

# *The* LIGHT *of the* DHAMMA

Vol. VII                      No. 3

2504 B.E.

JULY 1960 C.E.

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၁၉၅၉ ခုနှစ်၊ ပုံနှိပ်သူများနှင့် ထုတ်ဝေသူများ (မှတ်ပုံတင်) အက်ဥပဒေပုဒ်မ

၇ (၁) အရ၊ ပေးအပ်သော ဝန်ခံချက်များ

အောက်တွင် လက်မှတ်ရေးထိုးသူ ကျွန်တော် ဦးစိုးမြင့်သည် ၁၉၅၉ ခုနှစ်၊ ပုံနှိပ်သူများနှင့် ထုတ်ဝေသူများ(မှတ်ပုံတင်)အက်ဥပဒေ၏ ဒုတိယဇယားတွင် ဖော်ပြထားသည့် အောက်ပါ ဝန်ခံချက် များနှင့်အညီ ထာဝစဉ်ဆောင်ရွက်ရန် ကတိဝန်ခံချက်ပြုပါသည်။

(က) ပြည်ထောင်စု မြန်မာနိုင်ငံ၏ဖွဲ့စည်းအုပ်ချုပ်ပုံအခြေခံ ဥပဒေတွင်ပါရှိသော မူလအခွင့် အရေး များကို ပျက်ပြားစေရန် ကြံရွယ်သော၊ သို့တည်းမဟုတ် ပျက်ပြားမည့်အကြောင်း ဖြစ်ပေါ်စေသော မည်သည့်အကြံပေးမှု၊ တိုက်တွန်းမှု၊ လှုံ့ဆော်မှု၊ အားပေးမှု၊ သို့တည်းမဟုတ် ဝါဒဖြန့်မှုမျိုးကိုမဆို မည်သည့်အခါမျှမပြုပါ။

(ခ) ဘာသာရေးဆိုင်ရာ ကိုးကွယ်မှုကိုသော်၎င်း၊ ယုံကြည်မှုကိုသော်၎င်း၊ မည်သည့်အခါမျှ မပုတ်ခတ်၊ သို့တည်းမဟုတ် မရှုတ်ချပါ။

(ဂ) နိုင်ငံရေးအာဏာကို လက်နက်ဖြင့်သိမ်းယူရန် မည်သည့်ရှေးရှုချက်၊ သို့တည်းမဟုတ်ကျင့်သုံး ချက်မျိုးကိုမဆို မည်သည့်အခါမျှ ထောက်ခံခြင်း၊ တိုက်တွန်းခြင်း၊ လှုံ့ဆော်ခြင်း၊ အားပေးခြင်း၊ သို့တည်းမဟုတ် ဝါဒဖြန့်ချိပေးခြင်းမပြုပါ။

(ဃ) ပြည်ထောင်စု မြန်မာနိုင်ငံတွင် မည်သို့သော နိုင်ငံရေး အာဏာရှင်စနစ်မျိုးကိုမဆို ရှေးရှုရန်၊ တည်ထောင်ရန်၊ သို့တည်းမဟုတ် ကျင့်သုံးရန်၊ မည်သည့်အခါမျှ ထောက်ခံခြင်း၊ တိုက်တွန်းခြင်း၊ လှုံ့ဆော်ခြင်း၊ အားပေးခြင်း၊ သို့တည်းမဟုတ် ဝါဒဖြန့်ချိပေးခြင်းမပြုပါ။

(င) အတိုက်အခံ နိုင်ငံရေး အဖွဲ့အစည်းများ ထားရှိခွင့်ပြုသော ပါလီမန် ဒီမိုကရေစီ စနစ်ကို ပျက်ပြားစေရန် ကြံရွယ်သော၊ သို့တည်းမဟုတ် ပျက်ပြားမည့်အကြောင်း ဖြစ်ပေါ်စေသော၊ မည်သည့် အကြံပေးမှု၊ တိုက်တွန်းမှု၊ လှုံ့ဆော်မှု၊ အားပေးမှု၊ သို့တည်းမဟုတ် ဝါဒဖြန့်မှုမျိုးကိုမဆို မည်သည့် အခါမျှ မပြုပါ။

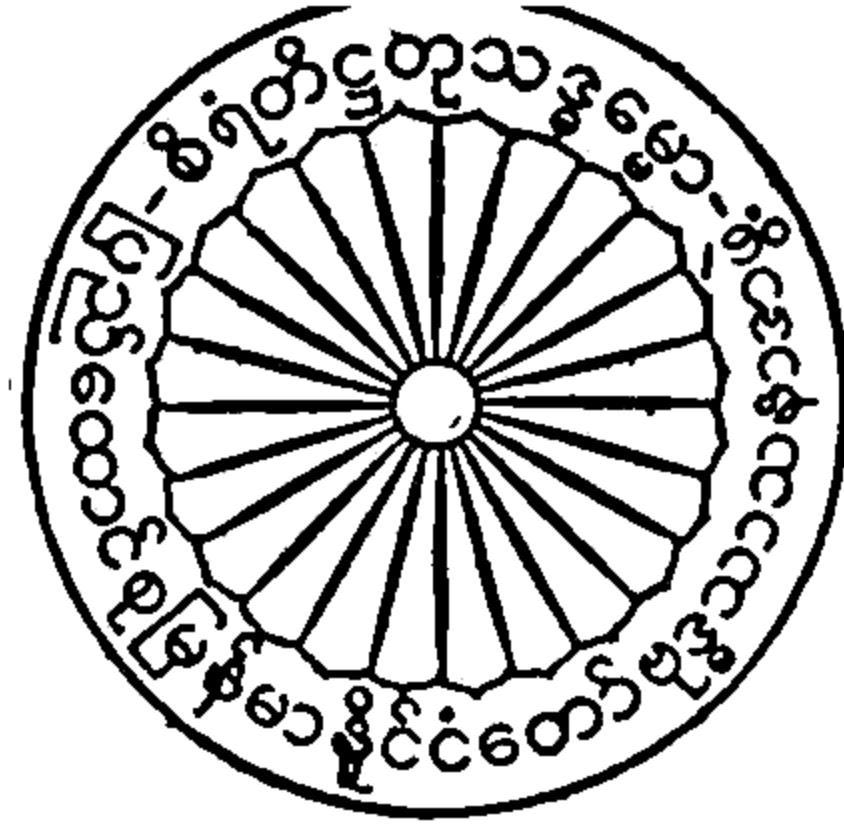
(စ) လျှို့ဝှက်ရဲအဖွဲ့( )ဖွဲ့စည်း၍ စိုးမိုးအုပ်ချုပ်သည့်စနစ်မျိုး တည်ထောင်ခြင်းကို သော်၎င်း၊ တည်ထောင်ရန် ကြိုးပမ်း အားထုတ်ခြင်းကိုသော်၎င်း၊ မည်သည့်အခါမျှ အကြံပေးခြင်း၊ လှုံ့ဆော်ခြင်း၊ တိုက်တွန်းခြင်း၊ ထောက်ခံခြင်း၊ အားပေးခြင်း၊ သို့တည်းမဟုတ် ဝါဒဖြန့်ချိပေးခြင်း မပြုပါ။

(ဆ) အခြားနိုင်ငံတခုခုမှဖြစ်စေ၊ နိုင်ငံခြားသားများထံမှဖြစ်စေ ရံပုံငွေအတွက်ကြေးငွေ၊ သို့တည်း မဟုတ် ပစ္စည်းအကူအညီ၊ အထောက်အပံ့ကို မှတ်ပုံတင်အာဏာပိုင်၏ကြိုတင် သဘောတူခွင့်ပြုချက်မရဘဲ တိုက်ရိုက်ဖြစ်စေ၊ သွယ်ဝိုက်၍ဖြစ်စေ မည်သည့်အခါမျှ လက်ခံခြင်း မပြုပါ။

(ဇ) ပြည်ထောင်စု မြန်မာနိုင်ငံ၏ ဖွဲ့စည်း အုပ်ချုပ်ပုံအခြေခံ ဥပဒေ၏မူများကို ဆန့်ကျင်သော အဖွဲ့အစည်းများနှင့် လုပ်ငန်းများကို မည်သည့်အခါမျှ ထောက်ခံခြင်း၊ အားပေးခြင်း၊ သို့တည်းမဟုတ် ဝါဒဖြန့်ချိပေးခြင်း မပြုပါ။

အထက်ဖော်ပြပါ ဝန်ခံချက်များနှင့်အညီ ထာဝစဉ် ဆောင်ရွက်ရန် ကတိဝန်ခံချက်ပြုပါသည်။

ထုတ်ဝေသူ၏လက်မှတ်.....စိုးမြင့်။  
လုပ်ငန်းအမည်..... ဓမ္မရောင်ခြည်စာစောင်ပုံနှိပ်ထုတ်ဝေရေးဌာန။  
လိပ်စာအပြည့်အစုံ.....အုပ်-ရှိ-ချုပ်၊ နိုင်ငံတော်ဗုဒ္ဓသာသနာအဖွဲ့၊ ကမ္ဘာအေး။



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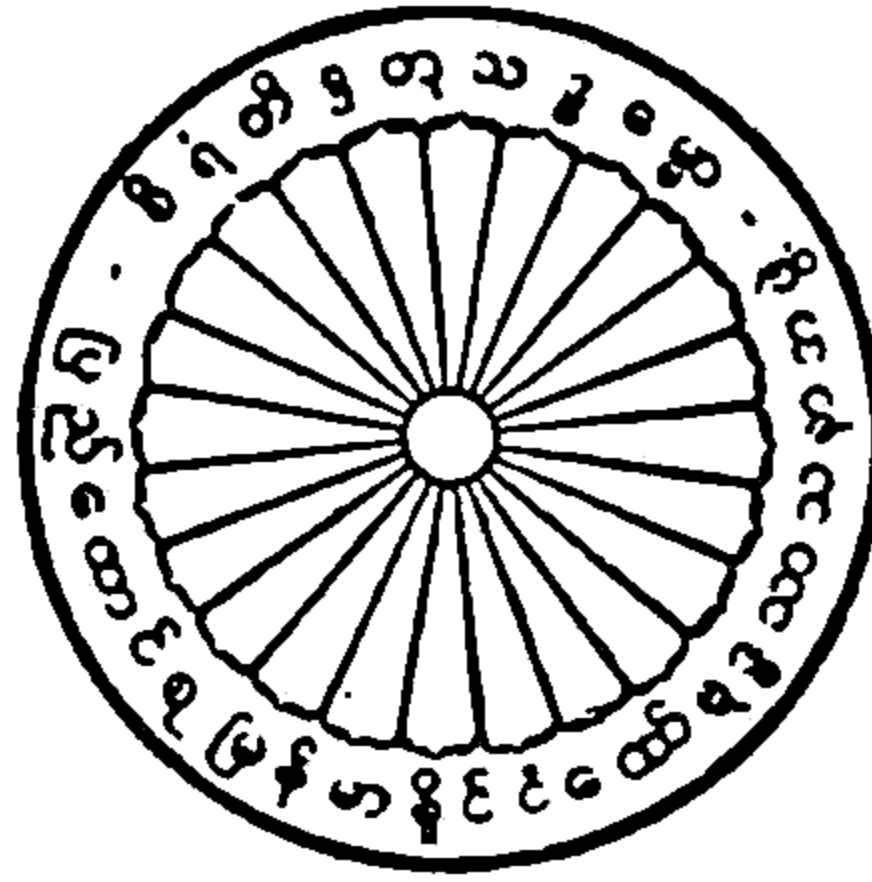
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## THE LIGHT OF THE DHAMMA

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

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# EDITORIAL

## AKUSALA CITTA

( IMMORAL CONSCIOUSNESS )

*Sabbapāpassa akaraṇaṃ,  
kusalassa upasaṃpadā,  
sacittapariyodapanāṃ,  
etaṃ buddhāna sāsanaṃ. \**

(Abstinance from all evil, fulfilment of all good, purification of one's mind, this is the teaching of the Buddhas.)

Killing, stealing, sexual misconduct, lying, slandering, rude speech, idle chatter, avarice, ill-will and wrong views are all *akusala kammās* (unwholesome volitional actions). By abstaining from these evils, one is able to attain *sīla visuddhi* (purification of virtue) and then practise oneself for other higher *visuddhis*. Hence the importance of understanding the types of immoral consciousness.

There are eight types of consciousness rooted in *lobha* (greed), two in *dosa* (hatred), and two in *moha* (delusion). Thus, there are altogether twelve types of immoral consciousness.\*\*

### Rooted in lobha :

When a man is pleased with his work, his consciousness is called *somanassasahagata* or 'accompanied by delight.' And his consciousness is *upekkhāsahagata* if it is accompanied by indifference.

It is often thought right by some people to sacrifice animals at a certain place, or to gamble on a certain day, or to tell a lie, or to befool others on a certain occasion or to molest a man if he does not belong to his faith. Such wrong views are called *diṭṭhi*, which pretend to justify immorality, but have really *lobha* and *moha* at the root.

If the immoral consciousness is accompanied by such a *diṭṭhi* it is called *diṭṭhi gata-sampayutta*; and if it is not so accompanied it is called *diṭṭhigatavippayutta*.

The consciousness of one who is swift in performing any moral or immoral act

is called *asaṅkhārika* or that which is 'neither hesitating nor instigated by others.' *Sasaṅkhārika* consciousness on the other hand is that which is either preceded by some hesitation or instigated by some one else.

Taking these classifications together, we have the following eight types of immoral consciousness rooted in *lobha*:

1. 'Delighted, accompanied by a wrong view, unhesitated and uninstituted.
2. 'Delighted, accompanied by a wrong view, hesitated or instigated.
3. 'Delighted, unaccompanied by a wrong view, unhesitated and uninstituted.
4. 'Delighted, unaccompanied by a wrong view, hesitated or instigated.
5. 'Indifferent, accompanied by a wrong view, unhesitated and uninstituted.
6. 'Indifferent, accompanied by a wrong view, hesitated or instigated.
7. 'Indifferent, unaccompanied by a wrong view unhesitated and uninstituted.
8. 'Indifferent, unaccompanied by a wrong view, hesitated or instigated.

If an act is done unhesitatingly or without the instigation of any one else, it is of the first type. But if it is preceded by some hesitation, or if it is done at the instigation of some one else, it is an example of the second type.

We know that it is bad to kill, to harm others, or to steal, or to lie, or to do any evil act. Nevertheless, we do indulge in them frequently and also derive delight therefrom. These kinds of consciousness are of the third and the fourth type.

The fifth, the sixth, the seventh and the eighth type are the same as above, if the act is done not with delight but with indifference.

### Rooted in dosa :

If we are displeased with anything, or if we are dissatisfied with anything we begin to

\* Dhammapada, verse 183.

\*\* Abhidhammatthasaṅgaha

hate it. The sensation goes on intensifying, and a time comes when the idea of it would rouse an excitement in us—a sensation of deep antipathy. This state of mind is called *domanassa*.

*Domanassa* is accompanied by an urge to attack or annihilate the object of hate. This is called *paṭigha* or anger.

It is *asaṅkhārika* if, in this angry state of mind, a man commits a crime unhesitatingly, without being instigated by anyone else. It is *sasaṅkhārika*, if it is committed after some hesitation, or at the instigation of someone else.

Thus, the two types of consciousness rooted in *dosa* are:

1. 'Excited, accompanied by anger, unhesitated or uninstituted.'
2. 'Excited, accompanied by anger, hesitated or instigated.'

It should be noted that there can be no *somanassa* (delight) or *upekkhā* (indifference) in this agitated state of mind accompanied by antipathy. It cannot also be associated with any right or wrong view, for it is so charged with fury that at the instant of its occurrence it is hard to consider what is right or what is wrong.

For example, an executioner executes a criminal, not because he has any personal grudge against him, but simply because he has been ordered to do it by his superior officer. Here, he has to create an excitement in him accompanied by antipathy, and invoke a rage to hang the man. His consciousness is, therefore, *sasaṅkhārika*, i.e. of the second type.

#### Rooted in moha:

The essential condition of all immoral consciousness is *moha* (delusion), because without it *lobha* and *dosa* cannot possibly arise. But, if there is only *moha*, it will make the consciousness thoroughly confused. This state of mind is called *momūha citta* (confused consciousness). It is difficult to understand a thing definitely in this state of consciousness. It is full of doubts. If the doubts are big it is called *vicikicchā-sāmpayutta* or a perplexed consciousness.

A *momūha citta* cannot also concentrate upon any object. It is restless. If the

distraction is strong, it is called *uddhacca-sāmpayutta* or 'a restless consciousness.' There cannot be either *somanassa* or *domanassa* in this consciousness. It is essentially *upekkhā-sahagata* or 'accompanied by an ignorant indifference'.

Hence there are two types of consciousness rooted in *moha*, namely, (1) 'Accompanied by indifference, and is sceptical', (2) 'Accompanied by indifference, and is restless.'

Sceptical doubt or perplexity and restlessness arise in us due to ignorance. They are not created knowingly by us, either hesitatingly or unhesitatingly, for, knowledge, is quite opposed to them, like light to darkness. None else can instigate us to be perplexed or restless. Therefore, in these types of consciousness, the question of *asaṅkhārika* and *sasaṅkhārika* does not arise.

Thus, there are altogether twelve types of immoral consciousness.

We shall now describe the Dependent Origination of a single immoral consciousness by the *Abhidhamma* (Higher Doctrine) method.

What are *akusala* (unwholesome volitions)? When in contact with either a visible object, a sound, a smell, a taste, a touch or a mental object there arises an immoral consciousness accompanied by delight and a wrong view, and unhesitated or uninstituted, at that very consciousness moment,

1. Through Ignorance, *cetanā saṅkhāra* (volitional activities) arise;
2. Through *cetanā saṅkhāra diṭṭhigata sāmpayutta citta* (consciousness accompanied by a wrong view) arises ;
3. Through *diṭṭhigata sāmpayutta citta, nāman* (the constituent groups of sensation, perception and mental formations) arise;
4. Through *nāman, diṭṭhigata sāmpayutta citta* arises;
5. Through *diṭṭhigata sāmpayutta citta*, Contact arises;
6. Through Contact Sensation arises;
7. Through Sensation Craving arises;
8. Through Craving Clinging arises;
9. Through Clinging the four Mental Groups except Clinging arise;

10. Through the four Mental Groups\* except Clinging, *jāti* (in the form of *uppāda*—the genetic period of the consciousness moment) arises;
11. Through *jāti*, *jarāmarañam* (*thīti*—the static period of the consciousness moment and *bhaṅga*—the dissolution period of the consciousness moment) arise. Thus arises the unalloyed mass of suffering.

Thus we shall find that it is slightly different from the Dependent Origination described by Suttanta method.

Herein, in the case of *saṅkhārā* (Kammaformations), *cetanā* (volition) alone is taken. In the case of *viññānam* (consciousness), the first type of immoral consciousness is taken. Instead of *nāma-rūpa*, only *nāma* is mentioned; in the case of *bhava* (becoming) the four Mental Groups excepting Clinging are taken; in the case of *jāti*, the 'rising' period of the consciousness moment is taken; and in the case of *jarā-maraṇam*, *thīti* (static period) and *bhaṅga* (dissolution period) of the consciousness moment are taken.

The same principle holds good for the first four types of immoral consciousness.

In the cases of the fifth, the sixth, the seventh and the eighth type of immoral consciousness, as these four consciousness are not associated with *diṭṭhi*, *adhimokkha* (the mental factor of Decision) is substituted for *upādāna*.

In the cases of the 9th and the 10th type, as these two consciousness are not associated with *taṇhā* (Craving), *paṭigha* (anger) is substituted for *taṇhā*. The remaining links are the same as the fifth type.

In the case of the 11th type, the Dependent Origination may be described thus:

1. Through Ignorance, *cetanā saṅkhārā* (volitional activities) arise;
2. Through *cetanā saṅkhārā diṭṭhigata saṃpayutta citta* (consciousness accompanied by a wrong view) arises;
3. Through *diṭṭhigata saṃpayutta citta, nāmaṃ* (the constituent groups of sensation, perception and mental formations) arise;

4. Through *nāmaṃ, diṭṭhigata saṃpayutta citta* arises;
5. Through *diṭṭhigata saṃpayutta citta*, Contact arises;
6. Through Contact Sensation arises;
7. Through Sensation Craving arises;
8. Through Craving Clinging arises;
9. Through Clinging the four Mental Groups except Clinging arise;
10. Through the four Mental Groups except Clinging, *jāti* (in the form of *uppāda*—the genetic period of the consciousness moment) arises;
11. Through *jāti, jarāmarañam* (*thīti*—the static period of the consciousness moment and *bhaṅga*—the dissolution period of the consciousness moment) arise. Thus arises the unalloyed mass of suffering.

Here, as this consciousness is not associated with *diṭṭhi* and *adhimokkha*, *vicikicchā* is substituted for *taṇhā*, and it jumps up to *bhavo*, omitting the link '*upādāna*.'

In the case of the 12th type, as this consciousness is not associated with *taṇhā*, *uddhacca* (restlessness) is substituted for *taṇhā*. The rest are the same as the two consciousness rooted in *dosa*.

Thus it will be seen that if any of these twelve immoral consciousness except *udhacca saṃpayutta* (restlessness) arises in the life-continuum of a person, it will cause him to be reborn in the four Lower Worlds (*apāya lokas*).

If we desire to escape from this *saṃsāra* (round of rebirths), we shall have to get rid of *taṇhā* which gives rise to the first eight types of immoral consciousness. The *Satipaṭṭhāna Sutta*\*\* provides the method of contemplating on consciousness.

*Cittānupassanā* (Contemplation on Consciousness):

And how, Bhikkhus, does a Bhikkhu live contemplating consciousness in consciousness?

Here, Bhikkhus, a Bhikkhu knows the consciousness with lust, as with lust, the consciousness without lust, as without lust:

\* The four Mental Groups are :—1. Sensation Group, 2. Perception Group, 3. Mental-formations Group, 4. Consciousness Group.

\*\* Suttanta Piṭaka, Majjhima Nikāya, Mūlapaṇṇāsa Pāḍi, 1. Mūlapariyāya-vagga, 10. Mahāsatiṭṭhāna Sutta, p. 76, 6th Synod Edition.



the consciousness with hate, as with hate; the consciousness without hate, as without hate; the consciousness with ignorance, as with ignorance; the consciousness without ignorance, as without ignorance; the shrunken state of consciousness as the shrunken state; the distracted state of consciousness as the distracted state; the developed state of consciousness as the developed state; the undeveloped state of consciousness as the undeveloped state; the state of consciousness with some other mental state superior to it, as the state with something mentally higher; the state of consciousness with no other mental state superior to it, as the state with nothing mentally higher; the concentrated state of consciousness as the concentrated state; the unconcentrated of consciousness as the unconcentrated state; the freed state of consciousness as the free state; and the unfreed state of consciousness as the unfreed.

Thus he lives contemplating consciousness in consciousness internally, or he lives contemplating consciousness in consciousness externally, or he lives contemplating consciousness in consciousness internally and externally. He lives contemplating origination factors in consciousness, or he lives contemplating dissolution-factors in consciousness or he lives contemplating origination and dissolution-factors in consciousness. Or his mindfulness is established with the thought, 'Consciousness', to the extent necessary just for knowledge and mindfulness, and he lives independent, and clings to naught in the world. Thus, Bhikkhus, a Bhikkhu lives contemplating consciousness in consciousness.

In this respect the Venerable Mahāsi Sayadaw, Aggamahāpandita stated: "There is another point to note. While a *yogī* is contemplating the body in the body, he will find that his mind flits from one object to another. When such fanciful thought arises, the *yogī* should make a mental note of this also, saying to himself, 'going', 'thinking', 'knowing,' etc., and contemplating the arising and vanishing of the same. This is called *cittānupassanā* (contemplating consciousness in consciousness). The Buddha declared: '*Sarāgaṃ vā cittam sarāgaṃ cittanti pajānāti*' (understands the consciousness that is accompanied by lust, as consciousness with lust)". The Commentator further points out that every consciousness must be contemplated as it arises.

In his "The Power of Mindfulness", the Venerable Nyanaponika Mahāthera writes: "If anyone whose mind is not harmonized and controlled through methodical meditative training, should take a close look at his own every-day thoughts and activities, he will meet with a rather disconcerting sight. Apart from a few main channels of his purposeful thoughts and activities, he will everywhere be faced with a tangled mass of perceptions, thoughts, feelings, casual bodily movement, etc. showing a disorderliness and confusion which he would certainly not tolerate, e.g., in his living-room. Yet this is the state of affairs that he takes for granted within a considerable portion of his waking life and normal mental activity. Let us now look at the details of that rather untidy picture.

"First we meet a vast number of casual sense impressions, sights, sounds, etc., that pass constantly through our mind. Most of them remain vague and fragmentary, and some are even based on faulty perceptions, misjudgements, etc. Carrying these inherent weaknesses they often form the untested basis for judgements and decisions on a higher level of consciousness. True, all these casual impressions need not and cannot be objects of focussed attention. A stone on our road that happens to meet our glance, will have a claim on our attention only if it obstructs our progress or is of interest to us for any other reason. Yet, if we neglect too much these casual impressions, we may stumble over many an actual, or figurative stone, and overlook many a gem lying on our road.

"Next there are those more significant and definite perceptions, thoughts, feelings, volitions, etc., which have a closer connection with our purposeful life. Here too we shall find that a very high proportion of them is in a state of utter confusion. ....

