

Buddhist Lectures

Table of Contents

| | |
|---|-----|
| Nibbana | 2 |
| Sammadhitthi | 58 |
| The Buddhist Doctrine of Karma and Rebirth..... | 90 |
| Dhammapada and the Life of the Buddha..... | 225 |

BUDDHIST LECTURES

AUTHOR.

TITLE.

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| Narada Thero | NIBBANA |
| K. Gunaratana | “SAMMA DITTHI” or RIGHT UNDERSTANDING. |
| Narada Thera | THE BUDDHIST DOCTRINE OF KAMMA AND REBIRTH. |
| His Eminence Tai Hsu. | LECTURES IN BUDDHISM. |
| K. Gunaratana | DHAMMAPADA (Path of Truth) & THE LIFE OF BUDDHA. |

Nibbana

1

(Namo tassa Bhagavato Arahato Samma-Sambuddhassa)

Buddhism is unique in the quest of the Eternal Peace of Nibbana as its **summum bonum**.

This indeed is the single thought that moves about 500,000,000 co-religionists today to follow the Teaching of the Buddha. This is assuredly that noble Pearl, which to the man of the world appears as nothing—not worth striving for—but to the wise few who understand the real nature of life it is everything, in fact the only precious thing worth striving for.

However clearly one may write on this great subject, with whatever glowing terms one may describe its peaceful state, one can never know what Nibbana is by a mere perusal of books. The genuine Nibbana is not something to be set down in print, nor is it a subject to be grasped by ordinary knowledge; but it is a **transcendental state** to be realised by one's intuitive wisdom.

This, no doubt, is the truth. But surely this can be no reason why one should not try to form some clear idea of it in one's mind before reaching

(continued from the previous page) that high stage when one would be able to see Nibbana face to face.

The safest way to form some such idea of Nibbana is by reasoning according to the Teachings of the Buddha.

It is also possible for one, without the guidance of Buddhism, to conclude logically that the Nibbana exists.

For instance, the Buddha Himself in His birth as ascetic Sumedha contemplated: —

“Even as, although there *Misery* is,
Yet *happiness* is also found;
So, though indeed *existence* is,
A *non-existence* should be sought.

“Even as although there may be *heat*;
Yet grateful *cold* is also found;
So, though the three-fold *fire* exists,
Likewise *Nirvana* should be sought.

“Even as, although there *evil* is,
That which is *good* is also found;
So, though 'tis true that birth exists,
That which is not birth should be sought.”*

* Warren's *Buddhism in Translations*, p. 6.

Thus pondering the positive and negative aspects of life, he came to the definite conclusion that there must exist a sorrowless and deathless Nibbana which was opposed to a miserable and changing Sansara. or, in other words, that there must be¹ an absolute existence in contradistinction to the phenomenal existence.

But a purely intellectual apprehension of it is not possible. It is *Atakkavacaro*, not to be arrived at by logical process.

* * *

The Pali word Nibbana, which must be distinguished from the Sanskritised form, Nirvana, implying the absorption into Brahma, is composed of “Ni” and “Vana.” **Ni** is a particle implying negation, and **Vana** means weaving or craving, which acts as a cord to connect one life with another.

The Venerable Anuruddha defines it in his Compendium of Philosophy thus: – “It is called Nibbana in that it is a “departure” (ni) from that craving which is called Vana, lusting.”

As long as one is bound up by craving one accumulates fresh Kammic forces which must materialise themselves in one form or other – thus subjecting oneself to the eternal cycle of birth

¹ The original editor changed “was” to “must be” by hand

(continued from the previous page) and death. When once all forms of craving are extirpated, the Kammic forces cease to operate, and one eventually attains Nibbana, escaping the cycle of birth and death.

Nibbana is also explained as “the blowing out” -the blowing out of the fire of lust (Lobha), hatred (Dosa), and illusion (Moha).

The whole world is in flames, says the Buddha. “By what fire is it kindled? By the fire of lust, hatred, and illusion; by the fire of birth, old age, death, pain, lamentation, sorrow, grief, and despair is it kindled”.

Nibbana, in one sense, may be interpreted as the blowing out of these flames. For in reply to the question put by Jambukhadaka, Venerable Sariputta says “Nibbana is the extinction of lust, hatred, and ignorance”^{*} But one must not understand on the strength of this statement that Nibbana is nothing but the extinction of these passions. “**Khayamattam ‘eva na Nibbanan’-ti Vattabban**” “One must not say that Nibbana is mere extinction.” It should be noted that the Venerable Sariputta has here only indicated the means of attaining Nibbana.

^{*} *Sanyutta Nikaya Book IV, p. 251.*

^{*} *Abhidhammavatara.*

To say that Nibbana is nothingness simply because one cannot conceive of it with one's ordinary knowledge, is as illogical as to say that there exists no light simply because the blind man does not see it. In the well-known fable, too, the fish arguing with its friend, the turtle, triumphantly concludes that there exists no land.

Once upon a time there was a fish. And just because it was a fish, it had lived all its life in the water and knew nothing what-ever about anything else but water. And one day as it swam about in the pond where all its days had been spent, it happened to meet a turtle of its acquaintance who had just come back from a little excursion on the land.

"Good day, Mr Turtle!" said the fish; "I have not seen you for a long time. Where have you been?"

"O, said the turtle, I've just been for a trip on dry land."

"*On dry land!*" exclaimed the fish; "What do you mean by on dry land? There is no dry land. I had never seen such a thing. Dry land is nothing."

"Well," said the turtle good-naturedly, 'if you

(continued from the previous page) want to think so, of course you may; there's no one who can hinder you. But that's where I've been, all the same."

"O come," said the fish, 'try to talk sense. Just tell me now what is this land of yours like? Is it all wet?"

"No, it is not wet," said the turtle.

"Is it nice and fresh and cool?" asked the fish.

"No, it is not nice and fresh and cool," the turtle replied.

"Is it clear, so that light can come through it?"

"No it is not clear; light cannot come through it."

"Is it soft and yielding; so that I could move my fins about in it and push my nose through it?"

"No, it is not soft and yielding; you could not swim in it,"

"Does it move or flow in streams?"

"No, it neither moves nor flows in streams"

"Does it ever rise up into waves, then, with.

(continued from the previous page) white foams in them?" asked the fish, becoming just a little impatient at this string of *Noes*.

"No," replied the turtle truthfully, 'it never rises up into waves that I have seen."

"There now!" exclaimed the fish triumphantly. "Didn't I tell you that this land of yours was just nothing? I have just asked, and you have answered me that it is neither wet nor cool, not clear nor soft and that it does not flow in streams nor rise up into waves. And if it isn't a single one of these things what else is it but nothing? Don't tell me!"

"Well, well," said the turtle 'if you are determined to think that dry land is nothing, I suppose you must just go on thinking so. But any one who knows what is water and what is land would say you were just a very silly fish, for you think that anything you have never known, is nothing just because you have never known it.'

"And with that the turtle turned away and, leaving the fish behind in its little pond of water, set out on another excursion over the land that was 'nothing.'"

* *Bhikkhu Silacara.*

If Nibbana is nothingness, then it must necessarily coincide with space *Akasa*.

In the Anguttara Nikaya the Buddha says:-

“There are, O Bhikkhus, two Dhammas permanent, eternal, everlasting, not changing-namely, Space (*Akasa*) and Nibbana.”

The former is eternal because it is nothing in itself. The latter is spaceless and timeless.² With regard to the difference between Space and Nibbana it may briefly be said that the former is *not*, but the latter *is*.

Speaking of the different modes of existence too the Buddha makes a special reference to a “Realm of Nothingness.” (*Akincannayatana*).

The fact that Nibbana is realised as an object, one of the *Vatthu Dhammas*, decidedly proves that it is not a state of Nothingness. If it were so, there would be no necessity for the Buddha to describe its state in various terms, such as “Living Water” “Security” (*Khema*), “Immortality” (*Amata*), “Emancipation” (*Mutti*), “Peace” (*Santi*), and so forth.

In the *Udana* the Buddha refers to Nibbana as follows:-

² The original editor deleted “It is neither a cause nor an effect.” by hand

“There is, O Bhikkhus, an Unborn (*Ajata*) Unoriginated (*Abhuta*), Unmade (*Akata*) and Unconditioned (*Asankhata*). If, O Bhikkhus, there were not this Unborn, Unoriginated, Unmade, and Unconditioned, an escape to the born, originated, made and conditioned, would not be possible here. As there is, O Bhikkhus, an Unborn, Unoriginated, Unmade, and Unconditioned, an escape to the born, originated, unmade,³ unconditioned is possible.”

The Nibbana of the Buddha is, therefore, neither a state of nothingness nor a mere cessation. What it is not one can definitely say, but what it precisely is, cannot adequately be expressed in positive terms.

Sopadisesa and Anupadisesa Nibbana Dhatu.

References are frequently made in the Books to Nibbana as *Sopadisesa* and *Anupadisesa* Nibbana Dhatu. These in fact are not two kinds of Nibbana, but the one single Nibbana receiving its name according to the way it is experienced before and after death.

Nibbana is attainable even in this present life. Buddhism does not state that its ultimate goal could be reached only in a life beyond. When Nibbana is realised in this life with the body remaining it is called Sopadisesa Nibbana

³ The original editor changed case sensitivity “Unmade” to “unmade” by habd

Sopadisesa and Anupadisesa Nibbana Dhatu

(continued from the previous page) Dhatu. When an Arahant attains Pari Nibbana after the dissolution of his body, without any remainder of physical existence, it is called Anupadisesa Nibbana Dhatu.

Three Distinct Characteristics of Nibbana.

Contrasting Nibbana with Sansara the Buddha says that the former is eternal (Dhuva), desirable (Subha), and happy (Sukha).

According to Buddhism everything cosmic and hypercosmic is classed under two divisions-namely, things conditioned by causes (Sankhata) and things not conditioned by any cause (Asankhata).

All conditioned things, and to this category belongs everything in the universe, are, as a consequence, constantly changing without remaining for two consecutive moments the same.

Becoming is the characteristic of all that are caused or formed or created. Where there is becoming there is change. This universal law of change applies to every conditioned thing ranging from the minute germ or particle to the highest being or the greatest object.

This doctrine of change which the Buddha propounded some 2500 years ago was discovered

Three Distinct Characteristics of Nibbana

(continued from the previous page) by the scientists only yesterday. For not more than a few decades ago it was believed as gospel truth that there existed in the domain of matter a “substance, an unchanging indivisible atom. But the theory was held up to scorn and died a natural death at the hands of the more advanced scientists. The so-called atom is at present believed to “consist of magnetic forces, electrons and corpuscles, in incessant movement, a balance of action and reaction no longer considered indestructible.”

In the realm of consciousness the Westerners⁴ are still groping in the dark. However Bergson and William James assert that consciousness is also in a state of constant flux and it does not remain for two consecutive moments the same. “All consciousness is time existence, and a conscious state is not a state that endures without changing. It is a change without ceasing.”

To illustrate this all⁵ pervading law of transiency one need not multiply instances. The past history of nations, the fall of powerful empires, the rapid changes⁶ a particular man undergoes during his brief life-all this is enough to convince us that everything is in a state of⁷ constant becoming and passing away.

Everything that has sprung from a cause must inevitably pass away, and as such is undesirable (Asubha).

⁴ The original editor corrected case sensitive “westerners” to “Westerners” by hand

⁵ The original editor inserted space

⁶ The original editor deleted “of” by hand

⁷ The original editor changed “a” to “in a state of” by hand

Three Distinct Characteristics of Nibbana

Life is our dearest possession but when it is confronted with difficulties, misfortunes, worries, etc. that very life becomes intolerable to us. Such miserable souls seek delight in putting an end to their worthless lives. Our foul bodies we adorn and adore. But those adorable objects when gnawed by time become a burden to ourselves. We desire to live in this happy world, but, if by some misfortune, the wicked world runs counter to our ambitions and desires, we get completely disgusted of our living.

That which is transient and undesirable cannot certainly be happy (Sukha).

What we call happiness or pleasure here, is merely the gratification of some desire. No sooner is the⁸ desired thing gained than it begins to be scorned. Insatiate are all desires.

Worldly bliss, heavenly bliss not excluded, is only a prelude to pain. Sorrow is essential to life and cannot be evaded. If it can find entrance in no other form, then it comes, as Schopenhauer says, in the sad grey garments of tedium and ennui.

But Nibbana being an unconditioned thing, that which has not arisen from a cause, is, in contradistinction to phenomenal existence (Sansara), Eternal (Dhuva) Desirable (Subha) and happy (Sukha).

⁸ The original editor inserted "the" by hand

Three Distinct Characteristics of Nibbana

Nibbana is not conditioned by any cause. Hence there is neither an arising nor a passing away. It is birthless, decayless, and deathless. It is not created. It is timeless and spaceless. It is neither a cause nor an effect.

Happiness of Nibbana should be differentiated from ordinary happiness. Bliss of Nibbana grows not stale or monotonous. It is a form of happiness that never wearies, never fluctuates, It arises as the result of calming down passions (Vupasama) unlike that worldly happiness which results from the gratification of some desire (Vedayita).

In the Bahavedaniya Suttanta (No, 57, Majjhima Nikaya) the Buddha enumerates ten grades of happiness beginning with the gross material pleasures which result from the pleasant stimulation of the five senses. As one ascends higher and higher in the spiritual plane the so-called happiness becomes more and more exalted, sublime and subtle, so much so that it is scarcely recognisable as happiness by the man of the world. One in the First Jhana experiences a spiritual happiness which is absolutely independent of the five senses. This happiness is gained by inhibiting the desire for the pleasures of the senses, which are highly prized by the materialist. In the fourth Jhana however even this type of

Three Distinct Characteristics of Nibbana

(continued from the previous page) happiness is discarded as coarse and unprofitable and equanimity is termed happiness.

The Buddha says:—

“Fivefold, Ananda, are sensual bonds. What are the five? Forms cognisable by the eye-desirable, lovely, charming, infatuating, accompanied with thirst and arousing the dust of the passions; sounds cognisable by the ear; odours cognisable by the nose; flavours cognisable by the tongue; contacts cognisable by the body-desirable, lovely, charming, infatuating, accompanied with thirst and arousing the dust of passions. These, Ananda, are the five sensual bonds. Whatever happiness and pleasure arises from these sensual bonds, that is known as sensual happiness.”⁹

“Whose¹⁰ should declare: “This is the highest happiness and pleasure which beings may experience” - I do not grant him that; and for what reason? Because there is other happiness which is more exalted and sublime than that.”¹¹

“And¹² what is other happiness which is more exalted and sublime than that? Here a Bhikhu lives completely separated from sense desires, remote from immoral states, exercising the reflection and investigation born of seclusion, in joy and happiness abiding in the First Ecstasy. This is the happiness which is more exalted and sublime than that.”¹³

⁹ The original editor inserted closed double codes by hand

¹⁰ The original editor inserted open double codes by hand

¹¹ The original editor inserted closed double codes by hand

¹² The original editor inserted open double codes by hand

¹³ The original editor inserted closed double codes by hand

Three Distinct Characteristics of Nibbana

“But¹⁴ should anyone declare: “This is the highest happiness and pleasure which beings may experience” - I do not grant him that; and for what reason? Because there is another happiness which is more exalted and sublime than that.”¹⁵

“Here¹⁶ a Bhikkhu stilling reflection and investigation, having tranquillity within, mind predominating, reflection and investigation having ceased, as a result of peace, lives in joy and happiness, abiding in the second Ecstasy. This is the other happiness which is more exalted and sublime than that.”¹⁷

“Yet¹⁸ should anyone declare that this is the highest happiness and pleasure experienced by beings - I do not grant it. There is happiness more exalted.”¹⁹

“Here²⁰ a Bhikkhu from absence of desire for joy abides serene, mindful and completely conscious, experiencing in the body that of which the Ariyas say; “Endowed with equanimity and mindfulness, he abides in bliss.” - Thus he lives abiding in the Third Ecstasy. This is the other happiness and pleasure which is more exalted and sublime than that.”²¹

“Still²² were anyone to declare that this is the highest happiness- I do not grant it. There is happiness more exalted.”²³

¹⁴ The original editor inserted open double codes by hand

¹⁵ The original editor inserted closed double codes by hand

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²² The original editor inserted open double codes by hand

²³ The original editor inserted closed double codes by hand

Three Distinct Characteristics of Nibbana

“Here²⁴ a Bhikkhu abandoning pleasure and pain, leaving behind former joy and grief-painless, pleasureless, perfect in equanimity and mindfulness, lives abiding in the Fourth Ecstasy, This is the other happiness which is more exalted and sublime than that.”²⁵

“However²⁶ were this declared to be the highest happiness - I do not grant it. There is happiness more sublime.”²⁷

“Here²⁸ a Bhikkhu passing entirely beyond the perception of form with the disappearance of sense reaction, freed from attention to perceptions of diversity - thinks: “Infinity is Space” and lives abiding in the Realm of Infinite Space. This is the other happiness which is more exalted and sublime than that.”²⁹

“Nevertheless³⁰ if this were declared the highest happiness - I do not grant it. There is happiness more sublime than that.”³¹

“Here³² a Bhikkhu transcending entirely the Realm of Infinite Space thinks: “Infinite is Consciousness” and lives abiding in the Realm of Infinite Consciousness. This is the other happiness which is more exalted and sublime than that.”³³

“And³⁴ yet should this be declared the highest happiness - I do not grant it. There is higher happiness.”³⁵

²⁴ The original editor inserted open double codes by hand

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²⁶ The original editor inserted open double codes by hand

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Three Distinct Characteristics of Nibbana

“Here³⁶ a Bhikkhu transcending the Realm of Infinite Consciousness thinks “There is nothing whatsoever” and lives abiding in the Realm of Nothingness. This is the other happiness which is more exalted and sublime than that.”³⁷

“And³⁸ still were this declared the highest happiness - I do not grant it. There is happiness more exalted.”³⁹

“Here⁴⁰ a Bhikkhu passing entirely beyond the Realm of Nothingness lives abiding in the Realm of Neither perception nor Non-Perception. This is the other happiness which is more exalted and sublime than that.”⁴¹

“Yet⁴² who so should declare: “This is the highest bliss and pleasure which beings may experience- I do not grant him that; and for what reason? Because there is yet another happiness which is more exalted and sublime than that.”⁴³

“And⁴⁴ what is this other happiness which is more exalted and sublime than that.? Here a Bhikkhu utterly transcending the Realm of neither Perception nor Non-Perception, lives - having attained to the cessation of perception and sensation. This Ananda is the other happiness which is more exalted and sublime than that.”⁴⁵

Of all the ten grades of happiness this is the highest and the most sublime, This state is in

³⁶ The original editor inserted open double codes by hand

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⁴⁴ The original editor inserted open double codes by hand

⁴⁵ The original editor inserted closed double codes by hand

Three Distinct Characteristics of Nibbana

(continued from the previous page) other words known as Nirodha Samapatti; i.e. experiencing Nibbana in this life itself.

As the Buddha has anticipated one may ask, How can that state be called a happiness when there is no consciousness to experience it?

The Buddha replies:- "Nay friends, the Blessed one does not recognise bliss merely because of a pleasurable sensation; but, friends, wheresoever bliss is attained, there and there only does the Accomplished one recognise bliss."

In conventional terms the Buddha says:

Nibbanan paraman sukhan - Nibbana is the highest bliss.

The very fact of the cessation of this life flux is termed happiness.

So far well and good, but, where is this so-called Nibbana.

In the Milinda Panha the venerable Nagasena gives the answer to the question in the following words:-

"There is no spot looking East, South, West or North, above, below or beyond, where Nibbana is situate, and yet *Nibbana is*; and he who orders his life aught, grounded in virtue, and with

Three Distinct Characteristics of Nibbana

(continued from the previous page) rational attention, may realise it whether he lives in Greece, China, Alexandria, or in Kosala."

In illustration thereof he says:-

"Just as⁴⁶ fire is not stored up in one particular place but arises when the necessary conditions exist, so Nibbana is not said to be existing in a *Particular* place, but *it is attained* when the necessary conditions are fulfilled."

It may be said that Nibbana is not stored anywhere but is dependent upon this one - fathomed body along with its mind.

One's Nibbana is with oneself, but is not within one's mind. It is not something that exists in itself nor is it something to be produced.

Nibbana is there where the four elements of cohesion (*Apo*) extension, (*Pathavi*) heat (*Tejo*), and motion (*Vayo*) find no footing.*

In the Udana the Buddha says:-

"Just as, o Bhikkhus, notwithstanding those rivers that reach the great Ocean and the torrents

⁴⁶ The original editor deleted "the" by hand

* "Where the four elements that cleave, and stretch, and burn, and move no further footing find."

Kindred Sayings. pt. 1, p. 23.

Cf. Rohitassa Sutra- "In this very-fathom-long body, along with its perceptions and thoughts, I proclaim the world, the origin of the world, the cessation of the world, and the path leading to the cessation of the world. (Ang. N. IV-V.)

Three Distinct Characteristics of Nibbana

(continued from the previous page) of rain that fall from the sky, neither a deficit nor a surplus is perceptible in the great ocean, even so despite the many Bhikkus that enter the remainderless Parinibbana there is neither a deficit nor a surplus in the element of Nibbana.”

It therefore follows that Nibbana is not a sort of Brahma Heaven where a transcendental ego resides, but a Dhamma which is not conceivable by ordinary knowledge.

What attains Nibbana, is another question which requires careful consideration. This question must necessarily be set aside as irrelevant, for Buddhism admits of no permanent entity or of no⁴⁷ immortal soul.

The so-called being of which we often hear as the “vestment of the soul” is a mere bundle of conditioned factors.

Bhikku in⁴⁸ Vajira says:-

“And just as when the parts are rightly set,
The word “chariot” ariseth (in our minds);
So doth our usage covenant to say,
A being when the aggregates are there.”

⁴⁷ The original editor strike out and replaced as “an” to “no” by hand

⁴⁸ The original editor inserted “in” by hand

Three Distinct Characteristics of Nibbana

Buddhism admits of an individual life-flux, but not of a personal identity. This life flux, according to Buddhism, includes both physical and mental elements. It is the Kammic force of each individual that binds these elements together. The Buddhist counter-part of the soul or the Atma of other schools of thought is this stream of life which is not limited only to this present life, but having its link with the past lives and its continuation with the future ones.

As there is neither a permanent ego nor an identical being, it is needless to say that there is no "I" in Nibbana.

Thus hath it been said:

"Misery only doth exist, none miserable,
Nor doer is there, nought save the deed is found
Nibbana *is*, but not the man who seeks it,
The path exists, but not the traveller in it."

The chief difference between the Buddhist conception of Nibbana and the Hindu and Jaina conception of Nirvana or Mukti lies in the fact that Buddhists view their goal without an eternal soul and⁴⁹ creator whilst Hindus and Jainas do so with an eternal soul.

This is the reason why Buddhism can neither be called Eternalism nor Nihilism.

⁴⁹ The original editor strile out and replaced "plus" to "and" by hand

Three Distinct Characteristics of Nibbana

It must be admitted that this question of Nibbana is the most difficult in the Teaching of Buddha. However much we may speculate we shall never be in a position to comprehend its real nature. The best way to understand Nibbana is to try to realise it with our own intuitive knowledge.

Although Nibbana lies in obscurity in so far as the man of the world is concerned, the path that leads to Nibbana could be trodden by any seeker after Peace. It is explained by the Buddha with all the necessary details and is thus laid open to all.

THE WAY TO NIBBANA.

The way to Nibbana is the Middle Path (Majjhima Patipada) which avoids the extreme of self-mortification that weakens one's intellect. {illegible}⁵⁰ of self indulgences, that⁵¹ {illegible}⁵² one's spiritual progress⁵³

This Middle Path consists of the following eight factors, namely:

I. Right Understanding (*Samma*⁵⁴ *Ditthi*).

It is the knowledge of the Truth of Suffering, the Cause of Suffering,⁵⁵ the Destruction of Suffering, and the Path leading to the Destruction of Suffering.

⁵⁰ Indecipherable in the original, its looks like "{illegible}"

⁵¹ The original editor inserted "of self indulgences, that" by hand

⁵² Indecipherable in the original, its looks like "{illegible}"

⁵³ The original editor inserted "one's spiritual progress" by hand

⁵⁴ The original editor changed "Sama" to "Samma" by hand

⁵⁵ The original editor changed case sensitivity "cause of suffering" to "Cause of Suffering" by hand

- II. Right Thoughts (*Samma Sankappa*).
They are the thoughts free from lust (*Nekkhamma*), ill-will (*Avyapada*) and cruelty (*Avihinsa*).
- III. Right Speech (*Samma Vaca*):
It is abstinence from lying, slandering, harsh speech, and vain talk
- IV. Right Action (*Samma Kammanta*).
It is abstinence from killing, stealing, and unchastity.
- V. Right Livelihood (*Samma Ajiva*).
It is abstinence from trading in arms, living beings, animals for slaughter, intoxicants, and poison.
- VI. Right Effort (*Samma Vayama*).
It is the effort to avoid the arising of evil that has not yet arisen, the effort to overcome evil that has already arisen, the effort to develop good that has not yet arisen, and the effort to cultivate good that has already arisen.
- VII. Right Mindfulness (*Samma Sati*).
It is constant mindfulness with regard to body (*Kayanupassana*), feeling (*Vedananupassana*) consciousness (*Cittanupassana*) and Phenomena⁵⁶ (*Dhammanupassana*).
- VIII. Right Concentration (*Samma Samadhi*).
It is the one-pointedness of the mind.

⁵⁶ The original editor corrected spell "Phomona" to Phenomena" by hand

The first two are grouped in wisdom (*Panna*), the second three in Morality (*Sila*), and the⁵⁷ last three in Concentration (*Samadhi*).

According to the order of development Sila, Samadhi, and Panna are the three stages on the Grand Highway that leads to Nibbana.

All these three stages are embodied in the following beautiful verse.

*Sabba papassa akaranan -
Kusalassa upasampada
Sacittapariyodapanan -
Etan Buddhanu sasanan.*

To cease from all evil.
To do what is good,
To cleanse one's mind;
This is the advice of all the Buddhas.

