leon Denis:

"In 1880 at Vera Cruz, Mexico, a seven-year-old child possessed the power to heal. Several people were healed by vegetable remedies prescribed by the child. When asked how he knew the things, he said that he was formerly a great doctor, and his name was Jules Alpherese. This surprising faculty developed in him at the age of four years."

In Buddhism, the faculty of remembering previous lives and of discerning the previous lives of others is one that is developed in the course of meditation on selected subjects. But it is acquired only when a certain precisely-defined stage of Jhāna, or mental

absorption, has been reached. The subject is dealt within the Canonical Texts of Buddhism, and at considerable length in the *Visuddhi-Magga* of Buddhaghosa Thera\*. Those who have practised meditation to this point in previous lives without having attained complete liberation from rebirth may be reborn with the faculty in a latent form. In the case of others, hypnosis seems to provide a short-cut technique to releasing some at least of the dormant memories of former lives. just as it provides a short cut to result ordinarily reached by deep psychoanalysis. There is much to be done in the way of more extensive and systematic investigation before definite conclusions can be tabulated. The chief difficulty is to obtain suitable subjects for the tests.

---

\* Please see *Visuddhi-Magga* by Bhikkhu Ñāṇamoli.

Note.—For chapters IV, V and VI please see The WHEEL Publications Nos. 12-13



## THE OPEN DOOR

Publication of the Buddha Sāsana Samāgama originally founded in 1902.

Specialising in Buddhist Literature.

Subscription Rates : Kyats Ten, 10 Shillings or 2 Dollars for twelve issues.

Membership as above.

*Honorary Secretary,*  
Buddha Sāsana Samāgama,  
86, Pagoda Road, Rangoon.

# THE DHAMMAPADA COMMENTARY

## MAGHA VATTHU\*

### The Story of Magha.

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

“*Appamādena Maghavā devānaṃ seṭṭhatam  
gato;  
appamādaṃ pasamsanti, pamādo garahito  
sadā*” ti.\*\*

Dhammapada, verse 30.

(Through diligence, Maghavā attained to the supremacy among gods. People extol diligence, while negligence is ever derided.)

While in residence in the Kūṭāgāra rest-house near Vesāli, the Teacher delivered this religious discourse beginning with *appamādena Maghavā* with reference to Sakka, the king of gods.

So it is said that at Vesāli there lived a Licchavī, Mahāli by name. Having heard the Sakkapañha Suttanta preached by the Tathāgata he thought: “The Perfectly Enlightened One has spoken of Sakka elaborately in glorious terms. But, has he done so after seeing him or without seeing him? Does He know Sakka or not? I must ask Him.”

The Licchavī Mahāli then went to the Bhagavā and having drawn near, paid obeisance to Him, and sat down on one side. And having done so the Licchavī Mahāli spoke thus to the Bhagavā; “Lord, has the Bhagavā seen Sakka, the king of gods?” “Mahāli, I have seen Sakka, the king of gods.” “Lord, could he not have been someone resembling Sakka, for it is difficult indeed to see Sakka, the king of gods.” “Mahāli, I do know Sakka. I also know the qualities which make one a Sakka as well as the principles by observation of which he has attained Sakkahood.”

(1) “Mahāli, as a human being in a previous existence, Sakka, the king of gods, was a young man named Magha; therefore, he is called Maghavā.

(2) Mahāli, as a human being in a previous existence, Sakka, the king of gods, gave

things in charity before others; therefore, he is called Purindada.

(3) Mahāli, as a human being in a previous existence, Sakka, the king of gods, gave alms with veneration; therefore, he is called Sakka.

(4) Mahāli, as a human being in a previous existence, Sakka, the king of gods, made donation of a rest-house; therefore, he is called Vāsava.

(5) Mahāli, Sakka, the king of gods can think out a thousand matters in a moment, and so he is called Sahassakkho (Sahas-sanetta).

(6) Mahāli, as he had as his wife an Asura maiden named Sujā, Sakka, the king of gods, is called Sujampati.

(7) Mahāli, Sakka rules over Tāvātimsa gods, having supremacy and lordship over them, (and so) he is called Devānaminda.

Mahāli, as a human being in a previous existence, Sakka, the king of gods, observed and completed a course of seven self-imposed obligations for observation and completion of which he has attained Sakkahood.

What are the seven self-imposed obligations? The seven self-imposed obligations are: (1) Throughout my life I shall be a supporter of my parents. (2) Throughout my life I shall be the respecter of the elders of the clan. (3) Through out my life I shall be of gentle speech. (4) Throughout my life I shall be an abstainer from back-biting. (5) Throughout my life I shall lead a household life with my mind free from impurity and selfishness, given to charity, with open mind, delighting in liberality, accessible to supplicants and deriving pleasure in the dispensation of charity. (6) Throughout my life I shall be truthful. (7) Throughout my life I shall be free from anger, and if anger arises in me, I shall suppress it quickly.

Mahāli as a human being in a previous existence, Sakka, the king of gods, observed

\* Dhammapada Aṭṭhakathā Vol. 1, p. 167 et. seq., 6th Synod Edition.

\*\* Dhammapada, verse 30., Vol. 1.

and completed a course of these seven self-imposed obligations for observation and completion of which he has attained Sakka hood.

A person (1) who supports his parents, (2) who is respectful to the elders of the clan, (3) who is gentle and polite in speech, (4) who avoids back-biting, (5) who is engaged in getting rid of selfishness, (6) who is truthful, and (7) who has overcome anger—him indeed, the Tāvātimsa gods call a virtuous man.

(Said the Bhagavā), “Mahāli, this is what Sakka did as the young man Magha.” Being asked, “Lord, how did the youth Magha behave himself?” by Mahāli who was intent on hearing in detail about his conduct, the Bhagavā narrated the past saying, “Well then, listen.”

Once upon a time in Macala village of the Magadhan kingdom there lived a young man named Magha. He went to the place where villagers carried out their daily work. Removing with his foot the dust from the place where he stood, he made it pleasant and stood there. Elbowing him, a man pushed him aside and took his stand there. Instead of getting angry with him, he made another place clean and stood there. There too, he was pushed out by another person who elbowed him away and occupied it. With him also he was not angry, but making another place clean, he stood there. In this way persons coming out of their houses pushed him with their elbows and dislodged him from the places that he had cleared.