"Such a look into long-neglected quarters of our mind will come as a wholesome shock to the observer. It will convince him of the urgent need for methodical mental culture extending not only to a thin surface-layer of the mind, but also to those vast twilight regions of consciousness to which we have paid now a brief visit. The observer will then become aware of the fact that a reliable standard of the inner strength and lucidity of consciousness in its totality cannot be derived from the relatively small sector of the mind that stands in the intense light of

purposeful will and thought, nor can it be judged by a few maximal results of mental activity achieved in brief, intermittent periods. The decisive factor in determining the quality of individual consciousness is the circumstance whether that twilight region of everyday mind and the uncontrolled portion of every-day activity are in the process of increasing or decreasing.”\*

It is the dark, untidy corners of the mind where our most dangerous enemies dwell. From there they attack us unawares, and much too often they succeed in defeating us. That twilight world peopled by frustrated desires and suppressed resentments, by vacillations and whims and many other shadowy figures, form a background from which upsurging passions—greed and lust, hatred and anger—may derive powerful support. Besides, the obscure and obscuring nature of that twilight region is the very element and mother soil of the third and strongest of the Roots of Evil (*akusala-mūla*), i.e. Ignorance or Delusion.

We, who are encumbered with multifarious mundane affairs, may not have an opportunity to contemplate on consciousness according to *Satipaṭṭhāna* method. But while we are in a vacant or in pensive mood, we may pay Bare Attention to the consciousness that incessantly arise and vanish in our life-continua, and mentally note as follows:—

- (1) When experiencing a pleasant feeling, we know, “We experience a pleasant feeling”, etc.;
- (2) We know of a lustful (state of) mind is. ‘Mind is lustful,’ etc.;
- (3) If (the hindrance of) sense desire is present in us, we know, ‘Sense desire is present in us,’ etc.;
- (4) If the enlightenment factor Mindfulness is present in us, we know, ‘The enlightenment factor Mindfulness is present in us,’ etc.

Or, whenever any immoral consciousness rooted either in *lobha*, *dosa*, or *moha*, we may contemplate as follows:

‘The consciousness rooted in *lobha* has arisen in our body and vanished immediately. It is *anicca* (impermanent), because of its non-existence after having been. Rise and

fall and change are the characteristics of impermanence, or mode alteration, in other words non-existence after having been’. We may contemplate in this manner for half an hour or an hour every day and gradually develop our mental faculties. This contemplation is known as *aniccānupassanā* (Contemplation of impermanence). If the nature of *anicca* can be clearly realized, the realisation of *anatta* (impersonality) follows as a matter of course.\*\* There had been instances where people attained *anāgāmi magga* (the Path of non-returner) or *arahatta magga* (the Path of Sainthood), by contemplating immoral consciousness and gradually developing his *vipassanā* (Insight) into the higher levels.

Here is an illustration. Long, long ago, there lived two friends in a certain village in the kingdom of Kāsi. One day they went to their fields together carrying drinking water with them. They kept their water bottles in suitable places and tilled their fields respectively. At that time, one of them had a desire to steal the other man’s water and drink it. With this intention he wilfully stole the other man’s water from the latter’s water bottle and drank to his satisfaction. A few minutes later, he pondered thus: ‘I have stolen my friend’s water without his knowledge and consent. I have committed theft (*adinnādānam*).’ After thus pondering, he continued to contemplate as follows: ‘Consciousness accompanied by *lobha* (greed) which prompted me to steal my friend’s water has arisen and vanished in my life-continuum immediately, and become *anicca*.’ He continued to develop his *vipassanā* and finally attained Arahatsip and became a *pacceka-buddha* (Solitary Buddha). While he was thus meditating, the other friend came to him and told him to return to their village. Then he replied: ‘I do not desire to return home. I am now a *pacceka-buddha*’. His friend said: ‘Friend, a *pacceka-buddha* is not like you. He must have robes on his body and a bowl in his hands’. Immediately he realised his situation and after rubbing his head thrice with his fingers, he transformed himself into a Solitary Buddha and proceeded towards Nandamūla cave in the Himalayas.\*\*\*

\* See the Light of the Dhamma, Vol. III, No. 4, p. 43.

\*\* Kuddaka Nikāya, Udāna Pāli, Meghiya-vagga, Meghiya Sutta, p. 120, 6th Syn. Edn.

\*\*\* Suttanta Piṭaka, Khuddaka Nikāya, Jātaka Pāli, II. Ekādasaka Nipāta, 459 Pāṇiya Jātaka, p. 234, 6th Syn. Edn.

Khuddaka Nikāya, Jātaka-aṭṭhakathā, 11. Ekādasaka Nipāsa, 5. Pāṇiya Jātaka Vaṇṇanā, (459) p. 115, 6th Syn. Ed.

# BUDDHISM AND CHRISTIANITY

## BY

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Among the five great religions to which nearly nine-tenths of present-day humanity belong, Buddhism and Christianity have been the most frequent subjects of comparison. And rightly so. Because, together with Islam, and unlike Hinduism and Chinese universalism, they are 'world religions', that is to say, forms of belief that have found followers not merely in a single though vast country, but also in wide regions of the entire world.

Buddhism and Christianity, however, differ from Islam in so far as, unlike the latter, they do not stress the natural aspects of world and man, but they wish to lead beyond them. A comparison between Buddhism and Christianity, however, proves so fruitful mainly because they represent, in the purest form, two great distinctive types of religion which arose East and West of the Indus valley. For two millenniums, these two religious systems have given the clearest expression of the metaphysical ideas prevalent in the Far East and in the Occident, respectively.

The similarity between these two religions extend, if I see it rightly, essentially over three spheres: (1) the life history of the founder, (2) ethics, and (3) church history.

1. The biographies of Buddha and Christ show many similar features. Both were born in a miraculous way. Soon after their birth, their future greatness is proclaimed by a sage (Asita, Simeon). Both astonish their teachers through the knowledge they possess, though still in their early childhood. Both are tempted by the devil before they start upon their public career. Both walk over the water (Jātaka 190; \* Matth. 14, 26). Both feed 5000 persons respectively (Jātaka 78; \*\* Mark 14, 16ff) by multiplying miraculously the food available. The death of of both is accompanied by great natural

phenomena. Also the parables ascribed to them show same similarities, as for instance the story of the sower (Samyutta 42, 7; \*\*\* Matth. 13, 3), of the prodigal son ('Lotus of the Good Law,' 'Chap. IV; Lk. 14), of the widow's mite (Kalpanamanditika; Mark 12).

From these parallels some writers have attempted to conclude that the Gospels have drawn from the Buddhist texts. But this contention goes much too far. If there is any dependence at all, of the stories in the Gospels on those of India, it could be only by oral tradition, through the migration to the West of certain themes which originated in India, and were taken over by the authors of the biblical scriptures. But that is in no way certain, because many of those similarities are not so striking as to exclude the possibility of their independent origin at different places.

2. Both Buddha and Jesus based their ethics on the 'Golden Rule'. Buddha told the Brahmins and householders of a certain village as follows: "A lay follower reflects thus: 'How can I inflict upon others what is unpleasant to me?' On account of that reflection, he does not do any evil to others, and he also does not cause others to do so" (Samyutta 55, 7). And Jesus says in the Sermon of the Mount: "Therefore all things whatsoever ye would that men should do to you, do so to them: for this is the law and the prophets" (Matth. 7, 12; Lk. 6, 31)—this being, by the way, a teaching which, in negative formulation, was already known to the Jewish religion (Tob. 15, 4).

Also the principle "Love thy neighbours like unto yourself" (Lk. 10, 27) which, in connection with Lev. 19, 18, was raised by Jesus to a maxim of ethical doctrine, is likewise found in Buddhism where it was

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\* Khuddaka Nikāya, Jātakaatthakathā, Vol. III, 2 Duka-nipāta, 4. Asadisa.vagga.

10. Silānisamsamjātaka-vannanā (190), p. 101, 6th Syn. Edn.

\*\* Khuddaka Nikāya, Jātakaatthakathā, Vol. I, Ekaka-nipāta,

8. Varuna-vagga. 8. Illisa Jātaka-vannanā (78), p. 366; 6th Syn. Edn.

\*\*\* Samyutta Nikāya, Khetūpāma Sutta, p. 500, 6th Syn. Edn.

given a philosophical foundation mainly by the thinkers of Mahāyāna (S'āntideva, beginning of S'iksāsamucca). As to the injunction that love should also be extended to the enemy there is also a parallel statement by the Buddha. According to the Majjhima Nikāya No. 21\* He said: "If, O monks, robbers or highwaymen with a double-handled saw cut your limbs and joints, whoso gave way to anger thereat, would not be following my advice. For thus ought you to train yourselves: 'Undisturbed shall our mind remain, no evil words shall escape our lips; friendly and full sympathy shall we remain, with heart full of love, free from any hidden malice. And that person shall we suffuse with loving thoughts; and from there on the whole world.'"

A practical proof of the love of enemies was given, as the report goes, by the Buddhist sage Āriyadeva. After a philosophical disputation, a fanatical adversary attacked him in his cell with a sword, and Āriyadeva was fatally wounded. In spite of that, he is said to have helped his murderer to escape by disguising him with his own monk's robe. Schopenhauer, and others after him, believed, in view of these ethical teachings, that the Gospels "must somehow be of Indian origin" (Parerga II, §179), and that Jesus was influenced by Buddhism with which he was said to have become acquainted in Egypt. For such a supposition, however, there is not the slightest reason, since we encounter similar noble thoughts among Chinese and Greek sages, and, in fact, among the great minds of the whole world without having to assume an actual interdependence.

3. Also the historical development of both religions presents several parallels. Both, setting out from the countries of their origin, have spread over large parts of the world, but in their original home lands they have scarcely any followers left. The number of Christians in Palestine is very small today, and on the whole continent of India proper, these are at present not even half a million Buddhists.\*\* The Brahmanical counter-reformation starting about 800 A.C., and the onslaught of Islam beginning about 1000 A.C., have brought about the passing

of already decadent Buddhism in its fatherland, while it counts millions of devotees in Ceylon, Burma, Thailand, China, Japan, Tibet, Mongolia, and so on. It is strange how little that fact of the disappearance of Buddhism from the land of the Ganges has been appraised by even many educated persons in the West. Some still believe that Buddhism is the dominant religion of India proper, though out of a population of 400 millions, about 95 millions belong to the Islam, and 270 millions are Hindus (that is devotees of Vishnu and Shiva) among whom the caste system prevails, with Brahmins constituting the hereditary priestly gentry.

It is also significant that today the overwhelming majority of the followers of Buddhism and Christianity belong to a race and linguistic group different from those of their founders. Buddha was an Indo-Aryan; but, with a few exceptions, most of his devotees are found today among yellow races. Jesus and the Apostles were Jews, but the main contingent of Christians is made up of Europeans speaking Indo-Germanic languages. This shows, very strikingly that race, language and religion are entirely different spheres. There is perhaps a deep law underlying that fact. Nations of foreign blood accept a new religion with such a great sympathy and enthusiasm probably because it offers them something which they did not possess of their own, and which therefore supplements their own mental heritage in an important way. This holds true also in the case of Islam, since, among the nearly 300 million Mohammedans, those of the Prophet's race, the Samites, are in a minority compared with the Muslims of Turkish, Persian, Indian, Malayan and African extraction.

In the course of their historical development and their dissemination among foreign nations, Buddhism as well as Christianity have absorbed much that was alien to them at the start. One may even say that, after a religion has gone through a sufficiently long period of development and has been exposed to divers influences, more or less all phenomena will appear which the history of religion has ever produced. Buddhism,

\* Suttanta Piṭaka, Majjhima Nikāya, Mūlapaṇṇāsa, 3. Opamma-Vagga, 1. Kakacūpama Sutta, p. 173, 6th Syn. Edn.

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

\*\* Since this essay was written, the number of Buddhists in India has increased to an estimated 10-15 millions, in 1959, mainly due to the mass movement among the scheduled classes initiated by the late Dr. B.R. Ambedkar.

and Christianity, originally, had strict views on all matters of sex, but in both certain sects appeared again and again, which were given to moral laxity or even taught ritual sex enjoyment, as in Buddhism the Shakti cults of the 'Diamond Vehicle' (Vajra-yāna), or in Christianity certain gnostic schools, medieval sects and modern communities. Buddha and Christ reject extreme asceticism, but there arose numerous zealots who not only advocated painful self-mortification, but even castrated (as the Skpozi) or burned themselves. Pristine Buddhism taught self-liberation through knowledge. Later, however, a school arose which considered man too weak to win salvation by himself, and instead, expected deliverance by the grace of Buddha Amitābha. These Amitābha schools have developed a theology which, to a certain extent, presents a parallel to the Protestant doctrine of salvation by faith. In Japan, the most influential of these schools, the Shin sect, has even broken with the principle of monastic celibacy, and thereby produced a sort of Buddhist clergy of the Protestant type. On the other hand, Tibetan Buddhism has created a kind of Ecclesiastical State with the Dalai Lama as its supreme head.

Buddhism and Christianity teach to transcend the world. And, in conformity with the idea of the supremacy of the spiritual life over the conventions of the world, in the monastic order or the church community all class distinctions had to cease. The Buddha taught: "As the rivers lose their names when they reach the ocean, just so members of all caste lose their designations once they have gone forth into home-lessness, following the teaching and the discipline of the Perfect One" (Aṅg. 8, 19)\*. And the Apostle Paul wrote (Gal. 3, 28): "There is neither Jew nor Greek, there is neither slave nor freeman, neither male nor female, for you are all one in Christ Jesus."

These postulates, however, did not change conditions prevailing in worldly life. Social reforms were entirely alien to the intentions of Buddhism and Christianity in these early days. In various countries and up to modern times, there were not only house slaves, and even temple slaves, but even in Christian countries, slavery was abolished only in the 19th century (Brazil 1888).

Finally, both religions have in common certain features of cult and forms of worship. I mention here only: monasticism, tonsure of

the clergy, confession, the cult of images, relic worship, ringing of bells, use of rosary and incense, and the erection of towers. There has been much controversy about the question whether and to what extent, one may assume mutual influence with regard to these and several other similarities, but research has so far not come to an entirely satisfactory conclusion.

Though in many details there are great similarities between Buddhism and Christianity, one *must not overlook* the fact that in matters of doctrine, they show *strong contrasts*, and their conceptions of salvation belong to entirely different types of religious attitude. Buddhism, in its purest form, presents a religion based on the conception of an eternal and universal law, a conception found in various forms in India, China and Japan. Christianity, on the other hand, belongs, together with the teaching of Zoroaster, the Jewish religion and Islam, to those religions that profess to have a divine revelation which is manifested in history, and these religions have conquered for themselves all parts of the world west of India. The contrast between Buddhism and Christianity will become clear by objectively placing side by side their central doctrines. I shall base that comparison on what are still today, just as nearly 2000 years ago, the fundamental doctrinal tenets of both religions, and shall not consider here differences of detail or modern interpretations. Since I may assume an acquaintance with the teachings of Christianity, I shall begin each subsequent discussion of single points, with a very brief statement of the Christian doctrine concerned, following it up with a somewhat more detailed treatment of the different teachings in Buddhism. I hope that, in that way, I shall be able to bring out clearly the differences between these two religions.

1. Christianity differs from all great world religions first of all in that it gives to the personality of its founder a central position in world history as well as in the doctrine of salvation. In Buddhism, Zoroastrianism, Islam, Judaism, and still more so in religions having no personal founder but being products of historical growth, like Hinduism and Chinese universalism, in all of them it is a definite metaphysical and ethical doctrine promulgated by holy men, which is the very centre of their systems. For the Christian,

\* Aṅguttara Nikāya, Paṭhama Paṇṇāsaka Sutta. p. 38, 6th Syn. Edn.



however, it is faith in Jesus Christ that is the inner core of his religion. This evinces most clearly from the fact alone that the 22 scriptures of the New Testament contain only comparatively few sermons of Jesus concerned with doctrinal matters, while by far the greatest part of the Buddhist Canon is devoted to expositions of the Buddha's teachings. In the Scriptures of the New Testament, from the Gospel of St. Matthew up to the Revelation of St. John, the most important concern of the authors was to demonstrate that Christ was a supernatural figure unique in the entire history of the world. Christ's redemptory death on the cross, his resurrection, ascension, and his future advent, are therefore the core of the Christian doctrine of salvation.

Buddha's position in Buddhist doctrine bears in no way comparison with these features of Christianity. For the historical Gotama was not the incarnation of a God; he was a human being, purified through countless rebirths as animal, man or angel, until finally in his last embodiment, he attained by his own strength that liberating knowledge which enabled him to enter Nibbāna. He was one who pointed out the way to deliverance, but did not, by himself, bestow salvation on others\*. Though also to him a miraculous birth has been attributed, yet it was not described as a virginal birth. The whole difference, however, of the Buddha's status from that of Christ is chiefly demonstrated by the fact that a Buddha is not an isolated historical phenomenon, but that many Enlightened Ones had appeared in the past, teaching the same doctrine; and that, in the future too, Buddhas will appear in the world who will expound to erring humanity the same principles of deliverance in a new form. The later Buddhism of the Great Vehicle (Mahāyāna) even teaches that many, if not all men carry within themselves the seed of Buddhahood, so that after many rebirths they themselves will finally attain the highest truth and impart it to others.

2. But even the historical personalities of Jesus and the Buddha differ widely. Jesus grew up in a family of poor Jewish craftsmen. Devoting himself exclusively to religious questions, he was a successor of the Jewish

prophets who enthusiastically proclaimed the divine inspirations bestowed upon them. As a noble friend of mankind, full of compassion for the poor, he preached gentleness and love for one's neighbour; but on the other hand, he attacked with a passionate zeal abuses, for instance when he showed up as hypocrites the Scribes and Pharisees, when he drove from the Temple the traders and money-lenders; and held out the prospect of eternal damnation to those who refused to believe in him (Mark 16, 16). With the conviction of being the expected Messiah he preached the early advent of the Heavenly Kingdom (Matth. 10, 23). With that promise he primarily turned to the 'poor in spirit' (Matth. 5, 3), because not speculative reasoning, but pious and deep faith is the decisive factor: What is hidden to the clever and wise, has been revealed by God to the babes (Matth. 11, 25).

Gotama Buddha, however, stemmed from the princely house of the Sākya that reigned on the southern slopes of the Himalayas. He lived in splendour and luxury up to his 29th year; then he left the palace and its womanfolk, and went forth into homelessness as a mendicant. After a six years' vain quest for insight spent with various Brahman ascetics, he won enlightenment at Uruvela. This transformed the Bodhisatta, i.e. an aspirant for enlightenment, into a Buddha, that is into one who has awakened to truth. From then onward, up to the eightieth year of his life, he proclaimed the path of deliverance found by him. He died at Kusināra about 480 B.C. Buddha was an aristocrat of high culture, with a very marked sense for beauty in nature and art, free from any resentment, and possessed of a deep knowledge of man's nature. He was a balanced personality, with a serene mind and winning manners, representing the type of a sage who with firm roots within, had arisen above the world. In the struggle with the systems of his spiritually dynamic time, he evolved out of his own thought a philosophical system that made high demands on the mental faculties of his listeners. As he himself said: "My doctrine is for the wise and not for the unwise." The fact that his teaching had an appeal also for the uneducated, is explained by his great skill in summarizing in easily

\* Dhammapada, Verse 276.  
 "You yourselves must strive.  
 Buddhas but point out the way."

intelligible language the fundamental ideas of his philosophy.

So far we have found the following difference between Buddhism and Christianity: Christianity, from its very start, was a *movement of faith* appealing to the masses: and only when it won over the upper classes, a Christian philosophy evolved. Buddhism, however, was, in its beginnings, a *philosophical teaching of deliverance*. Its adherents were mainly from the classes of noblemen and warriors, and of the wealthy middle-class, with a few Brahmins. Only when Buddhism reached wider circles it became a popular religion.

3. The teachings of all great religions are laid down in holy scriptures to which an authoritative character is ascribed surpassing all other literature. Christianity regards the Bible as the "Word of God", as an infallible source of truth in which God, by inspiring the authors of these scriptures, revealed things that otherwise would have remained hidden to man. Contrary to Christianity, Islam and Hinduism, atheistic Buddhism does not know of a revelation in that sense. Nevertheless it possesses a great number of holy texts in which the sayings of the Buddha are collected. That Canon comprises those insights which the Buddha is said to have won by his own strength through comprehending the true nature of reality. It is claimed that everyone who, in his mental development, reaches the same high stage of knowledge, will find confirmed by himself the truth of the Buddha's statements. In fact, however, Buddhists ascribe to that Canon likewise a kind of revealing character, in so far as they appeal to the sayings of the 'omniscient' Buddha which, are regarded by them as final authority. The interpretation of the Buddha word, however, has led among the Buddhists to as many controversies as Bible exegesis among Christians.

We shall now proceed to describe the fundamental tenets of Christian and Buddhist doctrines. In doing so, we shall have to limit ourselves to the general principles which, for two thousand years, have been common to all schools or denominations of these religions. I shall first speak about the different position taken by Christians and Buddhists towards the central questions of religion, that is God, world and soul, and later proceed to a treatment of their teachings on salvation.

4. The central tenet of Christian doctrine is the belief in an eternal, personal, omnipotent, omniscient and all-loving God. He has created the world from nothing, sustains it, and directs its destiny; he is law-giver, judge, the helper in distress and saviour of the creatures which he has brought into being. Angels serve him to carry out his will. As originally created by God, all of them were good angels. But a section of these turned disobedient, and breaking away from the heavenly hosts, formed an opposition to the other angels, a hierarchy which under its leader, the Satan, strives to entice man to evil. Though the devils' power is greater than that of man, it is restricted by the power of God so that they cannot do anything without God's consent, and at the end of the days they will be subjected to divine judgement.

The Buddhists, on their part, believe in a great number of deities (*devatā*: gods) which direct the various manifestations of nature and of human life. They also know of evil demons and of a kind of devil, Māra, who tries to turn the pious from the path of virtue. But all beings are impermanent though their life span may last millions of years. In the course of their rebirths they have come to their superhuman form of existence thanks to their own deeds; but when the productive power of their deeds is exhausted, they have to be reborn on earth again, as humans. Though the world will always have a sun god or a thunder god, the occupant of these positions will change again and again, in the course of time. It is obvious that these gods with their restricted life span, range of action and power, cannot be compared with the Christian God since they cannot, be it singly or in their totality, create the world nor give it its moral laws. Hence they resemble only powerful superhuman kings whom the pious devotees may well, to a certain extent, solicit for gifts and favours, but who cannot exert any influence on world events in their totality.

Many *Hindus* assume that, above the numerous impermanent deities, exists an eternal, omniscient, all-loving and omnipotent God who creates, sustains, rules and destroys the world. But the *Buddhists* deny the existence of such a Lord of the Universe. Because, according to them, in the first place, no such original creator of the world can be proved to exist, because every cause must

have another cause, and secondly, an omnipotent God will have to be also the creator of evil and this will conflict with his all-loving nature; or, alternately, if he is to be good and benevolent, he will have to be thought of without omnipotence and omniscience, since otherwise he could not have called into existence this imperfect world of suffering or he would have eliminated evil. Buddhism, therefore, is outspokenly atheistic, in that respect. The world is not governed by a personal God, but by an impersonal law that, with inexorable consistency, brings retribution for every morally good or evil deed. The idea that there are numerous deities of limited power can be found also in other religions; and the ancient Greeks, Romans and Germans believed that above the gods, there is *Moirā*, *Anangke*, *Fatum* or *Destiny*, which eventually rules everything. For the Chinese the highest principle is the 'Tao' which sustains the cosmic order and the harmony between heaven, earth and man. With the Indians, here appears already in Vedic times the idea that gods and men are subject to the moral world-order, the *Rita* (*rta*), and from about 800 B.C. this idea is linked with the doctrine of *Kamma*, the doctrine of the after-effects of guilt and merit. According to that doctrine, every action carries in itself, seed-like, its own reward or punishment. After death, an individual in accordance with his good or evil deeds, is reincarnated in the body of either an animal, a man, a deity or a demon, in order to reap the fruits of his previous actions. This retribution occurs automatically, as a natural, regular occurrence, without requiring a divine judge who shares out reward and punishment.

As to the difference between Buddhism and Christianity, in the present context, we may say that the same functions which in Christian doctrine are related to the concept of a personal God, are in Buddhism divided among a number of different factors. The natural and moral order of the world and its periodical rise and fall are preserved by an impersonal and immanent cosmic law (*Dhamma*). The retribution for one's actions operates through the inherent efficacy of these deeds themselves. Helpers in need are the numerous, but transient deities, while the truths of deliverance are revealed by human beings evolved to the perfection of Buddha (Awakened Ones) who therefore are also made objects of a cult and of devotion. Saviour, however, is each man

for himself, in so far as he has overcome the world through wisdom and self-control.

The homage paid to the Buddha, as it may be observed in Buddhist temples, has a meaning quite different from the worship of God in Christian Churches. The Christian worships God in reverence due to the creator of the universe and the ruler of all its destinies; or he does so in order to be granted spiritual or material boons by God's grace. The Buddhist pays homage to the Buddha without expecting that he hears him or does something for him. Since the Buddha entered into *Nibbāna*, he can neither hear the prayers of the pious nor can he help them. If a Buddhist turns to the Buddha as if to a personality that actually confronts him, his act has a fictive character. The devotee expects from his act only spiritual edification and a good *Kamma*. This theory as advocated today by orthodox Buddhism, has, however, often been altered in practice and in the teachings of some of the Buddhist schools. But even those who think it possible that a Buddha may intervene in favour of a devotee, regard the Buddha only as a Saviour, a bringer of deliverance, and not as the creator and ruler of the universe.