We reap what we sow. If we sow evil, we must reap pain; if we sow good, we must reap happiness. Both pain and happiness are the direct⁵⁸ results of our own good and evil. This is⁵⁹ law in itself

A right understanding person realises this just law of action and reaction and of his own accord, refrains from evil and does good to the best of his ability. He does so for his own good

⁵⁷ The original editor inserted "the" by hand

⁵⁸ The original editor corrected spell "direst" to "direct" by hand

⁵⁹ The original editor strikeout and replaced "a" to "is" by hand

(continued from the previous page) and for the good of others. He considers it⁶⁰ his duty to be a blessing to himself and to all others, but not a curse to any, whether⁶¹ man or animal.

As life is precious to all and as there is neither any right nor power whatever to destroy the life of another he extends his compassion and loving-kindness towards every living being, even to the tiniest creature that crawls at his feet, and refrains from killing or causing injury to any living creature.

There is no rule that one is to be preyed upon by another. The strong mercilessly kill the weak and feast on their flesh. This is the animal instinct. Such actions from ignorant animals, are excusable, because they know not what they do, but when men who are gifted with reason, and who should possess a high moral standard, perpetrate such crimes, they reveal their brutal tendencies and degrade themselves. Whether to satisfy our stomach or as a pastime it is not justifiable to kill or cause to kill another living being. When mother earth is so generous in giving us vegetables and other kinds of harmless and nutritious food, what necessity is there for us to kill our dumb brothers and sisters and feast on their flesh? If the killing of animal is wrong, it is needless to speak of the heinousness of killing human beings for the sake of peace or for⁶² the sake of religion.

⁶⁰ The original editor inserted "it" by hand

⁶¹ The original editor strikeout and replaced "whatever" to "whether" by hand

⁶² The original editor inserted "for" by hand

Honesty, trustworthiness and uprightness should also be the characteristic of a right understanding person. As such he tries to abstain from all forms of stealing whether in its dissembled or obvious forms. By abstaining from sexual misconduct which debases the exalted nature of man he tries to be pure and chaste. He avoids false speech, harsh language; slander, and frivolous talk and speaks only that which is true, sweet, kind and helpful. Pernicious drinks are also a hindrance to the progress of a right understanding person. They promote heedlessness and mental distraction. Accordingly he avoids intoxicating drinks and cultivates heedfulness and clarity of vision.

These elementary principles of regulated behaviour are essential to one who treads the Path to Nibbana. Violation of them means the introduction of obstacles on the path which may almost be insurmountable. Observance of them enables one to make smooth and steady progress along the path.

The spiritual pilgrim may advance a step further and do what is good to the best of his ability. Sense-restraint should be cultivated, for over-indulgence in sensual pleasure is detrimental to spiritual progress.

It is an admitted fact that most dig their graves with their own teeth. Over-eating and

(continued from the previous page) carelessness in diet are responsible for more deaths than pestilences. To control this craving for food and to foster buoyancy of mind and body, abstemiousness and fasting at least once a month are advisable. Plain and simple living is preferable to a luxurious life which makes one a slave to passions. A life of celibacy is recommended as one's sexual energy could then be utilised for spiritual ends and one would be immune from worldly bonds that might impede one's progress. A glimpse into the history of all spiritual teachers will convince one that almost all of them nourished their bodies sparingly and led a life of strict celibacy, simplicity, voluntary poverty and self-control.

Whilst he progresses slowly and steadily with regulated word and deed and sense restraint, the Kammic force of this striving aspirant compels him to renounce worldly pleasures and adopt the ascetic life. To him then comes the idea that.

“A den of strife is household life,
And filled with toil and need;
But free and high as the open sky
Is the life the homeless lead.”

Realising thus the vanity of fleeting pleasures, he voluntarily forsakes his earthly possessions and donning the ascetic garb he tries to lead the Holy life in all its purity. Here he practises the

(continued from the previous page) Higher Morality to such a⁶³ degree that he practically becomes selfless in all his actions. Neither fame nor wealth nor honour nor worldly gain could induce him to do anything contrary to his lofty principles.

It is not however the external appearance that makes a holy man but the internal purification. Transformation should come from within and not from without. It is not absolutely necessary to retire to solitude and lead the life of an ascetic to be a Saint. The life of a Bhikkhu⁶⁴ expedites and facilitates spiritual progress, but even as a layman one could attain Sainthood.

He who attains Sainthood as a layman in the face of all temptations is certainly more praiseworthy⁶⁵ than a Bhikkhu who is naturally immune from such rebellious passions.

Says the Buddha concerning a minister who attained Arahantship:-

“Even though a man be richly adorned, if he walk⁶⁶ in peace,
If he be quiet, subdued, restrained, and chaste,
And if he refrain from injuring any living being,
That man is a Brahman, that man is a hermit, that⁶⁷ man is a monk.”

There are also several instances of laymen⁶⁸ who realised Nibbana without renouncing the world. The lay-follower Anathapindika was a

⁶³ The original editor inserted “a” by hand

⁶⁴ The original editor corrected “Bhikku” to “Bhikkhu” by hand

⁶⁵ The original editor corrected spell “praiseworthy” to “praiseworthy” by hand

⁶⁶ The original editor given long space before “walk”

⁶⁷ The original editor given long space before “that”

⁶⁸ The original editor changed “layman” to “laymen” by hand

(continued from the previous page) Sotapanna, the Sakya Mahanama was a Sakadagami, the potter Ghatikara was an Anagami, and King Suddhodana died as an Arahant. An Anagami must of course lead a celibate life, and a lay Arahant, according to the books, must either enter the Order or attain Pari-Nibbana, for he cannot live for more than seven days amidst the uncongenial surroundings of the world.

If he chooses the homeless life he is expected to lead a life of voluntary poverty and⁶⁹ celibacy. He should also of his own accord observe the four Higher Silas, namely,

Patimokkha Sila the Fundamental Precepts,
Indriya-sanvara Sila morality pertaining to sense-restraint,

*Ajiva-parisuddhi*⁷⁰ *Sila*, Morality pertaining to purity of livelihood,

and *Paccaya-sannissita Sila*, morality pertaining to the use of the necessaries of life.

When he enters the order and receives his higher (Upasampada) Ordination he is called a Bhikkhu.

A Bhikkhu is not a beggar as is often mistranslated. Neither is he a priest, since he does not act as a mediator between God and man. Nor is he strictly a monk, because he is not bound by any vows. There is no English equivalent that

⁶⁹ The original editor deleted "of" by hand

⁷⁰ The original editor strikeout and replaced "Ajiva-parisuddha" to "Ajiva-parisuddhi" by hand

(continued from the previous page) exactly conveys the meaning of the Pali term. "Mendicant" may be suggested as the nearest translation and that not in the sense of begging but in the sense of "living on alms".

The ascetics of other sects are invariably called Paribbajakas, Ajivakas, Sannyasins, etc. But Bhikkhu or Sanskrit Bhikshu has now become exclusively Buddhistic.

The Rules of a Bhikkhu do not permit him to beg anything from another. He may accept the four requisites presented to him by others. If he is in need of any requisites he is allowed to obtain it only from his parents and close relatives such as brothers, sisters, uncles, aunts and from professed supporters who have requested him to do so.

There are no vows for a Bhikkhu. Of his own accord he becomes a Bhikkhu in order to lead the holy life as long as he likes. He is at liberty to leave the order at any time, and he automatically ceases to be a Bhikkhu if he violates any of the major rules.

1. The four requisites are:- robes, alms, beds and seats, and medicine.

2. In such Buddhist countries as Burma, Siam, Cambodia almost everyone enters the Order even for a day. In Ceylon however the custom is to remain in the⁷¹ Order for life.

⁷¹ The original editor inserted "the" by hand

A Bhikkhu has to observe 227 rules, apart from several other minor rules. The four major rules which deal with perfect celibacy, stealing, murder and false claims to higher spiritual powers, must strictly be observed. If he violates any of them he suffers defeat (*parajika*), and automatically ceases to be a Bhikkhu. In the case of other rules he has to make amends according to the gravity of the offence.

Purity, perfect celibacy, voluntary poverty, simplicity, selfless service, and harmlessness are some of the salient characteristics of a Bhikkhu.

He claims no property for he had renounced everything worldly. His needs⁷² are few, and contentment is his wealth. He repents not for his past, nor is he worried about the future. He lives always in the present, free from all responsibilities and trammels of the world. Like a bird he is ready to wander withersoever he desires without clinging to any abode. Under all vicissitudes of life he maintains a balanced-mind. His free services are always at the disposal of others. The fund of energy at his command is not confined to the realisation of personal ends, but is instead directed to the open channel of activities that tend to universal happiness. He practises harmlessness to such an extent that he does not even pluck a leaf or dig the ground.

⁷² The original editor changed "deeds" to "needs" by hand

A Bhikkhu who leads such a holdy life is indeed a blessing to himself and to others. He teaches both by example and precept. Within he is pure, without he purifies.

Securing thus a firm footing on the ground of Sila or morality, the progressing pilgrim then embarks upon the higher practice of Samadhi, the control and culture of the mind, the second stage of the Path of Purity.

Samadhi is the one-pointedness of the mind. It is the wilful concentration of the mind on one subject to the entire exclusion or all irrelevant matter.

According to the Visuddhi Magga there are forty subjects of meditation.

They are:-

The ten *Kasinas* (symbols)-namely, the earth Kasina, the water Kasina, the fire Kasina, the air Kasina, the blue Kasina, the yellow Kasina, the red Kasina, the white Kasina, the light Kasina, and the space Kasina.

The ten Impurities – namely, i. a bloated corpse (*Uddhumataka*) ii. a discoloured corpse (*Vinilaka*), iii. a festering corpse (*Vipubbaka*), iv. a dis-sected corpse (*Vicchiddaka*), v. a gnawed-to-pieces

(continued from the previous page) corpse, (*Vikkhayitaka*), vi. a scattered-in-pieces corpse (*Vikkhittaka*), vii. a mutilated and scattered-in-pieces corpse (*Hata-vikkhittaka*), viii. a bloody corpse (*Lohitaka*), ix. a worm-infested corpse (*Pulavaka*), and x. skeleton corpse (*Atthika*).

The ten Reflections (*Anussati*)— namely, i. reflection on the Buddha (*Buddhanussati*), ii. reflection on the Doctrine (*Dhammanussati*), iii. reflection on the Sangha (*Sanghanussati*), iv. reflection on Virtue⁷³ (*Silanussati*), v. reflection on Liberality (*Dananussati*), vi. Reflection on Devas (*Devatanussati*), vii. reflection on Peace (*Upasamanussati*), viii. reflection on Death (*Marananussati*), ix. Mindfulness regarding the body (*Kayagata-sati*), x. Mindfulness regarding respiration (*Anapana-sati*).

The four Illimitables or the four Modes of Sublime Conduct (Brahmavihara)— namely, Loving-kindness (*Metta*). Compassion (*Karuna*), Sympathetic Joy (*Mudita*), and Equanimity (*Upekkha*).

The One Preception— i.e. the preception of the loathsomeness of metarial⁷⁴ food. (*Ahare Patikkula Sanna*).

The One Analysis— i.e. the analysis of the four Elements (*eatudhatu-vavatthana*)

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⁷³ The original editor changed “reflecrion on virtue” to “reflection on Virtue” by hand

⁷⁴ The original editor corrected spell “metarial” by hand

⁷⁵ The original editor changed “Datudhatu-vavatthana” to “eatudhatu-vavatthana” by hand

The Four Formless States— namely, the Realm⁷⁶ of the infinity of Space (*Akasanancayatana*), the Realm of the Infinity of Consciousness (*Vinnayancayatana*), the Realm of Nothingness (*Akinanbagatana*), and the Realm of Neither Perception {illegible}⁷⁷ (*N'eva Sanna N' asannayatana*).*

These subjects differ according to the temperament and type of individuals who divide themselves into six groups, — namely,

- i. Those⁷⁸ of lustful temperament (*Raga Carita*)
- ii. Those⁷⁹ of irritable temperament (*Dosa Carita*)
- iii. Those⁸⁰ of illusive temperament (*Moha Carita*)
- iv. Those⁸¹ of devotional temperament (*Saddha Carita*)
- v. Those⁸² of intellectual temperament (*Buddhi Carita*)
- vi. Those⁸³ of discursive temperament (*Vitakka Carita*).

Of the above subjects the ten Impurities and Mindfulness regarding the body are suitable for those of lustful temperament.

The Four Illimitables and the four coloured Kasina circles are suitable for those of irritable temperament.

⁷⁶ The original editor changed case sensitivity “realm” to “Realm” by hand

⁷⁷ Indecipherable in the original, its looks like “{Illegible}”

* For details see the *Visuddhi Magga*.

⁷⁸ The original editor corrected case sensitive “those” to “Those” by hand

⁷⁹ The original editor corrected case sensitive “those” to “Those” by hand

⁸⁰ The original editor corrected case sensitive “those” to “Those” by hand

⁸¹ The original editor corrected case sensitive “those” to “Those” by hand

⁸² The original editor corrected case sensitive “those” to “Those” by hand

⁸³ The original editor corrected case sensitive “those” to “Those” by hand

Mindfulness regarding respiration is suitable for those of illusive temperament and those of discursive temperament.

The first six Reflections are suitable for those of⁸⁴ devotional temperament.

Reflections on Death and Peace, the Perception of the loathsomeness of material food, and the Analysis of the four Elements are suitable for those of intellectual temperament.

The other subjects, chiefly the reflection on the Buddha, meditation on loving-kindness, mindfulness regarding the body, and reflection on Death, are suitable for all.

Before he really embarks upon the practice of Samadhi the qualified aspirant should give a careful consideration to the subject for contemplation. In the ancient days when Arahants were a common sight it was customary for the pupils to seek a competent Guru who chose a suitable subject for him. As such Gurus are not easily available in the present day he may use his judicious discrimination and choose the one most suited to his character.

This being satisfactorily settled, it is necessary for him to withdraw to a quiet place where he is least disturbed from outside sources. The

⁸⁴ The original editor inserted "of" by hand

(continued from the previous page) forest or a cave is the most desirable, but as it is not liable to interruption during his practice.

It should also be understood that solitude is within us all. If our minds are not settled even a forest would not be a solitary place. Even the heart of a busy town may be a congenial place if our minds are settled.

It must also not be forgotten that the atmosphere in which we live acts as an indirect aid to tranquilise our minds.

Having selected a place he should then choose a convenient time when everything is in the best possible condition for his practice.

Early in the morning when the mind is fresh and active or before bed-time, if not over-tired, is generally the most appropriate time. Whatever time we select it is advisable to adhere to it for our minds then become more tuned to the practice when we commence our meditation at an identical time everyday.

The meditating posture is also another important point to consider. The posture too acts as a very powerful mechanical aid to concentration.

The Easterners generally sit crosslegged with bodies erect. They sit placing the right foot on the left thigh and the left foot on the right thigh

(continued from the previous page) and at right angles to each other. This is the full position. If they find this posture difficult sometimes they adopt the half position, that is by simply placing the right foot on the left thigh or the left foot on the right thigh.

When this triangular position is assumed the whole body is well balanced.

The left hand should be placed on the right hand. The neck should be straightened so that the nose is in a perpendicular line with the navel. Before the practice, bad air from the lungs should be breathed out slowly through the mouth and then closing the mouth, fresh air should be inhaled through the nose. The tongue should rest against the upper palate.

The girdle should be loosened and the garments should be neatly arranged.

Some prefer to have their eyes closed so as to shut out all unnecessary light and external sights.

Although there are a few advantages in closing the eyes yet it is not always recommended as it tends to drowsiness. Consequently the mind goes out of control and wanders aimlessly, vagrant thoughts arise, the body loses its erectness, the mouth opens quite unconsciously, saliva drips and the head nods.

The Buddhas usually sit with half closed eyes looking through the tip of the nose not more than a distance of about two and half cubits.

Those who find the cross-legged posture too difficult may sit comfortably in a chair or any other support sufficiently high to rest the legs⁸⁵ on the ground. without experiencing any inconvenience.

It is of no importance which attitude one may adopt provided the position is easy and relaxed.

The aspirant who is keen on practising Samadhi should endeavour his best to enrol the passions he is obsessed with, there and then, even at their inception, without giving reins to them.

As mentioned in the Sutta Nipata he may be beset with the ten armies of Mara, the Evil One, such as (1) sensual desires, (2) discouragement, (3) hunger and thirst, (4) attachment, (5) sloth and torpor, (6) fear, (7) doubt, (8) hypocrisy and stubborn-ness, (9) gain, praise, honour, and fame wrongly obtained, (10) and self praise and contempt of others.

On such occasions the following practical suggestions mentioned by the Buddha will prove of universal benefit to all.

(1) Attending to some good idea of an opposite nature; e, g. love in case of hatred.

⁸⁵ The original editor changed "logs" to "legs" by hand

- (2) Reflecting upon the danger of their evil consequences; e, g. anger sometimes resulting in murder.
- (3) Simple neglect or becoming wholly inattentive to them.
- (4) Reflecting upon the causes that led to the arising of the passions and thus forgetting them in the process.
- (5) Direct physical force.*

Having attended to all these necessary prerequisites the qualified aspirant retires to a Solitary place and summoning up Confidence (Saddha) as to the certainty of achieving his goal he makes a persistent effort to focus his mind and eye - in the case of a physical object, such as Kasina - or mind alone - in the case of a mental object, such as⁸⁶ loving-kindness, virtues of the Buddha - on the selected object,⁸⁷ (Kammatthan^{88a}) to the entire exclusion of all irrelevant matter.

The latter it may be remarked possesses the specific advantage of building up that particular virtue in the character of the individual.

During the practice it is advisable to repeat the words- if there be a special formula- since they constantly evoke the idea they represent.

* *Majjhima Nikaya - Sutta No. 20*

⁸⁶ The original editor inserted "as" by hand

⁸⁷ The original editor inserted comma by hand

⁸⁸ The original editor inserted "bracket" by hand

However much he may be intent on the object, he will not be exempt from the initial difficulties that inevitably confront a beginner-Mind meanders, alien thoughts dance before him, impatience overcomes him owing to slowness of progress, and thus his efforts get slackened in consequence. The determined student only welcomes these hindrances; the difficulties he cuts through; the obstacles he surmounts; and looks straight to his goal, never for a moment turning his eyes from it.

Thus with renewed confidence and vigour he strives to concentrate his entire attention on the preliminary object (Parikamma Nimitta) until he becomes so wholly absorbed in it that all adventitious thoughts get "ipso facto" excluded from the mind. A stage is ultimately reached when he is able to visualise the objects even with closed eyes. On this visualised image (Uggaha Nimitta) he now concentrates until it develops into a conceptualised image (Patibhaga Nimitta).

As an illustration let us take the case of Pathavi Kasina

A circle of about one span and four fingers in diameter is made and the surface is covered with dawn-coloured clay and smoothed well. If there be not enough clay of the dawn colour he may put in some other kind of clay beneath.

This hypnotic⁸⁹ circle is known as the Parikamma Nimitta. Now he places this object about two and half cubits away from him and concentrates on it saying mentally or inaudibly Pathavi or earth. The purpose is to gain the one pointedness of the mind. When he does this for some time -perhaps weeks, or months or years- he would be able to close his eyes and visualise the object. This is called Uggaha Nimitta. Then he practises concentration on this visualised image which is an exact mental replica of the object, until it develops in to a conceptualised image which is called Patibhaga Nimitta.

The difference between the first visualised image and the second conceptualised image is this:-

“In the former a fault of the device (Kasina) appears; the latter is like the⁹⁰ disc of a mirror taken out of a bag, a well-burnished-conc⁹¹h-~~{illegible}~~,⁹² the round moon issuing from the clouds, white cranes against a rain cloud, and makes its appearance as though bursting the grasped sign, than which is a hundred times, a thousand times more purified. But it possesses neither colour nor form.

For otherwise it would be cognizable by the eye, gross, a fit object for contemplation, and marked with the three characteristics. But it is not so. To the winner of concentration, it is just a

⁸⁹ The original editor corrected spell “hypnotic” by hand

⁹⁰ The original editor inserted “the” by hand

⁹¹ The original editor changed “well-burnish” to “well-burnished” by hand

⁹² Indecipherable in the original, its looks like “{Illegible}”

(continued from the previous page) mode of appearance, and is born of perception.”*

As he continually concentrates on this abstract concept he is said to be in possession of “proximate concentration (Upacara Samadhi) and the innate five Hindrances to Progress (Nivarana), such as sensual desires, hatred, sloth and torpor, restlessness and brooding, and doubts, are temporarily inhibited.

Eventually he gains ‘ecstatic concentration” (Appana Samadhi) and, to his indescribable joy, becomes enwrapt in Jhana, enjoying the calmness and serenity of a one-pointed mind.

When once he succeeds in exercising perfect control over his discursive mind, he can, without the least difficulty, develop the five supernormal powers (Abhinna)—Clairvoyance (Dibbacakku), clairaudience (Dibbasota) reminiscence of past births (Pubbe—Nivasanussati Nana), thought reading (Paracitta vijanana), and various psychic powers (Iddhividha).

Samadhi and these supernormal powers, it may be mentioned, are not essential for the attainment of Arahantship, though they would undoubtedly be a valuable asset to the possessor.

* *The Path of Purity*

(continued from the previous page) There are for instance, dry-visioned Arahants (Sukkha Vipassakas) who, without the aid of Jhanas, attain Arahantship straightway by merely cultivating Insight.*

Though at this stage the mind of the aspirant is considerably purified, yet he is not wholly free from giving vent to his passions. For, by concentration, the evil tendencies are only temporarily inhibited. They may rise to the surface at quite unexpected moments.

Discipline regulates word and deed, concentration controls the mind, but it is Insight (Panna), the third and the final stage, that enables him to annihilate completely the passions inhibited by Samadhi.

At the outset he cultivates "Purity of Vision" (Ditthi-Visuddhi) in order to see things as they really are. With his one pointed mind he scrutinizes his self and on due examination discovers that his I–personality is nothing but a mere composition of mind and matter – the former consisting of volitional activities that arise as a⁹³ result

* For instance Cakkhupala Thera attained Arahantship without the Jhanas.

See *Dhammapada Commentary- Buddhist Legends*.

⁹³ The original editor inserted "a" by hand

(continued from the previous page) of the senses coming in contact with the sensestimuli, and the latter of forces and qualities that manifest themselves in multifarious phenomena.

Having thus gained a correct view of the real nature of his self, freed from the false notion of an identical substance of mind and matter, he attempts to investigate⁹⁴ the cause of this "I" personality. He realises that everything worldly, himself not excluded, is conditioned by some case or causes, past or present, and that his existence is due to past ignorance, craving, attachment, Kamma, and physical food of the present life. On account of these five causes this personality has arisen, and as the past activities have⁹⁵ conditioned the present, so the present will condition the future. Meditating thus he transcends all doubts with regard to the past, present and future. (Kankhavitarana Visuddhi). There upon he contemplates that all conditioned things are transient, (Anicca) subject⁹⁶ to suffering (Dukkha) and devoid of an immortal soul (Anatta). Where-ever he turns his eyes he sees nought but these three characteristics standing out in bold relief. He realises that life is a mere flowing, a continuous undivided movement. Neither in heaven nor on earth does he find any genuine happiness, for every form of pleasure is only a prelude to pain. What is transient is therefore painful, and where change and sorrow prevail there cannot be a permanent ego.

⁹⁴ The original editor deleted "into" by hand

⁹⁵ The original editor strikeout and replaced "has" to "have" by hand

⁹⁶ The original editor changed "subjects" to "subject" by hand

As he is thus absorbed in meditation a day comes when, to his surprise, he witnesses an aura emanating from his body (obhasa). He experiences an unprecedented pleasure, happiness, and quietude. He becomes even-minded and strenuous. His religious fervour increases, and mindfulness becomes perfect and Insight extraordinarily keen. Labouring under the misconception that he has attained Sainthood, chiefly owing, to the presence of the aura, he yearns for this state of mind. Soon he realises that these temptations are only defilements to Insight and that he has not really attained Sainthood. Accordingly he endeavours to distinguish between the right and the wrong path. (Maggamagga Nanadassana Visuddhi).

Perceiving the right path he resumes his meditation on the arising and passing away of conditioned things. Of these two characteristics the latter becomes more impressed in his mind, because change is more conspicuous than becoming. Therefore he turns his attention to the contemplation of the dissolution of things. He perceives that both mind and matter which constitute this personality, are in a state of constant flux, not remaining for two consecutive moments the same. To him then comes the knowledge that all dissolving things are fearful. The whole world appears to him like a pit of burning embers – a source of danger. Subsequently he reflects

(continued from the previous page) on the wretchedness and vanity of the fearful and wicked world, and feeling disgusted with it, wishes to escape therefrom.

With this object in view, he meditates again on the three characteristics, and there-after becomes completely indifferent to all conditioned things-having neither attachment nor aversion for any worldly object. Reaching this point of mental culture, he takes for his object of special endeavour one of the three characteristics that appeals to him most, and intently keeps on developing Insight in that particular direction until that glorious day comes to him when to his indescribable joy, he realises Nibbana, his ultimate goal, for the first time in his life.

“As the traveller by night sees the landscape around him by each flash of lightning and the picture so obtained long thereafter swims before his dazzled eyes, so the individual seeker by the flashing light of Insight catches a glimpse of Nibbana with such clearness that the after-picture never more fades from his mind.”

When the spiritual pilgrim realises Nibbana for the first time he is called a Sotapanna-one who has entered the stream that leads to Nibbana. He eliminates also three fetters namely, self illusion, doubts, and indulgence in (wrongful) rites and ceremonies. As he has not eradicated the “will-to-live”,

(continued from the previous page) he is reborn seven times at the most. In his subsequent birth he may or may not be aware of the fact that he is a Sotapanna. Nevertheless he possesses the characteristics peculiar to such a Saint. He gains implicit confidence in the Buddha, Dhamma, and the Sangha, and can never be induced to violate any of the Five precepts. He is moreover absolved from states of woe, for he is destined⁹⁷ to Enlightenment. Summoning up fresh courage, as a result of this distant glimpse of Nibbana, the Aryan Pilgrim makes rapid progress, and perfecting his Insight, becomes a Sakadagami, Once-Returner, by attenuating two other fetters—namely, sense-desires and illwill. He is called a Sakadagami because he is reborn on earth only once in case he does not attain Arahantship in that birth itself. It is interesting to note that the pilgrim who has attained the second stage of Sainthood can only weaken these two powerful fetters with which he is bound from a beginning-less past. Occasionally he may be disturbed by thoughts of lust and anger, to a slight extent.