Thought he, “All these people have become happy on account of me; by this deed, I must have performed a meritorious deed which will give me happiness.” On the next day he brought a spade and cleared a place about the size of a threshing-floor, and all people went and occupied it as before. Then when it was cold he made a fire for them. Thereafter he, thinking “A pleasant place is attractive to all and is not repulsive to anyone. From now onwards it is proper for me to go about making roads smooth”, went out early in the morning and went about levelling the road, cutting and removing the branches of trees which needed doing so. Another man found him doing so and asked, “What are you doing, friend?” He replied “Friend, I am preparing my path to heaven.” “In

that case, I too shall be your companion.” “You may, friend; the path is dear and beneficial to many.” From that moment there were two men. Seeing them, and after making enquiries in the same manner and getting the same reply, another man became their companion. In this way, one after the other (joined) them and there became altogether thirty-three (persons). All of them with spades and so on in their hands went on levelling the road and covered a distance of a *yojana*\* or two.

Seeing them the headman thought, “These people are occupied with an improper job. Instead, if all of them would fetch fish, meat or such other things from the forest, or brew liquor and drink it, or would carry on such other business, I too would make something out of it.”

Then he sent for them and asked, “Doing what do you go about?” “A road to heaven, Sir.” “It is not proper for those who lead a household life to do like this; it behoves you to fetch fish, meat and other things from the forest, or to brew liquor and drink it, or to carry on various (other) kinds of occupation.” They, however, rejected his words. And though he told them repeatedly, they persistently rejected his words. He became angry and intending to ruin them approached the king and reported: “Your Majesty! I notice thieves going about in bands.” Being ordered to arrest them and bring them (to him), he did so and presented them to the king. Without any investigation, the king ordered them to be trampled by an elephant. Magha advised the companions saying: “Friends, we have no refuge other than *mettā* (loving-kindness). Have no grudge on anybody, but develop the same feeling of love towards the king, the headman and the elephant who is to trample you as you would do to your own self.” They did accordingly, and due to their power of loving-kindness the elephant dared not approach them.

When the king heard of this, he said, “(It may be) seeing (so) many people, the elephant does not dare to trample them. Go and get them trampled after covering them up with matting. Even when the elephant was sent to trample them after they had been covered with matting, it turned back from a distance.

\* Yojana: A distance of about 7 miles.

Please also see The Light of the Dhamma, Vol. 1-No. 3.



Hearing about it, thought the king, "There must be some reason for this," and summoning them asked, "Dear men, is there anything which you have failed to get on account of me?" "What do you mean, Your Majesty?" It is reported that you are wandering about in the forest after forming yourselves into a band of thieves." "Your majesty! who said so?" "Dear ones, the headman of the village." "Your Majesty! We are not thieves. We had been doing such and such things in preparing our road to heaven. The headman persuaded us to adopt an evil course of life. As he became angry when we did not act according to his advice, he said so to you intending to ruin us." "Friends, (even) this animal knows your virtues; although I am a human being I was unable to know them. Please pardon me." Saying so, he gave them the headman with his children and wife as their slaves, the elephant for them to ride on and that village for use as they please. Thinking, "Here in this very existence we have witnessed the reward of the good deed we have done," they were highly pleased at heart and while riding the elephant by turn, they discussed among themselves thus: "Now we should perform more virtuous deeds. What should we do?" (They thought further,) "At the crossing of four highways we shall construct a rest-house for the people, strong enough to last long." Summoning a carpenter, they ordered him to construct the house. As they wanted to get rid of attachment to the womenfolk, they did not give any share to women in the rest-house.

Now, in the house of Magha there were four women—Nandā, Cittā, Sudhammā and Sujā by name. Of them, Sudhammā bribed the carpenter and came to an understanding with him saying, "Brother, please make me the chief of (the construction of) this hall." He agreed saying, "Very well." First, he seasoned the wood intended for a pinnacle. Planing and carving it, he completed the pinnacle, inscribed on it the letters "This hall is named Sudhammā", wrapped it in a piece of cloth and kept it aside.

The building of the hall was completed. On the day on which the pinnacle was to be fixed, he said, "Sirs, I forgot one thing." "What is it, man?" "The pinnacle." "We shall procure it." "It is not possible to make it with a freshly cut wood. We should procure a ready-made pinnacle fashioned from wood felled previously." "What should be done now?" "We should look

for one that might have been made and kept for sale at somebody's place." They searched for it and, finding one in Sudhammā's house, offered a thousand. But they did not get it on payment. On being said, "I have no need for the payment, but if you will accept it as my contribution to the building of the hall, then shall I give," they replied, "But we do not give any share to women." Thereupon the carpenter said to them: "Sirs, what do you say! Except the Brahma world, there is no place which is bereft of womenfolk. Take this pinnacle, for, if you do, our work will be finished." "Very well," said they and took the pinnacle, completed the hall and divided it into three parts, keeping one portion for the living quarters of administration, one for the poor and one for the sick.

The thirty-three people made thirty-three wooden benches and trained the elephant to take the visitor, who happened to sit on a bench, to the house of the owner of that bench so that, attending upon the bodily comforts of the guest, and providing him with drink, hard and soft food and with bed might be the responsibility of the said owner. The elephant takes every visitor to the house of the owner of the respective seat and he (the owner) attends upon him for the day.

Magha planted an ebony tree near the hall and placed a stone slab at its foot.

The visitors, who entered into the hall, looked up at the pinnacle, read the written words and remarked, "This is the Sudhammā hall." The names of the thirty-three persons did not appear.

Nandā thought to herself thus: "These people in constructing this hall, did not give us a share. Sudhammā, however, through her cleverness has become a participant. I too should do some thing. But what shall I do?" Then it occurred to her: "Visitors to the hall should get water to drink and bathe. I shall have a pond dug." And she did so.

Thought Cittā: "Sudhammā has donated a pinnacle, Nandā a pond; I too should do something. What shall I do?" Thereupon this thought occurred to her: "Those who visit the hall, should, on the departure after drinking water and bathing, go wearing flowers. I shall have a flower garden laid out." And she had a beautiful flower garden laid out and generally speaking, it could not be said that any specific flower-bearing or fruit-bearing tree was not there.

Sujā, on the other hand, thinking: "I am the daughter of the maternal uncle of Magha, as also his wife. The deed done by him is as good as mine and mine as his." did not do anything and wasted time—adorning herself.

Magha, however, lived fulfilling the seven self-imposed obligations: (1) supporting his mother and father, (2) paying respects to the elders of the clan, (3) speaking truth, (4) avoiding offending speech, (5) avoiding back-biting, (6) being engaged in getting rid of selfishness, and (7) having overcome anger.