5. According to Christian doctrine, God has created the world from nothing, and he rules it according to a definite plan. The stopping of the cosmic process comprises the end of the world, the universal resurrection of the dead, the Day of Judgement, the eternal damnation of the sinners and the eternal bliss of the pious in a heavenly Jerusalem descended to earth. Until the 18th century, it was believed that the entire world history comprised only 6000 years, though the time of the creation has been calculated differently. The Byzantines made their world era start on the 1st. of September 5509 B.C. while Luther dated the creation at the year 3960 B.C. Although the calculations about the beginning and the end of the world process—mainly based on the statements about the generations between Adam and Christ (Matth. 1, 17 and Lk. 3, 21)—have been abandoned in recent times, yet for Christianity the view that the historical fact of creation and salvation constitutes a single and unrepeatable event, remains a guiding principle.

Buddhism, however, knows neither a first beginning nor a definite end of the world. Since every form of existence presupposes action in a preceding life, and since *Kamma*



produced in one existence must find its retribution in a future one, Buddhism teaches a periodical cycle of cosmic rise and fall, evolution and dissolution. Since the number of living beings that produce Kamma, is infinitely vast, and the unexhausted Kamma of beings inhabiting a world which is in the process of dissolution, has to find realization in a newly arising world, worldly existence will never come to an end, however large the number of human beings may be that reach deliverance. There is another essential difference between the Christian and the Buddhist conception of the world. Buddhists have always assumed an infinite number of world systems situated next to each other in space each of which consisting of an earth, a heaven above and a hell below.

6. According to Christian views, man is composed of body and soul. While the body is formed of matter in the mother's womb, the soul is a special creation of God, from nothing. A soul is a simple, spiritual, immaterial substance. Maintained in eternal existence by God, the soul continues after the dissolution of the body at death, and receives from God the rewards of its deeds, either in heaven or hell. At the end of time, God causes a resurrection of all flesh and unites again the souls with their former bodies. By the fact that thus the whole man, i.e. not only his soul but also his body, received reward or punishment, the bliss of the heavenly realm reward or the torment of eternal damnation is felt with still greater intensity. In Christianity, the significance of life on earth and of the decisions made in it, has been enhanced to the utmost through the idea that it is man's conduct during that short life-span which determines the soul's destiny for all eternity.

Also many Indian systems are based upon that anthropological dualism. It is the conception of an infinitely large number of eternal and purely spiritual souls linked, since beginningless time, with bodies formed by particles of primordial matter. The souls are thought to change these bodies in the course of their existences, until they become free of them on attainment of deliverance. In contrast to all Indian teachings of deliverance, and most others, Buddhism denies the existence of eternal substances, essentially unchangeable. What appears to us as matter, actually comes into being only through the natural co-operation of a multitude of single factors like colours,

sounds, odours, tactiles, spatial and temporal qualities, etc. Also what we call 'soul' is only a play of ever-changing sensations, perceptions and cognitive acts, combined into an entirety, yet being devoid of any underlying entity. It is only because some of these complex phenomena seem to have a relative stability, that men believe in the existence of matter or soul. But in truth, only *Dhammas* exist, i.e. 'factors of existence' that arise in functional dependence on each other, and cease again after a short time. This doctrine of the *Dhammas* is the characteristic teaching peculiar to Buddhism. It was developed by the Buddha into a philosophy of becoming from an idea still noticeable in the Vedic texts ascribing positive subsistence to everything that exists including qualities, events, modal states, etc.

In that respect, Buddha is a precursor of Hume and Mach who likewise declared any substance to be a fiction. But for the Buddha the doctrine of the *Dhammas* combines with the acceptance of a moral law governing the efficacy of all actions. Just as nothing occurs without producing some effect in the physical world, so every morally good or evil act is the cause of definite effects. Though, when a being dies, a combination of factors is dissolved which had previously formed a personality, yet the deeds performed in the life now passed, become the cause of a new and separate being's birth. The newly born is different from the being that had died, but it takes over, as it were, the latter's inheritance. Thus the stream of the factors of existence is continued also after death, and one life form follows the other without break. Since any act can have only a retribution of limited duration, Buddhists do not know eternal bliss in heaven or eternal torments in hell, but believe that the inhabitants of heaven and hell are later reborn again on earth.

7. Christianity and Buddhism agree in their strong emphasis on the impermanency of things. In Christianity, the suffering, inherent in the world, is the outcome of sin, and sin is disobedience towards God's commandments. Because Adam had sinned, all his progeny is afflicted with Original Sin. Man is too weak to free himself from sin by his own strength. Therefore, God in his compassion became man in Christ, and died, as a vicarious redemptory sacrifice for all humanity. Through Christ's sacrificial death all men have become free from the

power of sin but that vicarious salvation from evil becomes reality only if man opens himself to divine grace through his faith in Christ.

The idea of collective guilt and collective salvation is far from the Buddhist's way of thinking. According to Buddhism, everyone accumulates his own evil and everyone has to work out his own deliverance. The entire Christian conception of sin, as a matter of fact, is alien to a Buddhist. If man has to suffer in punishment for his misdeeds, it is not on account of his disobeying divine commandments, but because his actions are in conflict with the eternal cosmic law and therefore produce bad Kamma. In general, the suffering which is life for a Buddhist not stamped with the mark of sin, but carries only the character of impermanence and insubstantiality. This inherent characteristic of existence is the cause of life ever ending in death, of life with its aimless and meaningless wandering through always new forms of being. It is that which basically constitutes life's suffering. And the cause of this woeful conflict is a thirst for sense enjoyment, an attachment to existence, a will to live, a passion that either craves for possession or wants to escape. All these propensities and impulses have their original source in ignorance (*avajjā*), that is in lack of insight into the true nature of reality. He who sees that neither in the internal nor in the external world anything can be found that abides; and that there is also no Ego as a point of rest within the general flux of phenomena; who is aware that there is no self either as the eternal witness or temporary owner of sense perceptions and volitions—such a one, through that very knowledge, is set free of selfishness, of hate, greed and delusion. By a gradual process of purification, extending through aeons over many existences, he finally discards the illusion of self-affirmation (*sakkāyadiṭṭhi*). Through mindful observation, keen reflection and meditative calm he eliminates all selfish propensities, and sees also his own personality as a mere bundle of Dhammas, i.e. processes of natural law that arise and vanish conditioned by functional relations. Dispassionate and without attachment, he pervades, as the Buddhist scriptures say, "the whole world with his heart filled with loving-kindness, compassion, sympathetic joy and equanimity"

(Digha No. 13).<sup>\*</sup> Without clinging to life and without fear of death he waits for the hour when his bodily form breaks up and he reaches final deliverance from rebirth.

8. The definite and perpetual state of salvation which is the redeemed person's share according to Christian doctrine, is conceived as an eternal life in the heavenly kingdom. If, after the second advent of Christ, the resurrection of the dead and the 1st. Judgement, the final kingdom of God has been established, then, after the old world's destruction, on a new earth, the redeemed ones will live in an inseparable communion with God and Christ.

The Buddhist conception of Nibbāna presents the most radical contrast to Christian eschatology. The Christian hopes for infinite continuation of his entire personality, not only of his soul but also of his body resurrected from dust to a new life. The Buddhist, however, wishes to be extinguished completely, so that all mental and corporeal factors which form the individual, will disappear without a remainder. Nibbāna is the direct opposite of all that constitutes earthly existence. It is relative Naught in so far as it contains neither the consciousness nor any other factor that occurs in this world of change or could possibly contribute to its formation. Not wrongly, therefore, has Nibbāna been compared to empty space in which there is no differentiations left, and which does not cling to anything. In strongest contrast to the world which is impermanent, without an abiding self-nature and subject to suffering, Nibbāna is highest bliss that is not *felt*, i.e. beyond the happiness of sensation (Aṅg. 9. 34. 1-3)\*\* In the conception of the final goal of deliverance there is expressed the ultimate and most decisive contrast between the Christian and the Buddhist abnegation of the world. The Christian renounces the world because it is imperfect through sin, and he hopes for a personal, active and eternal life beyond, in a world that, through God's power, has been freed from sin and purified to perfection. But the Buddhist thinks that an individual existence without becoming and cessation, and, hence, without suffering, is unthinkable. He believes, though, that in future, during the ever-recurring cyclical changes of good and bad epochs, also a happy age will dawn

<sup>\*</sup> Suttanta Pitaka, Silakkhandha-vagga, 13. Tevijja Sutta, p. 234, 6th Syn. Edn.

<sup>\*\*</sup> Aṅguttara Nikāya, Navaka-nipāta Pāli, 1. Paṭhama-paṇṇāsaka; 4. Mahā-vagga, 3. Nibbānasukha Sutta, p. 213, 6th Syn. Edn.

upon mankind again. But that happy epoch will be no less transient than earlier ones have been. Never will the cosmic process find its crowning consummation in a blessed finality. Hence there is no collective salvation, but only an individual deliverance. While the cosmic process following unalterable laws continues its course, only a saint who has become mature for Nibbāna, will extinguish like a flame without fuel, in the midst of an environment that, with fuel unexhausted, is still aburning.

9. The different attitude towards the world and its history tallies also with the dissimilar evaluation given to other religions by Christians and Buddhists respectively. Christianity being convinced of the absolute superiority of its own faith, has always questioned the justification of other forms of faith. Buddhism, however, does not believe that man has to decide about it within a single life on earth. The Buddhist, therefore, regards all other religions as first steps to his own. Consequently, in the countries to which Buddhism spread, it did not fight against the original religions found there, but tried to suffuse them with its own spirit. Therefore, Buddhism has never claimed exclusive, absolute or totalitarian authority. In modern China, most Buddhists are simultaneously Confucians and Taoists, and in Japan membership of a Buddhist sect does not exclude faith in the Shinto gods. This large-hearted tolerance of Buddhism is also illustrated in its history

which is almost free from religious wars and persecution of heretics.

The fundamental doctrines of Buddhism and Christianity as outlined here and accepted as concrete facts by the majority of the faithful, have sometimes been interpreted by thinkers of both religions in a rationalistic or in a mystical sense, and these interpretations have modified the meaning of these doctrines considerably. In our present context, however, we cannot enter into a treatment of these transformations. By doing so, our comparative study would lack that firm ground required, which, for a historian's purpose, can be provided only by the authoritative and clearly outlined tenets of the respective teachings.

Though Buddhism and Christianity differ from each other in their respective views about world and self, about the meaning of life and man's ultimate destiny, yet they agree again in the ultimate postulates of all religious life. For both religions proclaim man's responsibility for his actions and the freedom of moral choice; both teach retribution for all deeds, and believe in the perfectibility of the individual. "You may be perfect as your Father in Heaven is perfect" (Matth. 5, 48), says Jesus. And the Buddha summarizes the essence of his ethics in the words: "To shun all evil, to practise what is good, to cleanse one own heart: that is the teaching of the Enlightened Ones."\*

\* Dhammapada, verse 183.

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## BODHIPAKKHIYA DĪPANĪ

### THE MANUAL OF THE FACTORS LEADING TO ENLIGHTENMENT

By

*Mahāthera Ladi Saṃadaw, Aggamahāpaṇḍita, D. Litt.*

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

#### CHAPTER IV

#### THE FOUR IDDHIPĀDĀS

I shall now give a brief description of *iddhipādās*.

*Ijjhanam iddhi.*

(*ijjhanam*: completeness; *iddhi*: completeness)

(The state of reaching completeness or perfection.)

(Note:—The PTS Dictionary says: “There is no single word for *iddhi*, as the idea is unknown in Europe. The main sense seems to be potency.”—Translator.)

In the Buddha Sāsana there are five *iddhis*. They are:—

1. *Abhiññeyyesu dhammesu abhiññā-siddhi,*
2. *Pariññeyyesu dhammesu pariññāsiddhi,*
3. *Pahātabbesu dhammesu pahānāsiddhi,*
4. *Sacchikātabbesu dhammesu sacchikiriyāsiddhi,*
5. *Bhāvetabbesu dhammesu bhāvanā-siddhi.*

1. Completion of or perfection in acquiring special knowledge in those things in which special knowledge should be acquired, things such as *rūpa* (material phenomena), *nāma* (mental phenomena);
2. Completion of or perfection in acquiring full understanding in those things in which full understanding should be acquired, things such as *dukkha saccā* (the Noble Truth of Suffering);
3. Completion of or perfection attained in the task of abandonment of those things that should be abandoned, things such as *samudaya saccā* (the Noble Truth of the Cause of Suffering);

4. Completion of or perfection attained in the task of realization of those things that should be realized, things such as *nirodha saccā* (the Noble Truth of the Cessation of Suffering);
5. Completion of or perfection attained in the task of development or cultivation of those things that should be developed or cultivated, things such as *maggā saccā* (the Noble Truth of the Path leading to the Cessation of Suffering).

These are the five essential *iddhis* within a Buddha Sāsana.

*Abhiññāsiddhi* means: the completion of the task of knowing analytically the number and meaning of the *paramattha dhammas* (ultimate truths) which one had no knowledge of while one was beyond the pale of a Buddha Sāsana. A thorough knowledge of the *Abhidhammattha Saṅgaha* (a resume of all the essential doctrines of the *Abhidhamma*) amounts to *Abhiññāsiddhi*.

*Pariññāsiddhi* means: the completion of acquiring full understanding of *dukkha saccā* (the Noble Truth of Suffering) either through a knowledge of their *lakkhaṇa* (characteristics), *rasa* (functions), *paccupaṭṭhānas* (manifestations), and *padaṭṭhāna* (proximate causes), or through a knowledge of the three characteristics of *anicca* (impermanence), *dukkha* (suffering), and *anatta* (impersonality), which they possess.

*Pahānāsiddhi* means: the completion of the task of destroying the *kilesas* (defilements) which are *samudaya saccā* (the Noble Truth of the Cause of Suffering). In this book, since the main emphasis is placed on the attainment of the lowest class of *Sotāpannas*, namely the ‘*Bon-sin-san*’ *Sotāpannas*, and not on the higher classes of *ariyas* (Noble Ones), the completion of the task of destroying *sakkāya-diṭṭhi* (Personality-belief) is *pahānāsiddhi*. The task of dispelling

*vicikicchā* (sceptical doubt) is comprised within the task of destroying *sakkāya-diṭṭhi*.

*Sacchikiriya-siddhi* means: the completion of the task of realizing *nirodha-saccā* (the Noble Truth of the Cessation of Suffering) both bodily and mentally. This task consists of the suppression and destruction of the *kilesas* (defilements).

*Bhāvanā-siddhi* means: the development of the three *sikkhās* (Trainings) of *sīla* (Morality), *saṃādhi* (Mental Concentration) and *paññā* (Wisdom), until the attainment of *lokuttara-magga-saccā* (Supramundane Path leading to the Cessation of Suffering).

If the *iddhis* be classified according to the order of the *visuddhis*, the fulfilment of *catupārisuddhi-sīla* in *sīla-visuddhi* constitutes four *iddhis*. In *citta-visuddhi*, the fulfilment of the eight *saṃāpattis* together with *pari-kamma-saṃādhi* (Preparatory Concentration) and *upacāra-saṃādhi* (Neighbourhood Concentration) as the case may be constitutes eight *iddhis*. The fulfilment of the five *lokiya-abhiññās* (mundane Higher Spiritual Powers), such as *iddhi-vidha-abhiññā* (Supernormal Powers), constitutes five *iddhis*. In the *paññā-visuddhis* the fulfilment of *diṭṭhi-visuddhi* constitutes one *iddhi*. In this way, further *iddhis* may also be recognised.

Here ends the discussion of *iddhis* within the *Sāsanā*.

### Iddhipāda :—

*Iddhiyā-pādo iddhipādo* (*iddhiyā*: of attaining completion or perfection; *pādo* root or basis. The root or basis of attaining completion or perfection. Hence it is called *iddhipāda*.)

There are four kinds of *iddhipādas*. They are:—

1. *Chandiddhipādo*—*chanda* ;
2. *Vīriyaddhipādo*—*vīriya* ;
3. *Cittiddhipādo*—*citta* ;
4. *Vīmaṃsiddhipādo*—*vīmaṃsa* or *paññā*.

By *chanda* is meant desire to obtain, desire to attain, desire to reach, desire to fulfil, desire to accomplish. The desire indicated here

is extreme or excessive desire. There is nothing within or without one's personality that can obstruct that desire. It is the kind of desire that evokes the thought, "If I do not attain this accomplishment in this life, I shall not rest content. It is better that I die rather than that I shall not attain it."

It is the kind of desire nurtured by King Dhammasoṇḍa\* of Benares during the time of the Kassapa Buddha,\*\* when the king said to himself, "What use is there in my being king of Benares if I do not get the opportunity of hearing a discourse of the Kassapa Buddha?" The king, therefore, relinquished his throne and went out in search of one who could repeat to him a discourse of the Kassapa Buddha, no matter though that discourse consisted of a short stanza only.

Such desire is appeased if it is fulfilled as in the case of King Bimbisāra,\*\*\* Visākhā, and Anāthapiṇḍika. It is only when there are faint indications that the desire can be attained but is not fulfilled that the mind becomes troubled, and thoughts arise that it is better to die than live without attaining the desire.

Examples of such desire existed also in King Temiya,\*\*\*\* King Hatthipāla,\*\*\*\*\* and kings, nobles, and rich men in the time of the Buddha who discarded their palaces, retinue and other luxuries to live the lives of *Bhikkhus* in the Buddha *Sāsanā*.

*Vīriya* means *sammappadhāna-vīriya* together with its four characteristics. A person with this *vīriya* is infused with the thought that the aim can be attained by energy and effort. He is not discouraged even though it is said to him that he must undergo great hardships. He is not discouraged even though he actually has to undergo great hardships. He is not discouraged even though it is said to him that he must put forth effort for many days, months, and years. He is not discouraged even though he actually has to put forth effort for such long periods.

Those who are weak in *vīriya* recoil from their task when confronted with work requir-

\* Rasavāhinī (Jambūdīpuppatti-kathā)

\*\* Predecessor of Gotama Buddha.

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

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

Visākhā and Anāthapiṇḍika—Dhammapada Commentary Story relating to Verse 1.

\*\*\*\* Khuddaka Nikāya, Jātaka Pāli Book II; Mūgapakkha Jātaka, p 149, 6th Syn. Edn.

\*\*\*\*\* Khuddaka Nikāya, Jātaka Pāli Book I. Hatthipāla Jātaka, p 351, 6th Syn. Edn.



ing great energy and effort. They shrink when told that they will have to stay apart from friends and associates. They shrink from the prospect of the necessity to be frugal in sleep and food. They shrink from the prospect of long periods of concentration. They resemble 'white dogs that dare not venture into thickets.' White dogs are afraid to enter brushes of reeds that are no more than a cubit high because they think that the brushes might harbour leopards, tigers, and elephants.

*Citta* means: attachment to *iddhis* when one comes in contact with the *Sāsanā* and hears the Dhamma. It is attachment that is extremely ardent and strong.

Although one lives amidst the beauties and luxuries of the world, amidst acquired powers and fortunes, amidst the sacred books and the study of them, one is not allured, but one's mind is always turned towards the *iddhis*. One attains satisfaction and tranquillity only when one's mind is absorbed in matters connected with the *iddhis*. It is like the absorption of the alchemist engaged in the transmutation of the baser metals into gold or silver. Such an alchemist has no interest in anything else but his alchemy. He forgets to sleep or eat, or whether he had slept or eaten. He does not notice anything when out walking. *Citta* is great absorption or attachment of this nature.

*Vīmaṃsa* means: knowledge or wisdom that can clearly perceive the greatness of the sufferings of hell, and of the sufferings attendant on the round of rebirths. It is knowledge that can clearly perceive the advantages and benefits of the *iddhis*. It is knowledge that can dwell on the deep and difficult *dhammas*, and on their nature. A person who possesses such knowledge can no longer find pleasure in any worldly pursuit except the pursuit of the *iddhis*. He finds gratification only in the acquisition of deep and profound *iddhis*. The deeper and more profound the *dhammas*, the greater is his desire to attain them.

Those who are endowed with any one of these four *iddhipādas* can no longer, during this life, admit or plead inability and remain without putting forth effort in the establishment of *kāyagatāsati*, and the higher

stages of the *Sāsanā* such as *citta visuddhi*, *diṭṭhi visuddhi*, etc. It is only those who have never possessed any one of these *iddhipādas*, and who cannot differentiate between the shallowness and profoundness of life, between superficiality and deepness of the *dhamma*, who admit or plead inability and remain without making any endeavour.

A person endowed with any one of these four *iddhipādas* can attain, according to his *pāramī*, the *iddhis* until he reaches *lokuttara* (supramundane) *iddhi*, either in this life or as a *deva* in the next life. The cases of those endowed with two, or three, or four, *iddhis* need no lengthy explanation.

In the cases of those persons who (far from possessing any of the *iddhis*) do not even possess any of the *iddhipādas*, they should attempt to acquire one or other of these *pādas*. They admit or plead inability only because they have not the desire to acquire the higher benefits of the *Sāsanā*, such as the *satipaṭṭhānas*. They should regard this very admission of inability as a highway to the *Apāyalokas*. Thus, they should study, think and ponder, over the Suttanta discourses that can arouse *chanda*. They should approach a teacher who can arouse *chanda* and rely on him.

Hence did the Buddha say:

*Chandiddhipādaṃ bhāveti,  
Vīriyiddhipādaṃ bhāveti,  
Cittiddhipādaṃ bhāveti,  
Vīmaṃsiddhipādaṃ bhāveti.\**

(One should put forth effort to develop *chanda*; one should put forth effort to develop *vīriya*; one should put forth effort to develop *citta*; and one should put forth effort to develop *vīmaṃsa*.)

Some persons, far from attaining the *iddhis*, do not even try to attain the *iddhipādas*. If they do not possess *chanda*, they do not even know that it is necessary to acquire *chanda*. They are persons who admit and plead inability and defeat. The same is true in the cases of *vīriya*, *citta*, and *vīmaṃsa*.

Steady application of the mind to *kāyagatāsati* amounts to setting up *pāda*. Studying the anecdotes dealing with *saṃvega*,\*\* applying oneself to *dhutaṅga*\*\*\* and such other practices of the *dhamma*, is setting up *vīriya*.

\* Saṃyutta Nikāya, Cāpāla-vagga, Samatta Sutta, p. 224, 6th Syn. Edn.

\*\* Saṃvega : Dread caused by the contemplation on the miseries of this world.

\*\*\* Dhutaṅga : Ascetic practice.

*paññā-visuddhis* beginning with *ditṭhi-visuddhi*,\* the three *anupassanāñāṇas*\*\* , the ten *vipassanā-ñāṇas*\*\*\*, the four *magga-ñāṇas*\*\*\*\*, the four *phala-ñāṇas*\*\*\*\*\* and the nineteen *paccavekkhaṇa-ñāṇas*\*\*\*\*\*

This shows how the five *indriyas* occur together.

It is now proposed to show where each of these *indriyas* forms predominant factors.

*Kattha saddhindriyaṃ daṭṭhabbāṃ?*  
*Catūsu sotāpattiyaṅgesu ettha saddhindriyaṃ daṭṭhabbāṃ*\*\*\*\*\*

(Where should one look for *saddhindriya*? One should look for it in the four constituents of *sotāpatti*.)

This means that *saddhindriya* predominates in the four constituents of *sotāpatti*. These four constituents are:—

1. Unshakeable faith in the noble qualities of the Buddha, qualities such as *araham*, *sammāsambuddho*, etc.
2. Unshakeable faith in the noble qualities of the Dhamma, qualities such as *svākhāta*, etc.
3. Unshakeable faith in the noble qualities of the Saṃgha, qualities such as *suppaṭipanna*, etc.

4. Completely or perfectly endowed with the *padaṭṭhānas* (proximate causes) of *lokuttarā-samādhi*, i.e., *sīla-visuddhi* (Purification of Virtue).

These are the four factors that ensure the attainment of *sotāpatti-magga-ñāṇa* (Knowledge pertaining to the Path of the Stream Winner) within the compass of this life.

In the passage, “*Buddhaavecca pasādena samannāgato*\*\*\*\*\*” of the Pāli text in question, “*aveccapasāda*” means “unshakeable faith.” It is the *saddhā* of those who have attained *upacāra-samādhi* (access concentration) while reflecting on the noble qualities of the Buddha. “*Upacāra samādhi*” means steady and fixed attention achieved while reflecting on the noble qualities of the Buddha (such as *araham*) just as in the case of those who have attained the *samāpattis* in the *jhānas*. When one sees such steady and fixed attention, one must know that *saddhā*’s control is predominant. Such a person is one who attains mastery over his mind in the matter of faith in the noble qualities of the Buddha. The same is true in regard to the noble qualities of the Dhamma and the Saṃgha.

“Foundation of *lokuttara samādhi*, i.e. *sīla-visuddhi*” means, *ājīvaṭṭhamaka nicca*

\* (1) Purification of View, (2) Purification by Overcoming Doubt, (3) Purification by Knowledge and Vision of What is and What is not Path, (4) Purification by Knowledge and Vision of the Way, (5) Purification by Knowledge and Vision.

\*\* (1) *Aniccānupassanā* (Contemplation of Impermanence).  
(2) *Dukkhānupassanā* (Contemplation of Suffering).  
(3) *Anattānupassanā* (Contemplation of Impersonality).