It is by attaining the third stage of Sainthood, Anagami (Never-Returner), that he completely discards the above two fetters. Thereafter he neither returns to this world nor does he seek birth in the celestial realms, since he has rooted out the desire for sensual pleasures. After death he is reborn in the pure Abodes (Suddhavasa), a

⁹⁷ The original editor deleted “for” by hand

(continued from the previous page) camping place exclusively reserved for Anagamins and Arahants. Even an Anagami, it must be understood, has not completely got rid of his "will-to live".

Now the earnest pilgrim, encouraged by the unprecedented success of his endeavours, makes his final advance, and destroying the remaining five fetters-namely, lust after life in Realms of Form (Rupaloka) and in Formless Realms (Arupaloka), conceit, restlessness, and ignorance, attains Arahantship, the last stage of Sainthood.

Instantly he realises that what was to be accomplished has been done, that a heavy burden of sorrow has been finally relinquished, and that all forms of the "will-to-live" have been totally annihilated. The happy pilgrim now stands on heights more than celestial, far removed from the rebellious passions and defilements of the world, enjoying that unutterable eternal Bliss of Nibbana.

Though an Arahant he is not wholly free from physical suffering, as he is not experiencing this Bliss of Deliverance uninterruptedly, and has not cast off the material body he bears. "While Nibbana is assuredly accessible here and now, a continuous realisation of the Emancipation of the mind from sorrow is, therefore, to be experienced only after death".

It may be mentioned in this connection that Anagamins and Arahants who have adopted the Samatha path or, in other words, have developed concentration and acquired the different kinds of ecstasies, could experience the Bliss of Nibbana in this life itself. This, in Pali, is called the Nirodha Samapatti. In this post-cataleptic state, the person is wholly immune from pain, and his mental activities are all suspended. According to Buddhism, this is the highest form of happiness that could be experienced in this life.⁹⁸

⁹⁸ The original editor deleted "In the Bahu-Vedaniya Suttanta (No. 57 M.N.) the Buddha enumerates ten grades of happiness beginning with the gross material pleasures—the resultant of the pleasant stimulation of the five senses. As one ascends higher and higher in the spiritual plane the so-called happiness becomes more and more exalted, sublime, and subtle, so much so that it is scarce recognisable as happiness to the ordinary worldling. One in the first Jhana experiences a spiritual happiness, which is absolutely independent of the five senses, and which arises as the result of inhibiting the desire for pleasures of sense. In the fourth Jhana, however, even this type of happiness is discarded as coarse and unprofitable, and equanimity is termed happiness.

Referring to the tenth grade, the Nirodha Samapatti—i. e. experiencing Nibbana in this life" by hand

Why does the Arahant⁹⁹ continue to live when he has already intuited Nibbana or when he has denied the will-to-live, so to say?

It is because his Kamma force which gave him birth is not still spent. To quote Schopenhauer, it is like the potter's wheel from which the hand of the potter has been lifted, or to cite a better illustration from our own books - an Arahant is like a branch that is severed from the tree. It puts forth no more fresh leaves, flowers and fruits, as it is no longer supported by the sap

⁹⁹ The original editor deleted "itself, the Buddha says that of all the ten grades of happiness it is the highest and most sublime.

Well, as the Buddha has anticipated, one may ask,—How can Nibbana be called a state of happiness when there is no consciousness at this stage to experience the feeling?

The Buddha replies—"Nay, friends, the Blessed one does not recognise bliss merely because of a pleasurable sensation; but, friends, wheresoever Bliss is attained and there only does the Accomplished One recognise Bliss."

The very fact of the cessation of the flux is, termed in conventional language, "happiness" (Sukha), which too is no appropriate word to depict its real nature." by hand

(continued from the previous page) of the tree; but those which already existed would last till life becomes extinct in that particular branch. The Arahant lives till his life span is over, without adding any more fresh Kamma to his store, and utterly indifferent to whether he dies or not.

What happens to the Arahant after his Pari Nibbana? As a flame blown to and fro by the wind, says the Buddha, goes out and cannot be registered, even so an Arahant set free from mind and matter has disappeared and cannot be registered.

One enquires:— **Has he then merely disappeared, or does indeed no longer exist?**

For him who has disappeared, says the Buddha, in the Sutta Nipata, there exists no form that by which they say "He is." When all conditions are cut off all matter for discussion is also cut off Or again as the Udana sings:—

"As the fiery sparks from a forge are one by one extinguished.

And no one knows where they have gone—

So it is with those who have attained to complete emancipation,

Who have crossed the flood of desire,

Who have entered the calm delight, of those no trace remains.”

Perhaps it will not be out of place in this connection to give an account of the interesting discussion that took place between the Buddha and Vacchagotta concerning this very question.

Vacchagotta, a wandering ascetic, approached the Buddha and questioned—**“But, Gotama, where is the Bhikkhu¹⁰⁰ who is delivered of mind reborn?”** He was of course referring to the Arahant.

The Buddha replies—“Vaccha, to say that he is reborn would not fit the case.”

“Then, Gotama, he is not reborn.”

“Vaccha, to say that he is not reborn would not fit the case.”

“Then, Gotama, he is both reborn and is not reborn.”

“Vaccha, to say that he is both reborn and is not reborn would not fit the case.”

“Then, Gotama, he is neither reborn nor not reborn.”

“Vaccha, to say that he is neither reborn nor not reborn would not fit the case.”

¹⁰⁰ The original editor corrected “Bhikku” to “Bhikkhu” by hand

Vaccha was perplexed on hearing¹⁰¹ these seemingly preposterous answers, and, in his confusion, exclaimed –

“Gotama, I am at a loss what to think in this matter, and I have become greatly confused.”

“Enough, O Vaccha! Be not at a loss what to think in this matter, and be not greatly confused. Profound, O Vaccha, is this doctrine, recondite and difficult of comprehension, good, excellent, and not to be reached by mere reasoning. Subtle, and intelligible only to the wise; and it is a hard doctrine for you to learn, who belong to another sect, to another faith, to another persuasion, to another discipline, and who sit at the feet of another teacher. Therefore, Vaccha, I will now question you, and do you make answer as may seem to you good. What think you, Vaccha? Suppose a fire were to burn in front of you, would you be aware that a fire was burning in front of you?

“Gotama, if a fire were to burn in front of of me, I should be aware that a fire was burning in front of me.”

“But suppose, Vaccha, some one were to ask you, ‘On what does this fire that is burning in front of you depend?’ What would you answer, Vaccha?”

¹⁰¹ The original editor corrected spell “hraring” to “hearing” by hand

"I would answer, Gotama, 'It is on fuel of grass that' this fire that is burning in front of me depends."

"But, Vaccha, if the fire in front of you were to become extinct, would you be aware that the fire in front of you has become extinct?"

"Gotama, if the fire in front of me were to become extinct, I should be aware that the fire in front of me has become extinct."

"But, Vaccha, if some one were to ask you 'In which direction has that fire gone, East or West North or South?' What would you say, Vaccha?"

"The question would nor fit the case, Gotama. For the fire which depended on fuel, grass, and wood, and when that fuel has all gone, and it can get no other, being thus without nutriment, is said to be extinct."

"In exactly the same way, Vaccha, all forms, sensations, perceptions, mental activities, and consciousness have been abandoned, uprooted, made like a palmyra stump, became non-existent, and not liable to spring up in the future.

"The Saint, O Vaccha, who has been released from what are styled the Five Aggregates is deep, immeasurable, like the mighty ocean. To say

(continued from the previous page) that he is reborn would not fit the case. To say that he is not reborn would not fit the case. To say that he is neither reborn nor not reborn would not fit the case.”

One cannot say that the Arahant is reborn as¹⁰² all passions that condition rebirth are eradicated; nor can one say that the Arahant is annihilated for there is nothing to annihilated.¹⁰³

Nibbana it may safely be concluded is obtained by the complete cessation of passions (Kilesa), but the real nature of this supreme state (Dhamma) no words could adequately express.

¹⁰² The original editor deleted “the” by hand

¹⁰³ The original editor changed “annihilate” to “annihilated” by hand

THESE SERIES WRITTEN

BY

NĀRADA THERO

complete his book on

THE BUDDHA & HIS DOCTRINE.

1. "The life of the Buddha in his own words."
2. "What is Buddhism?"
3. "Some Salient Features of Buddhism"
4. Karma,
5. Rebirth,
6. Nibbana.

Sammadhitti

INTRODUCTION.

All what I could say in this introduction is that "SAMMA DITTHI" is a Dialogue of our Lord Gotama Buddha's Chief Disciple Ven: Sariputta Thera, delivered in the presence of the Lord Himself, Who being quite satisfied with the explanations, confirmed same as if they were Lord's own words; hence this Sutta being included in Majjhima Nikaya of the Pali Cannon – TRI PITAKA.

This booklet is a translation from the original Pali Language to English, and it explains the TEN EVILS and their roots, the TEN MERITS and their roots; the THREE EVILS and their roots, the THREE MERITS and their roots.

"Samma Ditthi" literally means RIGHT UNDERSTANDING, and the explanations are based on the theory of "DEPENDENT ORIGINATING" known in Doctrine as "PATICCA SAMUPPADA," herein described under sixteen bases of dependence.

It is my sincere belief that every Truth-Loving reader who decides to make use of this booklet will understand the context in the same real sense as the explanations convey, thereby enabling the reader to grasp the fundamentals of "Buddhism" within quite a short period of conscious reading and clever understanding. The non-controversial truths explained in Buddhist Philosophy as explained in the context herein will appeal to any unbiassed mind. May it give the unhappy modern world a ray of consolation!

I have to make grateful mention of the invaluable use of the Late Dr T.W. Rhys David's Pali-English Dictionary.

I have also to thank Ven: Jagdish Kasyapa M.A. for the use of his illustrations, Mr B.A. Fernando for the very valuable assistance rendered me in the Compilation, and the Dayakas of the Mahindarama Temple for kindly consenting to have this first edition printed at their expense.

Peace to all!

K. GUNARATANA.

MAHINDARAMA BUDDHIST TEMPLE,
KAMPAR ROAD, PENANG.

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**“NAMO TASSA BHAGAVATO ARAHATO
SAMMA – SAMBUDDHASSA!”**

**Honour to The Exalted One, Freed from All
Bondages, and Fully Enlightened!**

“SAMMA – DITTHI”

RIGHT UNDERSTANDING.

Once, when the Lord was staying at Jetavana Temple, His chief disciple Sariputta Thera addressed the Bhikkhus thus: –

“O Brethren! RIGHT UNDERSTANDING is often spoken of, but in how far has the Disciple of The Noble One realised it?

“O, Brethren! He that avoids the* two extremities; he that develops straight, upright and perfect devotion in theDHAMM†A, and realises its actuality, is the one that leads to Nibbana.

“Then, lend me your ears, O, Brethren! I will explain.

“O, Brethren! If any one, from any moment, succeeds in realising the actuality of EVIL and their roots, in so much, and from such moment, O, Brethren! Will such one be of RIGHT UNDERSTANDING. His understanding will be straight. He will be a believer in DHAMMA (not on blind faith) on actual realisation.

“O, Brethren! What are EVIL and their roots?

* (1) The extremity of materialism – making enjoyment of the worldly pleasures one’s chief end, which is low, unwise and fit for bad people only.

(2) The extremity of self-mortification by the practice of austerities and asceticism, which is painful, harmful and done by the ignorant only.

† DHAMMA in the above text means the realisation of “the beyond these worlds,” “the supramundane,” “the transcendental,” “the spiritual” and the Final Emancipation.

RIGHT UNDERSTANDING

“O, Brethren! To destroy the lives of living beings, with the motive of doing cruelty to them or killing them, it is an EVIL.

“To seize or grasp (with a stealthy mind) that which is not given by its rightful owner, it is an EVIL.

“To commit wrong acts of sensual pleasure, it is an EVIL.

“To utter malicious words, with the motive of backbiting or slandering, it is an EVIL.

“To utter harsh, unkind, rough or impolite words, with the motive of hurting another’s feelings, it is an EVIL.

“To utter frivolous and empty words, with the motive of serving no useful or sensible purpose, it is an EVIL.

“To be covetous or greedy, it is an EVIL.

“To be malevolent and hateful, it is an EVIL.

“To be in delusion, or dull-minded, or stupid, or infatuated in bewilderment, it is an EVIL.

“O, Brethren! These are known as EVIL.

ROOTS OF EVIL.

“O, Brethren! What are the roots of EVIL?

“Covetousness or greed, is a root of EVIL.

“Malevolence, hatred or illwill, is a root of EVIL.

"Delusion, stupidity, or dullness of mind is a root of EVIL.

"O, Brethren! These are known as roots of EVIL.

"O, Brethren! What are non-EVIL, or good or benevolent?

"O, Brethren! To abstain from killing or taking away life of any living being, it is non-EVIL, good, benevolent.

"To abstain from stealing or robbing, it is non-EVIL, good, benevolent.

"To abstain from sensual intercourse with such members of the opposite sex, with whom such intercourse should not be had, it is non-EVIL, good, benevolent.

"To abstain from uttering deceiving or untruthful words, it is non-EVIL, good, benevolent.

"To abstain from uttering malicious or slanderous words, it is non-EVIL, good, benevolent.

"To abstain from uttering harsh, unkind or impolite words, it is non-EVIL, good, benevolent.

"To abstain from uttering frivolous or empty words, it is non-EVIL, good, benevolent.

"To be non-covetous or non-greedy, it is non-EVIL, good, benevolent.

"To be possessed of goodwill and kindness, it is non-EVIL, good, benevolent.

ROOTS OF EVIL

“To be free from delusion, dullness of mind or stupidity (which is Right Understanding) it is non-EVIL, good, benevolent.

“O, Brethren! These are non-EVIL, good, benevolent.

ROOTS OF NON-EVIL.

“O, Brethren! What are the roots of non-EVIL, good or benevolent?

“Non-covetousness or greedlessness is a root of non-EVIL, good, benevolent.

“Kindliness or goodwill is a root of non-EVIL, good, benevolent.

“Honesty, diligence or consciousness, is a root of non-EVIL, good, benevolent.

“O, Brethren! These are known as roots of non-EVIL, Good, Benevolent.

“O, Brethren! If, somehow, the Disciple of The Noble One (who leads a virtuous life) realises Evil and their roots; if he realises Non-Evil, Good, Benevolent and their roots, in so far and by that much will he be freed from lust, freed from passion, detached-minded of Self, indiscriminate of “I” ness or “MY” ness, and freed from ignorance or malevolence. He develops knowledge of the “transcendental,” the “supramundane.” He puts an end to all suffering in this world and treads the path that leads to Final Emancipation.”

SECOND BASIS OF RIGHT UNDERSTANDING.

“O, Brethren! Should the Disciple of the Noble One, somehow, realise Right Understanding, would it be on another basis of Right Thinking? “O, Brethren! Yes, it would be so. Should he, somehow, realize the reality of nutriment and its origin! Should he, somehow, realise the real cessation of nutriment, and the way leading to its cessation! In so far and by that much will he be of Right Understanding. And he will thus attain the Path leading to (Nibbana Dhamma) Final Emancipation.

(The Dhamma is very well compared to a medical science. The Buddha is Himself called the “Best Physician.” The medical science cannot be complete unless it consists of four factors in it. It must tell:—

1. What a disease is.
2. What is its cause.
3. What is the right prescription for its removal.
4. What is the ideal “Health” one can strive to attain.)

“O, Brethren! What is nutriment? What is the Path leading to the cessation of nutriment?

“O, Brethren! The food or nourishment on which the vitality of all living beings depends, and on which the vitality that gives rise to living beings depends, is called nutriment. Nutriment is of four classes, as—(1) Gross, solid, fine or bodily nutriment. (2) Nutriment of contact. (3) Nutriment of volition, (4) Nutriment of consciousness.

SECOND BASIS OF RIGHT UNDERSTANDING

Existence of desire or craving is the origin of nutriment. Removal of desire or craving is the cessation of nutriment.* The Noble Eight Fold Path or the Middle Path is the path for the cessation of nutriment.

“O, Brethren! He, who realises these in their true actuality, in so far and by that much, will be of Right Understanding, and tread the Path leading to ideal “Health.”

3rd BASIS OF RIGHT UNDERSTANDING.

“O, Brethren! Should the Disciple of the Noble One, somehow, realise the Noble Truth of **Sorrow!** Should he somehow, realise the Noble Truth of **Cause of Sorrow!** Should he, somehow, realise the Noble Truth of **Final Removal of Sorrow!** should he, somehow, realise the Noble Truth of **The Way for the Final Removal of Sorrow!** In so far and by that much will he be of **Right Understanding.**

“O, Brethren! What is sorrow? What is the cause of sorrow? What is final removal of sorrow? What is the way for the final removal of sorrow?

“O, Brethren! Birth, old age, sickness, death, sadness, lamentation, bodily or mental pain, greediness, failure in the attainment of a desired object – all are sorrow. In short, all the components of the five (mental and corporal) groups: –

* The Noble Eight Fold Path or the Middle Path, as explained by Buddha, consists in (1) right understanding, (2) right thought, (3) right speech, (4) right action, (5) right livelihood, (6) right energy, (7) right remembrance, (8) right concentration of mind.

3rd BASIS OF RIGHT UNDERSTANDING

- (1) Form=The four elements, the body, the senses.
- (2) Feeling – Pleasurable, painful and indifferent.
- (3) Conceptional knowledge.
- (4) Synthetic mental states and the synthetic functioning of compound sense-effectuations, compound feelings and compound concepts.
- (5) Consciousness are Sorrow.

Tanha (Desire, attachment, craving, temptation or love) that accompanies passionate delight, that gives rise to rebirth, or to desire for non-existence, is the cause of sorrow.

To completely root out the said desire or craving, so that it may never again rise up, is final removal of sorrow.

The Noble Eight Fold Path or the Middle Path, is the way for the final removal of sorrow. And it is the only way.

“O, Brethren! He, who realises these in their actuality, reality or true light, in so far and from such moment, will be of Right Understanding, and tread the Path leading to ideal “Health.”

4th BASIS OF RIGHT UNDERSTANDING.

“O, Brethren! Should the Disciple of the Noble One, somehow, realise Old Age and Death! Should he, somehow, realise the Cause of Old Age and Death! Should he, somehow,

4th BASIS OF RIGHT UNDERSTANDING

(continued from the previous page) realise the Final Removal of Old Age and Death! Should he, somehow, realise the Way for the Final Removal of Old Age and Death! In so far and by that much will he be of Right Understanding.

“O, Brethren! What is old age and death? What is the cause of old age and death? What is the final removal of old age and death? What is the way for the final removal of old age and death?

O, Brethren! In living beings of the innumerable classes, should there be any decay, or any signs of decay! Should teeth decay or be broken? Should hair grow grey or start dropping? Should skin wrinkle? Should age advance? Should sense organs mature? Such are known as old age or decay.

“O, Brethren! Should life in living beings become extinct? Should living beings undergo changes in life’s possess? Should the material or mental properties, vivified by life, fall down or disappear? Should the Five Corporal and Mental Groups, at any time, dismantle? Such are known as death.

“O, Brethren! Birth gives rise to old age or decay and death. So, (metaphysically) birth is the cause of old age and death.

“O, Brethren! Absence of birth is the final removal of old age and death.

“O, Brethren! The Eight Fold Noble Path or the Middle Path is the way for the final removal of old age and death. And it is the only way.

4th BASIS OF RIGHT UNDERSTANDING

“O, Brethren! He, who realises these in their actuality, reality or true light, in so far and from such moment, will be of Right Understanding and tread the Path leading to ideal “Health.”

5th BASIS OF RIGHT UNDERSTANDING.

“O, Brethren! Should the Disciple of the Noble One, somehow, realise Birth, its Cause, its Final Stoppage, and the Way for its Final Stoppage! In so far and by that much will he be of Right Understanding. What is Birth?

In those living beings of the innumerable classes, should there occur any bearing, any becoming, any conception, any springing up, any composition of the Five Component Group,* any possession of the sense organs! O, Brethren! Such are known as Birth.

What is Cause of Birth?

Previous Existence is the Cause of Birth. (Birth depends upon Existence).

What is Final Stoppage of Birth?

Non-Existence is Final Stoppage of Birth.

What is the Way for the Final Stoppage of Birth?

* The Five KHANDAS or Component Groups: Just as it is by the condition precedent to the co-existence of its various parts, that the word “chariot” is used, just so it is that when the KHANDAS are there we talk of a being. These five, commonly spoken of as the five Mental and Corporal Groups, are RUPA—The four Elements and their visible Form. VEDANA—Feeling. SANNA—Conceptual knowledge. SANKHARA—Synthetic mental states and synthetic functioning of compound sense effections, feelings and compound concepts.—VINNANA—Consciousness.

5th BASIS OF RIGHT UNDERSTANDING

The Noble Eight Fold Path or the Middle Path is the Way for the Final Stoppage of Birth. And it is the only way.

“O, Brethren! He, who realises these in their actuality, reality or true light, in so far and from such moment will be lustfreed, and will be of firm Right Understanding.

6th BASIS OF RIGHT UNDERSTANDING.

“O, Brethren! Should he, somehow, realise Existence, its Cause; Non-Existence and the Way for Non-Existence! In so far and by that much will he be of firm Right Understanding leading to Final Emancipation.

What is Existence.

There are three Existences, such as—(1) Passionate and lustful existence, (2) Existence with Form, (3) Formless existence (Nothing comes out of nothing. A thing is produced out of something. Naught into naught, or naught plus naught gives zero as the result. But one into one or one plus one gives us some value. The term could be best understood as “the continuance to be” or “the previous presence of—” that gave rise to Birth).

What is Cause of Existence.

Clinging is the Cause of Existence. (Existence depends upon Clinging. Our life is a chain of constant clingings for the attainment of what we seek after, to adjust ourselves in the world. Eating, drinking, walking and the smallest other action we perform are meant to bring about this necessary adjustment. We cannot conceive of a man who has got

6th BASIS OF RIGHT UNDERSTANDING

(continued from the previous page) absolutely no clingings. Thus it is our clingings or strivings that give rise to Existence).

What is Non-Existence?

Absence of Clinging brings about Non-Existence.

What is the Way for Non-Existence?

The Noble Eight Fold Path or the Middle Path is the Way for Non-Existence. And it is the only way.

“O, Brethren! He, who realises these in their actuality reality or true light, in so far and from such moment will be lustfreed and will be of firm Right Understanding. His devotion in the Dhamma (that had a steady progress) according to his realisation, being unshakable, he treads the path leading to Ideal “Health.”

7th BASIS OF RIGHT UNDERSTANDING.

“O, Brethren! Should the Disciple of the Noble One, somehow, realise Clinging, its Cause, Non-clinging. and the Way to Non-clinging! In so far and by that much will he be of firm Right Understanding.

What is Clinging?

There are four classes of Clinging—(1) Clinging based on Lust, (2) Clinging based on wrong beliefs and wrong practices, (3) Clinging based on Egoism, (4) Clinging based on Wrong Understanding. To stick fast and strive to attain the desired object or end is called Clinging.

7th BASIS OF RIGHT UNDERSTANDING

What is the cause of Clinging?

Tanha or Craving is the cause of clinging. (Clinging depends upon craving. If there is no craving or desire one cannot have any clinging. An emperor gets a desire to conquer a country; he then clings, strives, and struggles hard for the attainment of his desired object, the desired end.

He disregards morality, virtue, justice and honour. Why? Because his Tanha, craving or desire overcomes his sense of justice, sense of honour, sense of virtue. He becomes a slave to his own Tanha in his attempt to become a conqueror.

What is Non-clinging?

Absence of Tanha, craving or desire brings about Non-clinging.

What is the Way to Non-clinging?

The Noble Eight Fold Path or the Middle Path is the way to Non-clinging. And it is the only way.

“O, Brethren! He, who realises these in their actuality, reality or true light, in so far and from such moment will be freed of lust and will be of firm Right Understanding.

8th BASIS OF RIGHT UNDERSTANDING.

“O, Brethren! Should he, somehow, realise Tanha, its Cause, its Final Stoppage, and the Way for its Final Stoppage! In so far and by that much will he be of firm Right Understanding leading to Final Emancipation.

8th BASIS OF RIGHT UNDERSTANDING

What is Tanha?

This **Tanha** arises in beings depending on six bases, hence it is of six sections. Arising of Desire in respect of (1) Form (2) Sound; (3) Smell; (4) Taste; (5) Contact; (6)* Dhamma. Whether it be Desire, Craving, Temptation, Love, or Attachment, they are all called **Tanha**.

What is Cause of **Tanha**?

Vedana or Feeling is the cause of **Tanha**. (Desire depends upon feeling. It is only when we get an agreeable feeling that we have a desire to enjoy it. A soft touch or a beautiful sight awakens our desire. So, desire depends upon feeling.)

What is Final Stoppage of **Tanha**?

Absence of feeling brings about the final stoppage of **Tanha**.

What is the Way to Final Stoppage of Tanha?.....

The Noble Eight Fold Path or the Middle Path is the way for the final stoppage of **Tanha**. And it is the only way.

(Life is nothing but a flame fed by the fuel of Tanha. Hope, Disappointment, or Indifference in respect of the attainment of the desired object; Fear, Sorrow, Lamentation; all these are given rise to by **Tanha**. This flame (life) moves on

* "Dhamma" in the above connection is to be understood as "Mental Perception of the untouched, untested, unsmelt, unheard of, and the unseen. This phenomenon is possible only in such conditions.

8th BASIS OF RIGHT UNDERSTANDING

(continued from the previous page) and on in a continuous flow – with Ignorance as its Driving Principle – from birth to death, and death to birth, so long as Tanha exists. The moment the fuel is exhausted the flame is extinguished. Thus the being attains Nibbana.)