A person (1) who supports his parents, (2) who is respectful to the elders of the clan, (3) who is gentle and polite in speech, (4) who avoids back-biting, (5) who is engaged in getting rid of selfishness, (6) who is truthful, and (7) who has overcome anger,—him, indeed, the Tāvatiṃsa gods call a virtuous man.

Thus, having attained the commendable condition, he was reborn after death as Sakka, the king of gods in the Tāvatiṃsa world. His companions also were reborn there, while the carpenter was reborn as god Visukamma.

At that time the Tāvatiṃsa world was inhabited by Asuras. Hearing that the new gods were reborn (there), they prepared the heavenly drink. Sakka signalled his companions not to drink it. The Asuras, however, took it and became intoxicated. Sakka, thinking: "What is the good of sharing the kingdom with these," gave intimation to his followers, and had them seized by their feet and thrown into the ocean. Headlong they fell into the ocean. But by virtue of their previous good deeds, there sprang up an abode for the Asuras on the lowest terrace of the Mount Sineru. There the *cittapāṭali*\* tree grew.

After the Asuras were defeated in the battle between themselves and the gods, there came into existence the Tāvatiṃsa celestial city. The distance between its eastern and western gates was ten thousand *yojanas* and the same was the distance between its southern and northern gates. The city was fitted with a thousand gates and

beautified with parks and lotus ponds. As the result of their gift of the hall, there (in the heart of the city) arose a palace by name Vejayanta, which was seven hundred *yojanas* in height and decorated with banners three hundred *yojanas* long. On the golden posts there were jewel-studded banners, while on jewel-studded posts there were golden banners. The coral posts were fitted with pearl banners and *vice versa*; on poles of seven jewels were hung banners of seven jewels; and the banner in the middle was three hundred *yojanas* in height.

Thus, as a result of the gift of the hall with a banner there appeared the palace made of seven jewels and a thousand *yojanas* in height.

As a result of (planting) the ebony tree, there grew the *pāricchattaka* tree,\*\* three hundred *yojanas* in circumference.

As a result of (laying) the stone slab, there<sup>e</sup> at the foot of the *pāricchattaka* tree arose a yellow stone seat tinged with pale red colour like that of *jayasummana* (bell-flower), sixty *yojanas* in length, fifty in breadth and fifteen in thickness. When one sits on it, half of the body sinks and when one gets up it (springs up and ) fills the gap.

The elephant was reborn as the god Erāvaṇa. Indeed, in the world of gods there are no animals. So, at the time of going out for sport in the garden, he discards his godly form and assumes that of the elephant Erāvaṇa, a hundred and fifty *yojanas* in size. For the thirty-three gods he created thirty-three heads, each of which is three *gavutas* or half a *yojana* in circumference. In the middle of all, he creates for the use of Sakka, a head named Sudassana, measuring thirty *yojanas*. On the top of it there is a bejewelled pavillion, twelve *yojanas* in size. There at regular intervals are hoisted flags made of seven jewels, each having the height of a *yojana*. On the fringes of the banners there hang meshes with tinkling bells which, when struck by gentle breeze, bring forth music like divine symphony of five musical instruments.\*\*\* In the centre of the pavillion is provided a jewelled throne, one *yojana* in

\* The "pied" trumpet-flower in the world of Asurakāyas.

\*\* The coral tree *Erythmia Indica*.

\*\*\* The five kinds of musical instruments are:—

(1) *Ātata* : Drum closed on one side only.

(2) *Vitata* : Drum closed on both sides.

(3) *Ātata-vitata* : String instruments, such as lute.

(4) *Susiram* : Wind instruments.

(5) *Ghanam* : Cymbal.

*Mūlapannāsa-aṭṭhakathā*, Vol. II, 4. *Mahāyamaka-vagga*, 7. *Cūḷataṇhāsaṅkhaya-sutta-vaṇṇanā*, p. 201, 6th Syn. Edn.

size; and Sakka sits there. On each of the thirty-three heads seven tusks are created. Each of them is fifty *yojanas* in length. On each tusk there are seven ponds; in each pond there are seven beds of lotus; each plant has seven flowers and each flower has seven petals, on each of which seven celestial damsels dance. Thus there are dancing festivities on all sides, in an area of fifty *yojanas*, and all that on elephant tusks only. Sakka the king of gods, goes about enjoying such big splendour.

After death Sudhammā was born at that very place (Tāvātimsa) and there arose for her a divine assembly hall named Suddhammā, nine hundred *yojanas* (in extent). There, it is said, is no place which is more delightful than that. On the eighth day of the month there is listening to the Dhamma at that very place. Even up to the present time, when people see a delightful place, they exclaim, "Oh! It is like Sudhammā, the assembly hall of gods."

Nandā too on her death was reborn there and for her came into existence a lotus pond named Nandā, five hundred *yojanas* in extent.

Cittā also died and was reborn there and for there appeared a *cittalatā*\* grove, five hundred *yojanas* in area, where others beguiled gods to whom the primary indications (of approaching death) had appeared and went about making them forget (the approaching death).

Sujā, however, on her death, was reborn as a female crane in a mountain grotto.

Surveying his female attendants Sakka thought: "Sudhammā is born here, so also Nandā and Cittā. Wherein might Sujā be born?" And seeing her born there, he further pondered: "This foolish woman has been born in the animal world as she did not perform any meritorious deed. It behoves me to make her do some work of merit and bring her here." So thinking he discarded his own form and went near her in disguise and enquired, "Doing what do you go about here?" "But, who are you, Sir?" "I am your husband, Magha." "Lord, where are you reborn?" "I am reborn in Tāvātimsa world of gods. Do you know where your companions are reborn?" "Lord, I don't." "They too are reborn together with me." "Would you like to see your companions?" "How shall I go there?" Saying "I shall take you," Sakka placed her on the flat of

his palm, took her to the celestial world and let her off in the Nandā pond and said to the other three, "Will you see your companion Sujā?" They asked, "Lord, where is she?" "On the bank of the pond Nandā." These three went there and made these remarks: "Wonderful is your ladyship's figure." "Wonderful is the result of beautification of one's body. Look at her beak, her feet and her ankles. Pretty indeed is her form." Thus making fun of her, they departed. Once again Sakka went to her and asked, "Did you meet your companions?" "Yes," said she, "They have gone after making fun of me; please take me back to that place." He did so and putting her in the water, he enquired, "Did you notice their splendour?" "Yes, Lord, I did." "You too should work for rebirth, there." "What should I do, Lord?" "Will you follow the instructions given by me?" "Yes, Lord, I shall." He then instructed her in the Five Precepts and departed saying "Observe them diligently."