\*\*\* The ten Insight-Knowledges are :

- (1) *Sammasana-ñāṇa* (Insight into the three characteristics of existence).
- (2) *Udayabbayanupassanā-ñāṇa* (Insight into rising and passing away of phenomena).
- (3) *Bhaṅgānupassanā-ñāṇa* (Insight into passing away).
- (4) *Bhayānupassanā-ñāṇa* (Insight into fearful condition).
- (5) *Ādinavānupassanā-ñāṇa* (Insight into faulty condition).
- (6) *Nibbidānupassanā-ñāṇa* (Insight into wearisome condition).
- (7) *Muccitu-kamyatā-ñāṇa* (Insight arising from desire to escape).
- (8) *Paṭisaṅkhānupassanā-ñāṇa* (Insight arising out of further contemplation).
- (9) *Saṅkhārupekkhā-ñāṇa* (Insight arising from equanimity).
- (10) *Anuloma-ñāṇa* (Adaptation-Knowledge).

\*\*\*\* Knowledges of the Four Holy Paths.

\*\*\*\*\* Knowledges of the Four Holy Fruitions.

\*\*\*\*\* *Paccavekkhaṇa-ñāṇa*: Reviewing Knowledges.

He reviews the path in this way. ‘So this is the Path I have come by’. Next he reviews the Fruition after that in this way ‘This is the blessing I have obtained’. Next he reviews the defilements that have been abandoned ‘These are the defilements abandoned by me’. Next he reviews the defilements still to be eliminated by the three higher paths. ‘These are the defilements still remaining in me.’ Lastly he reviews the deathless Nibbāna in this way ‘This is the state (Dhamma) that has been penetrated by me as object.’ So the noble disciple who is a Stream Winner has five kinds of reviewing. And as in the case of the Stream Winner, so also in the case of the Once-returner and Non-returner. Arahāt has no reviewing of remaining defilements. So all the kinds of reviewing total nineteen.

—Visuddhimagga (Vol. II), p. 316, 6th Syn. Edn.

Please see Nāṇamoli’s Visuddhimagga, p. 790.

\*\*\*\*\* Saṃyutta Nikāya, Mahāvagga, 4. Indriya Saṃyutta, 8. Daṭṭhabba Sutta, p. 172, 6th Synod Edition.  
\*\*\*\*\* Saṃyutta Nikāya, Mahāvagga, II. Sotāpatti Saṃyutta, Dhammadinnā Sutta, p. 356, 6th Synod Edition.

*sīla* (Morality ending with Right Livelihood as the eighth precept) which can enable one to attain *lokuttara samādhī* in this very life. When that *sīla* is unbroken and pure, it is free from the defilements of *taṇhā* (craving), *māna* (conceit), and *diṭṭhi* (wrong view), and as such one must understand that *saddhā* is prominent in that *sīla*. Inability to observe the requirements of the *sīla* is called "breaking" it. Although the *sīla* may be technically unbroken, if it is observed amidst ordinary worldly conditions, it is said to be "impure." In accordance with the saying "the worth of a bull can be known only on the ascent from the bed of a stream to the banks," lay persons and Bhikkhus who profess to be followers of the Buddha can know whether or not the turbulence and distractions latent in their minds have disappeared, i.e. whether or not they have obtained mastery over their minds, only when they arrive at these four constituents.

*Kattha vīriyindriyaṃ daṭṭhabbāṃ?*  
*Catūsu sammappadhānesu ettha vīriyindriyaṃ daṭṭhabbāṃ.\**

(Where should one look for *vīriyindriya*?  
 One should look for it in the four constituents of *sammappadhāna*.)

Lay persons and Bhikkhus who profess to be followers of the Buddha can know whether or not the dissettlement and turbulence of their minds in the matter of *vīriya* have disappeared and whether or not they are thus persons who have obtained mastery over their minds, only when they come to the four constituents of *sammappadhāna*.

"Let my skin remain, let my sinews remain, let my bones remain, let my blood dry up, I shall not rest until the realm of *sakkāya-diṭṭhi*, the realm of the *duccaritas*, and the *apāyasaṃsāra*, that are in my personality, are destroyed in this life." This is the singleness of determination and effort in *sammappadhāna*. It is the effort of the same order as the Venerable Cakkhupāla's.\*\* When one encounters such determination and effort, one must recognise in it the predominating control of *vīriya* over the mind. In the matter of *vīriya*, the dissettlement and turbulence of the mind have

disappeared in such a person, and he is one within the Buddha Sāsana who has obtained mastery over his mind.

*Kattha satindriyaṃ daṭṭhabbāṃ?*  
*Catūsu satipaṭṭhānesa ettha satindriyaṃ daṭṭhabbāṃ.\*\*\**

(Where should one look for *satindriya*?  
 One should look for it in the four *satipaṭṭhānas*.)

Lay persons and Bhikkhus who profess to be followers of the Buddha can know whether or not the dissettlement and turbulence of their minds in the matter of *sati* (mindfulness) have disappeared, and whether or not they are thus persons who have obtained mastery over their minds, only when they arrive at the four constituents of the *satipaṭṭhāna*. If the attention can be kept fixed on any part of the body, such as out-breadth and in-breadth, by the successful practice of *kāyagatāsati* for as long as is desired, then it must be recognised as the control exercised by *sati*. The dissettlement and turbulence of the mind of such a person have disappeared. He is one who has obtained mastery over his mind.

*Kattha samādhindriyaṃ daṭṭhabbāṃ?*  
*Catūsu jhānesu ettha samādhindriyaṃ daṭṭhabbāṃ.\*\*\*\**

(Where should one look for *samādhindriya*?  
 One should look for it in the four *jhānas*.)

If in the work of *samatha*, such as out-breath and in-breath, the successful accomplishment in the least of *upacāra samādhī bhāvanā* (contemplation of access-concentration) is attained, and if thereby the *nīvaraṇas* such as *kāmacchanda* (Sensual Desire) *byāpāda* (Ill-will), etc., which have continuously in the past *saṃsāra* been running riot in the mind, are removed, the attention of the mind on the objects of *samatha* becomes specially steady and tranquil. This must be recognised as arising out of the function of the predominant control exercised by *samādhī*. The dissettlement and disturbances of the mind in the matter of *samādhī* have disappeared from such an individual. He is one who has obtained mastery over his mind.

\* Saṃyutta Nikaya, Mahāvagga, 4. Indriya Saṃyutta, 8. Daṭṭhabba Sutta, p. 172, 6th Synod Edition.

\*\* See the Light of the Dhamma, Vol. I-No. 2, p. 13.

\*\*\* Saṃyutta Nikāya, Daṭṭhabba Sutta, p. 176, 6th Syn. Edn.

\*\*\*\* Saṃyutta Nikāya, Mahāvagga Saṃyutta, 8. Daṭṭhabba Sutta, p. 172, 6th Synod Edition.



*Kattha paññindriyaṃ datṭhabbā ?  
Catūsu ariyasaccesu ettha paññindriyaṃ  
datṭhabbā.\**

(Where should one look for *paññindriya* ?

One should look for it in the Four Noble Truths.)

Among persons who encounter a Buddha Sāsana, knowledge of the Four Noble Truths is of supreme value. Only when this knowledge is acquired can they obtain release from the realm of *sakkāyadiṭṭhi*, and that of the *duccaritas*, and from the *apāya saṃsāra*. Hence, in order to acquire a knowledge of the Four Noble Truths, they attempt in the least to obtain insight into the six *dhātus* (or basic constituent elements) of *pathavī, āpo, tejo, vāyo, ākāsa* and *viññāṇa*,\*\* or insight into their fleeting and unstable nature—how they do not last for more than the twinkling of an eye at a time (so to say) and how they are continually being destroyed—through such methods of practice as studying, memorising, reciting, cogitating, listening, discussing, questioning, practising insight exercises, and contemplating. If a clear insight is obtained into these six elements, there is no necessity for special practice with regard to the remaining *dhammas*\*\*\*. If the nature of *anicca* (Impermanence) can be clearly realised, the realisation of *anatta* (Impersonality) follows as a matter of course\*\*\*\*.

The realisation of the nature of *dukkha* can be accomplished in its entirety only when one attains the stage of *arahatta phala* (Fruition of Holiness).

Thus, after putting forth effort for lengthy periods, when insight is obtained into the nature of the six elements both within and without oneself, as well into the nature of their Impermanency, fixity of attention on them is achieved. This must be recognised as arising out of the predominant control exercised by *paññā*. The unreliability that had been a feature of one's mind throughout past infinite *saṃsāra* gradually disappears.

Here, "unreliability of one's mind" means the perception of permanency in things that are impermanent, of happiness in suffering, of pleasantness in loathsomeness, of self in

non-self, of individuals in non-individuals, of beings in non-beings, of human in non-humans, of *devas, sakka* and *brahmās* in *non-devas, non-sakka*, and *non-brahmās*, of women, men, bullocks, buffaloes, elephants, horses in non-women, non-men, non-bullocks, non-buffaloes, non-elephants, and non-horses. Freedom from unreliability means perceiving the true reality after having obtained mastery over the mind within the Buddha Sāsana.

If *dukkha-saccā* or the Noble Truth of Suffering, be clearly perceived, it follows as a matter of course that the other three *saccās* can also be clearly perceived. In the perception of these four Truths, the way that *puthujjanas* perceive them is known as *anubodha*, while the way of the *ariyas* is known as *paññavedha*. *Anubodha* knowledge is like seeing a light at night but not the fire. Although the fire cannot be directly seen, by seeing the reflected light one can know without doubt that there is a fire. Seeing the fire directly is like *paññavedha* knowledge.

*Saddhindriyaṃ bhāveti,  
Virindriyaṃ bhāveti,  
Satindriyaṃ bhāveti,  
Samādhindriyaṃ bhāveti,  
Paññindriyaṃ bhāveti.\*\*\*\*\**

The meaning of these Pāli passages uttered by the Buddha is that the five *indriyas* (mental faculties) should be practised and developed in order to facilitate the great work of *samatha* and *vipassanā*.

The aggregate that we call the body (*khandhā*) of a person who has not developed these five *indriyas* is like a country without a ruler or king. It is like the forests and mountains inhabited by wild tribes where no administration exists. In a rulerless or kingless country there is no law. There, the people are unrestrained. Like animals, the strong prey on the weak. In the same way, the mind of a person who has not developed the five *indriyas* is distracted, and runs riot with defilements. Just as a person possessed by evil spirits cannot bear to hear the sound of such verses as 'itipiso' or 'hetu paccayo', when persons without developed *indriyas*

\* Saṃyutta Nikāya, Mahāvagga Saṃyutta, 8. Datṭhabba Sutta, p. 172, 6th Synod Edition.

\*\* (1) Element of Extension, (2) Element of Liquidity or Cohesion, (3) Element of Kinetic Energy, (4) Element of Motion or Support, (5) Element of Space, (6) Consciousness-elements.

\*\*\* Such as *Khandhā* and *Āyatana*, etc.

\*\*\*\* Khuddaka Nikāya, Udāna Pāli, Meghiya-vagga, Meghiya Sutta, p. 120, 6th Synod Edition.

\*\*\*\*\* Saṃyutta Nikāya, Mahāvagga Indriya Saṃyutta, 6. Sūkarakhatā-vagga, 8. Sūkarakhatā Sutta, p. 205 6th Syn. Edn.

hear talks connected with the cause of contentment (*paccaya santosa*) or with the practice of mental development (*bhāvanā-rāmbha*), they quickly discover antithetic criticisms. In them, the desire to exert themselves in the work of *samatha* and *vipassanā* never arise.

On the other hand, the *khandhā* of a person who develops the five *indriyas* resembles a country ruled by a just and lawful king. It resembles the towns and hamlets of the *majjhima desa* (mid-country) where governmental administration exists. Such a person is not disturbed by the variegated theories of various persons. He is confirmed in the sole way of the Buddha's teachings. When such a person hears talks connected with the cause of contentment, or the practice of mental development, his mind is clear and cool. He is confirmed in the desire to exert himself in the work of *samatha* and *vipassanā*.

In this way, the arising of two kinds of desires in this world is not the work of beings or individuals, but depends on the existence or otherwise of development of the five *indriyas*. If there is no development of the *indriyas*, one kind of desire arises. If there is development of the *indriyas*, that desire disappears and a new kind of desire invariably appears. The more the development of the *indriyas* proceeds, the more does this new desire increase and gather strength. When all the five *indriyas* are set up, the desire for the Paths and the Fruits will immediately appear. Thus must beings develop the five *indriyas* in order to raise *pakati saddhā*, *vīriya*, *sati*, *samādhi* and *paññā* (which are insignificant) to great heights.

## CHAPTER VI

### THE FIVE BALAS (OR BALĀNIS)

**Bala** is defined as:

**Paṭipakkha dhamme baliyantīti balāni.\***

(Suppresses opposition. Hence called *bala*.)

The Pāli texts say:

**Akaṃpanaṭṭhena balāni.\*\***

(Whenever opposition is encountered, there is fearless firmness. Hence called *bala*.)

As in the case of the *indriyas*, there are five *balas*, viz:

1. *Saddhā*.
2. *Vīriya*,
3. *Sati*,
4. *Samādhi*,
5. *Paññā*.

They are five generals or five commanders for the purpose of destroying the kingdom of *sakkāyadiṭṭhi* (Personality-belief). They are the five strengths that serve as reliance for Bhikkhus and layfolk in the Buddha *Sāsana*.

As in the case of *saddhindriya*, *saddhā* is of two kinds, viz:

1. *Pakati saddhā*, and
2. *Bhāvanā saddhā*.

*Pakati saddhā* which has no development through specific practice, associates with *taṇhā* according to circumstances, and can thus produce only the *pakati kusala kammās* of *dāna*, *sīla*, etc. It cannot overcome *taṇhā* with strength. On the other hand, *taṇhā* keeps *pakati saddhā* under its power.

This is how *taṇhā* keeps *pakati saddhā* under its power. The Pāli texts mention (as clearly as exist the sun and moon in the heavens) four *ariya vaṃsa dhammas*\*\*\*. They are:

1. Being easily satisfied with food,
2. Being easily satisfied with clothing,
3. Being easily satisfied with dwelling place,
4. Finding pleasure and enjoyment in the work of *bhāvanā*.

They constitute the realm of *saddhā*. In the present-day world, this great kingdom of *saddhā* lies hidden and submerged. Today, beings take pleasure and enjoyment in material things (*paccayāmisā*); they take pleasure and enjoyment in worldly rank, dignity, and honour (*lokāmisā*); they take pleasure and enjoyment in the attainment of the pleasant life, in worldly riches, and in power and dominion (*vaṭṭāmisā*); and thus is the great kingdom of *taṇhā* established as clearly as the great ocean round the island. This shows the weakness of *pakati saddhā* in this world.

\* Paramattha Dīpanī, Saṅgaha Mahā-tīkā by Ledi Sayadaw, page 299, Kawimythman Press, Rangoon.

\*\* Aṅguttara Nikāya, Ekaka Nipātaṭṭhakathā, 18. Aparā accharāsaṅghāta-vagga-vaṇṇanā, p. 388, 6th Syn. Edn.

Traditional practice of the Noble Ones. Aṅguttara Nikāya, Catukka Nipāta. 1. Paṭhama-panṇāsaka, 8 Ariyavaṃsa Sutta, p. 336, 6th Syn. Edn.

It is *bhāvanā saddhā*, which has its genesis in the successful practice of *kāyagatā sati*, such as out-breath and in-breath until the disappearance of the dissettling and distraction of the mind, that can dispel *tanhā* which takes pleasure and enjoyment in the three kinds of *āmisā*. It is this *bhāvanā saddhā* that can save Bhikkhus and layfolk, who are in the course of being drowned and submerged in the ocean of the three *tanhās*, and enable them to reach the island haven of the kingdom of *saddhā* consisting of the four *ariya vaṁsa dhammas*. In the matter of the *bodhipakkhiya-dhammas*, it is this *saddhā* that should be acquired.

Of the two kinds of *vīriya*, *pakati vīriya* which has no development practice, associates with *kosajja* (laziness) according to occasion and produces the *pakati kusala kammās* of *dāna*, *sīla*, the study of the sacred texts, etc. This *pakati vīriya* cannot dispel *kosajja*. On the other hand, it is *kosajja* which controls *pakati vīriya* and keeps it under subjection. This is how *kosajja* subdues *pakati vīriya*.

When beings encounter a Buddha *Sāsana*, they acquire the knowledge that in the past infinite *saṁsāra* they have been the kinsfolk of *sakkāyadiṭṭhi*, the *duccaritas*, and the *apāya lokas*. The sacred Pāli texts clearly prescribe the method of the *ariya vaṁsa*, which consists of dispelling *kosajja* (laziness) and devoting the whole time to *bhāvanārāma* (delight in meditation) till release from such a state is attained.

The act of dispelling *kosajja* may be thus described. Having equipped oneself with the *sikkhās* (Trainings—which are the Buddha's heritage) and which one undertook in the *sīmā* (ordination hall) at the time of becoming a Bhikkhu, *sikkhās* such as the undertaking-

*rukhamūla senāsanam nissāya pabbajjā,  
tattha teyāva jīvam ussāho karaṇīyo.\**

and in accordance with such *sikkhās*, if one makes trees and bushes in the forests as one's dwelling place,

lives only on alms-food one gathers on  
alms-round,  
does not associate with other persons,  
observes the *dhutaṅgas* (ascetic practice)  
steadfastly, and

practises *kāyagatā sati* scrupulously, these are acts of *vīriya* that dispel the *akusala kammās* (unwholesome volitional actions) arising out of *kosajja*. They are acts comprised within the realm of *vīriya*.

This realm of *vīriya* remains obscure and is unknown in the present-day world. Today, although Bhikkhus are aware that they belong to that class of beings possessed of *sakkāyadiṭṭhi*, the *duccaritas*, and the liability to rebirth in the *apāya lokas*, they live permanently in dwelling places constructed within towns and villages by *dāyakās* (or donors), they take pleasure and enjoyment in the receipt of large gifts and benefits, they are unable to discard the society of other people, etc., all of which acts are comprised within the realm of *kosajja* and this realm of *kosajja* is as conspicuous as the sea which has inundated an island. This shows the weakness of *pakati vīriya*.

It is only *bhāvanā vīriya*, such as, being satisfied with the minimum of sleep, being always alert and active, being fearless, being bold and firm in living alone, being steadfast in mental advertence, that can dispel *kosajja*. In the matter of the *bodhipakkhiya dhammas*, it is this *bhāvanā vīriya* that should be acquired.

The detailed meaning of the *balas* of *sati*, *samādhi*, and *paññā* may be known by following the lines of explanation outlined above. Here, I shall give just a concise explanation.

The antithesis of *sati* is the *akusala kamma* called *muṭṭhasacca*. *Muṭṭhasacca* means inability to become absorbed in the work of *samatha-bhāvanā*—such as in *kāyagatā sati*—or in the work of *vipassanā bhāvanā*, inability to concentrate, inability to control one's mind, and the wandering of thoughts to objects other than the object concentrated on. The *pakati sati* that one possesses in its natal state from birth cannot dispel *muṭṭhasacca*. It is only *bhāvanā sati* that can dispel it.

The antithesis of *samādhi* is the *akusala kamma* of *vikkhepa\*\** (restlessness of mind). It consists of the inability to concentrate, and of unquietness and restlessness of mind in the work of *bhāvanā manasikāra*. It is the arising of thoughts on objects other than the object of concentration. It is the inability

\* The Going Forth by depending on the foot of a tree as an abode; thus, they undertake the tree dweller's practice their whole lives.

—Vinaya Piṭaka, Vol. I. Mahākhandhaka, 64. Cattāro Nissayā, p. 133, 6th Synod Edition.  
Wandering thoughts or idle fancies.

to control the mind and keep its attention fixed on one object. *Pakati samādhi* cannot dispel that *akusala kamma* of *vikkhepa*. Only *bhāvanā samādhi* can dispel it.

The antithesis of *paññā* is the *akusala kamma* of *sammoha*\*. It consists of ignorance, lack of clarity, mistiness, and absence of light of the mind. It is the darkness that surrounds the mind. This *sammoha* cannot be dispelled by *pakati paññā*, nor by *pariyatti paññā* which may comprise a knowledge of the whole of the *Ti-Piṭakas*. It is only *bhāvanā paññā* that has set up *kāyagatā sati* which can gradually dispel *sammoha*.

This shows the meaning of the five *paṭipakkha akusala dhammas* coupled with their respective *balas*.

The five *paṭipakkha akusala dhammas* are: (1) *taṇhā*, (2) *kosajja*, or laziness, or inability to take pains, or lack of fearlessness in the work of the *paṭipatti*, (3) *muṭṭhasacca* (4) *vikkhepa*, and (5) *sammoha*. The five dhammas that can counteract and dispel these *akusala dhammas* are called *bala*. If any one of these five *balas* is weak and unable to dispel the respective *paṭipakkha dhamma*,\*\* work in *samatha* and *vipassanā* cannot be very successful as far as *Neyya* individuals are concerned.

Hence, at the present day, some persons can emerge out of the realm of *taṇhā* because of their strength in *saddhā bala*. They are rid of the attachments to *paccaya āmisa* and worldly dignities and honours. But since they are deficient in other four *balas*, they are unable to rise above stage of *santutṭhi* (state of being contented).

Some persons can emerge out of the realm of *taṇhā* and *kosajja* because they are strong in *saddhābala* and *vīriya bala*. They are constant in the observance of the *santosa dhamma*\*\*\*, in residence among hills and forests, and in the practice of the *dhutaṅgas*. (ascetic practices). But because they are weak in the other three *balas*, they are unable to practise *kāyagatā sati*, or do the work of *samatha* and *vipassanā*.

Some persons are strong in the first three *balas* and thus can rise up to the work of *kāyagatā sati*. They achieve concentration in out-breath and in-breath, or in the bones of the body. But since they are deficient in the other two *balas*, they cannot rise up to the work of the *Jhānas* and *vipassanā*.

Some persons can rise up to the attainment of *Jhāna samāpatti* because they are strong in the first four *balas*, but since they are weak in *paññā bala*, they cannot rise up to the work of *vipassanā*.

Some persons are strong in *paññā bala*. They are learned in the Dhamma and the Piṭakas. They are wise in the *paramattha dhammas* (ultimate realities). But because the back is broken in the four other *balas*, they cannot emerge from the realm of *taṇhā*, *kosajja*, *muṭṭhasacca* and *vikkhepa*. They live and die within the confines of these *akusalas*. In this way, whenever one is deficient in any one of the *balas*, one cannot emerge out of the realm of the respective *paṭipakkha*.

Of the five *balas*, *vīriya bala* and *paññā bala* are also *iddhipāda*. Hence, if these two *balas* are strong and co-ordinated, it does not happen that one cannot rise up to the work of *vipassanā* because of the weakness of the other three *balas*. As illustration, consider the case of the five crores and five lakhs of householders in Sāvattthi city during the Buddha's time who obtained release from worldly ills.

People who do not know the functions of the *iddhipādas*, the *indriyas*, and the *balas*, do not know why their desires are weak, and what *paṭipakkha* assails them. They do not know what *dhammas* they have to set up, and the desire to set them up never arises. It is thus that the *ariya vaṁsa dhammas* are on the verge of disappearance at the present day.

I shall give an illustration. There is a species of bull called *usabha*. It is a bull worth more than a thousand or ten thousand ordinary bulls. If the characteristics and

\* *Sammoha* : Delusion.

\*\* *Paṭipakkha* : Opposite.

\*\*\* There are four kinds of *santosa-dhamma*. They are :—

1. *Cīvara santosa* : Contentment of robes;

2. *Piṇḍapāta santosa* : Contentment of food;

3. *Senāsana santosa* : Contentment of lodging; and

4. *Gīlāna paccaya bhesajja parikkhāra santosa* : Contentment of medicines.

*Samyutta Nikāya*, *Nidāna-vagga Samyutta*, Kassapa Samyutta, p. 398, 6th Synod Edition.

Note.—*Santosa* and *santutṭhi* have the same meaning.

distinctive signs of that bull be recognised, and it be reared and nurtured properly, its limbs and marks will develop, and its strength and powers will increase. It can then guard even a hundred cattle pens from the incursions of lions and leopards. The cattle in the enclosures where such a bull exists will be free from major diseases and epidemics. People living in houses round the stockade, up to the seventh house in each direction, will be free from major diseases and epidemics. Like the bull *Nandi Visāla*\* it can draw even five hundred carts at a time.

If the owner of such a bull is ignorant of all these, and if thus he does not rear and nurture it properly but keeps and tends it just as he would any other ordinary bull; if he employs it in ploughing and drawing carts in company with other bulls; its distinctive marks and limbs will fail to develop, and its strength and powers will remain dormant. It will thus live and die just like any other bull.

A knowing owner, however, will separate such a bull from the rest and keep it in a specially constructed shed. He will cover the floor of the shed with clean sand and will fix a ceiling to the roof. He will keep the shed clean of urine and excreta, and will feed the bull with paddy and pulses fit for human consumption. He will wash and bathe it, and apply cosmetics and unguents. In such a case, the distinctive marks and limbs will develop, and its strength and powers will increase enormously.