“O, Brethren! He, who realises these in their actually, reality or true light, in so far and from such moment will be freed of lust and will be of firm Right Understanding. He treads the path leading to Ideal “Health”.

9th BASIS OF RIGHT UNDERSTANDING.

“O, Brethren! Should the Disciple of the Noble One, somehow, realise Vedana, its Cause, its Final Cessation, and the Way to its Final C'essation! In so far and by that much will he be of Right Understanding.

What is Vedana?

Vedana literally means feeling, whether pleasurable, painful or indifferent. This Vedana is of six kinds, such as feeling arising from contact with (1) the eye; (2) the ear; (3) the nose; (4) the tongue; (5) the body; (6) the mind.

What is the cause of feeling?

Contact or touch is the cause of feeling. (When our sense organs come in contact with the outer objects only we feel them. A touch, a sight, a sound etc., gives rise to a feeling in us, which may be agreeable, disagreeable, or indifferent. So, to use a more appropriate scientific expression, “Feeling depends upon contact or touch”.)

9th BASIS OF RIGHT UNDERSTANDING

What is final cessation of feeling?

Absence of contact brings about final cessation of feeling.

What is the Way for the final cessation of feeling?

The Noble Eight Fold Path or the Middle Path is the Way for the final cessation of feeling. And it is the only way.

“O, Brethren! He, who realises these in their actuality, reality or true light, in so far and from such moment will be lust freed and will be of firm Right Understanding.

10th BASIS OF RIGHT UNDERSTANDING.

“O, Brethren! Should the Disciple of the Noble One, somehow, realise Phassa, its Cause, its Final Cessation, and the Way for its Final Cessation! In so far and by that much will he be of Right Understanding.

What is Phassa?

Phassa literally means contact or touch. This contact or touch arises in beings depending on the six sense organs, hence it is of six sections, such as – (1) Eye contact; (2) Ear contact; (3) Nose contact; (4) Tongue contact; (5) Body contact; (6) Mind contact.

What is the cause of contact or touch?

The six sense organs are the cause of contact or touch. (Depending upon the six sense organs and their objects, contact

10th BASIS OF RIGHT UNDERSTANDING

(continued from the previous page) or touch arises. If we have no eyes and no sight to see, how can there be any contact? Similarly with the other sense organs as well.)

What is final cessation of contact or touch?

Absence of the six sense organs brings about the final cessation of contact or touch.

What is the Way for the final cessation of contact or touch?

The Noble Eight Fold Path or the Middle is the Way for the final cessation of contact or touch. And it is the only way.

“O, Brethren! He, who realises these in their actually reality or true light, in so far and from such moment will be freed of lust and will be of firm Right Understanding. He treads the path leading to Ideal “Health”.

(All the causes of happenings—such as, of birth, death, desire, feeling, etc., explained throughout this sermon are based on the principle of Paticca Samuppada. According to Occidental terminology Paticca Samuppada is called “Dependent Origination”. It is not, as some people erroneously take, the Law of Causation as understood by the mediaeval logicians led by Aristotle, which considers the cause and effect as two distinctly different events, one producing the other. According to Paticca Samuppada two events cannot be considered as quite distinct from one another, for they are links of the same process, which admits of no break. No single event in the world is ever isolated. A cause, therefore, by itself cannot stand as such. Not “Causation”, but “Dependent Origination”, therefore, is a scientific expression.)

11th BASIS OF RIGHT UNDERSTANDING.

“O, Brethren! Should the Disciple of the Noble One, somehow, realise SALAYATANA, its Cause, its Final Cessation and the Way to its Final Cessation! In so far and by that much will he be of Right Understanding.

What is Salayatana?

Salayatana literally means the six sense organs, such as (1) Eyes, (2) Ears, (3) Nose, (4) Tongue, (5) Body, (6) Mind.

What is the Cause?

The arising of Name and Form is the cause of the six sense organs. (Depending upon name and form the six sense organs arise. The six bases are either name or form. All sensible objects are name and form. No object is perceived which has not got a name or a form. So, the six senses depend on name and form.)

What is Final Cessation?

Absence of name and form brings about the final cessation of sense organs.

What is the Way?

The Noble Eight Fold Path or the Middle Path is the Way for the final cessation of the six sense organs. And it is the only way.

“O, Brethren! He, who realises these in their actuality, reality or true light, in so far and from such moment will be lust-freed and be of firm Right Understanding.

12th BASIS OF RIGHT UNDERSTANDING.

“O, Brethren! Should the Disciple of the Noble One, somehow, realise NAMA-RUPA, its Cause, its Final Cessation, and the Way to its Final Cessation! In so far and by that much will he be of Right Understanding.

What is Nama-Rupa?

Nama-Rupa literally means name and form. Of the five mental and corporal groups that constitute a being, name consists in the four formless groups such as feeling, conceptual knowledge, synthetic mental states and synthetic functioning of compound sense effections, compound feelings and compound concepts; and consciousness; while the four elements, earth, water, fire and air, and the visible figure in beings, composed of the said four elements, are called form.

What is its Cause?

Consciousness is the cause of name and form. Arising of consciousness gives rise to name and form, or in other words, depending on consciousness name and form arises. (“Consciousness” in this connection is to be understood as the “Consciousness of Individuality” in neither the same nor the different.)

What is its Final Cessation?

Absence of consciousness is the final cessation of name and form.

What is the Way?

12th BASIS OF RIGHT UNDERSTANDING

The Noble Eight Fold Path or the Middle Path is the Way for the final cessation of name and form. And it is the only way.

“O, Brethren! He, who realises these in their actuality, reality or true light, in so far and from such moment will be lust-freed and be of firm Right Understanding. He treads the path leading to ideal health.”

(From the subjective-objective point of view of the world and happenings, either a name or a form has no sense in it if we have no consciousness of its object. For example “John,” a name, means nothing to us if we do not know who he is, what he is, and his other particulars. Similarly a form is also meaningless without a consciousness of its object. A picture of a fruit we have never seen or tasted, does not mean anything at all. So, name and form depend upon consciousness.)

13th BASIS OF RIGHT UNDERSTANDING.

“O, Brethren! Should the Disciple of the Noble One, somehow, realise VINNANA, its Cause, its Final Cessation, and the Way to its final cessation, in so far and by that much will he be of Right Understanding.

What is Vinnana?

Vinnana literally means consciousness. This consciousness is of six sections, such as consciousness of the (1) eyes, (2) ears, (3) nose, (4) tongue, (5) body, (6) mind.

What is the Cause?

13th BASIS OF RIGHT UNDERSTANDING

Arising of impressions gives rise to consciousness. (Our impressions about a person keep us conscious of him. I have such and such a friend at such and such a place. He is a fat short person, somewhat baldheaded, fair complexion, etc., are all impressions I have in me of him. If I eliminate these impressions one by one, the ultimate result would be that I shall have no consciousness whatsoever of my friend. Thus, we see, that consciousness consists in a series of impressions. So, consciousness depends upon impressions.)

What is its Final Cessation?

Absence of previous impressions brings about final cessation of consciousness.

What is the Way?

The Noble Eight Fold Path or the Middle Path is the way for the final cessation of consciousness. And it is the only way.

“O, Brethren! He, who realises these in their actuality, reality or true light, in so far and from such moment will be lust-freed and will be of firm Right Understanding.

14th BASIS OF RIGHT UNDERSTANDING.

“O, Brethren! Should the Disciple of the Noble One, somehow, realise SANKHARA, its Cause, its Final Cessation, and the Way to its Final Cessation, in so far and by that much will he be of Right Understanding.

What is Sankhar*a?

The term is best explained as the properties that help the aggregate of corporeal, verbal and mental volitions or co-efficients; or composition of previous impressions which gives rise to consciousness.

What is its Cause?

Ignorance is the cause of Sankhara. Depending on ignorance Sankharas arise. (This ignorance consists in the lack of right understanding of the Four Noble Truths, viz: (1) Sorrow, (2) Cause of sorrow, (3) Final stoppage of sorrow, (4) The Way to final stoppage of sorrow. This lack of knowledge leads to further ignorance of taking a thing to be permanent and unchanging, when, from the real metaphysical point of view, nothing remains the same for two consecutive moments.)

What is its Final Cessation?

Absence of ignorance brings about the final cessation of Sankharas. (He, who realises that everything in the world is transitory, which is highest wisdom, cannot fall into the ignorance of associating impressions, i.e. Sankharas. When there is no Sankhara there cannot be any consciousness. If no consciousness, no name and form. If no name and form, no sense bases. If no sense bases, no contact. If no contact,

* Sankhara – In describing the term “Sankhara” Dr T.W. Rhys Davids, F.A.B., D.Sc., Ph.D. L.L.D., D. Litt., the distinguished Pali scholar of England, states:—“This is one of the most difficult terms in Buddhist metaphysics, in which the blending of the subjective—objective view of the world and of happening, peculiar to the East, is so complete, that it is almost impossible for Occidental terminology to get at the root of its meaning in a translation. We can only convey an idea of its import by representing several sides of its application without attempting to give a ‘word’ as a definite translation.”

14th BASIS OF RIGHT UNDERSTANDING

(continued from the previous page) no feeling. If no feeling, no Tanha. If no Tanha, no clinging. If no clinging, no existence of life. If no existence, no birth. If no birth, no old age, no death, no sorrow, no lamentation no misery. Thus, the Lord realised the series of “dependent origination,” and the Great Enlightenment dawned upon Him. Then the Buddha rose from His seat at the foot of the Sacred Bodhi-Tree, at Buddhagaya, in India, in perfect bliss and uttered:—

“For many lives, I was running restlessly after a search “of the ‘House-Builder’ (Tanha) undergoing miseries again and “again. O, House-Builded! You are found out: You cannot “build the house again. All your beams are broken up: The “house-tower has come down. The mind is now free from all “Sankhara: Tanha (desire) has finally ceased. All Sankharas “are impermanent (transitory); they rise and disappear: “Their final disappearance is the Highest Bliss.”

What is the Way?

The Noble Eight Fold Path or the Middle Path is the way for the final cessation of Sankhara. And it is the only way.

“O, Brethren! He, who realises these in their actuality, reality or true light, in so far and from such moment will be of firm Right Understanding. He treads the path leading to Ideal Health “Nibbana.”

15th BASIS OF RIGHT UNDERSTANDING.

“O, Brethren! Should the Disciple of the Noble One, somehow, realise AVIJJA, its Cause, its Final Cessation, and the Way, in so far and by that much will he be of Right Understanding.

15th BASIS OF RIGHT UNDERSTANDING**What is Avijja?**

Avijja literally means ignorance. This ignorance consists in the lack of knowledge of the Four Noble Truths.

What is its Cause?

Asavas are the cause of ignorance. Arising of Asavas gives rise to ignorance.

What is its Final Cessation?

Absence of Asavas brings about the final cessation of ignorance; or in other words wisdom dawns upon him who is free from Asavas.

What is the Way?

The Noble Eight Fold Path or the Middle Path is the Way for the final cessation of ignorance. And it is the only way.

“O, Brethren! He, who realises these in their actuality reality or true light, in so far and from such moment will be of firm Right Understanding. He treads the path leading to Ideal Health “Nibbana.”

16th BASIS OF RIGHT UNDERSTANDING.

“O, Brethren! Asava literally means influx. This influx is of three kinds, such as influx of (1) sensuality, (2) Desire for existence (3) Ignorance.

What is its Cause?

Ignorance, the same ignorance as explained earlier, is the cause of Asava.

What is its Final Cessation?

Absence of ignorance (which is wisdom) brings about the final cessation of Asavas.

16th BASIS OF RIGHT UNDERSTANDING

What is the Way?

The Noble Eight Fold Path or the Middle Path is the way for the final cessation of Asavas. And it is the only way.

“O, Brethren! He who realises ignorance in its actuality, reality or true light, realises Asavas, and **vice versa**. He will be of Firm Right Understanding, and tread the path leading to Final Emancipation – NIBBANA – the Ideal Health.

CONCLUSION

According to the Teachings of Lord Buddha, anyone who wishes to realise the TRUTH or attain the path leading to Ideal Health, must lead a life based on the principles of the Noble Eight Fold path, which consists in (1) Right understanding, (2) Right resolution, (3) Right speech, (4) Right action, (5) Right livelihood, (6) Right endeavour, (7) Right mindfulness, and (8) Right concentration of the mind, which is also called right meditation. He realises the Four Noble Truths, viz: (1) DUKKHA or suffering. (2) Cause of suffering. (3) Final stoppage of suffering. (4) The Way to final stoppage of suffering.

In the interests of readers, the writer wishes to give below a few illustrations of suffering, etc: from an explanation of Ven: Bhikkhu Jagdish Kasyapa, M.A.

PLEASURE AND PAIN.

“Suppose a very poor man, almost starving for days together, earns one dollar after his day’s labour. Just imagine how happily he will return home that evening to feed himself and his children. But, if a lawyer or a doctor earning one hundred dollars daily, by chance, gets only one after his day’s labour, how sad would he be on that day! Why?

PLEASURE AND PAIN

(continued from the previous page) The same single dollar was an excessive joy to one man, and utter sadness to the other! How is that?

“In reality, there is no objective pleasure or pain. It is “comparatively less pain,” which we consider to be pleasure. It is painful, evidently, to earn a single dollar after one day’s hard labour, but it gave pleasure to the poor man, because he was in greater distress.

“To earn a hundred dollars, again, would be painful to one who daily earns a thousand. Thus, you cannot say – pleasure is this or that; for that again is pain to others who are a degree higher in life. There are grades of pleasure and pain, no doubt, but no objective ones. A middle class man feels himself better placed, when he compares himself with a poor man, but feels very much dejected when he compares himself with a millionaire. In this series of pleasures and pains, we human beings constantly go up and down. When we think that there is pleasure in the attainment of a thing, we desire and cling after it. When we have got it, it loses all the charms it had, and we do not rest satisfied with it; we again seek pleasure in something else and run after that. Thus, pleasure is a station always ahead of us. We can run as fast as we can to get it, but we cannot, for it too shifts on and on with the same speed, leaving ourselves always in disappointment.

“By the word DUKKHA, the First Noble Truth, the Lord meant this very run of life, of gain and loss, hope and disappointment. Buddhism is not meant for one who enjoys this run, but for one who is tired of it and seeks to get rid of it. Those who like to run after pleasure may do that, till they are exhausted.

“The world is like a pleasurable cushion bed, with thorns spread on it. One who wants to enjoy the soft touch of the

(continued from the previous page) cushion must be at the same time prepared to experience the prick of the thorns. You can think for yourself, whether such a bed is pleasure or pain.

“The Lord Buddha pointed out to death, decay, lamentations and anxieties to be the thorns of human life, and so it is *DUKKHA* or suffering. No one can deny it, for, we all feel its existence more strongly than anything else.

CAUSE OF SUFFERING.

“A scientific cause is that which explains on reasonable grounds, and not by a belief in any superstitious superhuman agent—that which we can see ourselves in our life.

“The Lord said:—“The cause of suffering is our *Tanha*, or desire, (attachment, temptation, love). A man feels the loss of a thing more painfully, the more he is attached to it. A man weeps and feels himself miserable if his house is on fire, because he loves it; but he does not feel such when the house of a stranger is being burnt. Wherever there is attachment, desire or love, there we find all sorts of miseries.

“The Lord said:—“The cause of suffering is a Noble Truth. It is Desire which causes re-birth, which makes us run after the enjoyments and pleasures of the world.”

Thus, the Ven: Sariputta Thera concluded his address and the Bhikkhus being fully satisfied responded with applauses “Sadhu! Sadhu!”

The Lord Buddha, who also listened to the full address, applauded the Thera, and confirmed the explanations as “*Buddha Bhasita*” or confirmed by Buddha as if such were His own words.

"The Gift of Truth Excels all other Gifts."

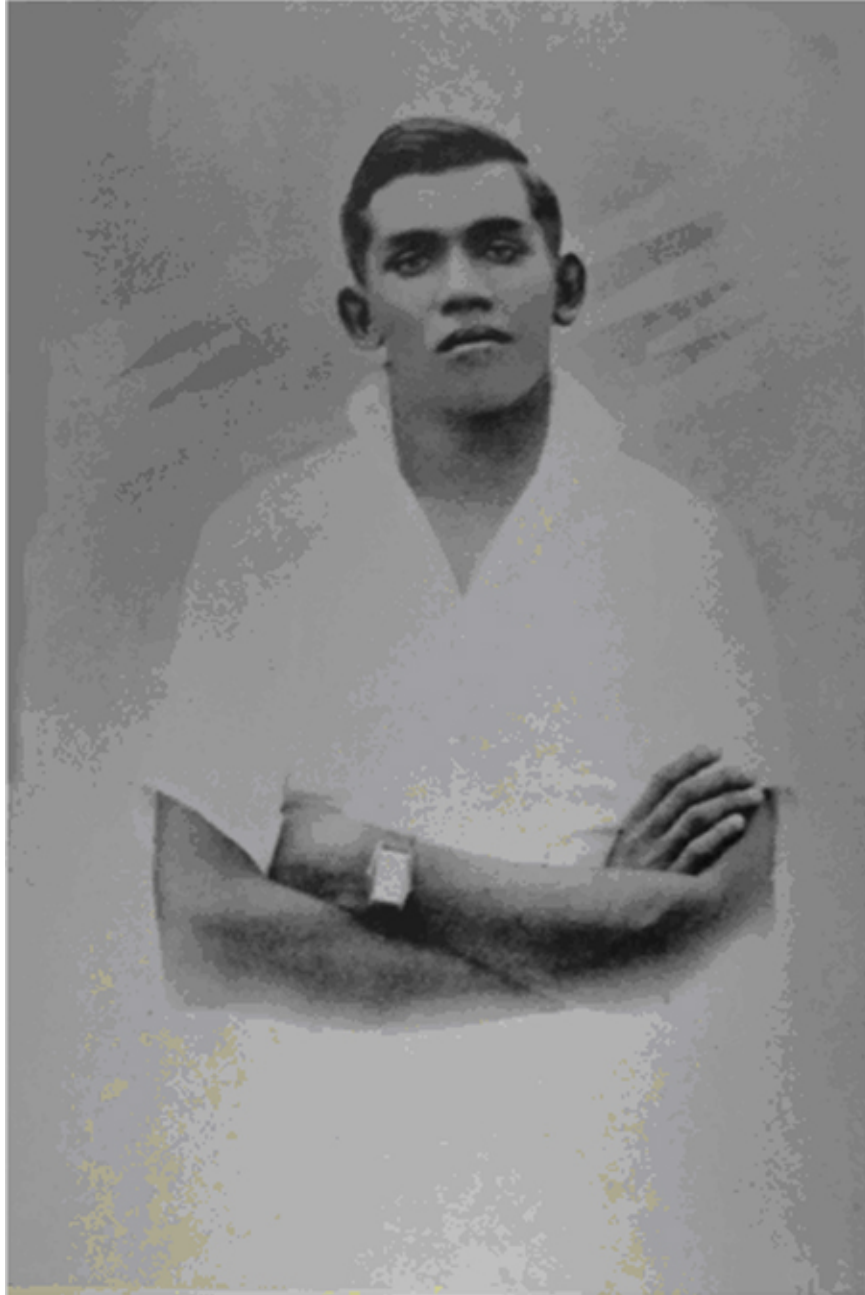
**THE BUDDHIST
DOCTRINE OF
KAMMA AND
REBIRTH**

by
NĀRADA THERA,
VĀJIRĀRAMA, COLOMBO.

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A. WIMALAGOONESEKERE
In Memory of His Beloved Son
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HUBERT WIMALA GOONESEKERE

Born 18th January 1917

Died 7th August 1935

Share the merit of this gift I make,
of the Noble Dhamma, to illuminate,
The Path of all others for your sake,
whose mem'ry will my mind for e'er dominate.

TO

MY KALYĀN¹⁰⁴A-MITTA

Dr CASSIUS A. PEREIRA

¹⁰⁴ This symbol not found in Book Antiqua font so we have inserted from Tahoma

CONTENTS.

| CHAPTER | | PAGE |
|---------|---|------|
| | KAMMA, OR THE BUDDHIST LAW OF CAUSATION. | |
| i. | Inequality | 1 |
| ii. | What is Kamma? | 10 |
| iii. | The Working of Kamma..... | 18 |
| iv. | The Working of Kamma (<i>Contd.</i>)..... | 33 |
| v. | Nature of Kamma | 39 |
| | REBIRTH | |
| vi. | The Origin of Life..... | 52 |
| vii. | Cause of Birth and Death..... | 59 |
| viii. | Reasons to Believe in a Past Birth..... | 63 |
| ix. | The Wheel of Life | 70 |
| x. | Modes of Birth and Death..... | 75 |
| xi. | Planes of Existence | 78 |
| xii. | How Rebirth Takes Place | 86 |
| xiii. | What is it that is Reborn? (no-Soul)..... | 95 |
| xiv. | Moral Responsibility..... | 105 |
| xv. | Kammic Descent and Kammic Ascent..... | 109 |
| | Conclusion | 115 |
| | Appendix | 118 |

The Buddhist Doctrine of Karma and Rebirth

1

The Buddhist Doctrine of Karma and Rebirth.

Namo Tassa Bhagavato Arahato Samma-Sambuddhassa!

CHAPTER I.

KARMA, OR THE BUDDHIST LAW OF CAUSATION.

INEQUALITY.

WE are faced with a totally ill-balanced world. We perceive the inequalities and the manifold destinies of men and the various gradations of beings prevalent in the world. We see one born into a condition of affluence, endowed with fine mental, moral and physical qualities, and another into a condition of absolute poverty and wretchedness. Here is a man virtuous and holy but, contrary to his expectations, ill-luck is ever ready to greet him. The wicked world runs counter to his ambitions and desires. He is poor and miserable in spite of his honest dealings and piety. There is another vicious and foolish, but is accounted to be fortune's darling, despite his short-comings and evil modes of life.

Why, it may be questioned, one should be an inferior and another a superior? Why should one be wrested from the hands of a fond mother when one has scarcely seen a few summers and another perish in the flower of manhood, or at the ripe age of eighty or hundred? Why should one be sick and infirm and another strong and healthy? Why should one be handsome and another ugly and hideous, repulsive to all? Why should one be brought up in the lap of luxury, surrounded with amusements and pleasures, and another in tears, steeped to the lips in misery? Why should one be born a millionaire and another a pauper? Why should one be made a mental prodigy and another an idiot?

These are some problems that perplex the minds of all thinking men. How are we to account for all this immense diversity?

* * * *

Is it due to the work of blind chance or accident?

As scientists say there is nothing in this world that happens by blind chance or accident. To say that anything happens by chance, is no more true than that this book has come here of itself.

Could this be the *fiat* of an irresponsible God-Creator?

We, Buddhists, would not think it right or reasonable to attribute this injustice to the

(continued from the previous page) impartiality of a just, almighty, all-loving Father in Heaven.

There are some who say that there is a *Mahesvara God* who is absolute, omnipresent, and eternal; and that is the Creator of all Dharmas.

As the *Vijnaptimatratra Siddhi Sastra* of the Buddhist Idealistic school says, this theory is illogical.

“That which creates is not eternal; that which is not eternal is not omnipresent; that which is not omnipresent is not the absolute.

“Since he is eternal, omnipresent, and complete with all kinds of capacities; he should at all times and in all places, produce all of a sudden all Dharmas.

“If they say that His creation depends upon desire and conditions, then they contradict their own doctrine of a ‘unique cause.’ Alternatively, we may say that desire and conditions should also arise in a sudden, since the cause which produces them is there always.”

* * * *

“One might say the variation is due to heredity and environment. No doubt they are partly instrumental; but surely they cannot be solely responsible for the subtle distinctions that exist between individuals. Otherwise we fail to understand why twins, physically alike, sharing

(continued from the previous page) equal privileges of upbringing, are often *temperamentally, intellectually, and morally totally different.*"

According to Buddhism this *variation* is due not only to heredity and environment but also to our own Kamma or, in other words, to our own actions. We, ourselves, are responsible for our own deeds, happiness and misery. We create our own heavens. We build our own hells. We are the architects of our own fate. In short we, ourselves, are our own Kamma.

On* one occasion a certain young man named *Subha* approached the Buddha, and questioned why and wherefore it was that among human beings there are the low and high states.

"For," said he, "we find amongst mankind those of *brief life* and those of *long life*, the *hale* and the *ailing*, the *good-looking* and the *ill-looking*, the *influential* and the *uninfluential*, the *poor* and the *rich*, the *low-born* and the *high-born*, the *ignorant* and the *intelligent.*"

The Buddha briefly replied: "Every living being has Kamma as its own, its inheritance, its cause, its kinsman, its refuge. Kamma is that which differentiates all living beings into low and high states."

He then enumerated the causes of such differences:

* Culakamma Vibhanga Sutta – Majjhima Nikaya, No. 135.

If a person destroys life, is a hunter, besmears his hands with blood, is engaged in killing and wounding, and is not merciful towards living beings, he, as a result of his killing, when born amongst mankind, will have a *brief life*.

If a person avoids killing, leaves aside cudgel and weapon, and is merciful and compassionate towards all living beings, he, as a result of his non-killing, when born amongst mankind, will enjoy *long life*.

If a person is in the habit of harming others with fist or clod, with cudgel or sword, he, as a result of his harmfulness, when born amongst mankind, will *suffer* from *various diseases*.

If a person is not in the habit of harming others, he, as a result of his harmlessness, when born amongst mankind, will *enjoy good health*.

If a person is wrathful and turbulent, is irritated by a trivial word, gives vent to anger, ill-will, and resentment, he, as a result of his irritability, when born amongst mankind, will be *ill-looking*.

If a person is not wrathful and turbulent, is not irritated even by a torrent of abuse, does not give vent to anger, ill-will, and resentment, he, as a result of his amiability, when born amongst mankind, will be *good-looking*.

If a person is jealous, envies the gains of others, marks of respect and honour shown to

(continued from the previous page) others, stores jealousy in his heart, he, as a result of his jealousy, when born amongst mankind, will be *uninfluential*.