From that time onwards she looks for and eats only fishes that had died naturally. A few days hence Sakka went to test her and laid himself down on the surface of the sand, like a dead fish. She found him and, taking him to be a dead fish, picked him up. As it was being swallowed the fish wagged its tail. Finding "it is a live fish," she released it in water.

After a while, once again he lay flat on his back in front of her. This time too she seized it taking it to be a dead one and as it was being swallowed the fish flapped the tip of the tail. Finding "It is a live fish" she let it go. In this way he tested her thrice and being convinced that she was observing the precepts well, disclosed his identity and departed saying: "I have come to test if you are keeping the precepts well. Keeping the precepts in this way, you will before long be reborn near me. Be diligent."

Thereafter, she gets or does not get fish that has died a natural death. Not getting (a dead fish) for some days she starved and died, and by virtue of (her observance of) the said precepts, she was reborn as the daughter of a potter in Benares.

Thereafter when she was some fifteen or sixteen years of age, Sakka considering where she was reborn and finding (her) said to himself, "It now behoves me to go there."

\* *Cittalatā* means "Pleasurable".

Filling a cart with seven kinds of jewels looking like cucumbers, he drove it into Benares and moved along the road shouting, "Dear ladies, take cucumbers, take cucumbers!" But to those who came with beans and peas, he said, "I shall not give them for a price." When asked "How would you give?", he replied, "I shall give them to the woman who observes the *sīla* (precepts)." "Master, what is *sīla* like? Is it black or brown etc?" "You do not even know what precept is like. How then could you observe it? Anyway, I am going to give them to the woman who keeps precepts." "Master, this one is the potter's daughter. She goes about saying 'I observe *sīla*'. Give them to her." She too told him, "In that case give them to me, Master." "Who are you?" "I am the one who is never without (has never neglected) the (five) precepts." Saying "These I have brought for you alone," and driving the cart to her house and making it impossible for others to take them he handed over to her the celestial gift in the form of cucumbers. He disclosed his identity and departed saying: "This wealth is for your livelihood. Observe the five precepts unbroken."

Passing away from that existence she was reborn in the world of Asuras as a daughter of their chief—in the house of Sakka's enemy. The precepts having been observed in two existences, she was exceedingly beautiful, golden in complexion and possessed of extraordinary beauty and splendour. To all Asuras who came (for her), Vepacitti, the chief of the Asuras, said "You are not fit for my daughter." (Thus) without giving her (in marriage) to anyone, he declared, "My daughter herself shall choose a husband befitting her," made the Asuras assemble and put a garland of flowers in her hand saying, "Take a husband suitable to you."

At that moment, Sakka, searching for the place where she was reborn, came to know of the fact. Saying to himself, "It is proper for me to go and bring her," he assumed the guise of an aged Asura, went there and stood at the edge of the assemblage. She looked round this way and that. With her heart overflowed, as if by a mighty torrent, with love arising by virtue of her previous

association with him, she placed the garland on him exclaiming "Here is my husband." The Asuras departed as they were ashamed remarking "Our king having not found one suitable for his daughter has found one now. He is old enough to become his daughter's grandfather. Wonderful is the suitable old man". "Sakka too held her by the hand shouted, "I am Sakka" and sprang up into the air and Asuras pursued him shouting "We have been befooled by the old Sakka." Mātali the companion brought the Vejayanta chariot and waited on the way. Sakka put her into it and set out towards the celestial abode.

When he reached the forest of *simballi* (silk-cotton-tree), the *garuḍa* fledglings, heard the (rattling) sound of the chariot and shrieked as they were startled. Hearing them doing so, Sakka asked Mātali, "What are they that are shrieking?" "Lord, the *garuḍa* fledglings." "What might be the reason?" "Out of fear of death, hearing the (rattling) sound of the chariot." "For me alone, let not so many beings perish, crushed by the impact of the chariot. Turn back the chariot." With one indication of the whip, he (Mātali) turned back the chariot drawn by the thousand Sindhu horses. Seeing that thought the Asuras: "Starting from the city of Asuras, the old Sakka had been in flight. Now, however, he has turned back his chariot. Surely he must have received support." They turned back by the route by which they had come, entered the city of Asuras, and never raised their heads again.

Sakka too took the Asura maiden Sujā to the celestial city, and placed her at the head of two crores and a half of celestial nymphs. She asked a favour of Sakka, "Your Majesty, in this world of gods I have neither parents nor brothers nor sisters; (and so) wherever you might go, please take me along with you." He promised to do so saying, "Very well."

From that time onwards, as the *cittapātali*\* was in blossom, the *Asuras* used to climb up to the *Devaloka* to fight saying, "It is now time for the heavenly *pāricchattaka*\*\* to be in blossom at our birth place."

To the *nagas* Sakka gave *nagas* (dragons) the responsibility of guarding underneath ocean. Then to the *supaṇṇas*,\*\*\* the

\* Burmese name is *Thakhutpin*. (*Spoethodea Rheedii*)

\*\* Burmese name is *Pinlai-kathit-pin*

\*\*\* Khumbhaṇḍas: A class of fairies or or genii grouped with Yakkhas, Rakkhasas and Asuras.

Garuḍa : Mythical birds. (Burmese name is *Galon*.)

It is the same as *Supaṇṇa*.

*kumbhaṇḍas*, and the *yakkhas* and finally to the four guardian dieties. Over and above them all, however, at the gates of celestial abode he installed the images of *Inda* holding the thundrebolt in hand for recession of dangers. Even though they had advanced after conquering the *nagas* and others, when the *Asuras* saw the image of *Inda*,\*\*\*\* they used to run away thinking that Sakka himself had come out.

“Mahāli, in this way the young man Magha fulfilled the practice of diligence and being so diligent he attained to such eminence and ruled over the two worlds of gods.\*\*\*\*\* Diligence is praised by the Enlightened Ones and others. Indeed, based on diligence attainment of all distinctive states, both mundane and supramundane is effected.”

So saying He uttered this verse:

“*Appamādena Maghavā devānaṃ seṭṭhataṃ gato;  
appamādaṃ pasamsanti, pamādo garahito  
sadā’ti.*”

—Dhammapada, V 30.

(Through diligence, Maghavā attained to the supremacy among gods. People extol diligence, while negligence is ever derided.)

\*\*\*\* Sakka

\*\*\*\*\* Catumahārājika and Tāvātimsa.

Therein, *appamādena* means “through diligence exercised beginning with cleansing a piece of land in the village of Macala.”