In this Buddha Sāsana, *Neyya* individuals resemble the owner of the bull. The five *balas* of these *Neyya* individuals resemble the *Usabha* bull. The *Satipaṭṭhāna Vibhaṅga*, *Sammappadhāna Vibhaṅga*, *Iddhipāda Vibhaṅga*, *Indriya Vibhaṅga*, *Bojjhaṅga Vibhaṅga*, and *Maggaṅga Vibhaṅga*, of the *Abhidhamma Piṭaka*, and the *Mahāsatipaṭṭhāna Sutta*, *Satipaṭṭhāna Saṃyutta*, *Sammappadhāna Saṃyutta*, *Iddhipāda Saṃyutta*, *Indriya Saṃyutta*, *Bala Saṃyutta*, and *Bojjhaṅga Saṃyutta* of the *Sutta Piṭaka*, resemble the worldly expository books which expound the distinctive signs, marks, and characteristics, of *Usabha* bulls, the methods how such bulls are to be reared and taken

care of, and the strength and powers that such bulls can attain if reared and nurtured properly.

Those *Neyya* individuals who through ignorance do not attempt to develop the five *balas* through the work of *bhāvanā*, and who thus remain satisfied with the lower attainments within the Sāsana, such as *dāna*, *sīla*, and the study of *pariyatti dhamma*, resemble the ignorant owner of an *Usabha* bull who does not rear and nurture it properly.

In this world, there are many kinds of worldly undertakings. There are undertakings that can be accomplished by the strength of wealth, and there are undertakings that can be accomplished by the strength of knowledge. Even in the case of the cultivation of land, several kinds of strength are needed for its accomplishment. Sometimes the strength of wealth has to be garnered first, and at other times the strength of knowledge. Preparatory education and study constitute the garnering of the strength of knowledge.

Similarly, in the Buddha Sāsana, there are five *balas* needed for the work of *samatha*, *vipassanā*, and the attainment of the Holy Paths and Fruits and Nibbāna. It is only when these *balas* are first accumulated that the great works mentioned can be undertaken. Those persons who do not possess even one of the five *balas* cannot evoke a desire to undertake these great tasks. It does not occur to them that those great tasks can be accomplished in this life. They live forgetfully and without determination. If it is pointed out to them that the tasks can be accomplished, they do not wish to hear it. They do not know that such untoward thoughts occur to them because they are utterly impoverished in the *balas*. They lay the blame at the door of *pāramī*, or *dvihetuka*, or at the times.\*\*

If, however, these people set up work in one of the *satipaṭṭhāna*, such as in *ānāpāna sati*, and if thereby they set up the three *balas* of *saddhā*, *vīriya*, and *sati*, such untoward thoughts will certainly disappear. It is inevitable that new wholesome thoughts must arise. This is because they have developed their strength.

\* Khuddaka Nikāya, Jātaka Pāli, Ekaka Nipāta, Kuruṅga-vagga, 28. Nandi Visāla Jātaka, p. 7 6th Syn. Edn.

\*\* Some believe that these are times when the Holy Paths and the Fruits thereof can no longer be attained, and tend to defer effort till the *pāramīs* ripen. Some believe that persons of the present day are *dvi-hetuka* (i. e. beings reborn with two root-conditions, namely, Detachment and Amity), and as such they cannot attain the Holy Paths and the Fruits thereof in the present life.



This is how the strength is developed. Although such a person cannot as yet attain an insight into *rūpa* and *nāma*, the weak *saddhā* develops through the control exercised on *paccayāmisa taṇhā* and *lokāmisa taṇhā*. The weak *vīriya* develops through the control of *kosajja*. The weak *sati* develops through the control of *muṭṭhasacca*. *Samādhi* and *paññā* also gather strength through the control of *vikkhepa* and *sammoha*. When these *balas* develop it is inevitable that there must be a change in his mind.

A person who is afflicted with a major disease such as leprosy has no desire to take an interest in the ordinary affairs and undertakings of the world. But if after taking the proper medicines and treatment, the great sickness is gradually cured, and he is aroused from his apathy. This is inevitable. The group of five *akusala kammās* of *taṇhā*, *kosajja*, *muṭṭhasacca*, *vikkhepa*, and *sammoha*, resemble five major sickness.\* In the *Sāsanā* the work of *samatha* and *vipassanā bhāvanā* resemble the affairs and undertakings of the world. The work of *satipaṭṭhāna*, such as *ānāpānasati*, resembles the taking of proper medicines and treatment. The rest of the comparison can be easily recognised.

Hence did the Buddha say:\*\*

*Saddhābalaṃ bhāveti,  
Vīriyabalaṃ bhāveti,  
Satibalaṃ bhāveti,  
Samādhibalaṃ bhāveti,  
Paññābalaṃ bhāveti.*

In this world, the strength of builders lie in good tools, such as awls, chisels, axes, knives, saws, etc. Only when he equips himself with such strength can he undertake to build monasteries, houses, etc. In the work of carpenters, blacksmiths, goldsmiths, artists, wood-carvers, etc., also, they have each their respective strength. Their strength consists of good tools and implements. Only with such can they accomplish their work.

Similarly, in the *Sāsanā*, the tools of *samatha* and *vipassanā* for the purpose of achieving *magga ñāṇa* and *phala ñāṇa* consists of *bhāvanā saddhā*, *bhāvanā vīriya*, *bhāvanā sati*, *bhāvanā samādhi*, and *bhāvanā paññā*, developed through one of the *satipaṭṭhānas*, such as *ānāpānasati*. These five *balas* are the strength of *yogāvacaras*\*\*\*. Hence, these five *balas* must be developed in order to undertake successfully the work of *samatha* and *vipassanā* within the Buddha *Sāsanā*. This is the meaning of '*bhāveti*' in the stanza quoted above.

## CHAPTER VII

### THE SEVEN SAMBOJJHAṄGAS

*Catusaccadhamme suṭṭhu bujjhatīti sambodhi.  
Sambodhiyā aṅgo sambojjhaṅgo.*

(Can clearly perceive the Four Noble Truths. Hence called *sambodhi*. N.B. This is *lokuttara magga ñāṇa*. Constituent of *magga ñāṇa*. Hence called *sambojjhaṅga*.)

Birds are first delivered from their mothers' wombs in the form of eggs. They are then delivered a second time by breaking the eggs. Thence, when they become full fledged with feathers and wings, they are delivered from their nests, when they can fly wherever they please. In the same way, in the case of *yogāvacara* individuals, they are first delivered from the distractions of mind which have accompanied them throughout infinite *saṃsāra* when they successfully set up *kāyagatā sati*, or accomplish the work of *samatha*. Secondly, when they attain *vipassanā* insight into *rūpa*, *nāma*, *khandha*, etc., they are free from coarse forms of ignorance. Finally, when the seven *bojjhaṅgas* develop and mature, they become full fledged in *lokuttara magga ñāṇa*, and attain the *magga ñāṇa* known as *sambodhi*, and thus they are delivered from the state of worldlings. They are delivered from the state of *puthujjanas* and attain the state of *ariyas*—of *lokuttara* or *Nibbāna*.

\* Five major sicknesses are : —1. Leprosy, 2. Boil, 3. Tuberculosis, 4. Apoplexy, 5. Eczema.

\*\* *Idha bhikkhave bhikkhu* (In this *Sāsanā*, the *Bhikkhu*)

*Saddhābalaṃ bhāveti* (develops *saddhābala*),

*Vīriyabalaṃ bhāveti* (develops *vīriyabala*),

*Satibalaṃ bhāveti* (develops *satibala*),

*Samādhibalaṃ bhāveti* (develops *samādhibala*) and

*Paññābalaṃ bhāveti* (develops *paññābala*).

—Suttanta Piṭaka, Saṃyutta Nikāya Mahāvagga Saṃyutta Pāḍi, 6. Bala Saṃyutta, Gaṇḍāpeyyālvagga, 1–12, Balādi Sutta, page 218, 6th Synod Edition.

\*\*\* *Yogāvacara*: One who practises *samatha* or *vipassanā* or both.

There are seven *bojjhaṅgas*, viz:

1. *Sati sambojjhaṅga*,
2. *Dhammavicaya sambojjhaṅga*,
3. *Vīriya sambojjhaṅga*,
4. *Pīti sambojjhaṅga*,
5. *Passaddhi sambojjhaṅga*,
6. *Samādhi sambojjhaṅga*.
7. *Upekkhā sambojjhaṅga*.

The *sati cetasika* (mental factor) called *satipaṭṭhāna*, *satindriya*, *sati bala*, *sammā sati maggaṅga*, is *sati sambojjhaṅga*.

The *paññā cetasika* called *vimāṃsiddhipāda*, *paññindriya*, *paññā bala*, *sammādiṭṭhi maggaṅga*, are all *dhammavicaya sambojjhaṅga*. Alternatively, the five *paññā visuddhis*\* beginning with *diṭṭhi visuddhi* the three *anupassanā ñāṇas*, the ten *vipassanā ñāṇas* are called *dhammavicaya sambojjhaṅga*. Just as cotton seeds are milled, carded, etc., so as to produce cotton wool, the process of repeatedly viewing the five *khandhas* with the functions of *vipassanā ñāṇa* is called *dhammavicaya*.

The *vīriya cetasikas* called *sammappadhāna*, *vīriyiddhipāda*, *vīriyindriya*, *vīriya bala*, and *sammā vāyāma maggaṅga*, are called *vīriya sambojjhaṅga*.

The joy and happiness that appears when the process of seeing and knowing increases after the setting up of *satipaṭṭhāna*, such as *kāyagatā sati*, is called *pīti sambojjhaṅga*.

The process of becoming calm and tranquil in both body and mind when the mental distractions, reflections, and thoughts abate, is called *passaddhisambojjhaṅga*. It is the *cetasikas* of *kāya-passaddhi* and *citta-passaddhi*.

The *samādhi dhammas* called *sammādhindriya*, *sammādhī bala*, and *samādhī maggaṅga*, is called *samādhī sambojjhaṅga*. Alternatively, the *parikamma samādhī*, *upacāra samādhī*, *appanā samādhī*, or the eight *sammāpattis*, associated with the work of *samatha* and *citta visuddhi*, and *suññata samādhī*, *animitta samādhī*, *appaṇihita samādhī*, associated with *paññā visuddhi*, are called *samādhī sambojjhaṅga*. The *samādhī* that accompanies *vipassanā ñāṇa*, or *magga ñāṇa* and *phala ñāṇa*, are called by such names as *suññata samādhī*, *animitta samādhī* and *appaṇihita samādhī*.

When the work in *kammaṭṭhāna* is as yet not methodical or systematic, much effort has to be exercised both in body and mind; but when the work becomes methodical and systematic, one is freed from such effort. This freedom is called *tatramajjhatattā cetasika* (mental factor of equanimity). It is *upekkhā sambojjhaṅga*.

When a *yogāvacara* becomes endowed with these seven characteristics of *sambodhi* equally, he enjoys the joys and pleasures of a *samaṇa* within the *Sāsana*—joys and pleasures which are unequalled and unparalleled by any worldly joy—just as a universal *cakka* king\*\*, lord of the four great islands and possessor of the seven jewels, enjoys unparalleled and unique ease and comfort.

Thus it is said in the *Dhammapada*:

*Suññāgāraṃ pavitthassa  
santacittassa bhikkhuno  
amānusī rati hoti  
sammā dhammaṃ vipassato.*

— Verse, 373.

*Yato yato sammasati  
khandhānaṃ udayabbayaṃ,  
labhati pītipāmojjaṃ  
amataṃ taṃ vijānataṃ.*

— Verse, 374.

(The Bhikkhu who retires to a lonely abode and has a calm mind, experiences joy transcending that of men, as he clearly perceives the *dhamma*.)

The formation and disintegration of whichever part of the body the Yogi contemplates, he experiences joy and happiness as he can thereby perceive the Deathless state (*Nibbāna*).

If the pleasure and joy experienced in *vipassanā sukha* which is complete with the seven characteristics of *sambodhi* be divided into 256 parts, one part of that joy and pleasure exceeds the worldly joys and pleasures of kings among humans, devas, and Brahmās—so great is the joy and pleasure inherent in the *sambodhis*. Hence also did the Buddha say:

“*Sabba rasaṃ dhammaraso jināti\*\*\**”, (The flavour of the *dhamma* exceeds all other flavours.)

\* Please see footnote to Chapter V, *ibid*.

\*\* Universal Monarch Please see *The Light of the Dhamma*, Vol. VII, No. 1, p. 28.

\*\*\* *Dhammapada*, Verse, 354.

There are stories wherein it is related that major diseases and ailments have been cured by the mere hearing\* of the recitation of these seven characteristics of *sambodhi*. But, these diseases and ailments can be cured only when the hearers are fully aware of their meaning, and great and clear *saddhā* (faith) arises.

When these seven characteristics of *sambodhi* are acquired in a balanced manner, the *yogāvacara* can rest assured that there is no deficiency in his *kāyagatā sati*. He can rest assured that there is no deficiency in his perception of *anicca* or *anatta*, and in his mental and bodily energy. Because his mind is set at rest in regard to these three factors, he experiences joy in the knowledge that he can now perceive the light of Nibbāna which has never before appeared to him in the past infinite *saṃsāra*, even in his dreams. Because of that joy and ease of mind, his attention on the *kammaṭṭhāna* objects becomes extremely calm and steady, and *upekkhā* (equanimity) which is free from the anxieties and efforts for mindfulness, perception of *anicca* and *anatta*, and the necessity to evoke energy, arises.

All the above statements are made with reference to the stage at which the *Sambojjhaṅgas* are in unison with one another and their respective functions are specially clear. As far as ordinary *saṃbojjhaṅgas* are concerned, from the moment *kāyagatā sati* is set up, the *dhammas* such as *sati* are known as *saṃbojjhaṅga*.

When the Buddha said that the seven *bojjhaṅgas* must be practised, as in: *Sati-saṃbojjhaṅgaṃ bhāveti, viveka nissitaṃ, virāga nissitaṃ, nirodha nissitaṃ, vossaggaparināmiṃ.....upekkhā saṃbojjhaṅgaṃ bhāveti, viveka nissitaṃ, virāga nissitaṃ, nirodha nissitaṃ, vossaggaparināmiṃ.*\*\* it is meant that in the ordinary course, the process of setting up *kāyagatā sati* (such as out-breath and in-breath) amounts to the setting up of

the seven *bojjhaṅgas*. For the distinctive and specific setting up of the *bojjhaṅgas*, see the Commentary on the *Bojjhaṅga Vibhaṅga*\*\*\*.

The meaning of the Pāli passage above is: "One should practise *sati saṃbojjhaṅga* which is dependent on the absence of all kinds of activities and anxieties, of lust and greed, or suffering attendant on the round of rebirths, and on the abandonment of the four substratum of *upadhi*\*\*\*\*.

*Viveka nissita, virāga nissita, nirodha nissita*, mean, "having no leanings towards *bhava saṃpatti*\*\*\*\*\* and *bhoga saṃpatti*,\*\*\*\*\* attempting to destroy the great realm of latent *sakkāyadiṭṭhi* in this very life, and thus is free from dependence on the round of rebirths." *Vivaṭṭa nissita* means, freeing oneself day by day from the attachments of sensuous passions, the meanings of *bojjhaṅga*, *saṃbojjhaṅga*, and *sambodhi aṅga* are identical.

## CHAPTER VIII

### THE EIGHT MAGGAṅGAS

The definition of *magga* is:

*Kilese mārentā nibbānaṃ gacchanti etenāti maggo.*

(These *dhammas* dispel the defilements such as *sakkāyadiṭṭhi* and thus enable one to reach Nibbāna—end of *apāya dukkha* and *vaṭṭa dukkha*. Hence they are called *magga*.)

There are eight ingredients of *magga*, namely,

1. *Sammā-diṭṭhi*..Right View,
2. *Sammā-saṅkappa*..Right Thinking,
3. *Sammā-vācā*..... Right Speech,
4. *Sammā-kammanta* Right Action,
5. *Sammā-ājīva*..... Right Livelihood,
6. *Sammā-vāyāma*... Right Effort,
7. *Sammā-sati*.....Right Mindfulness,
8. *Sammā-samādhi*...Right Concentration.

\* Please see the Light of the Dhamma, Vol. VII, No 1, p. 9.

Samyutta Nikāya, Bojjhaṅga Samyutta, p. 12 6th Syn. Edn.

\*\* Abhidhamma Piṭaka, Vibhaṅga Pāli, 10. Bojjhaṅga Vibhaṅga, p. 238. 6th Syn. Edn.

\*\*\* Sammohavinodanī Aṭṭhakathā, 1. Suttanta-bhājanīya-vaṇṇanā, p. 296, 6th Syn. Edn.

\*\*\*\* There are four kinds of *upadhi*. They are:—

1. *Kāmuṭpadhi* : attachment to sensuous pleasures ;
2. *Kilesupadhi* : attachment to mind-defiling passions ;
3. *Abhisankārūpadhi* : attachment to performance of merits etc ; and
4. *Khanhūpadhi* : Attachments to the five constituent groups of the body.

\*\*\*\*\* Attainment of happy planes of existence.

\*\*\*\*\* Attainment of wealth.



All these eight ingredients are present in *lokuttara ñāṇadassana visuddhi* (Supramundane Purification by Knowledge and Vision). In the preceding *lokiya visuddhis* (mundane Purifications), *Sammā-vācā*, *Sammā-kammanta* and *Sammā-ājīva*, are present only in *sīla visuddhi* (Purification of Virtue). They are not present in *citta visuddhi* (Purification of Consciousness), etc.

Hence, in the matter of the *bodhipakkhiya dhammas*, *sīla visuddhi* means *viveka nissita* and *virāga nissita sīla* in accordance with,

“*Sammāvācam bhāveti, viveka nissitam, virāga nissitam. nirodha nissitam, vossagga-pariṇāmiṃ.*”

*Sammā-kammantam bhāveti, viveka nissitam, virāga nissitam, nirodha nissitam, vossagga-pariṇāmiṃ.*

*Sammā-ājīvam bhāveti, viveka nissitam, virāga nissitam. nirodha nissitam vossagga-pariṇāmiṃ.”\**

It does not refer to *sīla* that has leanings towards *bhava sampatti* and dependency on the round of rebirths. The *sīla visuddhi* of those who have consciously given up attempts at attaining the Holy Paths and the Fruits in this life is not genuine *ādibrahmacariyaka sīla\*\**, and thus is not of the genuine *bodhipakkhiya* class. If effort be made, however, towards the attainment of Nibbāna in the next life, it can be *pāramī sīla* which is a part of *vivatta-nissita-sīla*.

*Sammā-vācā*, *Sammā-kammanta*, and *Sammā-ājīva maggaṅga* are purely of the class of *sīla* and hence constitute genuine *sīla visuddhi*. They are also called the three *virati cetasikas\*\*\**.

*Sammā-saṅkappa* is *vitakka cetasika*. Since it is the harbinger of *paññā*, it is included in the *paññā* category. There are three kinds of *saṅkappa*, namely *nekkhama saṅkappa*, *abyāpāda saṅkappa*, and *avihiṃsa saṅkappa*. Just as a person incarcerated in prison, or a person besieged by enemy troops, or a person encircled by a forest fire, or a fish caught in a net, tank, or trap, or a bird caught in a cage, is absorbed (without being able to sleep or eat) in only one thought, that is in the attempt to escape from these confinements, the attempts of those persons

who contrive with *sammappadhāna vīriya* to escape from the confinement of the old infinitely numerous *uppanna akusala kammās* and the new infinitely numerous *anuppanna akusala kammās* that are due to arise are called *nekkhama saṅkappa maggaṅga*. It is the sort of *saṅkappa* which looks for the way to escape in this very life from the *vatta-dukkha* (round of rebirths).

The *saṅkappa* which associates with *mettā jhāna* is called *abyāpāda saṅkappa*. The *saṅkappa* which associates with *karuṇā jhāna* is called *avihiṃsa saṅkappa*. The *saṅkappa* which associates with the remaining *jhānas* is called *nekkhama saṅkappa*.

The four *maggaṅgas* of *sammā-diṭṭhi*, *sammā-vāyāma*, *sammā-sati*, and *sammā-samādhi*, have been dealt with under *bojjhaṅga*.

*Sammā-diṭṭhi* and *sammā-saṅkappa* are *paññakkhandha*. They constitute the *paññā* group. *Khandha* means group or aggregate. *Sammā-vācā*, *sammā-kammanta*, and *sammā-ājīva* are called *sīlakkhandha*. They constitute the *sīla* group. *Sammā-vāyāma*, *sammā-sati*, and *sammā-samādhi* are called *sammādhikkhandha*. They constitute the *samādhi* group.

The *ājīvaṭṭhamaka sīla* that is observed and kept with the purpose of destroying the great kingdom of *diṭṭhi anusaya* is *lokiya sīlakkhandha maggaṅga*. It is *sīla visuddhi*.

There are two kinds of *ājīvaṭṭhamaka sīla*, namely, *sīla* for layfolk, and *sīla* for the *saṅghā*. Abstention from the three *kāya duccharitas* and the four *vacī duccharitas\*\*\*\** comprise the *ājīvaṭṭhamaka sīla* for layfolk. The *atthaṅga uposatha sīla* and the *dasāṅga sīla* are *sīlas* that refine or polish the *ājīvaṭṭhamaka sīla*.

The observance of the 227 *sikkhās* laid down in the Vinaya Piṭaka comprise the *ājīvaṭṭhamaka sīla* for the *saṅghā*. These 227 *sikkhās* cover *kāya kammās* and *vacī kammās*, and are so classified in the Commentaries. The remaining *sīla* groups laid down in the Vinaya Piṭaka constitute refinements to the *ājīvaṭṭhamaka sīla*.

\* Sammohavinodanī Atthakathā, I. Suttanta-bhājanīya-vaṇṇanā, p. 305, 6th Syn. Edn.

\*\* Morality belonging to the principles or fundamentals of moral life.

\*\*\* The three *virati cetasikas* are :—

*Sammā-vācā, Sammā-kammanta, Sammā-ājīva.*

\*\*\*\* Please see the Light of the Dhamma, Vol. VII. No. 2, p. 10.

There are stories wherein it is related that major diseases and ailments have been cured by the mere hearing\* of the recitation of these seven characteristics of *sambodhi*. But, these diseases and ailments can be cured only when the hearers are fully aware of their meaning, and great and clear *saddhā* (faith) arises.

When these seven characteristics of *sambodhi* are acquired in a balanced manner, the *yogāvacara* can rest assured that there is no deficiency in his *kāyagatā sati*. He can rest assured that there is no deficiency in his perception of *anicca* or *anatta*, and in his mental and bodily energy. Because his mind is set at rest in regard to these three factors, he experiences joy in the knowledge that he can now perceive the light of Nibbāna which has never before appeared to him in the past infinite *saṁsāra*, even in his dreams. Because of that joy and ease of mind, his attention on the *kammaṭṭhāna* objects becomes extremely calm and steady, and *upekkhā* (equanimity) which is free from the anxieties and efforts for mindfulness, perception of *anicca* and *anatta*, and the necessity to evoke energy, arises.

All the above statements are made with reference to the stage at which the *Sambojjhaṅgas* are in unison with one another and their respective functions are specially clear. As far as ordinary *sambojjhaṅgas* are concerned, from the moment *kāyagatā sati* is set up, the *dhammas* such as *sati* are known as *sambojjhaṅga*.

When the Buddha said that the seven *bojjhaṅgas* must be practised, as in: *Sati-sambojjhaṅgaṃ bhāveti, viveka nissitaṃ, virāga nissitaṃ, nirodha nissitaṃ, vossaggaparināmiṃ.....upekkhā sambojjhaṅgaṃ bhāveti, viveka nissitaṃ, virāga nissitaṃ, nirodha nissitaṃ, vossaggaparināmiṃ.*\*\* it is meant that in the ordinary course, the process of setting up *kāyagatā sati* (such as out-breath and in-breath) amounts to the setting up of

the seven *bojjhaṅgas*. For the distinctive and specific setting up of the *bojjhaṅgas*, see the Commentary on the *Bojjhaṅga Vibhaṅga*\*\*\*.

The meaning of the Pāli passage above is: "One should practise *sati sambojjhaṅga* which is dependent on the absence of all kinds of activities and anxieties, of lust and greed, or suffering attendant on the round of rebirths, and on the abandonment of the four substratum of *upadhi*\*\*\*\*.

*Viveka nissita, virāga nissita, nirodha nissita*, mean, "having no leanings towards *bhava saṁpatti*\*\*\*\*\* and *bhoga saṁpatti*\*\*\*\*\* attempting to destroy the great realm of latent *sakkāyadiṭṭhi* in this very life, and thus is free from dependence on the round of rebirths." *Vivatta nissita* means, freeing oneself day by day from the attachments of sensuous passions, the meanings of *bojjhaṅga, sambojjhaṅga, and sambodhi aṅga* are identical.

## CHAPTER VIII THE EIGHT MAGGAṅGAS

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7. *Sammā-sati*.....Right Mindfulness,
8. *Sammā-samādhi*...Right Concentration.

\* Please see the Light of the Dhamma, Vol. VII, No 1, p. 9.

Samyutta Nikāya, Bojjhaṅga Samyutta, p. 12 6th Syn. Edn.

\*\* Abhidhamma Piṭaka, Vibhaṅga Pāli, 10. Bojjhaṅga Vibhaṅga, p. 238, 6th Syn. Edn.

\*\*\* Sammohavinodanī Aṭṭhakathā, 1. Suttanta-bhājanīya-vaṇṇanā, p. 296, 6th Syn. Edn.