If a person is not jealous, does not envy the gains of others, marks of respect and honour shown to others, stores not jealousy in his heart, he, as a result of his non-jealousy, when born amongst mankind, will be *influential*.

If a person does not give anything for charity, he, as a result of his greediness, when born amongst mankind, will be *poor*.

If a person is bent on charitable giving, he, as a result of his generosity, when born amongst mankind, will be *rich*.

If a person is stubborn, haughty, honours not those who are worthy of honour, he, as a result of his arrogance and irreverence, when born amongst mankind, will have rebirth in a *low family*.

If a person is not stubborn, not haughty, honours those who are worthy of honour, he, as a result of his humility and deference, when born amongst mankind, will have rebirth in a *high family*.

If a person does not approach the learned and the virtuous and inquire what is good and what is evil, what is right and what is wrong, what should be practised and what should not be practised, what should be done and what should not be done, what conduces to one's welfare

(continued from the previous page) and what to the reverse, he, as a result of his non-inquiring spirit, when born amongst mankind, will be *ignorant*.

If a person does approach the learned and the virtuous and make the above inquiries, he, as a result of his inquiring spirit, when born amongst mankind, will be *intelligent*.

* * * * *

In connection with this variation the *Atthasalini* states ():* —

“Depending on *this* difference in Kamma appears the difference in the birth of beings, high and low, base and exalted, happy and miserable. Depending on the difference in Kamma appears the difference in the individual features of beings as beautiful and ugly, high-born or low-born, well-built or deformed. Depending on the difference on Kamma appears the difference in the worldly conditions of beings as gain and loss, fame and disgrace, blame and praise, happiness and misery.

*“ By Kamma the world moves,
by Kamma men live,
and by Kamma are beings bound.
As by its pin the rolling chariot wheel.
By Kamma one attains glory and praise,
By Kamma bondage, ruin, tyranny.
Knowing that Kamma bears fruit manifold,
Why say ye, ‘In the world no Kamma
is?’ ”*

* See “The Expositor” pt. 1, p. 128.

Thus we see that our mental, intellectual, moral and spiritual differences are mainly due to our own actions and tendencies.

With respect to this similarity of actions and reactions, the following note by Dr Grimm will perhaps be of interest to the readers:—

“It is not difficult in all these cases also to show the law of affinity as the regulator of the grasping of a new germ that occurs at death.

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

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

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

“It is, of course, only a consequence of the above, that a change of sex may also ensue.

“Thus it is related in the *Digha Nikaya* xxi that *Gopika*, a daughter of the Sakya house, was reborn after her death as *Gopaka Devaputta*, because the female mind had become repulsive to her, and she had formed a male mind within herself.”*

* George Grimm—“The Doctrine of the Buddha,” p. 246.

Although Buddhism attributes this variation to Kamma, yet it does *not* assert that *everything is due to Kamma*.

If everything were due to Kamma, a person must ever be bad, for it is his Kamma to be bad. One need not consult a physician to be cured of a disease, for if one's Kamma is such one will be cured.

There are *five orders or Niyamas* according to Buddhism:

- (i) *Kamma Niyama*, order of act and result; e.g. desirable and undesirable results follow good and bad actions, respectively.
- (ii) *Utu Niyama*, physical (inorganic) order; e.g. seasonal phenomena of winds and rains.
- (iii) *Bija Niyama*, order of germs or seeds; e.g. rice produced from rice-seed, sugary taste resulting from sugar-cane or honey, etc.
- (iv) *Citta Niyama*, order of mind, e.g. processes of consciousness (*Citta Vithi*) etc.
- (v) *Dhamma Niyama*, order of the norm, e.g. the phenomena occurring at the advent of a Bodhisatta in his last birth, gravitation, etc.

Kamma is, therefore, only one of the five orders that prevail in the Universe.

CHAPTER II.

WHAT IS KAMMA?

Kamma – Sanskrit *Karma* – literally means “*action*.” In its ultimate sense *Kamma* means good and bad volition (*Kusala Akusala Cetana*).

The Buddha says: “I declare, O Bhikkhus, that volition is Kamma. Having willed, one acts by body, speech and thought.”

Every volitional action, except that of a Buddha and an Arahant, is called Kamma. The Buddhas and Arahants do not accumulate fresh Kamma, as they have destroyed all their passions. They are delivered from both evil and good.

There is no Kamma where there is no consciousness (*Nama*). Nor is any action a Kamma which is unintentional, for Kamma depends on the will or volition that is involved in the doing. Any deed which is devoid of willing or intention is therefore not called a Kamma.

There are some religions that attribute this unevenness of life to Kamma, but they go at a tangent with Buddhism when they propound the irrational theory that even unintentional actions are Kamma. According to them “the

(continued from the previous page) unintentional murderer of his mother is a hideous criminal. The man who commits murder or who harasses in any way a living being without intent, is none the less guilty, just as a man who touches fire is burnt.”

This astounding theory undoubtedly leads to palpable absurdities. The embryo and the mother would both be guilty of making each other suffer. Further the analogy of the fire is logically fallacious. For instance, a man would not be guilty if he got another person to commit the murder, for one is not burnt if one gets another to put his hand into the fire. Moreover unintentional wrong actions would be much worse than intentional wrong actions, for, according to the comparison, a man who touches fire without knowing that it would burn is likely to be more deeply burnt than the man who knows.*

In the working of Kamma mind is the most important factor. All our actions, words and thoughts are coloured by the mind or consciousness we experience at such particular moments. “When the mind is unguarded, bodily action is unguarded, speech also is unguarded, and thought also is unguarded. When the mind is guarded, bodily action is guarded, speech also is guarded, and thought also is guarded.”

* Poussin – “The Way to Nirvana” – p. 68.

“By mind the world is led, by mind is drawn:

And all men own the sovereignty of mind.”

“If one speaks or acts with an evil mind, pain follows him as the wheel, the feet of the oxen.

“If one speaks or acts with a good mind, happiness follows him as the shadow that never departs.”

* * * *

KAMMA AND VIPAKA.

According to Abhidhamma, Kamma constitutes the twelve types of immoral consciousness, eight types of moral consciousness pertaining to the sentient Realm (*Kamavacara*), five types of moral consciousness pertaining to the Realms of Forms (*Rupavacara*), and four types of moral consciousness pertaining to the Formless Realms (*Arupavacara*).*

The volitional activities of the supramundane consciousness (*Lokuttara Citta*) are not regarded as Kamma since they do not cause rebirth. They, on the contrary, tend to eradicate passions that condition rebirth.

The nine types of moral consciousness pertaining to the Realms of Forms and to the Formless Realms are the five *Rupavacara* and

* See Compendium of Philosophy – Abhidhammattha Sangaha, Chapter 1.

(continued from the previous page) four *Arupavacara Jhanas* (Ecstasies). They are purely mental.

Words and deeds are caused by the remaining twenty types of consciousness. Verbal actions are done by mind by means of speech. Bodily actions are done by mind through the instrument of the body. Purely mental actions have no other instrument but mind.

These twenty-nine types of consciousness are called Kamma because they have the power to produce their due effects (*Vipaka*) quite automatically, independent of any external agency. The twenty-three types of resultant consciousness pertaining to the Sentient Realm, the five types of resultant consciousness pertaining to the Realms of Form and the four types of resultant consciousness pertaining to the Formless Realms are called the *Vipaka* or fruition of Kamma.

The external differences such as health, wealth, sickness, poverty, etc. are the *Vipakanisansa*—consequences.

A mango seed, for instance, is like the *Kamma*; mango fruit is like the *Vipaka*, effect; the leaves and flowers are like the *Vipakanisansa*.

Kamma, therefore, does not necessarily mean only past actions, it may be both past and present actions.

Kamma is action and Vipaka, fruit, is its re-action. It is not fate. It is not pre-destination which is imposed on us by some mysterious unknown power, to which we must helplessly submit ourselves. It is one's own doing which re-acts on one's own self. It is a law in itself.

It is this doctrine of Kamma which the mother teaches her child when she says: "Be good and you will be happy, and others will love you. But if you are bad, you will be unhappy, and others will hate you."

The *Sanyutta Nikaya* says:
*"According to the seed that's sown,
So is the fruit ye reap therefrom,
Doer of good will gather good,
Doer of evil, evil reaps.
Sown is the seed, and thou shalt taste
The fruit thereof."**
What is the *Cause of Kamma?*

This so-called "*I*" which is composed of mind and matter is compelled to act. It receives impressions from internal and external stimuli. Sensations arise thereby, and owing to the latent *Ignorance* and *Craving* one does both good and evil, which consequently produce rebirth in states of happiness or states of misery.

Evil acts lead to misery, good acts lead to happiness. Nevertheless, good actions are necessary to escape this cycle of rebirth.

* *Sanyutta Nikaya* – 1. 227.

Not knowing things as they truly are does one accumulate Kamma. No Kamma is accumulated by him who has completely eradicated his craving and has understood things as they truly are.

The doer of Kamma.

Who is the doer of Kamma? Who reaps the fruit of Kamma? "Is it a sort of accretion about a soul, as is taught in Hinduism, which the soul, a part of the Divine Essence, builds about itself?"

Says the Venerable Buddhaghosa in the Visuddhi Magga:—

*"No doer is there who does the deed
Nor is there one who feels the fruit;
Constituent parts alone roll on..."*

In the ultimate sense (*Paramattha Saccena*) a Buddhist cannot conceive of any unchanging entity, any being in the form of a Deva, a man or an animal. These forms are merely temporary manifestations of the Kammic force. "Being" is only a term used for conventional purposes. Strictly speaking, what we call a "being" is nothing but a mere composition of mind and matter.

Matter, according to Buddhism, is merely a manifestation of forces and qualities. Mind, too, is nothing beyond a complex compound of fleeting mental states. Each unit of consciousness consists of three phases, genetic (*Uppada*), static (*Thiti*) and cessant (*Bhanga*). One unit

(continued from the previous page) of consciousness perishes only to give birth to another. The subsequent thought-moment is neither the same as its predecessor because it is not absolutely identical nor entirely another, being the same stream of Kamma energy.

We, Buddhists, believe that there is no actor apart from action, no perceiver apart from perception, or, in other words, no conscious subject behind consciousness.

Who, then, is the doer of Kamma? What experiences Kamma? Volition or will (*Cetana*) is itself the doer. Feeling (*Vedana*) is itself the reaper of the fruits of Kamma. Apart from these mental states there is none to sow and none to reap.

Just as, says the Venerable Buddhaghosa, in the case of these elements of matter that go under the name of tree, as soon as at any point the fruit springs up, it is then said "the tree bears fruit" or "thus the tree has fructified"; so also in the case of groups (*Khandhas*) which go under the name of Deva or man when a fruition of happiness or misery springs up at any point, then it is said "that Deva or man is happy or miserable." Strictly speaking, there is neither a sower nor a reaper besides the volition and the feeling.

* * * *

Where is Kamma?

"Stored within the psyche (mind)," says a certain writer on psycho-analysis, "but usually

(continued from the previous page) inaccessible and to be reached only by some, is the whole record, without exception, of every experience the individual has ever passed through, every influence felt, every impression received. The sub-conscious mind is not only an indelible record of individual experiences but also retains the impress of primeval impulses and tendencies which so far from being outgrown as we fondly deem in civilised man, are sub-consciously active and apt to break out in disconcerting strength at unexpected moments."

We, Buddhists, would make the same assertion, but with a slight modification. Not stored within the psyche, would we say, for there is neither a receptacle nor a storehouse in this ever-changing complex machinery of man but dependent on the Five Groups (*Pancakhandha*) or the flux is every experience the individual has passed through, every influence felt, every impression received, every characteristic, divine, human or brutal. In short the whole Kamma force is dependent on the flux, ever ready to manifest itself in multifarious phenomena as occasion arises.

"Where, Reverend Sir, is Kamma?" questions King Milinda from the Venerable Nagasena.

"O Maharaja," says the Venerable Nagasena, "Kamma is not said to be stored somewhere in this fleeting consciousness or in any

(continued from the previous page) other part of the body. But dependent on mind and matter it rests manifesting itself at the opportune moment, just as mangoes are not said to be stored somewhere in the mango tree, but dependent on the mango tree they lie springing up in due season."

CHAPTER III.

THE WORKING OF KAMMA.

The working of Kamma is not a subject which could easily be grasped by the ordinary intellect. Only a Buddha can fully comprehend this intricate law. In order to understand the working of Kamma it is necessary to get some idea of the process of consciousness (*Citta Vithi*) according to the Abhidhamma.

The subject, the consciousness, receives objects from within and without. When a person is in a state of profound sleep his mind is said to be vacant, or, in other words, in a state of Bhavanga. We experience such a sub-conscious state when our minds do not respond to external objects. This sub-conscious state or the flow of Bhavanga is interrupted when objects enter the mind. The Bhavanga consciousness which one always experiences as long as it is uninterrupted by stimuli, vibrates for


(continued from the previous page) two thought-moments and pass away. Then the consciousness of the kind that apprehends sensation (*Pañca-dvārāvajjana*) arises and ceases. At this stage the natural flow is checked and turned towards the object. Immediately after which there arises and ceases visual consciousness* (*Cakkhu viññāna*), but yet knows no more about it. This sense operation is followed by a moment of reception of the object so seen (*Sampaticchana*). Next comes the investigating faculty (*Santirana*) or a momentary examination of the object so received. After this comes that stage of representative cognition termed the determining consciousness (*Votthapana*) on which depends the subsequent psychologically important stage—apperception—or Javana. This Javana stage usually lasts for seven thought-moments, or at times of death five. The whole process which happens in an infinitesimal part of time ends with the registering consciousness (*Tadalambana*), lasting for two thought-moments—thus completing one thought process at the expiration of seventeen thought-moments. It must be understood that

* i.e. if the object be a form (*Rupa*). This consciousness depends on the object of sense received.

(continued from the previous page) at this important apperceptual stage one does both good and bad Kamma.*

“The simile of the mango tree may here serve to illustrate the above process. A man, lost in deep sleep, is lying at the foot of a mango tree with his head covered. A wind now stirs the branches, and a fruit falls besides the sleeping man. He is in consequence aroused from dreamless slumbers. He removes his head-covering in order to ascertain what has awakened him. He sees the newly fallen fruit, picks it up and examines it. Apprehending it to be a fruit with certain constitutive attributes observed in the previous stage of investigation,

* The thought process runs as follows:

| | | | | | | | | | |
|---|--|--|-----|--|-----|-----|-----|-----|-----|
| 1 | 2 | 3 | | | | | | | |
| *** | *** | *** | | | | | | | |
| <i>Atita Bhavanga</i> <i>Upaccheda</i> “Past Bhavanga.” | <i>Bhavanga Calana</i> “Vibrating Bhavanga” | <i>Bhavanga</i> “Arrest Bhavanga.” | | | | | | | |
| 4 | 5 | 6 | | | | | | | |
| *** | *** | *** | | | | | | | |
| <i>Avajjana</i> “Sense-door Consciousness.” | <i>Dassana</i> “Visual consciousness.” | <i>Sampaticchana</i> “Receiving consciousness.” | | | | | | | |
| 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | | |
| *** | *** | *** | *** | *** | *** | *** | *** | *** | *** |
| <i>Santirana</i> “Investigating consciousness.” |  <i>Javana – “Apperception”</i> | | | | | | | | |
| 15 | | | | 16 | 17 | | | | |
| *** | | | | *** | *** | | | | |
| <i>Votthapana</i> “Determining consciousness” | | | | <i>Tadalambana</i> “Registering-consciousness.” | | | | | |

(continued from the previous page) he eats it, and then, replacing his head-covering, once more resigns himself to sleep.

“The dreamless sleep corresponds to the unperturbed current of the stream of being (*Bhavanga*). The striking of the wind against the tree is like the “past” life-moment, during which the object enters the stream and passes down with it, without perturbing it. The swaying of the branches in that wind represents the vibration of the stream of being. The falling of the fruit corresponds to the arrest or interruption of being, the moment at which the stream is ‘cut off’ by thought; the waking of the man to the awakening of attention in the act of cognition on occasion of sense; the removal of the head-covering to the sense; re-action of sight. The picking up of the fruit is comparable to the operation of receiving; inspection of it recalls the examining function. The simple apprehension of the fruit as such, with certain constitutive attributes of its own, corresponds to the discriminative or determining stage; the eating of the fruit resembles the act of apperception. Finally, the swallowing of the last morsels that are left in the mouth corresponds to the operation of retention, after which the mind subsides into more vital process, even as the man once more falls asleep.” (*Compendium of Philosophy by S. Z. Aung - Introductory Essay, p. 30*).

If, for instance, A hits B, the latter will consequently experience some pain. This unpleasant sensation is the result of some past bad Kamma. If B is not a self-controlled person, he will, through his indiscrimination, engender thoughts of hatred towards A. The generating of those thoughts occurs in the Javana process. This doing of bad Kamma is his own, even if it be admitted that A acted as the cause, and he too did a bad Kamma on his part. Here comes the question of freewill in Buddhism.

The evil effect of the first Javana thought-moment being the weakest, B may reap in this life itself. This is called "immediately effective" (*Ditthadhammavedaniya*) Kamma.

If it did not operate in this life, the Kamma becomes "ineffective" (*Ahosi*).

The next weakest is the seventh thought-moment. The evil effect of which B may reap in the second birth. This is called "subsequently effective" (*Upapajjavedaniya*) Kamma.

This too becomes ineffective if it did not operate in the second birth.

The effects of the intermediate thought-moments may take place at any time until B attains Nibbana. The Kamma of this type is known as "indefinitely effective" (*Aparapariyavedaniya*).

The working of good Kamma is similar to the above. The effect of a good Kamma generally occurs in the form of a pleasant sensation.

It is evident from this classification of Kamma that there are actions which may produce their due effects in this very life, or in a subsequent life, or in any life in the course of one's wandering in Sansara.

* * * *

Illustrations:

A certain Brahman and his wife possessed only one upper garment to wear when they go out of doors. One day the husband went to hear the Dhamma from the Buddha and was so pleased with the Doctrine that he wanted to offer his only upper garment, but his greed would not permit him to do so. He combated with his passions till morning, and finally overcoming his greed, offered the robe to the Buddha and exclaimed, "I have won, I have won." The king, who was present on the occasion, was delighted to hear his story and in appreciation of his generosity presented him thirty-two robes. The poor Brahman kept one for himself and another for his wife and offered the rest to the Buddha.*

This is the result of a good Kamma reaped in this life itself.

The following story† illustrates the result of a bad Kamma reaped in this life.

* Buddhist Legends, pt. 2, p. 262.

† Buddhist Legends, pt. 2, p 282.

A hunter who was going to the forest, followed by his dogs, met by the wayside a Bhikkhu who was proceeding on his alms round. As the hunter could not procure any game he thought it was because he met the Bhikkhu. Whilst returning home he met the same Bhikkhu, and his anger was heightened by this second sight of the saintly personage. In spite of the entreaties of the innocent Bhikkhu he set the dogs on him. Finding no escape therefrom the Bhikkhu climbed a tree. The wicked man ran up to the tree and pierced the soles of his feet with the point of an arrow. The pain was unbearable for the Bhikkhu, and the robe he was wearing fell upon the hunter completely covering him. The dogs thinking that the Bhikkhu had fallen from the tree devoured their own master.

Subsequently effective Kamma:

An employee of *Anathapindika*, the millionaire, returned home in the evening after his laborious work in the field and found that all were observing the Eight Precepts as it was a full moon day. Learning that he could also observe the Precepts even for half a day, he spent the day accordingly, without taking any meal at night. However, he died on the following morning and was born as a Deva owing to his good Kamma.†

† Buddhist Legends, pt. 1. p. 278.

Ajatasattu was immediately after his death born in a state of misery as the result of his killing the father.

Indefinitely Effective Kamma:

No one, not even the Buddha and Arahants, is exempt from this class of Kamma.

The Arahant Moggallana, in one of his previous births, killed his mother and father. As a result of which he suffered long in the Avici Hell, and even in his last birth he was clubbed to death before he finally passed away.

The Buddha was imputed with the murder of a female follower of the naked ascetics as a result of his having insulted a Pacceka Buddha in one of his previous births.

Devadatta attempted to kill Him, and His foot was injured, because in a previous birth of His, He killed a step-brother with the object of appropriating his property.

The above-mentioned classification of Kamma is *with reference to the time in which effects are worked out.*

* * * *

The following classification is according to "*Function.*"

Every birth is conditioned by a past good or bad Kamma which predominates at the moment of death. The Kamma that conditions the future birth is called *Reproductive or Janaka Kamma.*

Our forms are but the outward manifestations of the invisible Kammic force. This all-pervading force carries with it all our characteristics, which usually lie latent, but may rise to the surface at unexpected moments. Hence it is difficult to judge another as long as one is a worlding. A person may safely be judged by the thought he experiences at a particular moment. As to his future one cannot definitely say.

The death of an individual is merely a temporal end of a temporal phenomenon; though the present form perishes another form which is neither the same nor entirely different takes place according to the thought that was powerful at the death moment, as the Kammic force which propels the life flux still survives. It is this last thought, which is technically called Reproductive Kamma, that determines the state of the individual in his subsequent birth.

This may be either a good or a bad Kamma.

Now another Kamma may step forward to assist or maintain the action of this Reproductive Kamma. Just as this Kamma has the tendency to strengthen the Reproductive Kamma, some other action, which tends to weaken, interrupt or retard the fruition of the Reproductive Kamma, may step in. Such actions are respectively termed "Supportive" (*Upatthambaka*) and "Counteractive" (*Upapidaka*) Kamma.

According to the Law of Kamma the potential energy of the Reproductive Kamma could be nullified by a more powerful opposing Kamma of the past, which seeking an opportunity may quite unexpectedly operate, just as a powerful opposing force can check the path of the flying arrow and bring it down to the ground. Such an action is called "Destructive" or *Upaghataka* Kamma, which is more effective than the above two in that it not only obstructs but also destroys the whole force.

As an instance of the operation of all the four, the case of Devadatta who attempted to kill the Buddha and who caused a schism in the Sangha, may be cited.

His Reproductive good Kamma conditioned him a birth in a royal family. His continued comfort and prosperity were due to the action of the Supportive Kamma. The Counteractive Kamma came into operation when he was subject to much humiliation as a result of his being excommunicated from the Sangha. Finally the Destructive Kamma brought his life to a miserable end.

* * * *

There is another classification of Kamma according to the *priority of effect*.

The first is *Garuka* which means weighty or serious. This Kamma which is either good or bad produces results in this life or in the next for certain. If good, it is purely mental as in

(continued from the previous page) the case of Jhanas (Ecstasies). Otherwise it is verbal or bodily. The five kinds of weighty Kamma are:

1. Matricide,
2. Parricide,
3. The murder of an Arahant,
4. The wounding of a Buddha, and
5. The creation of a schism in the Sangha.

Permanent Scepticism* (*Niyata Micchaditthi*) is also termed one of the Weighty Kammas.

If, for instance, any person were to develop the Jhanas and later were to commit one of these heinous crimes, his good Kamma gets obliterated by the powerful evil Kamma. His

PERMANENT SCEPTICISM.

* "As the appearance of scepticism amongst the causes of the most grievous Evil mental Action that a man can generate may give rise to apprehension in some, we must explain what is really involved. The 'Scepticism' referred to is not, of course, the mere disbelief, a state resultant from lack of knowledge,—of the principles of the Buddha Dhamma. In the most tolerant religion in the world such a doctrine would of course be totally out of place. It is the confirmed mental attitude of denial of all Good that is implied; the steadfast and persistent denial of the existence of any law or power of Righteousness whatever; the denial of any good or holy or noble purpose in all highest and holiest deeds; the consistent misattribution of all nobility and charity and magnanimity to the basest and most selfish motives. It is this,—and not an attitude of suspended judgment, which is gene rally associated with the word 'Scepticism' that is here classified amongst the terrible crimes of matricide, etc. And the reason is obvious. Since it is the mental attitude of a man which is constantly building the character of his future flux, and since it is his own mind that he sees as it were projected upon the external world, it follows, first, that whoso is guilty of this mental attitude must himself be devoid of these good qualities which are the means of emancipation, and secondly, by allowing this attitude to become confirmed, he is not only perpetuating in the world a monster devoid of every moral guidance,—but his words and intercourse with mankind tend to poison with the same evil doctrine all weak-minded persons with whom he comes in contact."

Ananda Metteyya—" *Buddhism*" — Vol. 11, p. 74.

(continued from the previous page) subsequent birth will be conditioned by the evil Kamma in spite of his having gained the Jhanas earlier. Devadatta lost his psychic powers and was born in the Avici hell, because he wounded the Buddha and caused a schism in the Order.

King Ajatasattu would have attained the first stage of Sainthood if he had not committed parricide. In this case the powerful evil Kamma acted as an obstacle to gaining Sainthood.

In the absence of the Weighty Kamma to condition the future birth a death-proximate (*Asanna*) Kamma might operate. This is the Kamma one does immediately before the dying-moment. Owing to the great part it plays in determining the future birth, much importance

(continued from the previous page) is attached to this death-bed Kamma in almost all Buddhist countries. The custom of reminding the dying man of his good deeds and making him do good deeds on his death-bed still prevails in Ceylon, Burma and other Buddhist countries.

Sometimes a bad person may die happily and receive a good birth, if fortunately he remembers or does a good act at the last moment. A story runs that a certain executioner who casually happened to give some alms to the Venerable Sariputta remembered this good act at the dying moment and was born in a state of happiness. This does not mean that although he enjoys a good birth he will be exempt from the effects of the evil deeds he accumulated during his life-time.

At times a good person may die unhappily by suddenly remembering an evil act of his or by harbouring some unpleasant thought perchance compelled by the circumstances. Such unhappy ends are sometimes due to the ignorance of the relatives who may molest or worry the dying person.

Queen Mallika, the consort of King Kosala, led a righteous life, but as a result of remembering, at her death moment, a lie which she had spoken, she had to suffer for about seven days in a state of misery.

These are only some exceptional cases. As a rule the last thought-moment is conditioned

(continued from the previous page) by the general conduct of the individual. However, it is always advisable to remind the dying person of his good deeds and turn his attention from all worldly bonds and worries.