*Maghavā* refers to the young man Magha, who is now well known as Maghavā.

*Devānaṃ seṭṭhataṃ gato*—“attained to the supremacy among gods by being the king of two *Devalokas* (divine worlds).”

*Pasamsanti*—Wise men like the Enlightened Ones praise and extol diligence. Why? Because it is the means for attainment of all distinctions, mundane and supramundane.

*Pamādo garahito sadā* “Negligence is ever derided”—Negligence is always condemned and denounced by the Noble Ones. Why? Because it is the root of all degeneration. All human misery and rebirth in a woeful state have negligence as their root cause.

At the end of (the utterance of) the verse, Mahāli the Licchavī was established in the fruition of *sotāpatti* and many of those who had assembled there became *sotāpannas* (Stream winners) and so on.

## Subscribe NOW

Make sure you receive the next issue of this **AUTHORITATIVE** magazine of pristine Buddhism. Please send us your subscription now.

## THE LIGHT OF THE DHAMMA

Subscription inclusive of postage for four issues (one year): Burma: Kyats 7/00; India and Ceylon: Rupees 8; Malaya: Straits Dollars 6.00; Britain and British Commonwealth countries: sh. 12. (sterling or equivalent) United States of America \$2.00.

Please send Subscription form at back of Magazine with your remittance.

## Subscribe NOW



## CONFERMENT OF THE “PIṬAKA-RECITER” TITLES ON THE NINETEEN VENERABLE THERAS OF BURMA.

An impressive ceremony was held at the President's house on the 28th February 1960, when the Venerable Bhikkhu Neminda and the other eighteen Venerable Bhikkhus were awarded the title of “Tipiṭaka-dhara” (Tipiṭaka-Reciter) and the title of “Vinaya-Bhāṇaka” (Vinaya-Reciter) and the title of “Dīgha-Bhāṇaka” (Dīgha-Reciter) respectively.

Present at the ceremony were the 10 Nāyaka Sayadaws of the Tipiṭaka-dhara Selection Committee, the nineteen successful Bhikkhus, the Union President U Win Maung, Thamagadaw, the Chief Justice of the Union, the Hon'ble Sao Shwe Thaik, Speaker of the Chamber of Nationalities, U Lun Baw, Deputy Prime Minister and Minister for Religious Affairs, U Khin Maung Pyu, Home Minister, U Chan Htoon Aung, Minister for Foreign Affairs, U Thi Han Minister for Trade Development and Civil Supplies, members of the Buddha Sāsana Nuggaha Association, members of the Union Buddha Sāsana Council, some representatives from the Buddhist Organisations and relatives of the successful Bhikkhus.

The ceremony was opened with “Jeyya Maṅgalā Gāthā”. The Venerable Bhikkhu Neminda, the holder of the Tipiṭakadhara title administered the audience with the five precepts. After that, U Ba Maung, Vice-President of the Buddha Sāsana Nuggaha Association and U Ba Swe, Deputy Secretary of the Religious Department described briefly the biographies of the nineteen Bhikkhus.

His Excellency the President of the Union of Burma then delivered an address of veneration in which he stated among others: “Today's ceremony is an auspicious one inasmuch as Burma could have produced two Tipiṭaka-dharas (Tipiṭaka-Reciters)—the first being Ven. U Vicittasārābhivaṃsa who won the Tipiṭaka-dhara title in 1954, and the other being Ven. Bhikkhu Neminda who is now among us. The Bhikkhu-Saṅgha and the laymen should follow the Teaching of the Buddha and practise the Dhamma so that the Buddha Sāsana may last for a very long

time.” He then made the respective awards to the nineteen Bhikkhus.

A meal was offered to the Mahātheras and Theras present at the ceremony, and the guests were entertained to breakfast.

The following were the recipients of the “Piṭaka-dhara” titles:—

**Tipiṭakadhara Title:—**

1. Bhikkhu Neminda of Pakokku.

**Vinayadhara Title:—**

1. Bhikkhu Kosalla of Prome.

**Dīgha Nikāya Kovida Title:—**

1. Bhikkhu Ketumālā of Sagaing.
2. Bhikkhu Nāyaka of Sandoway.
3. Bhikkhu Nāṇābhivaṃsa of Mandalay.
4. Bhikkhu Sūriya of Yenangyaung.

**Visetṭha Dīgha Bhāṇaka Title:—**

1. Bhikkhu Kovida of Pegu.
2. Bhikkhu Tejaniyābhivaṃsa of Rangoon.
3. Bhikkhu Kosalla Nāṇābhivaṃsa of Pegu.
4. Bhikkhu Maṇḍalābhisiri of Mandalay.
5. Bhikkhu Kodaṇṇa of Yenangyanung.

**Dīgha Bhāṇaka Title:—**

1. Bhikkhu Vivekābhivaṃsa of Mandalay.
2. Bhikkhu Paṇṇobhāsābhivaṃsa of Mogok.
3. Bhikkhu Sirinda of Rangoon.
4. Bhikkhu Nanda of Pakokku.
5. Bhikkhu Medhāvī of Pegu.
6. Bhikkhu Vaṇṇita of Pegu.
7. Bhikkhu Sobhaṇa of Pegu.
8. Bhikkhu Kelāsa of Sagaing.

### CEREMONY TO HONOUR THE “PIṬAKA-RECITERS”

A ceremony to honour the above-mentioned nineteen “Piṭaka-Reciters” was held at the Preaching Hall in the Thāthana Yeikthā, Hermitage Road, Rangoon on the 6th March 1960 in the presence of the Members of the Buddha Sāsana Nuggaha Association many dignitaries and the nation's leaders and elders.

## ATṬHAKATHĀ SANGĀYANĀ CONCLUDED

The Fourth and Final Session of the Atṭhakathā Sangāyanā commenced on the 18th of Novemer 1959 and terminated on the 3rd. March 1960. Some 200 learned Bhikkhus from four other Theravādin countries and the Union of Burma participated. In this Session the remaining 17 books on the Commentaries were recited.

A ceremony to honour the Saṅgīti-kāraka Bhikkhus was also held at the Mahā Pāsāṇa Guhā (Great Sacred Cave) on the 5th March 1960 at 1 p.m. The Saṅgīti-kāraka Bhikkhus who participated in the Final Session of the Atṭhakathā Sangāyanā were each offered a set of Atṭhakathās in addition to other allowable things.