\*\*\*\* There are four kinds of *upadhi*. They are:—

1. *Kāṃupadhi* : attachment to sensuous pleasures ;
2. *Kilesupadhi* : attachment to mind-defiling passions ;
3. *Abhisankārūpadhi* : attachment to performance of merits etc ; and
4. *Khanahūpadhi* : Attachments to the five constituent groups of the body.

\*\*\*\*\* Attainment of happy planes of existence.

\*\*\*\*\* Attainment of wealth.

*arūpa lokas*, they possess the liability to be reborn as *ahetu duggati* creatures such as dogs and pigs, whereas in the case of *ariyas*, they do not revert back to the stage of *puthujjanas*, but ascend with each rebirth to higher states of *ariyas*.

Thus, whether it be the *lokas* where rebirth takes place, or the status attained in each rebirth, the *ariyas* do not regress, but proceed higher and higher from one *loka* to the next, or from one status to another, until after many rebirths and many worlds elapse they reach the highest *loka* and the highest status, when they discard the five aggregates called *khandhā* and cross over to *anupādisesa nibbāna*. The process by which this single path of ascent is traversed is called *dhamma sota*. They comprise *sammā diṭṭhi sota*, *sammā saṅkappa sota*, *sammā vācā sota*, *sammā kammanā sota*, *sammā ājīva sota*, *sammā vāyāma sota*, *sammā sati sota*, and *sammā samādhi sota*.

*Sammā diṭṭhi sota* means the establishment of the great kingdom of *sammā diṭṭhi* which can perceive the light of the Four Noble Truths. This great kingdom of *sammā diṭṭhi* is established in place of the great *anusaya* kingdom of *sakkāyadiṭṭhi*.

It resembles the rising of the sun after the night is over, when the darkness is dispelled and the light is established. In the same way, the great kingdom of light of *sammā diṭṭhi* remains established throughout many lives and many world-cycles until the attainment of *anupādisesa nibbāna*. The light increases and becomes more and more firmly established from one rebirth to another.

It also resembles a person born from his mother's womb without sight through cataracts covering both his eyes, who on coming across good medicines is cured of the cataracts and gains sight. From the moment the cataracts disappear, the view of the earth, mountains, sky, sun, moon, and stars, etc., is opened to him and thereafter throughout his life.

In the same way, the *sotāpanna ariyas* gain the view of the three characteristics (*ti-lakkhaṇa*) and the Four Noble Truths. Just as the blind man in the illustration

above can see the sky, sun and moon, these *ariyas* can perceive the *dhamma* mentioned at their will. This is how *sammā diṭṭhi magga* is established.

*Sammā diṭṭhassa sammā saṅkappo pahoti.\**

(When *sammā diṭṭhi* is established, *sammā saṅkappa* progresses.)

According to this, if *sammā diṭṭhi* is established, *sammā saṅkappa*, which consists of intention and design to escape from worldly ills, and to preserve others from destruction and suffering, becomes also established and thrives from one rebirth to another until the attainment of *anupādisesa nibbāna*. This is how *sammā saṅkappa* is established. The Commentary says: "*Pahotīti vadḍhati*" (*Pahoti* means *vadḍhati*, increase).

*Sammā saṅkappassa sammā vācā pahoti.*

If the intention and design to escape from worldly ills, and to see others in pleasure and ease, is established, speech free from the *vacī ducaritas* appear, and are progressively established. This is how *sammā vācā* is established.

*Sammā vācassa sammā kammanā pahoti.*

If speech free from the *vacī ducaritas* is established, acts free from *kāya ducaritas* appear, and are progressively established. This is how *sammā kammanā* is established.

*Sammā kammanassa sammā ājīvo pahoti.*

When views, intentions, speech and acts become pure, the forms of livelihood also become pure, and one is free permanently from low and base forms of livelihood. This is how *sammā ājīva* is established.

*Sammā ājīvassa sammā vāyāmo pahoti.*

When views, intentions, speech acts and livelihood become pure, energy or effort free from the *duccaritas\*\** and *durājīva\*\*\** become permanently established. This is how *sammā vāyāma* is established.

*Sammā vāyāmassa sammā sati pahoti.*

Thus also does *sammā sati maggaṅga* that has its roots in the work of *sīla*, *samādhi*, and *paññā*, become established from one rebirth to another. This is how *sammā sati* is established.

\* Saṃyutta Nikāya, Mahāvagga Saṃyutta Pāli,

1. Maṃṣa-saṃyutta, 1. Avijjā vaggā. 1. Avijjā, Sutta p. 2, 6th Syn. E11.

\*\* Wrong doings.

\*\*\* Wrong livelihood.

*Sammā satissa sammā samādhi pahoti.\**

Thus also does *sammā samādhi* which has its roots in the work of *sīla*, *samādhi*, and *paññā*, and which possesses great control over the mind, become established. This is how *sammā samādhi* is established.

This is how the eight *maggaṅgas* called *dhamma sota* become progressively established throughout many lives and many worlds from the moment a being attains the stage of *sotāpanna* and until he finally attains *anupādisesa nibbāna*.

Although from the moment *kāyagatā sati* is set up there is progress such as has been shown above, so long as the state of *niyāma* is not reached that being is not as yet an *ariya*, *Sotāpatti magga* is the starting point of *ariya sota*. As soon as beings reach *sotāpatti magga*, they enter the domain of *ariyās*. Hence it is said :

*Sotaṃ āditopajjimsu pāpunimsūti sotāpannā.*

They are called *sotapanna*, as they reach *ariya sota* for the first time.

This ends the answer to the question, "Why are they called *sotapānnas*?"

Beings transcend the state of *puthujjanas* as soon as they reach the stage of *ariyās*. They are no longer worldlings or beings of the world. They have become beings of *lokuttara*. They are no longer beings subject to the suffering within the round of rebirths (*vaṭṭa dukkha*). They have become beings of *Nibbāna*. Throughout the series of many existences and many worlds, they

no longer emerge back again from the first stage of *Nibbāna*. They no longer possess the susceptibility to return to the *ansuaya* plane of *sakkāya diṭṭhi*, or to the state of *puthujjanas*. They are permanently established in the first stage of *sa-upādisesa nibbāna*, and throughout many lives and worlds they enjoy at will the pleasures of humans, *devas*, and *brahmās*.

For a detailed exposition see my "Cātu Sacca Dīpanī", and "Paramattha Saṅkhitta."

These eight *maggaṅgas* occur simultaneously to these *ariyās* only at the instant of the attainment of a Path or Fruition. With reference, however, to *lokiya kusala kammās* (mundane wholesome volitional actions), the three *sīlakkhandha maggaṅgas* associate only with *sīla kusala kammās*. The three *samādhikkhandha maggaṅgas* and the two *paññakkhandha maggaṅgas*, however, associate with many kinds of *kusala kammās*.

Although the three *sīlakkhandha maggaṅga* associate only with *sīla kusala kammās*, they are firmly established in *ariyās* as *avītikkama* (non-contravention) throughout many lives and many worlds.

This ends the eight *maggaṅgas*.

The pure *dhammas* involved in the thirty-seven *bodhipakkhiya dhammas* are: *chanda*, *citta*, *tatra-majjhataṭā*, *saddhā*, *passadhi*, *paññā*, *vitakka*, *vīriya*, the three *viratis*, *sati*, *pīti*, and *ekaggatā*, and are fourteen\*\* in number.

\* Saṃyutta Nikāya, Mahāvagga Saṃyutta Pāḷi,

1. Magga Saṃyutta, 1. Avijjā-vagga, 1. Avijjā Sutta, p. 2 6th Syn. Edn.

\*\* 1. *chanda* (desire), 2. *citta* (consciousness), 3. *tatramajjhataṭā*, (equanimity), 4. *saddhā* (faith), 5. *passadhi* (tranquillity), 6. *paññā* (wisdom), 7. *vitakka* (thought conception), 8. *vīriya* (effort), 9. *sammā-vācā* (Right Speech), 10. *sammā-kammanta* (Right Action), 11. *Sammā-ājīva* (Right Livelihood), 12. *sati* (mindfulness), 13. *pīti* (joy), 14. *ekaggatā* (one-pointedness of mind).

## NEW APPRECIATION

SURREY, ENGLAND :

"The Light of the Dhamma is wonderful."

# THE PROBLEMS OF BUDDHISM

By

The Ven. C. Nyanasatta Thera,

*Kolatenna Hermitage, Bandarawela*

If a visitor to a Buddhist country like Burma and Ceylon studies the life of the Buddhists residing there, he will find that their problems are almost identical with those of most other people in the world. Food, clothing, shelter, employment, education, orderly government, fulfilment of civic duties and participation in the political and cultural life of the country are their basic needs, and their problem is how one is best to adjust oneself to the changing conditions of the modern world or halt the change.

The Buddhist in the West is ever anxious to study the Dhamma better and practise it better, so that he may propagate it by example and precept, teach directly and indirectly by his life the Theory and Practice of Buddhism. His constant problem is how to obtain from the Buddhist East the right type of Buddhist Literature, and not merely some propaganda material or little popular tracts repeating the same theme again and again. The usual popular tracts that he gets are scientifically of little value to him when he attempts to compare the Dhamma with modern thought and win new friends for Buddhism by pointing out to them the superiority of the Buddha-Dhamma over all modern science and philosophy or other religions.

The Buddhist in Eastern Europe like Poland and Czechoslovakia, and in those parts of Asia where socialism is built, is anxious to teach the wisdom of the Buddha in such a manner that even those who are at present wholly bent on constructing a socialist society and state first, before paying any attention to things spiritual, may feel that Buddhism would greatly help them even in building up socialism, for Buddhism begins where socialism ends. And of course, in the lands where the threat of communism makes all conservative Buddhists think how they could use the Dhamma to stem the tide of international revolutionary socialism, the

Buddhists are bent on defending their position by quoting the Word of the Enlightened One about the inequality of men owing to Kamma.\*

What, then, are the real problems not of the Buddhists but of Buddhism, the problems which distinguish it from all other systems of thought? In order to discover the problems, we must abstract from the problems of individual Buddhists and Buddhist nations and find out what were the problems of Buddhism at the time of its origination more than 2,500 years ago. Now, what were the problems of Buddhism, the problems which the Buddha Himself and His first disciples and the early teachers of Buddhism set out to solve and which gave them the right of existence as distinct from other systems and communities following their own teachings?

The problems of the Buddha were indeed very clear and definite. When Prince Siddhattha became a homeless pilgrim, a wandering philosopher bent on the quest of the Path to Enlightenment about Ill and Liberation from Ill, the earliest Pāli Texts formulate his problems thus: "*What is the truth?*" or "*What is true?*" and he is said to have been at that time before his Enlightenment *one searching the truth and the highest good*; in the Pāli Texts he is called "*kim-kusala-gavesi*", which is paraphrased as "*kim-saccam gavesi*", and he speaks of himself in the Texts as *one searching the incomparable, matchless path to Peace, the deathless*, that is to say Nibbāna: *anuttaram santivarapadam pariyesamāno, ajātam, anuttaram yogakkheman nibbānam pariyesamano*.\*\*

This truth or the true and the highest good and peace and bliss sought after by the *Bodhisatta* (the being bent on enlightenment), when found and realized was then called *the Deathless, Amataṃ*, that is to say, the element that is not subject to decay and death and rebirth. And when this deathless

\* Majjhima Nikāya, Uparipannāsa, Cūlakammavibhaṅga Sutta, p 243, 6th Syn. Edn.

\*\* Majjhima Nikāya, Mūlapaṇṇāsa, Opamma-vagga, 8 Pāsārāsī Sutta, p. 221, 6th Synod Edition.



element was found and the highest good, the supreme peace and bliss had been finally realized and directly experienced in the morning of Enlightenment and experienced again and again at will in concentration, this condition was called Nibbāna. Hence the problem of the Buddha has been first the realization of what is ill and unworthy of searching, and what is that not subject to any change and ill, and hence ought to be attained. When this goal has been once reached, there was no more any problem left for the Buddha: His only task was to teach all intelligent beings how they can also attain, under the guidance of the Buddha the same deathless element, the highest good, the true and abiding bliss and peace.

The very first disciples of the Enlightened One knew well how to state briefly the problem of Buddhism. It was one of the first five disciples, *Assaji*, who told it to the wandering philosopher *Upatissa*, who later became known as *Sariputta*, the foremost among the Great Disciples of the Master. To *Upatissa*'s question: "What is the Teaching of the Master?" *Assaji*'s reply was:—"The Great Sage, the Buddha, teaches the cause of all conditioned things, as well as the extinction of those things.\*" The *conditioned things* are the elements of the *Five Aggregates of experience and grasping*, the *Five Khandhas*, our life and the world of our experience, or as it is so beautifully stated in the *Sutta* quoted above: wife and children, elephants and horses, gold and silver and similar things that are not lasting and yet are sought after by the ignorant worldling instead of the deathless element which ought to be the object of our search and research. The cause of the conditioned things is craving based on delusion. This is why the Buddha and His early disciples always briefly stated that the problem of Buddhism is *Suffering* and *Extinction of Suffering*. *Suffering* means: The world of our experience and object of grasping; *extinction of suffering* means: the attainment of Nibbāna.

Now to define the problem of Buddhism as distinct and quite different from the statement of the problems of all other systems of thought, it is well to say that *the Truth* or *the True* discovered by the Buddha is frequently stated in the *Four Pure Truths*. The problems of Buddhism appear most clearly in these Four Pure Truths, and

nowhere else are they stated in this same lucid manner as in Early Buddhism: All elements of conditioned existence, the *Five Aggregates* of experience and grasping, that is to say bodily form and all physical or material phenomena; feeling, perception, volition, mental formations and consciousness in the temporary manifestations as living beings, are impermanent, unsatisfactory, not-Self, hence causes of suffering. It is due to craving that the formation of new aggregates as new beings comes into existence; extinction of craving leads to enlightenment and direct knowledge of these things, which, in the highest form, means the attainment and knowledge of Nibbāna; and the Pure Path of Purity of Morals, Mental Culture and direct knowledge or intuitive penetration of truth is the Method or Course for the Attainment of the Deathless, the highest good, matchless peace and bliss, that is to say, Nibbāna.

All conditionally-arisen phenomena of existence and experience being impermanent, are unsatisfactory, hence not-self, no self-contained essences but momentarily arising and conditioned processes. The process of repeated origination and conformation of the phenomena called the *Five Groups* or *Five Aggregates* is conditioned or caused by craving for sense-experience, continued existence or annihilation after death.

The extinction of craving, which comes about by the acquisition of *direct knowledge* about the true nature of the *things* means liberation from all Ill. The method leading to the self-realisation of liberation is the Pure Eightfold Path of Right Understanding, Right Thinking, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Concentration of the purified mind that leads to the direct perception of truth and to the liberation from all craving and suffering. The real problem of Buddhism may be reduced to this: *How to bring about the extinction of craving and delusion, how to apply these truths in our daily life, how to tread the path to enlightenment about the deathless element called Nibbāna?*

The Teachings of Nibbāna as well as all the other teachings of the Perfect One are based on the axiomatic truth, a direct knowledge and experience of the Perfect One and

\* Vinaya Piṭaka, Mahā-vāgga, Mahākhanda, 14. Sāriputto-moggallāna-pabbajjā-kathā, P. 50, 6th Synod Edition.

His true disciples of that time, and conviction of the advanced student of Buddhism, that our present life is but a link in the chain of a cycle of rebirth caused or conditioned by delusion and craving. *Enlightenment* in Buddhism means the direct knowledge and intuitive comprehension of this truth. If we once accept the fact of past lives, it is quite logical to accept a life after one's death so long as delusion and grasping last. It is yet an axiomatic truth of Buddhism that grasping or craving is a real force, and this force is not dissipated at death, but is then at its height and becomes a link between this and the next life: according to the nature of this force, often called *Kamma*, our next birth takes place on levels and under conditions corresponding to our past craving, longing and actions, speech or thoughts. It is yet another axiomatic truth of Buddhism that our actions, speech and thoughts, as free voluntary acts, mould this force called *Kamma*, and rebirth is the final resultant of the accumulated sum of our actions. Direct knowledge and immediate perception of

truth leads to the extinction of all delusion about life, hence new *Kamma* is no more created, and the result of past *Kamma* wears out with the last body and mind of the perfected one in his final existence in this world or another world.

The Buddha is a historical personage, who during this earthly life was called the Self-Enlightened One, the Compassionate Teacher of all intelligent beings. The Buddha attained his wisdom or *Enlightenment* after six years of research and experimenting with all the methods then known and practised in India. As a prince he had the highest education of that time, and during his six years of research he learnt all that was known about life in this world and in other worlds known to the experts in *yoga*. But the highest self-realization of *Enlightenment* was attained by the All-Enlightened One only after his having given up the traditional methods of austerities and by following the Middle Path of Contemplation and Direct Perception of Truth by the Purified Mind.



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# MAHĀGOPĀLAKA SUTTA

## (GREAT DISCOURSE ABOUT COWHERDS)

—Suttanta Piṭaka, Mūlapaṇṇāsa, p. 281, 6th Synod Edition.

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

Thus I have heard: On one occasion the Exalted One was staying at Sāvatti at the Jetavana monastery of Anāthapiṇḍika. There the Exalted One addressed the Bhikkhus: “O Bhikkhus!” “Yes, Lord”, answered those Bhikkhus to the Exalted One. The Exalted One delivered this discourse:

### I

“Bhikkhus, a cowherd who has eleven defects is not qualified to look after a herd of cattle and make it prosperous. What are the eleven? In this world, a cowherd (1) is not conversant with *rūpa* (forms); (2) is not skilful in distinguishing the *lakṣaṇa* (characteristics); (3) does not get rid of flies’ eggs; (4) does not dress the sore; (5) does not make a smoke; (6) does not know the ford; (7) does not know whether water has been drunk or not; (8) does not know the path; (9) is not clever about grazing grounds; (10) milks dry; and (11) does not do special honour to those bulls who are the fathers and leaders of the herd. Bhikkhus, a cowherd who has these eleven defects is unable to look after the herd and make it prosperous.

“Bhikkhus, similarly, a Bhikkhu\* who has eleven defects is not qualified to achieve growth, progress and full development in this *dhamma-vinaya* (Teaching of the Buddha). What are the eleven? Bhikkhus, in this *Sāsana*, a Bhikkhu (1) is not conversant with *rūpa* (material qualities); (2) is not skilful in distinguishing the *lakṣaṇa* (characteristics); (3) does not get rid of flies’ eggs; (4) does not dress the sore; (5) does not make a smoke; (6) does not know the ford; (7) does not know whether water has been drunk or not; (8) does not know the path; (9) is not clever about grazing grounds; (10) milks dry; and (11) does not pay special honours to those Bhikkhus who are of long standing, who have become Bhikkhus long ago, and who are the fathers and leaders of the order.

(1) And how, Bhikkhus, is a Bhikkhu not conversant with *rūpa* (material qualities)?

In this *Sāsana*, Bhikkhus, a Bhikkhu does not understand as they really are, that all *rūpas* are the Four Great Primaries\*\* and the material qualities derived from these four.

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\* This term also includes a lay devotee who follows the Teaching of the Buddha and practises the *dhamma*.

\*\* There are twenty-eight kinds of material qualities. They are :—

- (I) Four Great Primaries, namely,
  - (1) the element of extension, (2) the element of cohesion or liquidity, (3) the element of kinetic energy, (4) the element of motion or support.
- (II) The six bases, namely,
  - (5) the eye basis, (6) the ear basis, (7) the nose basis, (8) the tongue basis, (9) the body basis, (10) the heart basis.
- (III) The two sexes, namely,
  - (11) the male sex, (12) the female sex.
- (IV) Material quality of life, namely, (13) the vital force.
- (V) (14) Material quality of nutrition.
- (VI) The four sense fields, namely,
  - (15) visible form, (16) sound, (17) odour, (18) savour.
- (VII) Material quality of limitation, namely, (19) space.
- (VIII) the two communications, namely,
  - (20) intimation through the body, (21) intimation through speech,
- (IX) The three plasticities, namely,
  - (22) lightness, (23) pliancy, (24) adaptability.
- (X) The four salient factors, namely,
  - (25) integration (26) continuance, (27) decay, (28) impermanence or death.

The Four Great Primaries are called *underived material qualities*.

The remaining twenty-four species are called *derived material qualities*.



Thus, Bhikkhus, a Bhikkhu is not conversant with *rūpa*.

(2) And how, Bhikkhus, is a Bhikkhu not skilful in distinguishing the characteristics? In this *Sāsanā*, Bhikkhus, a Bhikkhu does not understand, as it really is, that "A fool is characterised by his evil deeds only, and a wise man by his good deeds only." Thus, Bhikkhus, a Bhikkhu is not skilful in distinguishing the characteristics.

(3) And how, Bhikkhus, does a Bhikkhu not get rid of flies' eggs? In this *Sāsanā*, a Bhikkhu entertains a thought of sensuous pleasure (*kāma vitakka*) that has arisen; he does not abandon it, does not dispel it; does not get rid of it, does not make it disappear. He entertains a malevolent thought (*byāpāda vitakka*) that has arisen; he does not abandon it, does not dispel it, does not get rid of it, does not make it disappear. He entertains a cruel thought (*vihiṃsa vitakka*) that has arisen; he does not abandon it, does not dispel it, does not get rid of it, does not make it disappear. He entertains whatever evil has arisen (in him); he does not abandon them, does not dispel them, does not get rid of them, does not make them disappear. Thus, Bhikkhus, a Bhikkhu does not get rid of flies' eggs.

(4) And how, Bhikkhus, does a Bhikkhu not dress a sore? In this *Sāsanā*, Bhikkhus whenever a Bhikkhu perceives a form with the eye, he is led away by the general outward appearance or its details and he does not strive to guard his sense of sight to ward off such mean and evil things as covetousness and grief, which would flow over him, if he were to remain with unguarded sense of sight. He does not enter upon this course in regard to faculty of sight; he does not guard his sense of sight; and he does not restrain his sense of sight.

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

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

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

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

Whenever he cognises a mental object with his mind, he is entranced with the general outward appearance or its details, and he does not strive to guard his mind and ward off such mean and evil things as covetousness and grief, which would flow in over him, if he were to remain with unguarded senses. He does not enter upon this course in regard to the faculty of mind; he does not guard his mind; and he does not restrain his mind. Thus, Bhikkhus, a Bhikkhu does not dress the sore.

(5) And how, Bhikkhus, does a Bhikkhu not make a smoke? In this *Sāsanā*, a Bhikkhu does not teach *dhamma* in detail to others as he has heard or as he has learnt by heart. Thus, Bhikkhus, a Bhikkhu does not make a smoke.

(6) And how, Bhikkhus, a Bhikkhu does not know the ford? In this *Sāsanā*, a Bhikkhu occasionally visits those monks who are well informed and who have learnt *dhamma-vinaya* and *pātimokkha* by heart, yet he does not ask: "What is the etymology of this word, Sirs? What is the meaning of this word, Sirs?" Then those venerable monks do not disclose to him what is to be disclosed, do not make clear what is to be made clear, and on various doubtful points of doctrine they do not set his doubts at rest. Thus, Bhikkhus, a Bhikkhu does not know the ford.

(7) And how, Bhikkhus, does a Bhikkhu not know whether water has been drunk or not? In this *Sāsanā*, Bhikkhus, when the *dhammavinaya* (Teaching of the Buddha) is being expounded, a Bhikkhu does not get the knowledge of the meaning, does not get the knowledge of the Text, does not get that delight which is associated with realization of the *dhamma*. Thus, Bhikkhus, a Bhikkhu does not know whether water has been drunk or not.

(8) And how, Bhikkhus, does a Bhikkhu not understand the path? In this *Sāsanā*, a Bhikkhu does not understand as they really are, the Noble Eightfold Path.\* Thus, Bhikkhus, a Bhikkhu does not understand the path.

(9) And how, Bhikkhus, is a Bhikkhu not clever about grazing grounds? In this

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\* 1. Right View, 5. Right Livelihood,  
2. Right Thinking, 6. Right Effort,  
3. Right Speech, 7. Right Mindfulness,  
4. Right Action, 8. Right Concentration.

Sāsanā, a Bhikkhu does not understand as they really are, the Four Applications of Mindfulness.\*\* Thus, Bhikkhus, a Bhikkhu is not clever about grazing grounds.

(10) And how, Bhikkhus, does a Bhikkhu milk dry? In this Sāsanā, when devout householders offer him robes, alms, lodgings, and medicines for the sick, he does not know moderation in accepting them. Thus, a Bhikkhu milks dry.

(11) And how, Bhikkhus, does a Bhikkhu not pay special honour to those Bhikkhus who are of long-standing, who have become Bhikkhus long ago, and who are the fathers and leaders of the Order. In this Sāsanā, a Bhikkhu does not treat such Bhikkhus with kind deeds, words and thoughts both in the public and in private. Thus, Bhikkhus, a Bhikkhu does not pay special honour to those Bhikkhus who are of long-standing, who have become Bhikkhus long ago, and who are the fathers and leaders of the Order.

Bhikkhus, a Bhikkhu who has these eleven defects is not qualified to achieve growth, progress and full development in this Sāsanā.

## II

“Bhikkhus, a cowherd who has the eleven qualities is qualified to look after a herd of cattle and make it prosperous. What are the eleven? In this world, a cowherd (1) is conversant with *rūpa* (forms); (2) is skilful in distinguishing the *lakkhana* (characteristics); (3) gets rid of flies’ eggs; (4) dresses the sore; (5) makes a smoke; (6) knows the ford; (8) knows whether water has been drunk or not; (9) is clever about grazing grounds; (10) does not milk dry; and (11) does special honour to those bulls who are the fathers and leaders of the herd. Bhikkhus, if a cowherd has these eleven qualities, he is qualified to look after the herd of cattle and make it prosperous.