“Habitual” (*Acinna*) Kamma is the next in priority of effect. It is the Kamma that one habitually performs and recollects and for which one has a great liking.

Habits whether good or bad become second nature. They tend to form the character of a person. At leisure moments one often thinks of one’s habitual characteristics. In the same way at the death moment, unless influenced by other circumstances, one as a rule, recalls to mind one’s habitual characteristics.

A miser will constantly think of his gold and may not be able to detach his mind from his cherished possessions. A drunkard will be worried with his glass of liquor. A social worker will be interested in his social activities. A spiritual adviser will be always intent on his spiritual work. Thus we may be dominated by our habitual doings, especially at our death moments, in spite of the attempts of friends and relatives to turn our attention otherwise.

Cunda, the butcher, who was living in the vicinity of the Buddha’s monastery, died yelling like an animal because he used to earn his living by slaughtering pigs.

King Dutthagamini of Ceylon was in the habit of giving alms to the monks before he takes his meals. It was this habitual Kamma that gladdened him at the dying moment and effected in a good birth.

The last in this category is the "Cumulative" (*Katatta*) Kamma in which is included all that cannot be brought under the above-mentioned three. This is as it were the reserve fund of a particular being.

The last classification is according to the place in which the Kamma effects transpire, namely:—

1. Evil Kamma (*Akusala*) which may ripen in the sentient existence (Kamaloka).
2. Good Kamma (*Kusala*) which may ripen in the sentient existence.
3. Good Kamma which may ripen in the Realm of Form (*Rupaloka*).
4. Good Kamma which may ripen in the Formless Realms (*Arupaloka*).

CHAPTER IV.

THE WORKING OF KAMMA – (*contd.*)

There are ten evil Kammas which are caused by deed, word and thought.

Three are caused by deed – namely, killing, stealing, and unchastity.

Four are caused by word – namely, lying, slandering, harsh speech, and frivolous talk.

Three are caused by mind – namely, covetousness, ill-will, and false view.

Killing means the destruction of any living being. The Pali term used is *Pāna* which means that which breathes. According to Abhidhamma *Pāna* is the psycho-physical life confined to the particular existence. The quick destruction of this life force without allowing it to run its due course is *Panatipata*. Animals are also included in living beings, but not plant life.

The following five conditions are necessary to complete this offence of killing: – a being, consciousness that it is a being, intention of killing, effort, and consequent death.

Gravity of the crime depends on the goodness and the size of the being concerned. In the case of a virtuous person or a big animal it is more heinous (Maha Savajja) than in the case of a vicious person or a small animal. Nevertheless, it is a killing which entails suffering.

The evil effects of killing are:—short life, diseasefulness, constant grief caused by separation from the loved, and living in constant fear.

Five conditions are necessary to complete the offence of stealing (*Adinnadana*), viz:—another's property, consciousness that it is so, intention of stealing, effort, and consequent removal.

The evil effects of stealing are:—poverty, wretchedness, unfulfilled desires, dependent livelihood.

Three conditions are necessary to complete the offence of unchastity (*Kamesu Micchacara*), viz:—the mind to enjoy the forbidden object, the effort to enjoy, devices to obtain, and possession.

The evil effects of unchastity are:—having many enemies, getting undesirable wives, birth as a woman or as an eunuch.

Four conditions are necessary to complete the offence of lying (*Musavada*), viz:—an untrue thing, intention to deceive, corresponding effort, the communication of the matter to others.

The gravity of this evil depends on the loss involved on others by uttering the untruth. It is a small offence if someone denies the possession

(continued from the previous page) of something because he does not wish to give it to another. It becomes a great offence if people perjure themselves in order to cause loss to others.

The evil effects of lying are:—being tormented by abusive speech, being subject to vilification, incredibility, and stinking mouth.

Four conditions are necessary to complete the offence of slandering (*Pisunavācā*), viz:— other persons to be divided, the purpose to separate them, or the desire to endear oneself to another, corresponding effort, and the communication.

The evil effects of slandering are:—the dissolution of friendship without any sufficient cause.

Three conditions are necessary to complete the offence of harsh speech (*Pharusvaca*), viz:— another to be abused, angry thought, and the abuse.

The evil effects of harsh speech are:—being detested by others, although quite blameless, and harsh voice.

Two conditions are necessary to complete the offence of frivolous talk (*Samphappalapa*), viz:— the inclination towards frivolous talk and its narration.

*See "The Expositor," pt. 1, p. 87.

The evil effects of frivolous talk are: disorderliness of the bodily organs and unacceptable speech.

Covetousness (*Abhijjha*) has the characteristic mark of thinking, 'Ah! would this property were mine!' The two conditions necessary to complete this offence are: another's property and the bending over to it, saying, 'would this were mine!'

The evil effect of covetousness is the unfulfilment of one's wishes.

Two conditions are necessary to complete the offence of ill-will (*Vyapada*), viz:—another being and the thought of doing harm.

The evil effects of ill-will are:—ugliness, various diseases, and detestable nature.

False view (*Micchaditthi*) is seeing things wrongly without accepting things as they truly are. Such beliefs as there is no effect in moral and immoral actions, etc. are included under wrong view.

Two conditions are necessary to complete this offence, viz:—perverted manner in which the object is taken and the understanding of it according to that contrary view.

The evil effects of wrong view are: base attachment, lack of wisdom, dull wit, chronic diseases, and blameworthy ideas.

2. Good Kamma which may ripen in the sentient existence: —

There* are ten moral actions—namely, generosity (*Dana*), morality (*Sila*), meditation, (*Bhavana*), reverence, (*Apacayana*), service (*Veyyavacca*), transference of merit (*Pattidana*), rejoicing in others' merit (*Pattanumodana*), hearing the doctrine (*Dhammasavana*), expounding the doctrine (*Dhammadesana*), straightening one's views (*Ditthijju Kamma*).

These ten are sometimes treated as twelve. In which case 'Praising others' good works' (*Pasansa*) are added to 'Rejoicing in others' merit' and 'Taking the Three Refuges' (*Sarans*) and 'mindfulness' (*Anussati*) are used instead of 'straightening of one's views.'

Generosity yields wealth. Morality gives birth in noble families and in states of happiness. Meditation gives birth in Realms of form and formless Realms, and helps to gain Higher Knowledge and Emancipation. Transference of merits acts as a cause to give more and more in future births. Rejoicing in others' merit is productive of joy wherever one is born. Both preaching and hearing the Dhamma are conducive to wisdom. Reverence is the cause of noble parentage. Service

* See "The Expositor" pt. 1, p. 209.

(continued from the previous page) produces large retinue. Praising others' good works results in getting praise to oneself. Seeking the Three Refuges results in the destruction of passions. Mindfulness is conducive to diverse forms of happiness.

3. Good Kamma which may ripen in the Realm of Form.

These are the five kinds of Rupa Jhanas or ecstasies which are purely mental.

- i. Moral consciousness of the first stage of Jhana. This occurs together with initial application, sustained application, pleasurable interest, happiness, and one-pointedness.
- ii. Moral consciousness of the second stage of Jhana. This occurs together with sustained application, pleasurable interest, happiness, and one-pointedness.
- iii. Moral consciousness of the third stage stage of Jhana. This occurs together with pleasurable interest, happiness, and one-pointedness.
- iv. Moral consciousness of the fourth stage of Jhana. This occurs together with happiness and one-pointedness.
- v. Moral consciousness of the fifth stage of Jhana. This occurs together with equanimity and one-pointedness.

CHAPTER III.
THE WORKING OF KAMMA

These Jhanas have their corresponding effects in the Realm of Form.

4. Good Kamma which may ripen in the Formless Realms.

These are the four Arupa Jhanas which have their corresponding effects in the Arupa Realms.

- i. Moral consciousness dwelling in the infinity of space (*Akasanancayatana*).
- ii. Moral consciousness dwelling in the infinity of consciousness (*Vinnanancayatana*).
- iii. Moral consciousness dwelling on nothingness (*Akincaññāyatana*).
- iv. Moral consciousness wherein perception neither is nor is not. (*N' eva Saññā Nāsaññāyatana*).

CHAPTER V.

NATURE OF KAMMA.

Is one bound to reap all that one has sown in just proportion? Not necessarily. In the *Anguttara Nikaya* the Buddha states:—

“If any one says, O Bhikkhus, that a man must reap according to his deeds, in that

(continued from the previous page) case, O Bhikkhus, there is no religious life nor is an opportunity afforded for the entire extinction of sorrow (*Dukkha*). But if any one says, O Bhikkhus, that what a man reaps accords with his deeds, in that case, O Bhikkhus, there is a religious life and an opportunity is afforded for the entire extinction of sorrow."

In Buddhism, therefore, there is every possibility to mould one's Kamma. Here one is not always compelled by an iron necessity.

Although it is stated that neither in heaven, nor in mid-sea, nor in the recesses of a cave, is there any place in the world where one could escape evil Kamma, yet one is not bound to pay all the past arrears of one's Kamma. In such case no escape is possible. One is neither the master nor the servant of this Kamma. Even a most vicious person can by his own effort become the most virtuous person. We are always becoming something, and that something depends on our own will and actions. We may at any moment begin to change for the better or for the worse. Even the most sinful person should not be discouraged or despised on account of his unmoral nature. We must have compassion on him for we must have also been in that same position at a certain stage. As we have changed for the better he may also change, perhaps sooner than ourselves. Who can say what good Kamma he has in store for

(continued from the previous page) him? Who knows his potential goodness?

Who thought that Angulimala – a highway robber and a murderer of more than thousand of his fellow brethren – would have become a Saint, judging him by his external deeds? But he did become an Arahant and erased, so to say, all his past misdeeds.

Who imagined that Alavaka, the fierce demon who feasted on the flesh of human beings, would ever become a Saint? Yet he did give up his carnivorous habits and attain the first stage of Sainthood.

Who believed that Asoka who was stigmatised Canda-Wicked—on account of the atrocities caused by him to expand his empire, would ever win the noble title Dharmasoka or Asoka the Righteous? But he did completely change his career to such an extent that today, “Amidst the tens of thousands of names of monarchs that crowd the columns of history, their majesties and graciousnesses and serenities and royal highnesses and the like, the name of Asoka shines, and shines almost alone, a star.”*

These are a few instances to illustrate the fact that a complete reformation of character could be brought about by our own thoughts and actions.

* H.G. Wells in his “Outline of History.”

It may so happen that in some cases a lesser evil may produce its due effect, while the effect of a greater evil may be minimised.

The Buddha says:—

“Here, O Bhikkhus, a certain person is not disciplined in body, is not disciplined in morality, is not disciplined in mind, is not disciplined in wisdom, is with little good and less virtue, and lives painfully in consequence of trifles. Even a trivial evil act committed by such a person will lead him to a state of misery.”

“Here, O Bhikkhus, a certain person is disciplined in body, is disciplined in morality, is disciplined in mind, is disciplined in wisdom, is with much good, is high-souled, and lives without limitation. A similar evil act committed by such a person ripens in this life itself and not even a small effect manifests itself (after death), not to say of a great one.”*

“It is as if, O Bhikkhus, a man were to put a lump of salt into a small cup of water. What do you think, O Bhikkhus? Would now the small amount of water in this cup become saltish and undrinkable?”

“Yes, Lord.”

“And why?”

* The reference here is to an Arahant who is not subject to any future sorrow.

“Because, Lord, there was very little water in the cup, and so it became saltish and undrinkable by this lump of salt.”

“Suppose, O Bhikkhus, a man were to put a lump of salt into the river Ganges. What think you, O Bhikkhus? Would now the river Ganges become saltish and undrinkable by the lump of salt?”

“Nay, indeed, Lord.”

“And why not?”

“Because, Lord, the mass of water in the river Ganges is great, and so it would not become saltish and undrinkable.”

“In exactly the same way, O Bhikkhus, we may have the case of a person who does some slight evil deed which brings him to a state of misery; or, again, O Bhikkhus, we may have the case of another person who does the same trivial misdeed, and expiates in the present life. Not even a small effect manifests itself (after death), not to say of a great one.”

“We may have, O Bhikkhus, the case of a person who is cast into prison for a half-penny, penny, or for a hundred pence; or, again, O Bhikkhus, we may have the case of a person who is not cast into prison for a half-penny, for a penny, or for a hundred pence.”

“Who, O Bhikkhus, is cast into prison for a half-penny, for a penny, or for a hundred pence?”

“Whenever, O Bhikkhus, any one is poor, needy and indigent: he, O Bhikkhus, is cast into prison for a half-penny, for a penny, or for a hundred pence.”

“Who, O Bhikkhus, is not cast into prison for a half-penny, for a penny, or for a hundred pence?”

“Whenever, O Bhikkhus, any one is rich, wealthy, and affluent: he, O Bhikkhus, is not cast into prison for a half-penny, for a penny, or for a hundred pence?”

“In exactly the same way, O Bhikkhus, we may have the case of a person who does some slight evil deed which brings him to a state of misery; or, again, O Bhikkhus, we may have the case of another person who does the same trivial misdeed, and expiates in the present life. Not even a small effect manifests itself (after death), not to say of a great one.”[†]

Good begets good, but any after-repentance on the part of the doer deprives him of the due desirable results.

[†] Anguttara Nikaya, part 1, p. 249.

The following case may be cited in illustration thereof:—

On one occasion King Pasenadi of Kosala approached the Buddha and said:

“Lord, here in Savatthi a millionaire householder has died. He has left no son behind him, and now I come here, after having conveyed his property to the palace. Lord, a hundred lakhs in gold, to say nothing of the silver! But this millionaire householder, Lord, used to eat broken scraps of food and sour gruel. And thus he clothed himself: For dress he wore a robe of coarse hemp: and as to his coach, he drove in a broken down chariot rigged up with a leaf-awning.”

Thereupon the Buddha said:

“Even so, O King, even so. In a former life, O King, this millionaire householder gave alms of food to a *Pacceka Buddha*, called *Tagarasikhi*. And as, after having said, ‘Give alms of food to the ascetic!’ he rose from his seat and went away, he repented having given the food, saying within himself: ‘It would be better if my servants and workmen ate the food I gave for alms!’ And besides this he deprived his brother’s only son of his life, for the sake of his property.

“And because, O King, this millionaire householder gave alms of food to the *Pacceka*

(continued from the previous page) *Buddha Tagarsikhi*, in requital for his deed, he was reborn seven times to a happy destiny in the heavenly world. And by the residual result of that same action, he became seven times a millionaire in this very Savatthi.

“And because, O King, this millionaire householder repented of having given alms, saying to himself: ‘It would be better that my servants and workmen ate the food;’ therefore, as requital for this deed, he had no appreciation of good food, no appreciation of fine dresses, no appreciation of an elegant vehicle, no appreciation of the enjoyments of the five senses.

“And because, O King, this millionaire householder slew the only son of his brother for the sake of his property, as requital for this deed he had to suffer many years, many hundreds of years, many thousands of years, many hundreds of thousands of years of pain in states of misery. And by the residual result of that same action, he is without a son for the seventh time, and in consequence of this, had to leave his property to the royal treasury.”†

This millionaire in question obtained his vast fortune as a result of the good act done in a past birth, but since he repented of his good deed, he could not fully enjoy the benefit of the riches which Kamma provided him.

† Sanyutta Nikaya, part 1, p. 91.

In the working of Kamma it should be understood that there are forces that counteract and support this self-operating law. Birth (Gati), time or conditions (Kala), beauty (Upadhi), and effort (Payoga), are such aids and hindrances to the fruition of Kamma.

If, for instance, a person is born in a noble family or in a state of happiness, his fortunate birth will act sometimes as a hindrance to the fruition of his evil Kamma.

If, on the other hand, he is born in a state of misery or in an unfortunate family, his unfavourable birth will provide an easy opportunity for his evil Kamma to operate.

This is technically known as Gati Sampatti (Favourable birth) and Gati Vipatti (Unfavourable birth).

An unintelligent person, who by some good Kamma is born in a royal family, will on account of his noble parentage be honoured by the people. If the same person were to have a less fortunate birth, he would not be similarly treated.

King Dutthagamani of Ceylon acquired both good and evil Kamma. Owing to a good Reproductive Kamma he was born in the Tusita Heaven. It is believed that he will have his last birth in the time of the future

(continued from the previous page) Buddha Metteyya. His evil Kamma cannot successfully operate owing to his favourable birth.

King Ajatasattu who committed parricide later became distinguished for his piety and devotion. He now expiates in a hell as a result of his heinous crime. His unfavourable birth would not permit him to enjoy the benefits of his good deeds.

Beauty (Upadhi Sampatti) and ugliness (Upadhi Vipatti) are two other factors that act as aids and hindrances to the working of Kamma.

If by some good Kamma a person obtains a good birth, but is unfortunately deformed, he will not be able to enjoy the beneficial results of his good Kamma. Even a legitimate heir to the throne may not perhaps be raised to that exalted position if he happens to be physically deformed.

Beauty on the other hand will be a valuable asset to the possessor. A good looking son of a poor parent will perhaps attract the attention of a kind person and might be able to distinguish himself through his influence.

Asokamala, a girl of the lowest status, got married to Prince Saliya, the son of King Dutthagamini, owing to her beauty.

Prince Kusa was subject to much humiliation owing to his ugly appearance.

Favourable and unfavourable time or occasion (Kala Sampatti and Kala Vipatti) are another two factors that aid or impede the working of Kamma.

In the case of a famine all without exception will be compelled to suffer the same fate. Here the unfavourable conditions open up possibilities for evil Kamma to operate. The favourable conditions on the other hand will prevent the operation of evil Kamma.

The fourth and the last is effort (Payoga). If a person makes no effort to cure himself of a disease or to save himself from his difficulties, his evil Kamma will find a suitable opportunity to produce its due effects. If, on the contrary, he endeavours on his part to surmount his difficulties, his good Kamma will come to his succour.

When shipwrecked in deep sea, the Bodhisatta Maha Janaka made an effort to save himself, whilst the others prayed to the gods and left their fate in their hands. The result was that the Bodhisatta escaped whilst the others got drowned. This is technically known as Payoga Sampatti and Payoga Vipatti.

It is evident from these counteractive and supportive factors that Kamma is sometimes influenced by external circumstances.

It is this doctrine of Kamma that gives consolation, hope, self-reliance, and moral courage to a Buddhist.

When the unexpected happens to him and when he is beset with difficulties almost insurmountable and misfortunes almost unbearable, he consoles himself with the thought that they are the results of his own past doings. He realises that the inevitable must happen.

When the wicked are successful in every walk of life, whilst the virtuous meet with ill-luck and are compelled to lead a miserable life, a Buddhist would neither accuse another of injustice nor blame the world for its unjust ways, since he knows that they are only reaping what they have sown. The virtuous are thereby not discouraged because they are convinced that their good acts will have their due effects in some future life though not in the present.

Even the most corrupted person is not condemned in Buddhism because he has the chance to reform himself at any moment. Though bound to suffer in states of misery, he has the hope of attaining eternal Peace. For instance, the wicked Devadatta, who now expiates in hell for his heinous crimes, is destined to be a *Pacceka Buddha* in the future. And so is Ajatasattu.

A Buddhist who is fully convinced of the doctrine of Kamma does not pray to another to

(continued from the previous page) be saved but confidently relies on himself for his salvation.

It is this belief in Kamma that validates his effort, and kindles his enthusiasm. It is also this firm belief in Kamma that prompts him to refrain from evil and do good and be good without being frightened of any punishments or tempted by any rewards. He has no fear of the future, nor does he dread the so-called death. He is ever kind, tolerant and considerate.

In conclusion it may be said that such phraseology as “rewards” and “punishments” should not be allowed to enter into discussions concerning the problems of Kamma. For Buddhism does not recognise any Almighty Being, who sits on an imperial throne in heavens above, ruling the helpless creatures down below with his wand of justice, and rewarding and punishing them accordingly. We Buddhists on the contrary believe that happiness and sorrow we experience are the due effects of our own good and bad actions. We are the architects of our own fate. We are our own creators and we are our own destroyers.

REBIRTH

REBIRTH
CHAPTER VI.

THE ORIGIN OF LIFE.

What is the ultimate origin of life?

This is a question which perplexes the mind of every profound thinker. The expected answer has not yet been obtained, despite the fact that it has received the attention of all thinking men, and it is not too much to say that in all probability it will never be.

Hinduism, in endeavouring to solve the problem, traces the origin of life to a mystical *Paramatma* from which emanate all *Atmas* or souls that transmigrate from existence to existence, until they are finally re-absorbed in *Paramatma*.

Christianity, in attempting to give an explanation, attributes everything to the *fiat* of an Almighty God.

According to the Christian conception all life was created out of nothing.

“Whoever,” as Schopenhauer says, “regards himself as having become out of nothing must also think that he will again become nothing; for that an eternity has passed before he was, and then a second eternity had begun, through which he will never cease to be, is a monstrous thought.”*

* “The World as Will and Idea.”

Moreover, "if birth is the absolute beginning, then death must be his absolute end; and the assumption that man is made out of nothing leads necessarily to the assumption that death is his absolute end."*

"According to the Theological principles man is created arbitrarily and without his desire, and at the moment of creation is either *blessed* or *darned* eternally. Hence, man is either good or evil, fortunate or unfortunate, noble or depraved, from the first step in the process of his physical creation to the moment of his last breath, regardless of his individual desires, hopes, ambitions, struggles or devoted prayers. Such is theological fatalism."†

"The doctrine that all men are sinners and have the essential sin of Adam is a challenge to justice, mercy, love, and omnipotent fairness."

The First Cause in Christianity is as mysterious as the First Cause in Hinduism.

Unfettered by any religious belief, freed from all dogmatic assertions, solely relying on common sense, modern science steps in and endeavours to tackle the problem with its usual accurate investigation and ingenuity.

* "The World as Will and Idea."

† A. Spencer Lewis.

According to the scientific point of view we are the direct products of the sperm and ovum cells provided by our parents, but science does not claim to give a satisfactory explanation with regard to the development of the mind which is infinitely more important than the mere machinery of man's material body.

Materialists, on the other hand, while asserting *omne vivum e vivo*—"all life from life," maintain that life and mind gradually evolved from the lifeless.

Now, what is the attitude of Buddhism with regard to the origin of life?

At the outset it should be mentioned that the Buddha is not concerned either with the First Cause or with the Last Effect. Such speculations are absolutely fruitless.

On one occasion a certain Bhikkhu named *Malunkya*, not content to lead the Holy Life and achieve by degrees his Emancipation, approached the Buddha and impatiently demanded an immediate solution of some speculative problems on the threat of discarding the robe forthwith.

"Lord," he said, "these theories have not been elucidated, have been set aside and rejected by the Blessed One—whether the world is eternal or not eternal; whether the world is finite or infinite..... If the Blessed One

(continued from the previous page) will elucidate these questions to me, then I will lead the Holy Life under Him. If He will not, then I will abandon the precepts and return to the lay life.”

“If the Blessed One knows that the world is eternal let the Blessed One elucidate to me that the world is eternal; if the Blessed One knows that the world is not eternal, let the Blessed One elucidate that the world is not eternal. If the Blessed One does not know whether the world is eternal or not—in that case, certainly, for one who does not know and lacks the insight, the only upright thing is to say: ‘I do not know; I have not the insight.’”

Calmly the Buddha questioned the erring Bhikkhu whether his adoption of the Holy life was in any way conditional upon the solution of such problems.

“Nay, Lord!” the Bhikkhu replied.

The Buddha then admonished him not to waste time and energy over such idle speculation which was detrimental to his spiritual progress, and said:—

“Whoever, *Malunkyaputta*, should say: I will not lead the Holy Life under the Blessed One until the Blessed One elucidates these questions to me—that person would die, *Malunkyaputta*, before these questions had ever been elucidated by the Accomplished One.

“It is as if, *Malunkyaputta*, a person were pierced by an arrow thickly smeared with poison, and his friends and relatives were to procure a surgeon, and then he were to say—I will not have this arrow taken out until I know the details of the person by whom I was wounded, nature of the arrow with which I was pierced, etc., that person would die, *Malunkyaputta*, before this would ever be known by him.

“In exactly the same way, *Malunkyaputta*, whoever should say:—“I will not lead the Holy Life under the Blessed One until the Blessed One elucidates to me whether the world is eternal or not eternal; whether the world is finite or infinite.... that person would die, *Malunkyaputta*, before these questions had ever been elucidated by the Accomplished One.

“If it be the belief, *Malunkyaputta*, that the world is eternal, will there be the observance of the Holy Life? In such a case—No! If it be the belief, *Malunkyaputta*, that the world is not eternal, will there be the observance of the Holy Life? In that case also—No! But, *Malunkyaputta*, whether the belief be that the world is eternal or that it is not eternal, undoubtedly, there is birth, there is old age, there is death,..... —the extinction of which in this life itself I make known.

*“Malunkyaputta, I have not revealed whether the world is eternal or not eternal; whether the world is finite or infinite. Why have I not revealed these? Because these are not profitable, do not concern the bases of holiness, are not conducive to aversion, to passionlessness, to cessation, to tranquillity, to intuitive wisdom, to enlightenment, or to Nibbana. Therefore I have not revealed these.”**

Buddhism does not profess to provide an explanation to all ethical and philosophical problems that interest mankind. Neither does it deal with idle speculations and theorisings that do not tend to edification. Nor does it demand faith from its adherents with regard to a First Cause. It is a means of Deliverance or a doctrine of Reality. It has a practical and specific purpose—the cessation of sorrow—and with that Goal in view all irrelevant side issues are completely ignored. Nevertheless, every encouragement is given to keen investigation into the real nature of life. To have right knowledge or to gain Deliverance from sorrow, one need not be troubled with a First Cause.

Suppose “X” be the first cause. Now, does this knowledge bring us any nearer to our goal? Nay, it only tends to gratify childish curiosity.

* Majjhima Nikaya:—Cula Malunkya Sutta No. 63.