### OUTSTANDING NEW BOOK ON BUDDHISM

#### PHILOSOPHY AND PSYCHOLOGY IN THE ABHIDHAMMA

*By*

Prof. H. V. Guenther, PH.D.

Prof. Lucknow University

Pp. 403 with charts etc.

This work is a very important thesis on Buddhism by an eminent and erudite scholar.

#### OPINIONS

A notable contribution to the Abhidhamma Philosophy—Prof. S. Mookerjee, M.A., PH.D., Director, Nālanda Pāḷi Institute.

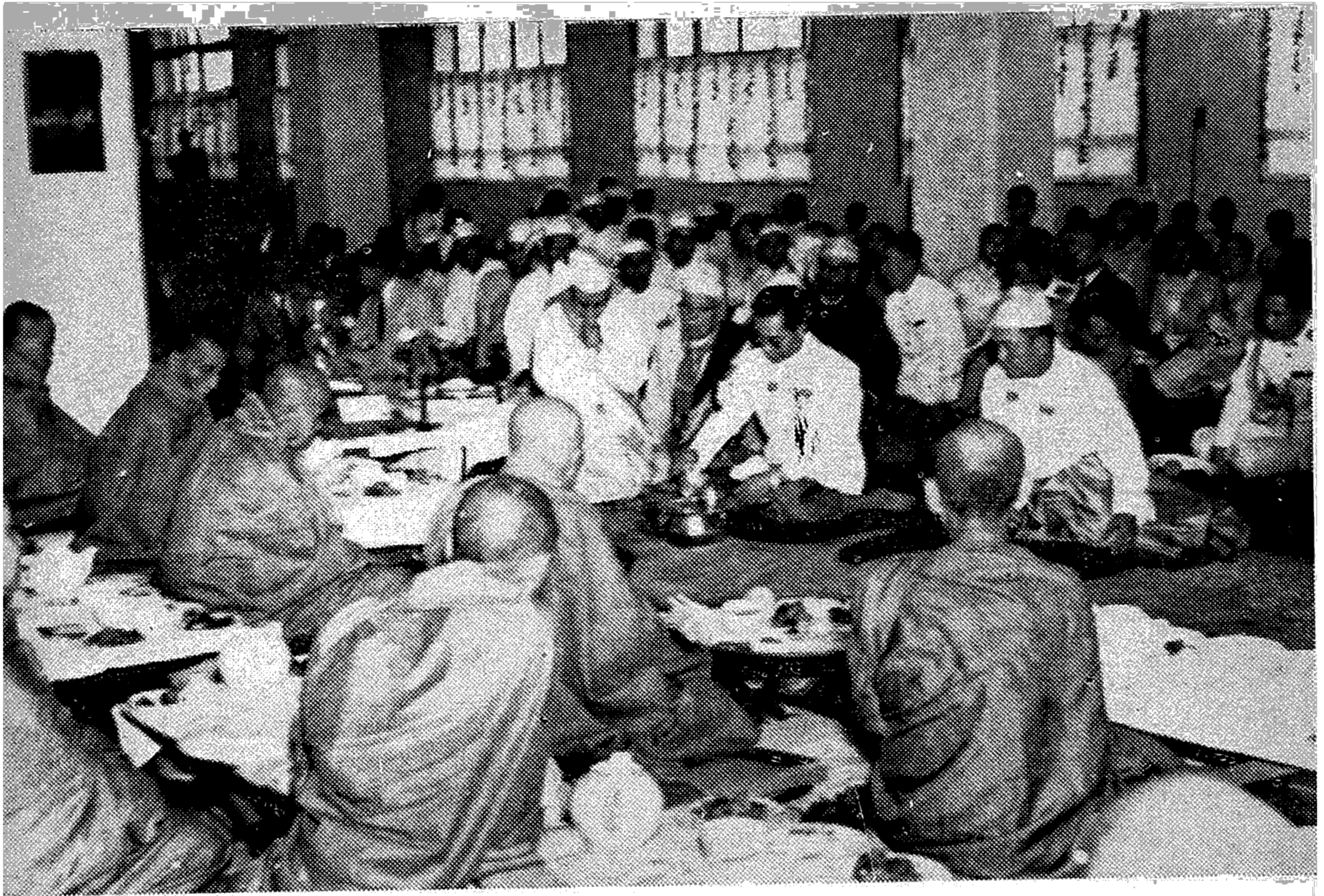
A very helpful contribution towards the understanding of Buddhism in the Western World.

Dr. S. A. Burtt,

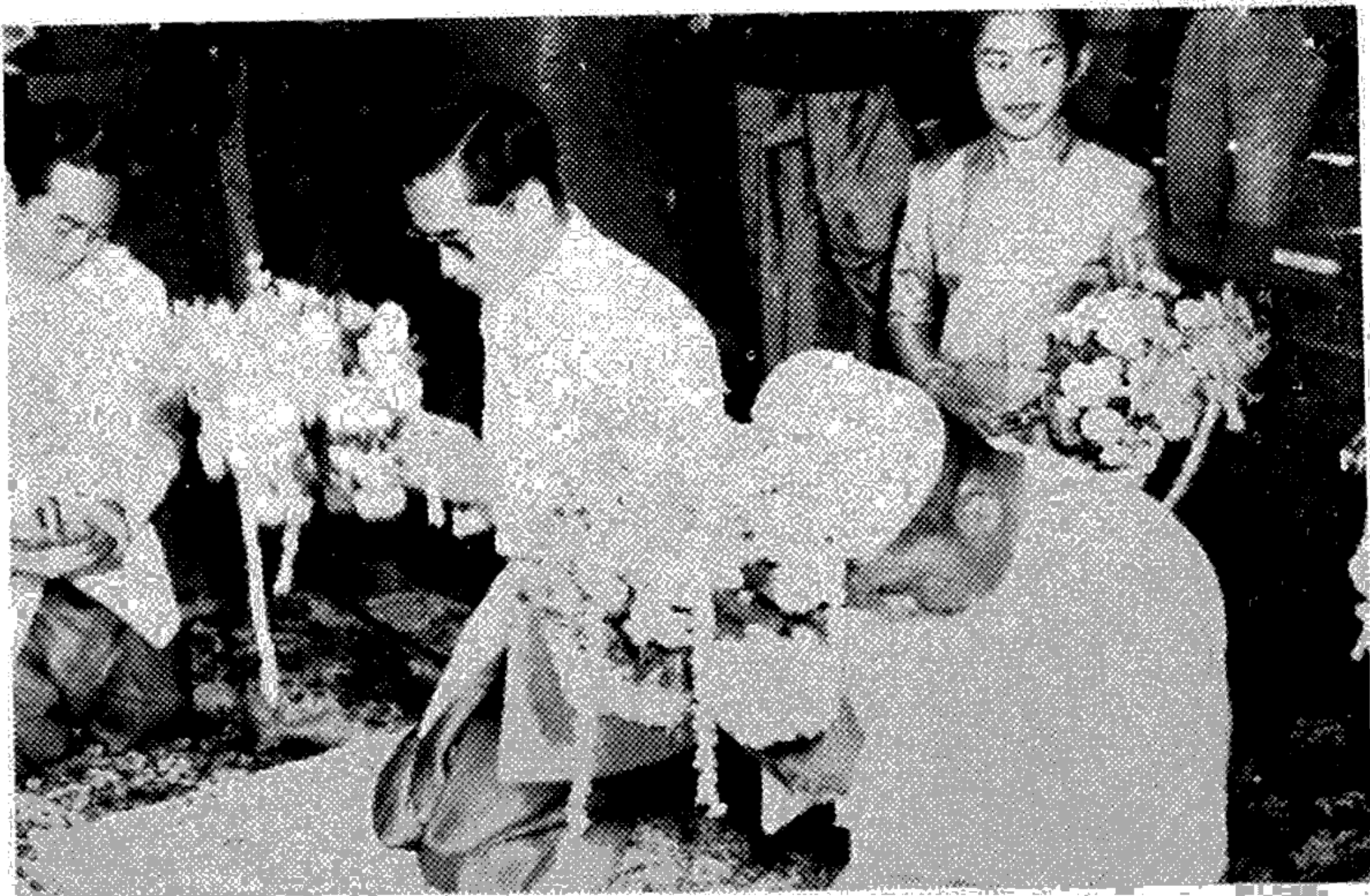
Cornell University, U.S.A.