“Bhikkhus, similarly, if a Bhikkhu has eleven qualities, he is qualified to achieve growth, progress and full development in this *dhamma-vinaya* (Sāsanā). What are the eleven? In this Sāsanā, Bhikkhus, a Bhikkhu (1) is conversant with *rūpa* (material qualities); (2) is skilful in distinguishing the *lakkhana* (characteristics); (3) gets rid of

flies’ eggs; (4) dresses the sore; (5) makes a smoke; (6) knows the ford; (7) knows whether water has been drunk or not; (8) knows the path; (9) is clever about grazing grounds; (10) does not milk dry; and (11) pays special honour to those Bhikkhus who are of long-standing, who have become Bhikkhus long ago, and who are the fathers and leaders of the Order.

(1) And how, Bhikkhus, is a Bhikkhu conversant with *rūpa*? In this Sāsanā, Bhikkhus, a Bhikkhu understands as they really are, that all *rūpas* are the Four Great Primaries and the material qualities derived from these four. Thus, Bhikkhus, a Bhikkhu is conversant with *rūpa*.

(2) And how, Bhikkhus, is a Bhikkhu skilful in distinguishing the characteristics? In this Sāsanā, Bhikkhus, a Bhikkhu understands, as it really is, that: “A fool is characterised by his evil deeds only, and a wise man by his good deeds only. “Thus, Bhikkhus, a Bhikkhu is skilful in distinguishing the characteristics.

(3) And how, Bhikkhus, does a Bhikkhu get rid of flies’ eggs? In this Sāsanā, Bhikkhus, a Bhikkhu does not entertain a thought of sensuous pleasure. Whenever it arises, he abandons it, dispels it, gets rid of it and makes it disappear. He does not entertain a malevolent thought. Whenever it arises, he abandons it, dispels it, gets rid of it and makes it disappear. He does not entertain a cruel thought. Whenever it arises, he abandons it, dispels it, gets rid of it and makes it disappear. He does not entertain any evil thought. Whenever it arises, he abandons it, dispels it, gets rid of it and makes it disappear. Thus, Bhikkhus, a Bhikkhu gets rid of flies’ eggs.

(4) And how, Bhikkhus, does a Bhikkhu dress the sore? In this Sāsanā, Bhikkhus, whenever a Bhikkhu perceives a form with the eye, he is not led away by the general outward appearance nor its details, and he strives to guard his sense of sight to ward off such mean and evil things as covetousness and grief, which would flow in over him, if he were to remain with unguarded sense of sight. He enters upon the course in regard to the faculty of sight; he guards his sense of sight; and he restrains his sense of sight.

\*\* 1. Contemplation on the body.  
2. Contemplation on sensations.  
3. Contemplation on consciousness.  
4. Contemplation on mental objects.

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

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

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

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

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

(5) And how, Bhikkhus, does a Bhikkhu make a smoke? In this Sāsana, a Bhikkhu teaches *dhamma* in detail to others as he has heard or as he has learnt by heart. Thus, Bhikkhus, a Bhikkhu makes a smoke.

(6) And how, Bhikkhus, does a Bhikkhu know the ford? In this Sāsana, a Bhikkhu who occasionally visits those monks who are well informed and who have learnt *dhamma vinaya* and *pātimokkha* by heart, asks: "What is the etymology of this word, Sirs? What is the meaning of this word Sirs?" Then those venerable monks disclose to him what is to be disclosed, make clear what is to be made clear, and on various point of the doctrine they set his doubts at rest. Thus Bhikkhus, a Bhikkhu knows the ford.

(7) And how, Bhikkhus, does a Bhikkhu know whether water has been drunk or not?

In this Sāsana, Bhikkhus, when the *dhamma-vinaya* is being expounded, a Bhikkhu gets the knowledge of the meaning, gets the knowledge of the *dhamma*, gets that delight which is associated with the realization of the *dhamma*. Thus, Bhikkhus, a Bhikkhu knows whether water has been drunk or not.

(8) And how, Bhikkhus, does a Bhikkhu understand the path? In this Sāsana, a Bhikkhu understands, as they really are, the Noble Eightfold Path. Thus, Bhikkhus, a Bhikkhu understands the path.

(9) And how, Bhikkhus, is a Bhikkhu clever about grazing grounds? In this Sāsana, a Bhikkhu understands as they really are, the Four Applications of Mindfulness. Thus, Bhikkhus, a Bhikkhu is clever about grazing grounds.

(10) And how, Bhikkhus, does not a Bhikkhu milk dry? In this Sāsana, when devout householders offer him robes, alms, lodgings, and medicines for the sick, he knows the moderation in accepting them. Thus, Bhikkhus, a Bhikkhu does not milk the cow dry.

(11) And how, Bhikkhus, does a Bhikkhu pay special honour to those Bhikkhus who are of long-standing, who have become Bhikkhus long ago, and who are the fathers and leaders of the Order? In this Sāsana, a Bhikkhu treats such Bhikkhus with kind deeds, words and thoughts both in the public and private. Thus, Bhikkhus, a Bhikkhu pays special honour to those Bhikkhus who are of long-standing, who have become Bhikkhus long ago, and who are the fathers and leaders of the Order.

Bhikkhus, a Bhikkhu who has these eleven qualities is qualified to achieve growth, progress and full development in this Sāsana.

# MAHĀGOPĀLAKA SUTTA VAṆṆANĀ\*

## ( Commentary on Mahāgopālaka Sutta )

### In the case of the unskilful cowherd :

1. Na rūpaññū hoti: "Is not conversant with rūpa (form)". The cowherd does not know his cows by way of enumeration or by outward appearance. (1) *By enumeration*—He does not know how many heads of cattle he is tending, whether they are a hundred or a thousand. Even if some of his cows have been killed, or if they have gone astray, he does not count the number of his cows, saying to himself: "Today so many of my cows are missing." He does not endeavour to fetch the missing cows in the neighbouring forest nor in the spaces between two or three neighbouring forests nor in the spaces between two or three neighbouring villages. Even if other people's cows have come and mingled with his own, he does not endeavour to count the number of his cows and drive away the extra ones with his stave. When other people find that their cows have been in his herd, they frighten him saying: "This man has kept our cows in his herd so long." So saying, they take away their own cows. Thus, the number of his cows becomes diminished, and he is precluded from enjoyment of five milk products.\* (2) *By outward appearance*—Again, the cowherd does not know: So many of my cows are of white colour, so many of red colour, so many of black colour, so many have specks on their bodies, and so many are of brown colour. Even if some of his cows have been killed or if they have gone astray, he does not count the number of his cows, saying to himself: "Today so many of my cows are missing", and look for the cows which have strayed into the neighbouring forests or into the spaces between villages. Even if other people's cows have come and mingled with his own, he does not endeavour to count the number of his cows and drive away the extra ones with his stave. When other people find that their cows have been in his herd, they frighten him saying: "This man has kept our cows so long." So saying, they take away their own cows. Thus, the number of his cows becomes diminished, and he is

precluded from enjoyment of five milk products.

II. Na lakkhaṇakusalo hoti: "Is not skilful in distinguishing the lakkhaṇas (signs or characteristics)" It means: The cowherd does not know about the marks such as arrows, spears and spikes made on the bodies of his cows. Even if some of his cows have been killed, or if they have gone astray, he does not count the number of his cows, saying to himself: "Today my cows with such and such marks are missing."..... Thus, the number of his cows becomes diminished, and he is precluded from enjoyment of five milk products.

III. Na āsātikaṃ hāretā: "Does not get rid of flies' eggs". It means thus: when cows are pricked with thorns or struck against tree stumps, they sustain wounds and eventually flies lay their eggs in them. These eggs should be removed from the wounds with a stick and the wounds dressed up. The unskilful cowherd does not do so. Thus it is said: "Does not get rid of flies' eggs". The cows' wounds get worse and worse and deeper and deeper, and the worms enter the internal organs of the cows. The cows are thus oppressed by those wounds. They are unable to eat grass or drink water to their satisfaction. Milk dries up in the breasts of those cows and they are reduced in strength. Both these endanger the cows. Thus the number of his cows becomes diminished and he is precluded from enjoyment of five milk products.

IV. Na vaṇaṃ paṭicchādetā hoti: "Does not dress the sore." It means: Medicine should be applied to the aforesaid wounds and they should be dressed up and bandaged with fibres and cloth bandage. The unskilful cowherd does not do so. Impure blood and pus flow out from the cows' wounds. When their bodies rub against the bodies of other cows, the latter would sustain diseases through infection. Thus the cows are oppressed by those wounds. They are unable to eat grass to their satisfaction...

\* Mūlapaṇṇāsaṭṭhakathā, Vol. II, p. 159, 6th Syn. Edn.

\*\* Milk, cream, buttermilk, butter, ghee.

..... Thus, the number of his cows becomes diminished, and he is precluded from enjoyment of five milk products.

V. *Na dhūmanā kattā hoti*: "Doe not make a smoke." It means: When the cows enter the cattle-pen in the rainy season when gadflies and mosquitoes are plentiful, the pen should be fumigated. The unskilful cowherd does not do so. Thus the cows are harassed by the gadflies, etc., the whole night without getting proper sleep. The next day they went to the forest and laid themselves down at the foot of the tree the whole day. They are unable to eat grass to their satisfaction ..... Thus, the number of his cows becomes diminished, and he is precluded from enjoyment of five milk products.

VI. *Na tittham jānāti*: "Does not know the ford." It means: The cowherd does not know whether the ford is smooth or rough, whether it is infested with aqueous beasts of prey. When the cows are taken to a place other than the ford, they may tread on gravels and thus hurt themselves or break their legs. If they happen to be taken to a place where there are aqueous beasts of prey, they may be seized by crocodiles, etc. Then the cowherd comes to a stage when he has to say: "Today so many cows of mine are ruined. Today so many cows of mine are ruined." Thus, his herd decreases and he himself is precluded from enjoyment of five milk products.

VII. *Na pītam jānāti*: "Does not know whether water has been drunk or not." It means: The cowherd should know thus: "Such and such cows have taken water, and such and such have not: such and such cows have the opportunity to drink water at the ford and such and such cows have not." After tending his cows in the forest the whole day, that cowherd saying: "My cows shall take water," takes them to the river or a single-banked pond. Heifers, bulls and strong cows gore old and weak cows with their horns, or take the opportunity of pushing them aside with their bodies, and having entered the water thigh-deep drink water to their satisfaction. The remaining cows having no opportunity to drink clean water are obliged to stand at the bank and drink the turbid water polluted with mud, or to remain without taking any water. Then that cowherd strikes the backs of his cows and drives them back to the forest. Then

those cows which have not taken water are unable to eat grass to their satisfaction..... Thus, the number of his cows becomes diminished, and he is precluded from enjoyment of five milk products.

VIII. *Na vīthim jānāti*: "Does not know the path." It means: The cowherd does not know that such and such a path is even and free from danger and such and such a path is rough, risky and dangerous. Avoiding the safe path he allows his cows to go by the other path. Thus his cows are oppressed by the smell of lions tigers, etc., and are also attacked by thieves and robbers. Then they stand stretching out their necks just as the trembling deer. They cannot eat grass to their satisfaction..... Thus the number of his cows becomes diminished, and he is precluded from enjoyment of five milk products.

IX. *Nagocarakusalo hoti*: "Is not clever about grazing grounds." It means: Surely the cowherd should know the grazing grounds, i.e. whether they are grazing grounds to which cattle can be sent only once in five days or once in seven days. Having allowed his cows to eat grass at one grazing ground one day, he should not send them to the same place again on the next day. The grazing ground where several cows take grass is as clean as the surface of a drum. There is no grass in it. The water there also is muddy. So the cowherd should send his cows to take grass at a grazing ground only once in five days or seven days. This statement is also true, because in this time fresh grass grows up and the water also becomes clean. The cowherd who does not know that the grazing ground is one to which he should send his cows only once in five or seven days, sends his cows to the same grazing ground every day. Then that cowherd's cows cannot get green grass and have to eat dry grass and take polluted water. In that cow-pen there is a shortage of milk. The cows cannot eat grass to their satisfaction ... Thus, the number of his cows becomes diminished, and he is precluded from enjoyment of five milk products.

X. *Anavasesadohī hoti*: "Milks dry." It means: A skilful cowherd should milk the cow leaving one or two nipples, i.e., as much as will sustain the flesh and blood of its calf. The unskilful cowherd milks dry without leaving any milk for the calf. Then the young calf which lives on the mother's milk gets parched through hunger for milk,



and being unable to stand, it trembles, falls in front of its mother and dies. The cow, feeling "My child does not get even its mother's milk to drink," through grief for its child cannot take enough grass or water, and the milk ceases in her nipples. Thus, the number of his cows becomes diminished, and he is precluded from enjoyment of five milk products.

XI. *Na atirekapūjā-ya*: "Does not pay special honour." It means: A skilful cowherd does utmost honour to those bulls who are the fathers and leaders of the herd. He gives them decent food. He dips five fingers in the seent and besmears it on the bodies of these bulls, and adorn them with flowers. He fits silver and gold ferrules to the horns of these bulls. At night he lights a lamp for them and allows them to sleep under a ceiling made of cloth. The unskilful cowherd does not do so. The bulls do not look after the remaining cows and avert dangers as they do not get the utmost honour. Thus the number of his cows becomes diminished, and he is precluded from enjoyment of five milk products.

The case of the unskilful Bhikkhu may be explained as follows:—

Here in the text,

*Idha* means "In this *sāsanā*."

I. *Na rūpaññū hoti*: "Is not conversant with *rūpa*." The Bhikkhu does not understand the Four Great Primaries either by enumeration or by their origin (*samuṭṭhāna*). (1) Just as the unskilful cowherd does not know the *rūpa* (form) of the cows by enumeration, the unskilful Bhikkhu also does not know the following twenty-five parts of the body as mentioned in the Pāli Texts: (1) the eye basis, (2) the ear basis, (3) the nose basis, (4) the tongue basis, (5) the body basis, (6) visible form, (7) sound, (8) odour, (9) taste, (10) touch, (11) the male sex, (12) the female sex, (13) the vital force, (14) bodily intimation, (15) verbal intimation, (16) material quality of limitation, namely, space, (17) the element of cohesion or liquidity, (18) lightness, (19) pliancy, (20) adaptability, (21) integration, (22) continuation, (23) decay, (24) impermanence or material quality, (25) nutrition.\*

This Bhikkhu is like the cowherd who does not know his cattle by enumeration. Not knowing by enumeration he is unable to

make his *kammaṭṭhāna* (practice of meditations) reach the climax by (1) grasping *rūpa* (matter) and determining *arūpa* (what is not matter, i.e. mind and mental factors.)

(2) grasping *rūpa* and *arūpa* and noting their causes and

(3) meditating on their characteristics.

Just as the herd of that cowherd does not thrive, he does not thrive in this *sāsanā* with virtue, mental concentration, spiritual insight, path, fruition and *nibbāna*. Just as the cowherd is precluded from enjoyment of five milk products so he is precluded from the five kinds of *Dhammakhandhas*, namely, (1) the morality of an Arahāt, (2) the concentration of an Arahāt, (3) wisdom of an Arahāt, (4) emancipation of an Arahāt, and (5) knowledge arising from such emancipation.

(2) "Does not know their origin" means does not know that such and such physical phenomena are born of one root-cause; such and such, of two root-causes; such and such of three root-causes; such and such of four root-causes; and such and such physical phenomena are not born of any root-cause. This Bhikkhu not knowing *rūpa* by its origin (*samuṭṭhāna*) just as a cowherd does not know their outward appearance, is precluded from the five kinds of *Dhammakhandhas* .....emancipation.

II. *Na lakkhaṇakusalo hoti*: The Bhikkhu does not know that good and evil deeds are the characteristics of the wise and the foolish as stated in the Text "A fool is characterised by his deed. A wise man is characterised by his deed." Thus, not knowing, this Bhikkhu does not shun the foolish nor associate with the wise; he does not know what he should do and what he should not do; what is good and what is evil; what is innocent and what is not innocent; what is a slight offence and what is a serious offence; what offence can be cured and what offence cannot be cured; what is reasonable and what is not reasonable. As he does not know all these, he cannot take a subject for meditation and develop his concentration thereon. Just as the herd of the cowherd does not thrive, this Bhikkhu also does not thrive in this *Sāsanā* with the above-mentioned *sīla*, etc. Just as the cowherd is precluded from enjoyment of five milk products so he is precluded from the five kinds of *Dhammakhandhas*.

\* Although only 25 are specifically mentioned, No. 10 'touch' comprises the remaining three elements of extension, motion and kinetic energy.



III. *Na āsātikaṃ haretā hoti*: “Does not get rid of flies’ eggs” means that the Bhikkhu does not get rid of the *kāma-vitakka* (thoughts of sensuous pleasure) which have arisen. As he does not get rid of evil thoughts he becomes one who is under the influence of evil thoughts and as he goes about as such he is unable to take a subject for meditation and develop his concentration thereon. Just as the herd of the cowherd does not thrive, this Bhikkhu also does not thrive in this *Sāsanā* with the above-mentioned *sīla*, etc. Just as the cowherd is precluded from enjoyment of five milk products so he is precluded from the five kinds of *Dhammakhandhas*.

IV. *Na vanam paticchādetā hoti*: “Does not dress the sore.” Just as that cowherd does not dress the sore the Bhikkhu does not practice restraint as stated in the Texts like “Seeing a visible object with his eyes, he is swayed by its general outward appearance only.” As he goes about with all his sense doors open he is unable to take a subject for meditation and develop his concentration thereon. Just as the cowherd is precluded from enjoyment of five milk products so he is precluded from the five kinds of *Dhammakhandhas*.

V. *Na dhūmam kattā hoti*: “Does not make a smoke.” Just as the cowherd does not make a smoke, this Bhikkhu does not make a smoke of the Teaching. He does not make a discourse of the Dhamma; he does not recite the Dhamma; he does not discuss the Dhamma while sitting together; nor does he utter any appreciation (e.g. on the occasion of almsgiving by others). So people do not know whether that Bhikkhu is learned and has noble qualities. As they do not know this, they do not support him with the four requisites. As he experiences difficulty about the four requisites, he is unable to recite the Teaching of the Buddha to fulfil his duties and obligation and to take a subject of meditation and develop his concentration thereon. Just as the herd of the cowherd does not thrive, this Bhikkhu also does not thrive in this *Sāsanā* with the above-mentioned *sīla*, etc. Just as the cowherd is precluded from enjoyment of five milk products so he is precluded from the five kinds of *Dhammakhandhas*.

VI. *Na tittham jānāti*: “Does not know the ford.” It means that this Bhikkhu does not approach the well-informed Bhikkhus who resemble the ford. Even if he approaches

them he does not ask them: “What is the etymology of this word, Sirs? What is the meaning of this word, Sirs? What does the Text say in this connection? What does it make clear in this context?” As they are not asked thus, they do not explain to him what is to be explained, do not teach him in detail, do not make easy to understand what is difficult, and do not make obvious what is obscure. Not having visited the well-informed Bhikkhus who resemble the ford, he is not free from sceptical doubt and is unable to take a subject of meditation and develop his concentration thereon. Just as that cowherd does not know the ford, this Bhikkhu does not know the Dhamma “Ford”. Not knowing it he asks questions of wrong persons. Having approached one who is learned in Abhidhamma (philosophy) he asks questions as to what should be done and what should not be done according to the rules of Vinaya. Having approached one who is learned in Vinaya he asks him questions on delimitation of *nāma* and *rūpa* (Mind and Matter). As he asks questions of wrong persons, they cannot answer them; as he is not free from sceptical doubt he is unable to take a subject of meditation and develop his concentration thereon. Just as the cowherd.....  
*Dhammakhandhas*.

VII. *Na pītam jānāti*: “Does not know whether water has been drunk.” Just as that cowherd does not know whether water has been drunk or not, this Bhikkhu does not know that delight which is associated with the realization, of the Dhamma, does not get any benefit which arises from the wholesome volitional act of hearing the Dhamma. Having gone to a place where religious Discourses are delivered, he does not listen to them with veneration. He either sleeps, while seated, or speaks to other people, or thinks of other things. As he does not listen the Dhamma respectfully, he is unable to take a subject of meditation and develop his concentration thereon. Just as .....  
*Dhammakhandhas*.

VIII. *Na vīthim jānāti*: “Does not know the path.” Just as the cowherd does not know which is the path and which is not the path, he does not know the Noble Eightfold Path as it really is, i.e. which is mundane and which is supramundane. Not knowing this, he concentrates on the mundane Eightfold Path and is unable to develop the supramundane Path. Just as.....  
*Dhammakhandhas*.

IX. *Na gocarakusalo hoti*: "Is not clever about grazing grounds." Just as the cowherd does not know whether a grazing ground is one to which he could send his cows once only in five or seven days, he does not know the Four Applications of Mindfulness as they really are, i.e. which are mundane and which are supramundane. Not knowing this, he exercises his intellect on what are difficult to comprehend, concentrates on mundane Application of Mindfulness and is unable to develop supramundane Application of Mindfulness. Just as .....  
*Dhammakhandhas*.

X. *Anavasesadohī ca hoti*: "Milks dry" here means milks dry, not knowing how much only should be taken." Herein, offerings are of two kinds, namely, (1) Invitation by word of mouth (2) invitation by production of things to offer. Verbal offering means thus: People go to a Bhikkhu and invites him thus "Sir, tell us what you want." Invitation by production of things: People bring cloth, oil, treacle, etc. to a Bhikkhu and say to him: "Sir, please take as much of them as you want." That Bhikkhu does not know how much should be taken. Instead of taking only as much as is proper in accordance with Rathavinīta Sutta\* where in it is stated "A Bhikkhu should know (1) the donor's wish; (2) whether he offered thing is suitable for him and (3) his own capacity", he takes all the things.

People, being displeased, do not invite him any more and he, being in difficulty about the four requisites, is unable to take a subject or meditation and make progress with it. Just as .....  
*Dhammaknandhas*.

XI. *Te na atjrekapūjāya pūjetā hoti*: "Does not do most honour to them." Just as the cowherd does not do most honour to the bulls which are the fathers and leaders of the herd, that Bhikkhu does not do most honours to the Elder Bhikkhus, deeds, words and thoughts of (loving-kindness) both publicly and privately. The elders, thinking "These young Bhikkhus do not treat us with respect," do not help them with two kinds of help. (1) They do not help them with *āmisā* (materials) i.e. robes, bowls, accessories to bowls or lodgings; and they do not look after them also when they are in difficulty or sorrow. (2) They do not teach them the Pāli Texts or the Commentaries, or ancient and difficult scriptures. Young Bhikkhus who do not get the two kinds of help at all from the elderly Bhikkhus are unable to remain in the *Sāsanā*. Just as the herd of the cowherd does not prosper, so the young Bhikkhu's morality etc. do not improve. Just as .....  
*Dhammakhadhas*.

The good part (i.e. comparison with a skilful cowherd) should be understood as the reverse of what has been said on the bad part.

\* Majjhima Nikāya, Mūlapaṇṇāsa Pāḷi, 3. Opama-vagga, 4. Rathavinīta Sutta, p. 199, 6th Syn. Edn.

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# THE ICE IS BEGINNING TO THAW

By

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

[ A talk on the Vesakh Full moon ( 9-5-60 C. E. ) ]

For some years now the world has indulged in excessive assertion of *I-ness*. Achievements and successes are proclaimed with enthusiasm and pride at all levels—personal, collective, and national, with the result that every part of the world is filled with praises and acclamations.

As time rolls on, excessive individualism or egoism grows more and more, giving rise thereby to rivalry and competition. This situation of rivalry and competition involves all spheres of human activities and soon develops into an ideological warfare based primarily on national pride and prestige. And as each year passes it gathers more force and momentum.

## **Media of information and communication :**

Nowadays the media of information through the press, telephone, radio, television are perfect, and nothing remains to be desired. The method of communication too has vastly improved. Jet plane—the newcomer has halved the flying time of the present decade. What is predicted in the coming decade is that flying speed will mount up to 1800 miles per hour. With plans for occupying the neighbouring planets at a not distant future, the human imagination has become much more luxuriant and prospects of achievements are hailed with justifiable exuberance.

At this rate of human progress it is not possible to call a halt to human enterprise. It will be readily conceded by every one that modern man has good reasons to be proud of his achievements. In a small world like ours where both camps are armed with the latest scientific weapons of enormous destructibility, the people everywhere, at one time, anticipated and feared that the conflict and consequent conflagration was at hand and that it would probably put an end to life altogether.

## **Competition and rivalry:**

Competition among nations may be healthy; nay it may even be friendly if it is pursued to bring about the favourable con-

ditions of health, better understanding or better social relations. Where motives behind competition are pride and prestige, then it naturally becomes rivalry with its attendant hostilities. The recent trends clearly show that rivalry is rampant in the world today. This unhealthy race for leadership and supremacy in arms has been going on for some time and it is quite plain that the motive behind it is personal pride and national prestige, and they in turn are the outcome of *I-ness* or egoism. If this race continues at this terrific speed a head-on collision is inevitable with the consequent colossal destruction to all. This problem before the world has become a vicious circle of evils.