Whatever other religions and science may teach with regard to the ultimate origin of life, Buddhism pertinently says:—

“Without cognisable end is this *Sansara*. A first beginning of beings, who, *obstructed by ignorance and fettered by craving*, wander and fare on, is not to be perceived.”*

It seems further to address the enthusiastic seekers after truth and say: Young friends, worry not in vain seeking for a beginning in a beginningless past. Life is not an identity, but a process of becoming. It is a flux or force like electricity, and, as such, necessitates a beginningless past. Whether you are descended from an arboreal or ground ape, created by God or Brahma, birth, death, and suffering, to which all are subject in the long run, are inevitable. Seek, therefore, the cause of this

* *Anamataggo yam Bhikkhave Samsaro. Pubbakoti na pannayati avijjanivarananam sattanam tanhasamyojananam sandhavatam.*

“Incalculable is the beginning, brethren, of this faring on. The earliest point is not revealed of the running on, the faring on, of beings cloaked in ignorance, tied to craving.”

Woodward—

Kindred Sayings—Part ii, p. 118.

“Inconceivable is the beginning of this *Sansara*, not to be discovered a first beginning of beings, who, obstructed by ignorance and ensnared by craving, are hurrying and hastening through this round of rebirths.”—Nyanatiloka.

(continued from the previous page) “faring on” that concerns all humanity, and utilise your valuable energy to transfer this life stream to the sorrowless and peaceful state, Nibbana.

To those who love to speculate for the mere sake of argument, these words will of course be of no avail. Well, it makes no great difference to Buddhism.

One might argue that life must have had a beginning in the infinite past and that beginning or the First Cause is the Creator.

In that case there is no reason why the same demand may not be made of this postulated Creator.

CHAPTER VII.

CAUSE OF BIRTH AND DEATH.

In the search after the cause of birth and death Buddhism takes for its starting point the *being as it is*, here and now, and traces back the causes of its conditioned existence.

From the Buddhist point of view all men and animals are composed of inter-related mind and matter (*Nama* and *Rupa*).

Though all are identical inasmuch as they possess the two common factors, mind and

(continued from the previous page) matter, yet they are all so varied that, leaving animals aside, even amongst mankind no two persons are found to be alike in any respect – each person having his own psychological characteristics.

Could this variation be due to heredity and environment? If so, we fail to understand why twins who are physically alike, and who enjoy equal privileges of upbringing, should often exhibit totally different characteristics.

No doubt these two factors play an important part in the formation of our character, and they are certainly partly instrumental, but not solely responsible for the subtle distinctions that exist amongst individuals.

The theory of heredity cannot account for the birth of a criminal in a long line of honourable ancestors, nor the birth of a saint or a noble man in a family “rotten to the trees.”

Tracing back the individual, therefore, to the foetus in the womb to see where lies the cause, we discover two more common factors – the sperm-cell and the ovum-cell.

Now a question might arise as to whether those two are the only materials for the production of the foetus. If so, we cannot comprehend why precisely “A” should fortunately or unfortunately spring from the particular sperm

(continued from the previous page) and ovum-cell and not "B", since one has equal claims as the other.

Buddhism offers a solution to this intricate problem by attributing the appropriation of this cell-matter to the existence of a third factor which is vital for the formation of the foetus.*

There is reason to believe that a foetus is not produced by the mere combination of the sperm and ovum-cells. There they remain and will die and pass away unless joined by the third element which is mainly responsible for the subtle distinctions prevalent amongst beings.

The Buddha says: "Where, O Bhikkhus, three are found in combination, there a germ of life is planted. If mother and father come together, but it is not the mother's period, and the "being-to-be-born" (*Gandhabba*) is not present, then no germ of life is planted. If mother and father come together, and it is the mother's period, but the "being-to-be-born" is not present, then again no germ of life is planted. If mother and father come together and it is the mother's period, and the "being-to-be-born" is also present, then by the conjunction of these three, a germ of life is there planted."†

* See Dhalke – "Buddhism and Science."

† Majjhima Nikaya – Mahatanha Samkhaya Sutta No. 38.

For a “being-to-be-born” here a being must die somewhere. The birth of a person in this life means the death of a person in a previous life. Birth and death are only two phases of the same process. Thus birth precedes death, and death, on the other hand, precedes birth. This constant succession of birth and death in connection with each individual life-flux constitutes what is technically known as *Sansara*.*

This newly discovered third element is, in the words of the *Abhidhamma*, termed *Patisandhi Vinnana* (Re-linking consciousness).

The first term of the life’s progression is now found, but our limited knowledge does not permit us to proceed further and determine the cause of this re-linking consciousness which is the essential factor for the being-to-be-born.

The Buddha, however, developing a supernormal insight so as to penetrate into the realms beyond the reach of normal sense, comprehended also the root of this third element. He tells us that the coming into being of the re-linking consciousness is dependent upon the passing away of another consciousness in a past birth, and that the process of becoming and passing away is the result of Karma, or, in other words,

* “The unbroken line of organs, elements, and aggregates—’*Sansara*’ is its name.” — The Expositor Part I, p. 13.

(continued from the previous page) one's own action. This is the cause (*Kammayoni*) of this becoming.

CHAPTER VIII.

REASONS TO BELIEVE IN A PAST BIRTH.

How are we to believe that there is a past birth?

The most valuable evidence Buddhists cite in favour of rebirth is the Buddha, for He developed a knowledge which enabled Him to perceive the past and future lives. Says He: "With clairvoyant vision, purified and supernatural, I perceived beings disappearing from one state of existence and re-appearing in another: I beheld the base and the noble, the beautiful and the ugly, the happy and the miserable, and beings passing according to their deeds."

Following His instructions His disciples also developed this knowledge and were able to read their past lives to a great extent.

The acquisition of this faculty is not restricted only to the Buddha and His disciples.

(continued from the previous page) Any person, whether Buddhist or not, could possess this power.*

Some Indian Rshis, even before the advent of the Buddha, were distinguished for such powers as clairaudience, clairvoyance, thought reading, remembering past births, etc. For instance, the ascetic Asita, also known as *Kaladevala*, who foretold that prince Siddhattha would become a Buddha, was able to read both the past and the future to some extent.

One might doubt whether it is possible to possess such a memory. But when we consider the miraculous inventions and stupendous discoveries of science that are presented to us to-day there is left no room to deny the possibility of acquiring such a memory.

Thanks to the indefatigable efforts of the scientists we are now in a position to sit at our table and hear distant voices with the greatest ease, and before long television will probably introduce to us distant scenes. All these are the products of the human mind. If so, why cannot one's mind be so trained as to read one's past without any mechanical aid just as we

* "Psalms of the Brethren" (*Theragatha*) gives an interesting account of a Brahman, named *Vangisa*, "who won favour as a teacher by tapping on skulls with his finger-nails and discovering thereby where their former occupants were reborn."

(continued from the previous page) would recall a past incident of our present life?

Well, then, how is it that we do not often find persons with such wonderful memories today?

Do we behold Buddhas and Arahants today? Are there Krishnas and Christs amongst us? Where are Platos and Shakespeares?

The fact that they do not exist at present is no reason to disbelieve that they existed in the past.

There are also some persons who in an unaccountable way suddenly develop the memory of their past birth and remember fragments of their previous lives. Such exceptional cases are reported from Burma, India, Germany, England, etc.*

In parenthesis, it may be said that the experiences of some modern reliable psychists and strange cases of alternating and multiple personalities† tend to throw light upon this belief in rebirth.

This phenomenon of secondary personalities has to be explained either as remnants of past individual experiences or as "being possessed." The former explanation sounds

* See "The Christian Doctrine of Rebirth" – by Dr W.T. Evans-Wentz, p.36.

† Prof. James cites some remarkable cases in his Principles of Psychology.

(continued from the previous page) more reasonable, but the latter cannot totally be discarded.‡

Sometimes we get strange experiences* which cannot be explained but by rebirth.

How often do we meet persons whom we have never before met, and yet inwardly feel that they are quite familiar to us? How often

‡ The Visuddhimagga mentions an interesting incident of a *deva* "entering into the body" of a layman—See "The Path of Purity." Part I, p. 48.

The writer himself has come across persons who were adopted as mediums by invisible beings to convey their thoughts, and some others who were actually possessed by evil spirits. When in this hypnotic state they speak and do things of which normally they are totally ignorant.

* "It was such experiences that led Sir Walter Scott to a sense of metempsychosis. From his diary, February 17, 1828, his biographer, Lockhart, in his 'Life of Scott' records:

'I cannot, I am sure, tell if it is worth marking down, that yesterday, at dinner time, I was strangely haunted by what I would call the sense of pre-existences, viz., a confused idea that nothing that passed was said for the first time; that the same topics had been discussed and the persons had stated the same opinions on them. The sensation was so strong as to resemble what is called a mirage in the desert and *calenture* on board ship."

Bulwer Lytton describes these mysterious experiences "as that strange kind of inner and spiritual memory which often recalls to us places and persons we have never seen before, and which Platonists would resolve to be the unquenched and struggling consciousness of a former life."

"The Theory of Reincarnation"—explained by H M. Kitchener—p. 7.

(continued from the previous page) do we visit places and yet feel impressed that we are perfectly acquainted with their surroundings?

The Dhammapada commentary relates the story of a husband and wife, who, seeing the Buddha, fell at His feet and saluted Him, saying:—“Dear son, is it not the duty of sons to care for their mother and father when they have grown old? Why is it that for so long a time you have not shown yourself to us? This is the first time we have seen you.”†

The Buddha attributed this sudden outburst of parental love to the fact that they had been His parents several times during His past lives and remarked:

“Through previous associations or present
advantage,

That old love springs up again like the lotus
in the water.”

Into this world come Perfect Ones like the Buddhas and highly developed saintly personalities. Do they evolve suddenly? Can they be the products of a single existence?

How are we to account for colossal characters like Homer and Plato, men of genius like Shakespeare, infant prodigies like Pascal, Mozart, Beethoven, Raphael, etc.?

† See “Buddhist Legends” Vol. 3, p. 108.

Heredity alone cannot account for them, "else their ancestry would disclose it, their posterity, even greater than themselves, demonstrate it."

Could they rise to such lofty heights if they had not lived noble lives and gained similar experiences in the past? Is it by mere chance that they are born of those particular parents and placed under those favourable circumstances?

The theory of heredity should be supplemented by the doctrine of Kamma and rebirth for an adequate explanation of these puzzling problems.

Says a certain Western writer:

"Whether we believe in a past existence or not, it forms the only reasonable hypothesis which bridges certain gaps in human knowledge concerning facts of every day life. Our reason tells us that this idea of past birth and Kamma alone can explain the degrees of differences that exist between twins, how men like Shakespeare with a very limited experience are able to potray with marvellous exactitude, the most diverse types of human character, scenes and so forth, of which they could have no actual knowledge, why the work of the genius invariably transcends his experience, the existence of infant precocity, the vast diversity in mind and morals, in brain and physique, in

(continued from the previous page) conditions, circumstances, and environments, observable throughout the world, and so forth.”

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

The few years we are privileged to spend here, or for the most five score years, must certainly be an inadequate preparation for eternity.

If one believes in the present and in the future, it is quite logical to believe in the past.[†]

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

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

We are born into the state created by ourselves. If in spite of our virtue we are destined to lead an unfortunate life, it is due to our own past evil Kamma. If in spite of our wickedness we are prosperous, it is also due to our good

[†] “We have come to look upon the present as the child of the past and as the parent of the future.” – T.H. Huxley.

* “It is a strong argument for a state of retribution hereafter, that in this world virtuous persons are very often unfortunate and vicious persons prosperous.” – Addison.

(continued from the previous page) Kamma of the past. The present deeds will, however, have their due consequences at the earliest possible opportunity.

CHAPTER IX.

THE WHEEL OF LIFE.

What does Buddhism say with regard to the *cause* of this rebirth process?

In short, Kamma, which is rooted in ignorance is the cause of birth and death. As long as this Kammic force survives there is rebirth.

This process of becoming is fully explained in the *Paticca Samuppada*.

Paticca means because of or dependent upon; *Samuppada*, arising or origination. *Paticca Samuppada* therefore means—"Dependent-Arising" or "Dependent Origination."

It must be borne in mind that *Paticca Samuppada* is only a discourse on Sansara or the process of birth and death, and not a theory of the evolution of the world from primordial matter. It deals with the cause of rebirth and suffering, but it does not in the least attempt to show the absolute origin of life.

Ignorance (*Avijja*) is the first link or cause of the wheel of life. It clouds all right understanding.

Dependent on ignorance of the Four Noble Truths* arise volitional activities (*Sankhara*)—both moral and immoral. The activities whether good or bad, which are rooted in ignorance, and which must necessarily have their due effects, tend to prolong wandering in *Sansara*. Nevertheless, good actions are essential to get rid of the Ills of *Sansara*.

Dependent on volitional activities arises re-linking consciousness (*Viññana*). This links the past with the present.

Simultaneous with the arising of re-linking consciousness there come into being mind and matter (*Nama Rupa*).

The six senses (*Salayatana*) are the inevitable consequences of mind and matter.

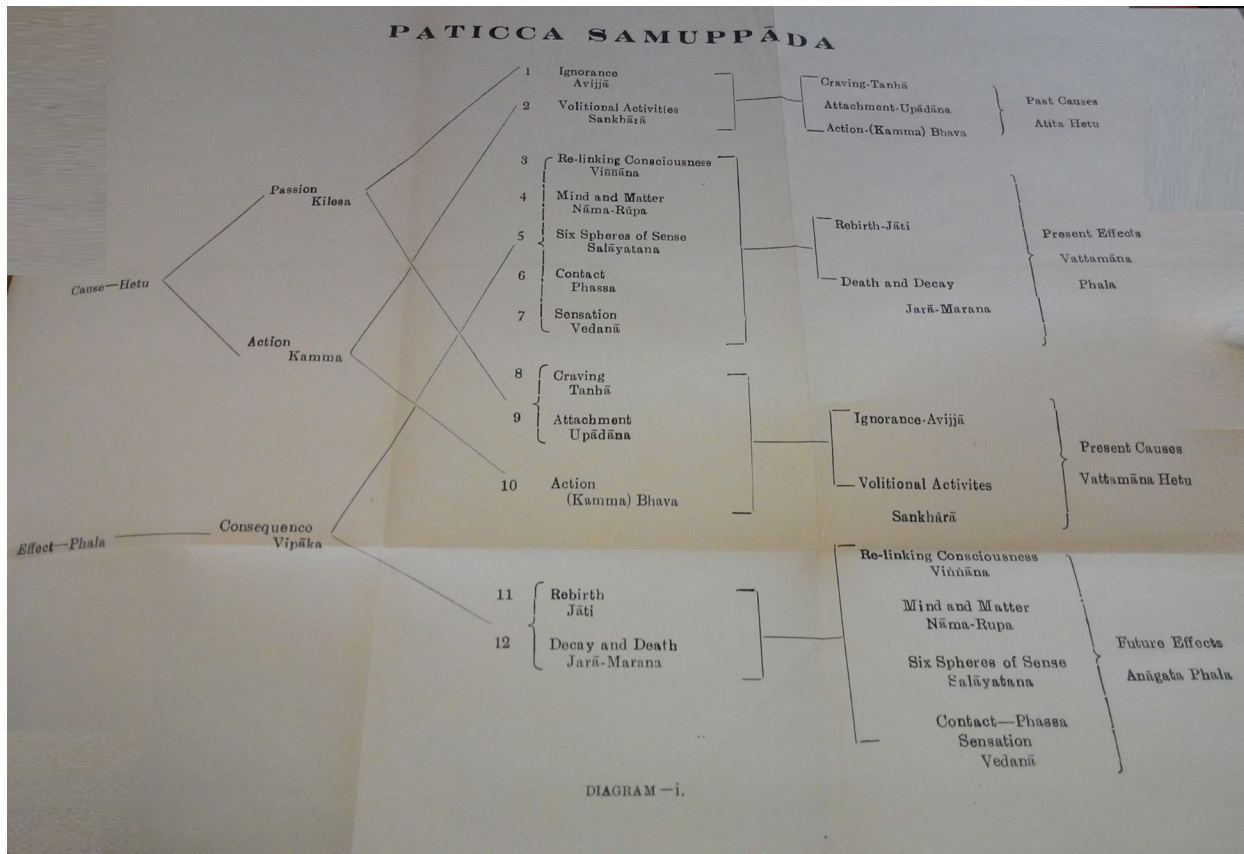
Because of the six senses contact or *Phassa* sets in.

Contact leads to sensations (*Vedana*).

Those five—namely, consciousness, mind and matter, six senses, contact, and sensation are the effects of past actions and are called the passive side of life.

* Viz: Suffering, its cause, its destruction, and the path leading to its destruction.

PATICCA SAMUPPADA



Dependent on sensations arises craving (*Tanha*).

Craving results in attachment (*Upadana*).

Attachment causes Kamma (*Bhava*) which, in its turn, conditions future birth (*Jati*).

Old age and death (*Jara-Marana*) are the natural results of birth.

If on account of a cause the effect comes to be, then if the cause ceases, the effect also must cease.

The reverse order of the *Paticca Samuppada* will make the matter clear.

Old age and death are only possible in and with a corporeal organism, that is to say as a six-sense machine. Such an organism must be born, therefore it presupposes birth. But birth is the inevitable result of past action or *Kamma*, which is conditioned by attachment, due to craving. Such craving can appear only where sensation is. Sensation is the outcome of contact between the senses and objects. Therefore it presupposes organs of sense which cannot exist without mind and body. Where there is a mind there is a consciousness. It is the result of past activities which are due to ignorance of things as they truly are.

The whole formula may be summed up thus: —

Dependent on Ignorance arise Volitional Activities.

Dependent on Volitional Activities arises Consciousness.

Dependent on Consciousness arise Mind and Matter.

Dependent on Mind and Matter arise the six Spheres of Sense.

Dependent on the six Spheres of Sense arises Contact.

Dependent on Contact arises Sensation.

Dependent on Sensation arises Craving.

Dependent on Craving arises Attachment.

Dependent on Attachment arise Actions (Kamma Bhava).

Dependent on Actions arises Birth.

Dependent on Birth arise Decay, Death, Sorrow, Lamentation, Pain, Grief, and Despair.*

Thus does the entire aggregate of suffering arise.

The first two of those twelve pertain to the past, the middle eight to the present, and the last two to the future.

The complete cessation of Ignorance leads to the Cessation of Activities.

* See Diagram i.

The cessation of Activities leads to the cessation of Consciousness.

The cessation of Consciousness leads to the cessation of Mind and Matter.

The cessation of Mind and Matter leads to the cessation of the six Spheres of Sense.

The cessation of the six Spheres of Sense leads to the cessation of Contact.

The cessation of Contact leads to the cessation of Sensation.

The cessation of Sensation leads to the cessation of Craving.

The cessation of Craving leads to the cessation of Attachment.

The cessation of Attachment leads to the cessation of Actions.

The cessation of Actions leads to the cessation of Birth.

The cessation of Birth leads to the cessation of Decay, Death, Sorrow, Lamentation, Pain, Grief, and Despair.

Thus does the cessation of this entire aggregate of suffering result.

This process of cause and effect continues *ad infinitum*. The beginning of this process cannot be determined as it is impossible to say whence this life-flux was encompassed by ignorance. But, when this ignorance is turned into knowledge, and the life-flux is diverted into *Nibbana Dhatu*, then the end of the life-process or *Sansara* comes about.

CHAPTER X.

MODES OF BIRTH AND DEATH.

Briefly expounding the cause of *Sansara* in such enigmatic terms, and dealing with the not less interesting problem of life's last scene, we find Buddhism assigning death to one of the following four causes:—

(1) The exhaustion of the force of Reproductive Kamma (*Janaka Kamma*) that gives rise to the birth in question.

This kind of death is technically known as *Kammakkhaya*—the exhaustion of Reproductive Kamma energy.

The Buddhist belief is that, as a rule, the thought, volition or desire which is extremely strong during life-time, becomes predominant at the point of death and conditions the subsequent birth. In this last thought moment is present a special potentiality. When the potential energy of this Reproductive Kamma is exhausted, the organic activities of the material form in which is corporealised the life-force, cease even before the approach of old age.

(2) The expiration of the life term (*Ayukkhaya*).

What are commonly understood to be natural deaths due to old age, may be classed under this category. There are various planes

(continued from the previous page) of existence according to Buddhism, and to each plane is naturally assigned a definite age-limit. Irrespective of the Kamma force that has yet to run, one must, however, succumb to death when the maximum age-limit is reached. It may also be said, if the force is extremely powerful, the Kamma-energy rematerialises itself in the same plane or in some higher realm as in the case of *Devas*.

(3) The simultaneous exhaustion of the Reproductive Kamma-energy and the expiration of the life-term. (*Ubhayakkhaya Marana*).

(4) The action of a stronger Kamma (*Upacchedaka*) that suddenly cuts off the Reproductive Kamma before the expiry of the life-term.

A more powerful opposing force can check the path of the flying arrow and bring it down to the ground. Similarly a very powerful Kammic force of the past is capable of nullifying the potential energy of the last thought-moment and thus destroy the psychic life of the being. The death of Devadatta was due to an *Upacchedaka Kamma* which he committed during his life time.

The first three types of deaths are collectively called *Kalamarana* (timely death), and the last one is known as *Akalamarana* (untimely death).

An oil lamp, for instance, may get extinguished owing to any of the following four causes—namely, the exhaustion of the wick, the exhaustion of oil, simultaneous exhaustion of both wick and oil, and some extraneous cause such as wind.

Death of a person may similarly be caused by any of the above-mentioned four ways.

Explaining the cause of death in the foregoing manner Buddhism tells us that there are also four modes of births, viz., egg-born creatures (*Andaja*), womb-born creatures (*Jalabuja*), moisture-born creatures (*Sansedaja*), and creatures having spontaneous births (*Opapatika*). This broad classification embraces the entire range of beings that possess life.

Birds and snakes that are born of eggs belong to the first division.

The womb-born creatures comprise human beings, some Devas inhabiting the earth, and those animals that take their conception in a mother's womb.

Those embryos that take moisture as material for their growth, such as certain insects, belong to the third class.

Creatures having a spontaneous birth are generally invisible to the naked eye. Conditioned by their past Kamma they appear suddenly independently of parents. Since they do not pass through the embryonic period, which tends

PLANES OF EXISTENCE

| | | AGE LIMIT | | | |
|---------------|-----------------------------|---|---|-------|--|
| Aranyakas (8) | N'eva Svamī N'astāvīyastava | | 84,000 M. Kṛpās | | |
| | Akilīcamāyastāna | | 60,000 M. Kṛpās | | |
| | Vijñānakēśyastava | | 48,000 M. Kṛpās | | |
| | Akāśanāśīśyastava | | 36,000 M. Kṛpās | | |
| Rigveda (16) | Catvāriha Jhāna Bhūmi | Aśviniha Sohini Soḍasa Aṣṭāṣṭi Anīla Aśvīnīśānti | 16,000 M. Kṛpās 8,000 M. Kṛpās 4,000 M. Kṛpās 3,000 M. Kṛpās 1,000 M. Kṛpās 500 M. Kṛpās | | |
| | Tatīya Jhāna Bhūmi | Vaiśvānariha Sabbāhāna Agnīśāntī Pāṇīśāntī | 500 M. Kṛpās 500 M. Kṛpās 60 M. Kṛpās 32 M. Kṛpās 16 M. Kṛpās | | |
| | Dvītiya Jhāna Bhūmi | Abhīyāna Agnīśāntī Pāṇīśāntī | 5 M. Kṛpās 4 M. Kṛpās 3 M. Kṛpās | | |
| | Pāṭhama Jhāna Bhūmi | Jhāna Bhūmī Brahmāśāntī Brahmāśāntī | 1 Anukharyas Kṛpā 1 Anukharyas Kṛpā 1 Anukharyas Kṛpā 16,000 Coenial Years | | |
| | Kāṇḍaka (11) | Paśānimūlī Vayāti | | 800 " | |
| | | Nīrāmānārati | | 600 " | |
| | | Tūritō | | 200 " | |
| | | Yāna | | 100 " | |
| | | Tāvānīśō | | 50 " | |
| | | Cānūtrahātrāyāna | | No " | |
| | | MANUSSA | | | |
| | | Aurāsyoni | | " | |
| Pekayoni | | | " | | |
| Tīrōcchānyōśō | | | " | | |
| Nīrōya | | " | | | |

(continued from the previous page) to obliterate the memories of the past, they are capable of recollecting their past birth. "Passing thence he was born amongst Devas and looked into the past to see what good act conditioned him to be born thus," is a passage which often recurs in the Suttas. Brahmas, Devas of heavenly realms, Petas, and the miserable ones who are subject to torments and sufferings in the wicked states (*Nirayas*) are included in this last division.

CHAPTER XI.

PLANES OF EXISTENCE.*

Births may take place in different spheres. There are altogether thirty-one planes of existence in which beings manifest themselves according to their Kammic energy.

They are: –

The four states of unhappiness (*Duggati*) – namely,

1. *Niraya* – woeful states, which are temporary but not everlasting.
2. *Tiracchana yoni* – the animal kingdom.
3. *Peta yoni* – the place of Petas or ghost-beings.

* See Diagram ii.

4. *Asura yoni*—the place of the Asura demons.

These four are the lower unhappy planes of re-birth. Beings are born in these miserable states on account of their evil Kamma. After their period of atonement, which is determined by their own Kamma, they may be re-born in another plane.

Petas, it should be understood, are not spirits or mere disembodied souls. They possess ugly or deformed bodies of varying magnitude. There is a special book, called *Petavatthu*, which exclusively deals with the stories of those unfortunate beings. *Sanyutta Nikaya* also gives some interesting accounts of those *Petas*.*

Speaking of a Peta the venerable Moggalana says:—

“Just now as I was descending Vulture’s Peak hill, I saw a skeleton going through the air, and vultures, crows, and falcons kept flying after it, pecking at its ribs, pulling it apart while it uttered cries of pain. To me came this thought:—O but this is wonderful! O but this is marvellous that a person will come to have such a shape, that the individuality acquired will come to have such a shape!”

This being, the Buddha said, was a cattle butcher in his previous birth, and as the result

* *Kindred Sayings*, part 2, p. 170.

(continued from the previous page) of his evil Kamma he was born in such a state.

Asura-demons are also another class of unhappy beings, similar to the Petas. They should be distinguished from the Asuras who are opposed to the Devas.