*Apply*—Maha Bodhi Book Agency,  
4-A, Bankim Chatterjee Street,  
Calcutta-12.





After offering *Soon* to 1000 Saṅgītikāraka Bhikkhus headed by His Holiness the Most Venerable Masoyein Sayadaw, His Majesty the King of Thailand poured water of libation and shared his merits with all sentient beings.



Their Majesties the King and Queen of Thailand together with the Union President U Win Maung and Thamadagadaw paying homage to the Buddha at the Shwedagon Pagoda.



## BOOK REVIEW

**Nature and Destiny. A Theory of Evolution.** Hans Christian Sandbeck. Oslo University Press, Oslo. Pp. 353. Price £1-10-0.

By the coming of a New Age, an Age in which spiritual values will play an important role than they do now, this book is much welcomed. It is a highly informative book and as such, is a much needed one. It is not a book on Buddhism, and yet, most of the concepts discussed therein are also explained in Buddhism, because Buddhism itself has covered all the domains of scientific knowledge.

The book is specially directed towards the main inquiry: "What well-founded conclusions may a human being draw concerning the mental reactions of himself and other sentient beings in the past, the present and the future?" The author states that he would not discuss things pertaining to "uncausedness". So, Nibbāna, being "uncaused" and "unconditioned," is not within the purview of this book. The concepts "consciousness," "impulses," etc. are elaborately explained in the book, and these explanations, in most cases, are in agreement with the trend of the Abhidhamma (Higher Doctrine).

In the novel entitled "He who sees," the doctor who was the companion of the hero said that he was always thinking of writing a book on "The Dynamics of the Neurones." Now, 40 years after the appearance of that novel, Mr. Sandbeck is able to write a book on the dynamics of the neurones. For example, there is no English word capable of expressing what "Javana" imports for the Abhidhamma (Higher Doctrine). U Swe Zan Aung, the author of "The Compendium of Philosophy" defined "Javana" as "apperception." The late Ven. Nyanatiloka translated it as "Impulsive moment." Mr. Sandbeck explains this concept of "Impulse" in various ways in the light of advanced atomic theories, and we are inclined to think that, according to the explanation given by the author, and in the absence of any better English word, the nearest word is "Impulsive moment."

On page 281 of the book, the author states as follows:—

"The past is that which no longer is."

"The future is that which not yet is."

"The present is the infinitesimally brief fraction of an event which occurs between the past and the future."

In accordance with a sensible definition of "infinitesimal" one may say that if the minimum of duration which can be perceived at all is found to correspond, for instance, to one thousandth of a second, the "infinitesimally brief" may be said to be less than that; implying that a thousandth of a second belongs partly to the past or to the future, so that "the very present" is always imperceptible.

From these three propositions, the conclusion may be formally drawn that neither the past, the future, nor the present exists, and as that should be true always, nothing is ever true.

Again, on page 282 of the same book the following appears:

"Actually, it is an excellent way to a more tolerable life to realize that the 'future' effects of 'past' experiences may be radically altered by one's own 'present' efforts."

According to Buddhist psychology, the combination of the three phases of time—the past, the present and the future—is conventionally termed as a constituent group of existence. Nibbāna is outside the reckoning of time.

In the epilogue of his book, the author says: "Destiny, as an unvarying principle characterising the procedure of nature in general, and of human beings in particular, is expressed by the word:

Self-continuation comprising the preservation of an identity within an ever-changing self, and the infinite expansion of such individual identity—particularly the individual consciousness."

It is suitable for those who desire to study Buddhism in the light of modern sciences.

## NOW AVAILABLE

### ( FOREIGN PRICE )

**SĀMAÑÑAPHALA SUTTA :—**(Fruits of the Life of a Recluse) A most important sermon with the basic Teaching. K. 2/-

**TWO SPEECHES DELIVERED IN U.S.A.** on the Buddhist Teaching, by Hon'ble Justice U Chan Htoon of Burma. K. 1.40.

**CHAṬṬHA SANGĀYANĀ SOUVENIR ALBUM:—**234 pages art paper, profusely illustrated in halftone—printed in Burmese with COMPLETE ENGLISH TRANSLATION, a full historical documentation of the Sixth Great International Buddhist Council. Size 15 in. × 10 in. Board covers, cloth bound. Printed at the Union Buddha Sāsana Council Press, Rangoon. K. 14.60.

**CHAṬṬHA SANGĀYANĀ 2500TH BUDDHA JAYANTI CELEBRATIONS :—**66 pp. art paper, profusely illustrated in halftone—printed in English, a gist of the larger Album. Size 7 in. × 9 1/2 in. Paper Covers. Printed at the Government Printing Press, Rangoon. K. 2-20.