Bertrand Russell, the eminent British philosopher, recently points out that, the spread of nuclear weapons to more nations makes unintended war more likely and if the present policies continue such a war would be almost certain sooner or later. He goes on to say: "It is the massed passions of hate and fear and pride which are the enemies of East and West alike. The enemies are in our own hearts and it is in our own hearts that victory must be sought." These are surely wise and timely words from a wise and noble man. The question that now confronts the human race is: 'How to bring about a change of hearts in man ?'

## **Knowledge and Wisdom :**

It would be admitted by most people that although the present age far surpasses the previous ages in knowledge, there has been no corresponding increase in wisdom. If one were to examine what constitutes wisdom it would raise a lot of controversies. However, it may be stated that wisdom generally flows from a wide range of knowledge but that does not necessarily mean that knowledge by itself is wisdom. Scientific and technological know-hows of the present day constitute knowledge in their own spheres, but the achievements of science and technology can in no way be said to characterise the wisdom of our age. Pursuit of

knowledge for its own sake has made the atom capable of destroying the human race. Knowledge may thus be harmful without the comprehensive vision which specialists do not necessarily possess.

What we do find nowadays as a result of increased knowledge among the nations of this tiny earth of ours is "insecurity, suspicion, fear, restlessness and strife."

This question may now be posed: "Can peace and happiness be built on these foundations?" The answer, of course, is an emphatic 'No.' With every increase of scientific and technological knowledge and skill, wisdom becomes a necessity. As knowledge continues to grow this world needs more and more wisdom commensurable with the increase of knowledge so that in the end wisdom may triumph over the forces of evil and direct the affairs of this Earth in the right direction. To give a short definition of what wisdom is would not be an easy thing. Any definition of wisdom would lack in comprehensiveness—The comprehensiveness which covers both mundane and supramundane wisdom. We are told that the world is round and that it revolves on its own axis. Naturally there ought to have no East or West in a world that is round and revolving. Yet in this tiny World of ours, problems of East and West often crop up and they resist solutions with the result that people are constantly entangled in bickerings and bitter resentment.

It is somewhat strange that at a time when the peoples of the World have reached an unprecedented level of knowledge, they are unable to solve their problems amicably among themselves. On the slightest hitch, the iron fist is invariably drawn out accompanied by a threat of disaster or total annihilation in case of continued disagreement. This inflames the other fellow and he in turn comes out with towering threats of retaliation and revenge. It is amply clear that so far no satisfactory basis has been found on which to build up mutual understanding and perpetual agreement.

### **The Buddhist way of thinking:**

The Enlightened Buddha teaches that man has his past, and out of the past, the present becomes and from the present the future will be made. As the past of one individual reaches back to infinity so the future of the

individual lengthens into infinity as well. Both behind and before, man is hemmed in by immense stretches of time. One may probably like to ask what is the motivating factor for this long and tedious journey? The Buddhist answer is "*Kamma*," that is one's own actions. For his actions good and bad, a man is accountable to himself in his future existences. There is no escape from the consequences of his actions. This is the inexorable decree of the Cosmic Law. It favours none and frowns on no one.

The individual span of life, say one hundred years, is lamentably short against the background of eternal time. In these circumstances a string of questions that suggests itself to a thoughtful person is, "How are we to use the heritage of the past and present store of knowledge? (I) Should it be used to kill one another to satisfy our national pride and prestige? (II) Should it be used to satisfy our earthly sense desires? (III) If it is so used, would it be justified under any system of faith? Of course, answers to such questions would come to individual persons according to their own intellectual and cultural levels.

A devout Buddhist, in conformity with the teaching of the Buddha will answer the major questions in the negative. It must however be admitted that it looks easier said than done. Here also the Buddha-Dhamma provides the necessary background to enable us to arrive at the above conclusions. According to Buddhist Philosophy man in the last analysis is made up of mind and corporeality only and nothing else. That being so, in the absolute sense, there are no Armenians, Americans, British, Burmese, Chinese, Chileans, Danes, in short running according to alphabetical order up to the Zulus of Africa. These are merely conventional names used for the sake of convenience only. Wherever they may be, either in the East, West, North or South, all beings are made up of mind and corporeality and nothing more. These two factors, therefore, point to the fundamental sameness in all beings. Men everywhere possess the six sense organs through which they respond to external environments. They share the same feelings and emotions of love, hate, anger, fear, faith, hope, joy, grief, etc.

It is true that there are differences and distinctions among men, among races. But it is generally the accepted opinion of all leading minds that differences among men

are due to varying degrees of environments and mental developments. It may be noted that these differences endure at the longest for this lifetime only.

These differences among men are superficial and not fundamental. These differences are temporal and not everlasting. These differences are caused and not created by any one. A true Buddhist regards all beings including the lower animals as fellow-travellers in this long and tedious stretch of *samsāra*. This attitude to life, coupled with the spreading of loving thoughts, begets a magnanimity of heart and soon the devotee finds that he dwells in the congenial atmosphere of "Live and let live." He daily sends out thoughts of love as follows: Inasmuch as I desire to be well and happy, may all beings be well and happy also. Inasmuch as I desire to be free from worry and enmity may all beings be free from worry and enmity also.

Since the beginning of this century the world has witnessed much of the pride and hate campaign that has culminated in two destructive wars due to excessive assertion of *I-ness* or egoism. The recent trends however show that the chapter on pride and hate campaign in the history of the world is being written with a semicolon at the end of the sentence. It appears that the ice on all fronts is beginning to thaw. The mutual goodwill visits of top leaders have proved to be the harbinger of peace to come. It remains to be seen whether from these auspicious omens, lasting peace and universal goodwill will follow or not. We are inclined to hold that for such a consummation, wisdom should be exercised by the top leaders of the world at the present juncture. Wisdom has been defined as the right use of knowledge for attaining the best ends. This

definition needs some amplification according to Buddhist ideas. So the amplified rendition reads: Wisdom is the right use of knowledge for attaining the best ends in both mundane and ultra-mundane spheres. Although this definition falls short of the Buddhist definition of Wisdom (*Paññā*) it suffices as a workable hypothesis in our present day world context.\*

If only the Leaders of the World would think according to the Buddhist Way of thinking that

(1) Against the background and foreground of eternity of time, this short span of life is just a twinkling of the eye—fleeting and ephemeral;

(2) Every action, good or bad, has its reactions in the future; and

(3) The main purpose of individual life on earth for spiritual growth and perfection only;

then the people everywhere should see the return of peace and happiness in the world again. Thus a new attitude to life on the part of the top leaders would enable them to put an end to the pride and hate campaign and the peace-loving people of the world will look up to them fervently and expectantly to close the chapter on the above campaign this time with a full stop. With such a change of mental outlook the leaders of the world would not only enhance their personal reputation and national prestige but they will surely be remembered by history as those who bring peace and happiness on this distracted world and their names will be preserved in the hearts of men ever afterwards in loving memory and gratitude.

Peace to all beings !

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\* According to Abhidhamma (Higher Doctrine), *Paññā* means "to penetratingly understand the mental and physical phenomena through the media of *anicca*, *dukkha* and *anatta*, and thus gain the knowledge of the four Noble Truths."

# SOME THOUGHTS ON KAMMA

By

U Sein Nyo Tun, I.C.S. (Retd.)

*Kamma* is one of the imponderables. It is incomprehensible, unthinkable and impenetrable in its entirety. Thus, in the Aṅguttara Nikāya, the Buddha said :

*Cattārimāni bhikkhave acinteyyāni na cintetabbāni.*

*Yāni cinto ummādaṁsa vighātassa bhāgiassa.\**

Translated it means :

O Bhikkhus! There are four imponderables over which you should not ponder. To ponder over them is futile, and may lead to madness.

These four imponderables are enumerated as follows :

1. *Buddha visaya*—the sphere of the Buddha;
2. *Jhāna visaya*—the sphere of the Jhānas;
3. *Kamma vipāka*—the resultants of Kamma;
4. *Loka visaya*—the sphere of the worlds.

This means that the actions and interactions of the innumerable *kammas* of a person, as also their inter-factions with the other forces of nature called *niyāma dhammas* are so diverse and so infinite that no intellect—except that of a Buddha—can cover the entire domain of *kamma*, and understand completely all the incidents and manifestations of *kamma* resultants. It also means that in the large majority of cases it is an extremely difficult task to trace the direct connection between a particular *kamma* and its resultant.

But *kamma* is a basic concept of the Buddha's teachings. It is the very foundation of the Buddha-Dhamma. It is on *kamma* that the whole superstructure of *duccaritas* (evil conduct) and the *sucaritas* (good conduct), of *dānā* (almsgiving), *sīla* (moral conduct), and *bhāvanā* (mental concentration), is built. Without a proper

understanding of the workings of *kamma*, no proper grasp of the Buddha-Dhamma can be acquired. If *kamma* cannot be investigated in all its details, yet a sufficient knowledge of its general laws is necessary, and thought out the Pāli Scriptures, there are evidences that the Buddha took pains to ensure such a knowledge, so as to serve as a guide to right action, and to the avoidance of grave errors that may unwittingly cast one into the unimaginable lengths of misery of the *apāya lokas* (the Four Lower Worlds).

The basic nature of *kamma* was brought out by the Buddha in several places in the Pāli Canon. Thus in the Dīgha Nikāya, the Majjhima Nikāya, and the Aṅguttara Nikāya, the Buddha said:

“All beings have *kamma* as their personal property. *Kamma* is their heritage. *Kamma* is their origin, *Kamma* is their kith and kin. *Kamma* is the refuge. Whatever the deeds they do, good or evil, of such they will be the heirs.”\*\*

There is no personal property of beings, properly so called, apart from *kamma*. In this world, a person owns all manner of properties, such as lands, houses, clothes, gold, silver, jewellery, radio sets, refrigerators, motor cars, money, etc. He employs them in the satisfaction of his many desires, but his use and enjoyment of them is limited to this life and this life alone, however much he may wish to take them along with him beyond the grave. Whether he wills it or not, he has perforce to leave them behind in this world, for other persons to use and enjoy, when he dies. Thus, these properties, in actual fact, are not in his permanent possessions, but are (so to say) temporarily leased to him for a lifetime.

Oftimes, this lease does not even last a whole lifetime. There are many forms of insecurity on this earth, many dangers, and many enemies, which threaten to deprive a

\* Vol I, p. 392, 6th Syn Edn.

\*\* Majjhima Nikāya, Uparipannāsa, Cūḷakammavibhaṅga Sutta p. 243, 6th Syn. Edn. See the Light of the Dhamma, Vol. VII, No. 1, p. 4.



man of his worldly possessions. There are many human enemies, such as thieves, robbers and kings (or governments); natural enemies such as floods, volcanic eruptions, and earthquakes; and there are others, such as fires, wars, insurrections, famines, and pestilences. In our modern age, new forms such as unemployment, speculation and inflation have appeared. The number of persons who have suddenly lost their properties through one or other of these causes even during our lifetime are beyond computation. In *samsāra* they are not unique events. But, if in spite of these evidences, we still harbour a stability and security—of permanency and complacency—it appears that we are living in a fool's paradise of our own creation—a creation made possible by our inability to see the realities of life in the long and torturous journey of *samsāra* (round of rebirths).

The only forms of property that a man can take away with him to the next life—and to the series of lives that are to follow until he attains *Nibbāna*—are his *kammās*, the fruits of his deeds. These fruits are not subject to any of the forms of insecurity that man know of and over which they have no control. The natural law of *kamma niyāma*\* ensures that a man becomes heir to his own deeds. Thus, of all his worldly possessions, only *kamma* can be truly said to be his permanent property, available for his use not only in this life but also throughout the *samsāra*. If he is wise and farseeing, therefore, he will lose no time in converting his temporary possessions into the permanent and stable possession of good *kamma*, before death overtakes him and it becomes too late to use the rare opportunity that is offered him as a human being in this life.

But if *kamma* is a basic concept in the Buddha-Dhamma, yet there are many among Buddhists who harbour serious misconceptions about its place and functions in the shaping of the destinies of men. Thus, the late the Most Venerable the Ledi Sayadaw, a profoundly learned and prolific writer of the later years of the last century and the beginning of the present, whose many works are looked upon as standard expositions of the Buddha-Dhamma by Burman Buddhists today, states, in his

Rūpa Dīpanī" (Manual of Material Qualities):

"Some people firmly hold the view that *kamma* is the main factor in regulating the destinies of men. Thus, they hold that the day and hour of death, the place of death and the manner of death of a person is pre-ordained by his past *kamma* from the moment of his conception in his mother's womb. They hold that it is wrong, when people talk of death taking place through eating unsuitable food, or through going to uncongenial places, or through leading an unharmonious life. They hold that *ñāṇa* (knowledge) and *vīriya* (effort) but follow the promptings of past *kamma*."

These people ignore the part played by the other forces of nature such as *bija niyāma* (the natural law relating to germination), *utu niyāma* (the natural law relating to climatic conditions, or changes of temperature), *citta niyāma* (the natural law relating to processes of thought), and *dhamma niyāma* (other natural laws).\*\* They ignore the very important role that present *kamma*, as distinguished from past *kamma*, plays in the creation of future destiny especially of human beings.

In the *Milinda Pañhā*, eight causes of *vedanā* (feelings or sensations) are given. In the *Saṃyutta Nikāya* and the *Aṅguttara Nikāya*, these same eight causes are given as cause of death. They are:

1. Vātasamuthānaṃ—hurt, ailment, or death caused by the upset of the wind element ;
2. Pittasamuthānaṃ—hurt, ailment, or death caused by the upset of the bile ;
3. Semha samuthānaṃ—hurt, ailment, or death caused by the upset of the phlegm ;
4. Sannipātikaṃ—hurt, ailment or death caused by a combination of the three causes above ;
5. Utuvipariṇāmajāṃ—hurt, ailment, or death caused by the upset of climatic conditions, or conditions of temperature ;

\* The Moral Order. Please see the *Niyāma-Dīpanī*.  
The Light of the Dhamma, Vol. IV, No. 1, p. 1.

\*\* For the detailed explanation of the five-fold *niyāma* see the Light of the Dhamma, Vol. IV, No. 1, p. 1 *et seq.*

6. Visamaparihārajam—hurt, ailment, or death caused by one's own disagreeable acts;
7. Opakkamaṃ—hurt, ailment, or death caused by the specifically directed acts of oneself or of others;
8. Kammavipākajam—hurt, ailment, or death caused by *upapilaka* (suppressive) and *upacchedaka* (destructive) *kamma*.

Of these eight causes, *opakkama* may be due either to past or present *kamma*. Thus, the Milinda Pañhā says :\*

*Kammavipākaja* is wholly due to past *kamma*."

The remaining six causes are all due to present *kamma*.

The observation made by the Venerable Nāgasena with respect to these eight causes is :

"*Kammavipākaja* is few. The rest are many. But onwise persons attribute *vedanā* to only *kammavipākaja*. Thus they hold views that distort the truth."\*\*

Also in the Saṃyutta Nikaya, the Buddha said:

"In this world, *vedanā* arises from eight causes, viz. *vātasamuthāna*, *pittasamuthāna*, etc. I have myself experienced them. Wise men also attribute *vedanā* to these eight causes. Even so, some people attribute the cause of *vedanā* only to past *kamma*. These people distort my intellect. They also distort the truth as known in the world. I therefore say that their belief is wrong."

The Most Venerable the Ledi Sayadaw says in the "Rūpa Dīpanī," that forms of *opakkama* that are not due to past *kamma*, but are the results or *kamma* in the present existence, are, acts of self-immolation, suicide, fights and quarrels, war, etc. These are acts arising out of *dosa* (anger), *māna* (conceit), *soka* (grief), *lobha* (greed), etc.

In these cases, certain *vedanās* arise out of these acts. These *vedanās* are the results of past *kamma*, but their arising was made possible by present acts (or present *kamma*) through the creation of conditions suitable

for their appearance, or inducing their appearance. If present *kamma* had not created the suitable conditions, the *vedanās* concerned would not have arisen, or in other words, the past *kammas* concerned could not have produced resultants.

The learned Sayadaw gives the simile of flies and bad smells. Flies do not cause bad smells. It is because bad smells exist that flies appear. In the same way, it is only when favourable circumstances are created by present *kamma* that past *kamma* produces resultants. The creation of the favourable circumstances can be prevented by *ñāṇa* and *vīriya*, or knowledge and effort. In this world, cases of hurt and death falling under *opakkama* occasioned by present *kamma* predominate. Cases of hurt and death caused purely by past *kamma* (without present *kamma* providing a contributory cause) are very rare.

The difference between *visamaparihāraja* and *opakkama* lies in the fact that, in the case of *opakkama* the acts are specific, while in the case of *visamaparihāraja* hurt or death may result although hurt or death may not be intended, or although the intention may have been to seek pleasure. In modern usage, many events are described as accidents or misadventures. 'Accidents' may be either *opakkama* or *visamaparihāraja*, but 'misadventures' are *visamaparihāraja*.

In a consideration of these eight causes, the important point to observe is that where the forces of past *kusala kamma* on the one hand and those of *utu*, *vāta*, etc. on the other, balance each other *ñāṇa* and *vīriya* become effective, and through their employment the *kusala kamma* can be induced to produce resultants. Here, the functions of *ñāṇa* and *vīriya* constitute present *kamma*.

When the forces of past *kusala kamma* are stronger than *utu*, *vāta*, etc. than the *kusala kamma* is bound to produce resultants even though *ñāṇa* and *vīriya* are not invoked. But with the assistance of *ñāṇa* and *vīriya*, the strength of the past *kusala kamma* will be further reinforced and the incidence of the resultant will be commensurably greater.

It is only in the case where the forces of *utu*, *vāta*, etc. are stronger than the past *kusala kamma* which is in the course of

\* p. 137, Milinda - Pañhā, 6th Syn. Edn.

\*\* Saṃyutta Nikāya, Vol. II, 428.

producing a resultant that the effect of the latter will be cut short, but even so, *ñāṇa* and *vīriya* can soften the incidence of the former, while they can prevent the entry of wrong views and wrong acts which can lead to extreme disadvantages in the future.

In the Dhammapada, the story is related of the son of Mahādhana, the millionaire. It is told by the Buddha that this young man had sufficient *pāramī* (perfection, or past *kusala kammās* of great strength) to enable him to become an Arahant during his lifetime. He, however, spent his time in excesses of drinking, gambling, and the company of women,

with the result that he not only lost all his inherited riches before his death but was doomed to be cast into the *apāya* regions when he died. He did not employ his *ñāṇa* and *vīriya* towards his betterment. This story emphatically illustrates the great importance of *ñāṇa* and *vīriya* (which are present *kammās*) in the future of an individual. It is a story that reiterates the paramount importance of continual vigilance and continual effort in the performance of *kusala kammās*. That is why the Buddha admonished his disciples everyday. "Be accomplished in the three *Sikkhās*\* with attentiveness." *Appamādena sampādeṭṭha*.

\* 1. Morality, 2. Concentration, 3. Wisdom.

See the Light of the Dhamma, Vol. VII, No. 1, p. 10.

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

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# NOTES AND NEWS

## BUDDHA DAY CELEBRATIONS AT RANGOON

Buddha Day Celebrations were held at the Shwe Dagon Pagoda on the 9th May 1960, the full moon of Kason or Visākhā. Among those present were the leading Mahātheras of Rangoon, H.E. the President U Win Maung, U Ba Saw, Minister for Religious Affairs, Thado Thiri Thudhamma, Agga Mahā Thray Sithu, Dr. U Thein Maung, Justice U San Maung, Parliamentary Secretary U Than Sein, Deputy Secretary U Ba Swe, the Trustees of the Shwe Dagon Pagoda and many thousands of devotees.

At 5-40 a.m., H.E. the President U Win Maung, accompanied by the officials of the President's Household, arrived at the Shwe Dagon Pagoda and was received by the members of the *Kason Nyaung Ye Thun Pwe Daw* Committee and the Trustees of the Pagoda. After paying homage to the Buddha the President proceeded to the foot of the Sacred Bo Tree on the south-eastern side of the Pagoda platform.

At 6-10 a.m., H.E. the President U Win Maung declared the commencement of the "ceremony of pouring water on the Sacred Bo Tree." After the recitation of Gāthās by Wunnakyawhtin U Ba Swe, H.E. the President recited the stanza—" *Mahābodhi dume nātho*" and inaugurated the ceremony.

The presiding Mahāthera administered the precepts to the audience. U Ba Saw, Minister for Religious Affairs then recited the stanza beginning with "*Uddhisiyam jinam buddham*." This was followed by an address delivered by Thado Thiri Thudhamma, Agga Maha Thray Sithu, Dr. U Thein Maung on the significance of "pouring water on the Sacred Bo Tree."

After Dr. U Thein Maung's address, the President of the Union and the distinguished guests were conducted to the Sacred Bo Tree at the foot of which they poured water of libation. The ceremony came to a close at

7 a.m. with the acclamation of "*Sādhu*" thrice.

Later, the Buddha Day Celebration was held for the tenth time at the Buddha Jayanti Dhammayon on the western slope of the Shwe Dagon Pagoda. Among those present were 2500 Bhikkhus headed by His Holiness the Most Venerable Abhidhaja Mahārāṭṭha Guru Masoeyein Sayadaw, H.E. President U Win Maung, Thado Maha Thray Sithu U Chan Htoon, U Tha Win, Secy. of the W.F.B. (Burma Branch), many leading devotees and representatives from various Buddhist organisations of Rangcon.

U Tha Win acted as the Master of the Ceremony and when he announced that the time for commencement of the ceremony had arrived, Thado Maha Thray Sithu U Chan Htoon, President of the Central Committee for the Celebration of the Buddha Day, requested H.E. the President U Win Maung to open the ceremony. His Excellency proceeded towards the flag mast and recited "*Cīram tiṭṭhatu saddhammo*" thrice and unfurled the flag. He then paid his attention to the aura of six different colours emanated from a figure of the Buddha, and recited "*Buddham pūjemi, dhammam pūjemi, sangham pūjemi*" and the gathering repeated His Excellency's words.

His Holiness the Most Venerable Abhidhaja Mahārāṭṭha Guru Masoeyein Sayadaw gave the Nine Precepts to the audience, and the Mahātheras and Theras then recited Maṅgala Sutta and Mettā Sutta.

A *minute silence* was observed during which all present sent forth thoughts of loving-kindness and peace to all beings. The President U Win Maung then offered a bowl containing morning meal, and then poured water of libation and shared merits with all sentient beings.

Meals were also offered to the Bhikkhus and the ceremony terminated at about 10 a.m.

## OBITUARY

### VEN. SOMA THERA

The Ven. Soma Mahāthera was born of a Roman Catholic family on the 23rd. December 1898 C.E. He had his education at St. Benedict's College at Colombo. As a boy even, he had an unquenchable thirst for knowledge. His fearless search for Truth led him to profess Buddhism at the early age of twenty. He came to Burma and was ordained as a Bhikkhu in 1936 after renouncing the Roman Catholic faith. It was after this that he turned to missionary work.

He visited a number of foreign countries to propagate Buddhism. Among the countries he visited were India, China, Hong Kong, Singapore, United Kingdom and Germany. He was at one time resident at the London Vihāra where he lectured on Buddhism.

In 1957 he was in West Germany in connection with the propagation of Buddhism in that country. When he was there he won the praise and acclaim of the professors and lecturers there for his masterly exposition of the Buddha Dhamma.

He spent most of his time at the Island Hermitage, Dodanduwa, at Colombo where he translated the Buddha Dhamma from Pāli into English. He earned the admiration of the learned Buddhists and was even respected as an authority on Satipaṭṭhāna (Way of Mindfulness). As a prolific writer and a convincing speaker, he spread the teaching of the Buddha and attracted men to him chiefly through his great learning.

He was a regular contributor to various Buddhist journals including the Light of the Dhamma.

He died at the Vajirarama temple of Colombo on 23rd. February 1960, following an attack of coronary thrombosis.

*Sabbe saṅkhārā aniccā* (All compounded things are impermanent).

### THE VEN. NĀṆAMOLI THERA

We deeply regret to have to hear the unexpected death on 8th March 1960 of the Ven. Nāṇamoli Thera—an Oxford man, with a deep understanding of and love for the classics.

In World War II he saw active service in the British Army rising to the rank of Captain. He was in London during the "Blitz" serving in Anti-Aircraft Battery.

He was a quiet man and seldom spoke of his War experiences. But from the little he said one could see that they made a deep and lasting impression on him, driving home the truths of *Anicca* (impermanence) and *Dukkha* (suffering) as mere book learning could never do.

Coming to Ceylon in his early forties, his birth date being 25th June 1905 he renounced the lay life and was ordained as a Bhikkhu. A keen and brilliant student, he applied himself to the study of the Buddha Dhamma and of Pāli. His monumental book, "The Path of Purification," an English translation of the *Visuddhimagga*, published in 1956, bears eloquent testimony to his scholarship.

He was of a calm and understanding nature. He spoke quietly, in gentle, cultured tones. His words were pearls of wisdom, and through them ran a silver thread of humour. Speaking of Life, he once said that at times it reminded him of a joke, in rather bad taste. One feels that he met death too in the same spirit. He had faced it often enough, in its most violent form, during the War, and it held no terrors for him.

And surely death has seldom come to a man more unexpectedly, or inappropriately. The Ven. Nāṇamoli Thera was in his early fifties, strong and apparently in the best of health, at the height of his mental powers. Anybody who saw him would have confidently predicted that he had many more years of useful and rewarding life ahead of him. And yet death came, like an assassin, bringing to a sudden end his life and his work.

*Sabbe saṅkhārā aniccā* (All compounded things are impermanent).

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