**BRAHMA-JĀLA SUTTA (DISCOURSE ON THE SUPREME NET):—**26 pp., the English translation of one of the longest and most important Sermons of the Buddha, the perfect net to catch all 'views', translated by the English Editorial Department, Union Buddha Sāsana Council, with copious notes and appendices. Size 7 in. X 9 1/2 in. Paper covers. Printed at the Union Buddha Sāsana Council Press, Rangoon. K. 2-00.

**PRACTICAL BASIC EXERCISES IN SATIPATṬHĀNA VIPASSANĀ MEDITATION :—**by *Aggamahāpaṇḍita* Bhaddanta Sobhana, Mahā Thera (Mahāsi Sayadaw). pp 14. This forms the introductory instructions to those who come for the 'Practice' to the Thāthana Yeikthā, the leading 'Meditation' Monastery subsidised by the Union Buddha Sāsana Council. Of great interest and help to those who wish some knowledge of Vipassanā and to those who wish to undertake the practice. Size 6 1/2 in. × 8 in. Paper Covers. Printed at the Union Buddha Sāsana Council Press, Rangoon. K, 1-15.

**PAGODAS OF PAGAN:—**by *Thiripyanchi* U Lu Pe Win, M. A. of Archæological Survey Ministry of Culture, Union of Burma. A short treatise on the subject by an outstanding worker in this field. 13 full-page halftone illustrations, 7 pages of reading matter. Size 6 1/2 in. × 8 in. Paper Covers. Printed at the Union Buddha Sāsana Council Press, Rangoon. K. 1-90.

**HISTORIC SITES AND MONUMENTS OF MANDALAY AND ENVIRONS :—**by *Thiripyanchi* U Lu Pe Win, M. A., of Archæological Survey, Ministry of Culture, Union of Burma, with 17 full-page halftone illustrations, 8 pages of reading matter. Size 6 1/2 in. × 8 in. Paper Covers. Printed at the Union Buddha Sāsana Council Press, Rangoon. K. 1-90.

**THE WORD OF THE BUDDHA :—**by the late Venerable Nyanatiloka Mahāthera; an authoritative and concise exposition of the Buddha's Teaching given very largely in the Buddha's own words. This is vitally necessary for the earnest student of Buddhism who is not able to read the original Pāḷi or the Burmese translations. Printed in Ceylon, eleventh edition, revised and enlarged, paper cover, K. 2/- per copy only.



**THE HEART OF BUDDHIST MEDITATION:**—Here, too, is an authoritative work. By Venerable Nyanaponika Mahāthera, with foreword by Dr. E. Graham Howe. Gives an account of the Mental Training which is the Buddha's 'Way of Mindfulness', in clear and lucid prose. Printed in Ceylon, second edition. Recently published:—In card covers, K. 3.70 in Paper cover, K. 3/-

These prices are inclusive of postage and are valid for payment in the rupee currency of India and Ceylon, which are at par with the Kyat. Prices may be worked out in other currencies as follows: 4 Kyats, or Rupees are equal to:—\$ U. S. 1., \$ Malaya 3., Sh. stg. 6. including packing and postage to these countries.

The following back numbers of the *Light of the Dhamma* can also be had at the following prices :

Volume I, Nos. 2, 3 & 4.

Volume II, Nos. 1, 3 & 4.

Volume III, Nos. 1, 2, 3 & 4.

Volume IV, Nos. 1, 2, 3 & 4.

Volume V, Nos. 1, 2, 3 & 4.

Volume VI, Nos. 1, 2, & 3.

Price :— K. 1.50. per copy, postage extra.

Volume VI, No. 4.

Volume VII, No. 1.

Price :— K. 2/- per copy, postage extra.

*Union of Burma, Buddha Sāsana Council,  
Siri Mañgalā Hill,  
Kabā Aye Pagoda Road, Kabā Aye P.O. Rangoon.*

## HELP TO SPREAD THE BUDDHA DHAMMA

The low subscription rate by no means covers the cost of production of "The Light of the Dhamma" and in publishing this magazine the Union of Burma Buddha Sāsana Council has but one sole and abiding purpose: the propagation of the Buddha's Teaching. The Council has no desire whatsoever to profit financially from the magazine.

You can help in this Dhammaduta work (Propagation of the Dhamma) by buying copies for your friends here and by sending copies abroad.

You can earn Merit and at the same time earn the gratitude of your friends by subscribing for them for one year or for several years. We shall be happy to send the magazine direct to them with your compliments.

May we also enrol you as a friend of "The Light of the Dhamma", a friend who will gain us more and more subscribers? We hope to be able eventually to publish a list of such friends.

### THE UNION OF BURMA BUDDHA SĀSANA COUNCIL

KABA AYE P. O., RANGOON.

### SUBSCRIPTION FORM

Please enrol me as a subscriber for.....year/s commencing with your next issue.

Name (in block letters).....

Address.....

.....

I enclose herewith a money order for K.....

I undertake to pay on receipt of the first number by V.P.P.

Signature.....

---

### RATES OF ANNUAL SUBSCRIPTION (INCLUDING POSTAGE)

Burma : Kyats 7/-

India and Ceylon : Rupees 8/-

Malaya : Straits dollars 6.00.

Britain and British Commonwealth Countries : sh. 12/-(or sterling equivalent)

United States of America : \$ 2.00.

THE LIGHT OF THE DHAMMA, A QUARTERLY BUDDHIST  
MAGAZINE

From the first issue of THE LIGHT OF THE DHAMMA in 1952, we have been sending free copies to some of our friends. As we are propagating the pure Theravāda Buddhism, we are now requesting you to subscribe and to get as many as possible of your friends to subscribe to help and encourage us in this work and to enable us to continue to give you a first-class magazine though costs of printing materials have risen considerably. The free list is now suspended and you are earnestly requested to subscribe beginning with Vol. VI. No. 4. Exchange copies and copies to our Diplomatic Services will be sent as usual.

For the above reason of considerably increased printing costs, we must also increase the rates of subscription as follows :—

#### **Annual Subscription :**

##### **Commencing Vol. VI. No. 4 .....**

|                                      |    |    |    |             |
|--------------------------------------|----|----|----|-------------|
| Within Burma                         | .. | .. | .. | K. 7/-      |
| India and Ceylon                     | .. | .. | .. | Rs. 8/-     |
| Malaya                               | .. | .. | .. | \$ 6/-      |
| Britain and Commonwealth countries.. |    |    |    | sh.12/-stg. |
| United States of America             | .. | .. |    | \$ 2.00     |

This will not affect the subscriptions already paid.