According to the *Milinda Panha* there are four kinds of Petas:—the *Vantasikas* who feed on vomit, the *khuppipasino* who hunger and thirst, the *Nijjhama-tanhika* who are consumed by thirst, and the *Paradattupajivino* who live on the gifts of others.

As stated in the *Tirokudda Sutta* these last mentioned Petas share the merits performed by their living relatives in their names, and could thereby pass on to better states of happiness.

Next to the four unhappy states are the seven happy states—*Sugati*. They are:—

1. *Manussa*—the realm of human beings.

This realm is a mixture of both happiness and misery. The Bodhisattas prefer this state as it is the best field to practise the Paramis (perfections). The Buddhas are born only in the realm of human beings.

2. *Catummaharajika*—the realms of the four kings who are the guardian deities of the four quarters of the firmament.

3. *Tavatimsa*—* ‘the realm of the Thirty-three Devas.’ The Deva Sakka is the chief of this realm.

* A Chinese Buddhist book states that on each of the four sides of this realm are eight heavens (32) and a central one where King Sakka dwells—“Guide to Buddhahood.”

4. *Yama*—‘the realm of the Yama Devas.’

5. *Tusita*—‘the realm of Delight.’

The Bodhisattas who have perfected the *Paramis* reside in this plane until the opportune moment comes for them to appear in the human realm to attain Buddhahood. The Bodhisatta Metteyya, the future Buddha, is at present residing in this realm.

6. *Nimmanarati*—‘the realm of the Devas who rejoice in their own creations.’

7. *Paranimmita*—*Vasavatti*—‘the realm of the Devas who make others’ creation serve their own ends.’

The last six are the realms of the gods or Devas who are also a class of beings that possess more refined bodies than human beings. They are not eternal but subject to birth and death. In some respects, such as in their constitution, habitat, food, they are superior to human beings, but as a rule in wisdom they do not transcend them. These celestial beings have spontaneous births appearing as if they are youths of fifteen or sixteen years of age.

The four *Apayas*, the realm of human beings, and these six celestial realms are collectively called *Kamaloka*—the sentient existence.

Above the plane of *kamaloka* is the *Rupaloka* plane which consists of sixteen grades, viz:—

- (a) The plane of first *Jhana*, to wit,
 - 1. *Brahma Parisajja*—‘the realm of the Brahma’s retinue,’
 - 2. *Brahma Purohita*—‘the realm of the Brahma’s ministers,’
 - 3. *Maha Brahma*—‘the realm of the great Brahmas,’

- (b) the plane of second *Jhana*, to wit,
 - 4. *Parittabha*—‘the realm of minor lustre,’
 - 5. *Appamanabha*—‘the realm of infinite lustre,’
 - 6. *Abhassara*—‘the realm of the radiant Brahmas,’

- (c) the plane of third *Jhana*, to wit,
 - 7. *Parittasubha*—‘the realm of the Brahmas of minor aura,’
 - 8. *Appamanasubha*—‘the realm of the Brahmas of infinite aura,’
 - 9. *Subhakinha*—‘the realm of the Brahmas full of steady aura,’

- (d) the plane of fourth *Jhana*, to wit,
 - 10. *Vehapphala*—‘the realm of the Brahmas of the great reward,’
 - 11. *Asanna Satta*—‘the realm of beings devoid of consciousness,’

12. *Suddhavasa*—‘the Pure Abodes.’ These are further sub-divided into five, viz:—
- i. *Aviha*—‘the abode of the immobile,’
 - ii. *Atappa*—‘Serene,’
 - iii. *Sudassa*—‘Beautiful,’
 - iv. *Sudassi*—‘Clear-sighted,’
 - v. *Akanittha*—‘Superior Beings.’

It is only those who have developed the Jhanas or Ecstasies that are born in these higher planes. Yogis who have developed the first Jhana are born in the first plane, those who have developed the second and third Jhanas are born in the second plane, and those who have developed the fourth and fifth Jhanas are born in the third and fourth planes, respectively.

The first grade of each plane is assigned to those who have developed the Jhanas to an ordinary degree, the second to those who have developed the Jhanas to a moderate extent, and the third to those who have gained a complete mastery over the Jhanas.

In the 11th plane, the *Asanna Satta*, there is no consciousness but matter only. Here the mind is temporarily suspended while the force of the Jhana lasts.

The *Suddhavasa* or the Pure Abodes are the camping places of *Arahants* and *Anagamins*.

(continued from the previous page) Ordinary beings are not born in these states. Those who attain *Anagami* in the sentient existence are, after death, born in these abodes and reside there until they attain *Arahantship*.

There are four other planes called the *Arupaloka* realms which are devoid of matter or bodies. Buddhists maintain that there are realms where mind exists without matter. "Just as it is possible for an iron bar to float in the air because it has been flung there, and there it remains as long as it retains any unexpended momentum, even so the 'Formless being' appears through being flung into that state by powerful mind-force, and there it remains till that momentum is expended. This is a temporary separation of mind from matter, which, normally, co-exist."*

It should be mentioned that there is no sex-distinction in the *Rupaloka* and the *Arupaloka*.

The *Arupaloka* is divided into four grades, according to the four Arupa Jhanas. They are: –

1. *Akasanancayatana* – 'the sphere of the conception of infinite space,'
2. *Vinnanancayatana* – 'the sphere of the conception of infinite consciousness,'
3. *Akincannayatana* – 'the sphere of the conception of Nothingness,'

* Dr Cassius A. Pereira

4. *N'eva sanna N'asannayatana*—‘the sphere of neither perception nor non-perception.’

The Abhidammattha Sangaha gives the age limit of these planes of existence as follows:

“There is no fixed limit to the duration of life in beings reborn to misfortune in the four planes of misery, in human beings and in degraded *Asuras*. The life-term in the case of the gods called the Four Kings is 500 celestial years—that is to say as men reckon years, 9,000,000. The life-term of the thirty-three gods is four times this amount. That of the *Yama* gods is again four times the life term of the Thirty-Three; and so on for the gods of the Heavens of Delight, for those of the gods who rejoice in their own creations, and for those of the gods who make others’ creations serve their own ends.

“The life-term of gods in the heaven of Brahma’s retinue is the third of an aeon (*Kappa*); of gods in that of Brahma’s ministers, half an aeon; of the Great Brahmas, one aeon; of the gods of minor lustre, two (great) aeons; of the gods of infinite lustre, four great aeons; of the radiant gods, eight aeons; of the gods of minor aura, sixteen aeons; of the gods full of steady aura, sixty-four aeons; of the gods of great reward, and of the unconscious beings, five hundred great aeons; of the immobile gods, a

(continued from the previous page) thousand great aeons; of the serene gods, two thousand great aeons; of the beautiful gods, four thousand great aeons; of the clear sighted gods, eight thousand great aeons; of the superior gods, sixteen thousand great aeons.

“The life-term of *Akasanancayatana* is twenty thousand great aeons; that of *Vinnanancayatana* is forty thousand great aeons; that of *Akincannayatana* is sixty thousand great aeons; that of *N’eva sanna N’asannayatana* is eighty-four thousand great aeons.”*

CHAPTER XII.

HOW REBIRTH TAKES PLACE.

Let us now come to the most interesting and extremely subtle point of our subject:—

Suppose a person is about to die. From the seventeenth thought-moment reckoned backward from the point of death no renewed physical functioning recurs. Material qualities born of Kamma (*Kammaja Rupa*) arise no more, but those which come into being before the static

* See Compendium of Philosophy — pp. 140—143.

(continued from the previous page) phase of that thought-moment persist till the time of dying-thought and then cease.*

This critical stage may be compared to the flickering of a lamp just before it is extinguished.

To this dying man is presented a *Kamma*, *Kamma Nimitta*, or *Gati Nimitta*. By *Kamma* is here meant some action of his whether good or bad. It may be either a meritorious or demeritorious weighty action (*Garuka Kamma*), such as *Jhanas* (Ecstasies) or parricide, and so forth.

These are so powerful that they totally eclipse all other actions and appear very vividly before the mind's eye. If experience has afforded him nothing weighty, he may take for his object of the dying-thought a *Kamma* done immediately before death (*Asanna Kamma*).

It is not presumptuous to suppose that most of the soldiers who die fighting, would be having a death-proximate *Kamma*, such as the killing of their fellowmen. Consequently their rebirth cannot possibly be good.

* According to Buddhism material qualities are produced in four ways, viz:—

1. *Kamma*, i.e. past moral and immoral actions.
2. *Citta*, i.e. mind and mental properties.
3. *Utu*, i.e. physical change or *Tejo*-element which includes both heat and cold.
4. *Ahara*, i.e. nutriment that exists in food—See “Compendium of Philosophy.” p. 161.

In the absence of an *Asanna Kamma*, a habitual meritorious or demeritorious act (*Acinna Kamma*) is presented, such as stealing in the case of a robber, or the healing of the sick in the case of a good physician. Failing all these, some casual act, that is one of the accumulative reserves of the endless past (*Katatta*) Kamma—becomes the object of the dying-thought

Kamma Nimitta is any sight, sound, smell, taste, touch or idea which was obtained at the time of the commission of the Kamma, such as knives in the case of a butcher, patients in the case of a physician, an object of worship in the case of a devotee, etc.

By Gati Nimitta is meant some sign of the place where he is to take birth—a thing which invariably happens to dying persons. When these indications of the future birth occur, and if they are bad they can be turned into good. This is done by influencing the thoughts of the dying man, so that his good thoughts may now act as the proximate Kamma and counteract the influence of the Reproductive *Kamma* which would otherwise affect his subsequent birth.

These symbols of one's destiny may be hellish fires, forests, mountainous regions, mother's womb, celestial mansions, etc.*

* For details with regard to these "premonitory visions of the place of rebirth"—See Dr W.T. Evans-Wentz, "*The Tibetan Book of the Dead*" p. 183.

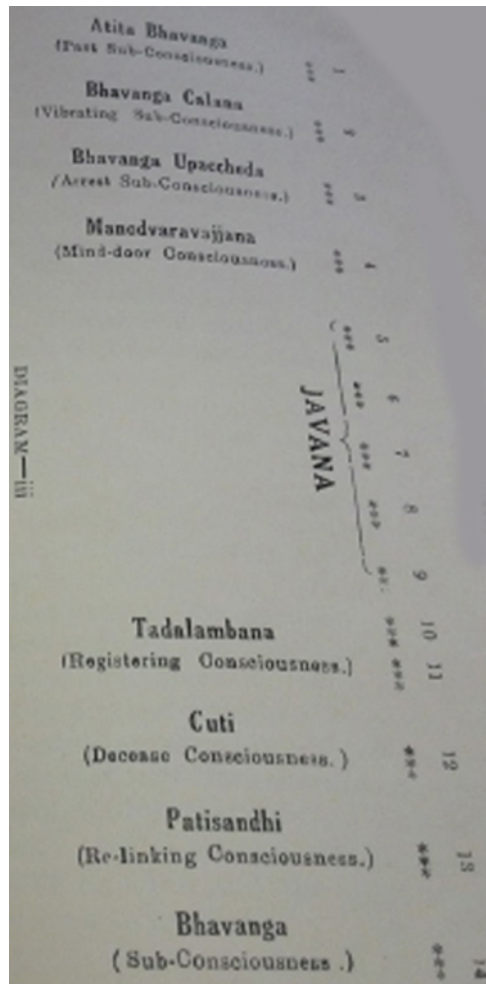
Taking for the object one of the above, a thought process runs its course even if the death be an instantaneous one. It is said that even the fly which is crushed by a hammer on the anvil also experiences such a process of thought before it actually dies.

Let us imagine for the sake of convenience that the dying person is to be reborn in the human kingdom and that the object is some good Kamma.

His* *Bhavanga* consciousness is interrupted, vibrates for two thought-moments and passes away, after which the mind-door consciousness (*Manodvaravajjana*) rises and passes away. Then comes the psychologically important stage—*Javana* process, which here runs only for five thought-moments by reason of its weakness, instead of the normal seven. As such it lacks all reproductive power, its main function being the mere regulation of the new existence—*Abhinavakarana*. The object in the present case being desirable, the consciousness he experiences is a moral one—automatic or volitional, accompanied by pleasure, and associated with wisdom or not as the case may be. The *Tadalambana* consciousness which has for its function a registering or identifying for two moments of the object so perceived may or may not follow. After this occurs the death-consciousness (*Cuti-Citta*) the last thought-moment

* See Diagram iii.

The process of the decrease-consciousness is as follows:—



(continued from the previous page) to be experienced in this present life.

There is a misconception amongst some that the subsequent birth is conditioned by this thought. What actually conditions rebirth is not this decease-thought, which in itself has no special function to perform, but that which is experienced during the Javana process.

With the ceasing of the decease-consciousness, death actually occurs. Then no more material qualities born of mind and food (*Cittaja* and *Aharaja Rupa*) are produced. Only a series of material qualities born of heat (*Utuja*) goes on till the corpse is reduced to dust.

By death is here meant, according to the *Abhidhamma*, the ceasing of the psycho-physical life of one's individual existence. Death takes place by the passing away of age (*Ayu*), vitality (*Usma*), and consciousness (*Vinnana*).

To express it in the words of a Western philosopher, death is merely the "temporal end of a temporal phenomenon." It is not the complete annihilation of the so-called being, for, although the organic life has ceased, the force which hitherto actuated it, is not destroyed.

Just as an electric light is only the outward visible manifestation of invisible electric energy, even so we are only the outward manifestation of invisible Kammic energy. The bulb may break and the light be extinguished, but the current remains and the light may be reproduced in another bulb.

In the same way as the Kammic force remains entirely undisturbed by the disintegration of the physical vehicle, the passing away of the present consciousness only conditions the coming into being of a fresh one in another birth. In the present case the thought experienced whilst dying being a moral one, the rebirth resultant consciousness takes for its material an appropriate sperm and ovum-cell of human parents. The rebirth-consciousness (*Patisandhi Vinnana*) then lapses into the subconscious state (*Bhavanga*).

Simultaneous with the arising of the rebirth consciousness there spring up the 'c' 'sex-decad,' and 'base-decad' (*Kaya-Bhava-Vatthu Dasaka*).*

From this it is evident that the sex is determined at the very conception of the being. It is conditioned by Kamma and not by a fortuitous combination of sperm and ovum-cells.

* The 'body-decad' is composed of the four elements—namely, 1. the element of hardness (*Pathavi*), 2. the element of cohesion, (*Apo*), 3. the element of heat (*Tejo*), 4. the element of motion (*Vayo*); its four derivatives (*Upada Rupa*)—namely 5. colour (*Vanna*), 6. odour (*Gandha*), 7. taste (*Rasa*), 8. Nutritive essence (*Oja*), 9. vitality (*Jivitindriya*), and 10. body (*Kaya*).

"Sex-decad" and "base-decad" also consist of the first nine and sex (*Bhava*) and seat of consciousness (*Vatthu*), respectively.

The passing away of the consciousness of the past birth gave occasion to the arising of the new consciousness in the subsequent birth, but nothing unchangeable or permanent passed from the past to the present.

Just as the wheel rests on the ground only at one point, even so we live only for one thought-moment. We are always in the present, and this present is ever slipping into the irrevocable past. Each consciousness, on passing away, gives up its whole energy or all the impressions received to its successor. Each successive consciousness therefore consists of the potentialities of all its predecessors and something more.

Now this stream of consciousness flows on *ad infinitum*. At death the consciousness perishes only to give birth to another in a subsequent birth. This renewed consciousness inherits all the past experiences.

“This new being which is the present manifestation of the stream of Kamma-energy is not the same as, and has no identity with, the previous one in its line; the aggregate that makes up its composition being different from, and having no identity with, those that make up the being of its predecessor. And yet it is not an entirely different being, since it has the same stream of Kamma-energy, though modified perchance just by having shown itself in that last

(continued from the previous page) manifestation, which is now making its presence known in the sense perceptible world as the new being.”*

The transition of the flux is also instantaneous and leaves no room whatever for an intermediate state (*antara bhava*). Buddhists do not believe that the spirit of the deceased person takes lodgment in a certain state until it finds a suitable place for its re-incarnation.†

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

Rebirth takes place immediately and there is no difference in time whether one is born in a heaven, a state of misery, animal kingdom, or human realm.

This is well expressed in the Milinda Panha: —

The King Milinda questions: “Venerable Nagasena, if somebody dies here and is reborn in the world of Brahma, and another one who

* Silacara.

† According to Tibetan Buddhist works there is an intermediate state where beings remain “either for one, two, three, four, five, six, or seven weeks, until the forty-ninth day,” See Dr W.Y. Evans-Wentz, *The Tibetan Book of the Dead*, pp. xlii-xliii, 6-8, 160-165.

(continued from the previous page) dies here and is reborn in Kashmir, which of them would arrive first?"

"They would arrive at the same time, O King."

"Give me a simile."

"In which town were you born, O King?"

In a village called Kalasi, venerable Sir."

"How far is Kalasi from here, O King?"

"About two hundred miles, venerable Sir."

"And how far is Kashmir from here, O King?"

"About twelve miles, venerable Sir."

"Now think of the village of Kalasi, O King."

"I have done so, venerable Sir."

"And now think of Kashmir, O King."

"It is done, venerable Sir."

"Which of these two, O King, did you think the more slowly and which the more quickly?"

"Both equally quickly, venerable Sir."

"Just so, O King, he who dies here and is reborn in the world of Brahma, is not reborn later than he who dies here and is reborn in Kashmir."

"Give me one more simile."

"What do you think, O King? Suppose two birds were flying in the air, and they should settle at the same time, one upon a high, and

(continued from the previous page) the other upon a low tree, – which bird's shade would first fall upon the earth, and which bird's later?"

"Both shadows would appear at the same time, venerable Sir."

"Just so, O King, both men are reborn at the same time, not one of them earlier and the other later."

Are the sperm and ovum-cells always ready waiting to take up this rebirth thought?

As Dr Dhalke puts it "this taking hold is not something that has law that runs its appointed course according to definite laws, but it is law in itself. A point on the ground is always ready to receive the falling stone."

CHAPTER XIII.

WHAT IS IT THAT IS REBORN?
(No - Soul).

If nothing in the form of a spirit or soul passes from this life to the other, what is it that is reborn?

Well, this Buddhist doctrine of rebirth should be distinguished from the theory of reincarnation or transmigration, for Buddhism denies the existence of an *unchanging or eternal* soul.

A soul which is eternal must necessarily remain always the same without any change whatsoever. If the soul which is supposed to be the essence of man is eternal, there cannot be either a rise or fall. Besides one cannot understand why "different Souls are so variously constituted at the outset." Buddhism denies the existence of such a permanent entity.

In the ultimate sense (*Paramattha saccena*) a Buddhist cannot conceive of an unchanging soul, any being in the form of a Deva, a man, or an animal. These forms are merely the temporary manifestations of the Kammic force. "Being" is only a concept used for conventional purposes. Strictly speaking a being is nothing but a mere composition of mind and matter.

A few decades ago it was believed by scientists that in the domain of matter there exists an indivisible, indestructible atom. Matter has since "disintegrated under our very eyes. It is no longer solid; it is no longer enduring; it is no longer determined by compulsive causal laws; and more important than all, it is no longer known."*

The so-called atoms, which comprise matter, it seems, are both "divisible and destructible." The electrons and protons that

* C.E. M. Joad, *"The Meaning of Life"*.

(continued from the previous page) compose atoms “can meet and annihilate one another, while their persistence, such as it is, is rather that of a wave lacking fixed boundaries, and in process of continual change both as regards shape and position, than that of a thing.”*

Bishop Berkeley who proved that this so-called atom is a metaphysical fiction held that there exists a spiritual substance called the soul.

Hume, for instance, looked into consciousness and perceived that there was nothing except fleeting mental states, and concluded that the supposed permanent ego is non-existent.

“There are some philosophers,” he says, “who imagine we are every moment conscious of what we call ourselves; that we feel its existence and its continuance in existence and so we are certain—both of its perfect identity and simplicity. For my part when I enter most intimately into what I call myself I always stumble on some particular perception or the other—of heat or cold, light or shade, love or hatred, pain or pleasure. I never catch myself—and never can observe anything but the perception—nor do I conceive what is further requisite to make me a perfect non-entity.”

Bergson says, “All consciousness is time existence; and a conscious state is not a state

* *ibid.*

(continued from the previous page) that endures without changing. It is a change without ceasing; when change ceases it ceases; it is itself nothing but change."

Dealing with this question of soul, Prof. James says:—"The Soul-theory is a complete superfluity, so far as accounting for the actually verified facts of conscious experience goes. So far no one can be compelled to subscribe to it for definite scientific reasons.

"This me is an empirical aggregate of things objectively known. The I which knows them cannot itself be an aggregate, neither for psychological purposes need it be considered to be an unchanging metaphysical entity like the soul, or a principle like the pure Ego viewed as out of time. It is a thought, at each moment different from that of the last moment, but appropriative of the latter, together with all that the latter called its own. All the experimental facts find their place in this description, unencumbered with any hypothesis save that of the existence of passing thoughts or states of mind."

In concluding his interesting chapter on the soul he says:—"And in this book the provisional solution which we have reached must be the final word: the *thoughts themselves are the thinkers.*"

The Buddha propounded these facts some 2500 years ago whilst He was sojourning in the valley of the Ganges.

According to Buddhism the so-called being is composed of mind and matter—*Nama* and *Rupa*.

Rupa or matter is merely the manifestation of forces and qualities.

In the ancient days the Indian sages too believed in an indivisible atom—*paramanu*. The Buddha analysed this so-called indivisible *paramanu* and declared that it is only a manifestation of particular inter-related forces which He termed *Paramatthas* or essentials of matter.

These *Paramatthas* are *Pathavi*, *Apo*, *Tejo* and *Vayo*. One must not understand, as was believed by some Greek thinkers of the past, that these elements are earth, water, fire, and air.

“*Pathavi*” means the element of extension, the substratum of matter. Without it objects cannot occupy space. The qualities of hardness and softness which are purely relative are two phases of this element. It must be understood that this element of extension is present in earth, water, fire, and air. For instance, the water above is supported by water below. It is this element of extension in conjunction with the element of motion (*Vayo*) that produces the upward pressure.

“*Apo*” is the element of cohesion. Unlike *Pathavi* it is intangible. It is this element which coheres the scattered atoms of matter and gives us the idea of “body.”

“*Tejo*” is the element of heat. Cold is also a form of Tejo. Both heat and cold are included in Tejo because they possess the power of maturing bodies or, in other words, the vitalising energy. Preservation and decay are due to this element.

“*Vayo*” is the element of motion. The movements are caused by this element. Motion is regarded as the force or the generator of heat. “Both motion and heat in the material realm correspond respectively to consciousness and Kamma in the mental.”

These four are the fundamental units of matter and are invariably combined with the four derivatives—namely, colour (*Vanna*), odour (*Gandha*), taste (*Rasa*), and nutritive essence (*Oja*).

The four elements and the derivatives are inseparable and inter-related, but one element may preponderate over another, as for instance, the element of extension preponderates in earth; cohesion, in water; heat, in fire; and motion, in air.

Thus, according to Buddhism, matter consists of forces and qualities which are in a state of constant flux.

Mind which is the most important part in the machinery of man is also a complex compound of fleeting mental states. There are fifty-two such mental states. *Vedana* or sensation is one, *Sañña* or perception is another. The remaining fifty mental states are collectively called *Sankhara* or volitional activities. These immaterial states arise in a consciousness or *Viññana*.

Each unit of consciousness consists of three phases—genetic (*Uppada*), static (*Thiti*) and cessant (*Bhanga*). One unit of consciousness perishes only to give birth to another. The subsequent thought-moment is neither absolutely the same as its predecessor—since its composition is not identical—nor entirely another—being the same continuity of *Kamma* energy.

It must not be misunderstood that a consciousness is chopped up in bits and joined together like a train or a chain. But, on the contrary, “it constantly flows on like a river receiving from the tributary streams of sense constant accretions to its flood, and ever dispensing to the world without it the thought stuff it has gathered up by the way.” It has birth for its source and death for its mouth. The rapidity of the flow is such that hardly is there any standard whereby it can be measured even approximately. However, it pleases the commentators to say that the time duration of

(continued from the previous page) one thought-moment is even less than the one-billionth part of the time occupied by a flash of lightning.

Here we find a juxtaposition of fleeting mental states of consciousness opposed to a superposition of such states as some appear to believe. No state once gone ever recurs nor is absolute identical with what goes before. These states constantly change not remaining for two consecutive moments the same. We worldings, veiled by the web of illusion, mistake this apparent continuity to be something eternal and go to the extent of introducing an unchanging soul, an *Atta (Atma)*, the doer and receptacle of all actions, to this ever changing consciousness.

“The so-called being is like a flash of lightning that is resolved into a succession of sparks that follow upon one another with such rapidity that the human retina cannot perceive them separately, nor can the uninstructed conceive of such succession of separate sparks.” – (*Dhalke*).

We see a vast expanse of water in the sea, but the waters of the ocean consist of countless drops. An infinite number of particles of sand constitute the sea-beach, but it appears as one long sheet. Waves arise and dash against the shore, but actually speaking no single wave came from the deep sea to lose its identity on

(continued from the previous page) the shore. In the cinematograph we see a picture in motion, but to represent that picture a series of momentary motions must appear on the film.

In exactly the same way there is no one permanent soul that resides in this so-called being, which is only a composition of the five Aggregates.

One cannot say that the perfume of a flower rests on the petal or on the pistil or on the colour, for the perfume is in the flower.

In the same way one's individuality is the combination of all these five. If one were to say that by soul or self is meant the process of this psycho-physical phenomenon that is constantly becoming and passing away, then there would be no objection to the term. For the Buddha Himself uses the term *Atta*—soul or self to indicate the collection of the *Khandas* or aggregates.

Buddhism does not totally deny the existence of a personality in an empirical sense. It attempts to show that it does not exist in an ultimate sense. The Buddhist philosophical term for an individual is *Santati*, i.e., a flux or continuity. It includes the mental and physical elements as well. The Kammic force of each individual binds these elements together. This uninterrupted flux or continuity of

(continued from the previous page) psycho-physical phenomenon, which is conditioned by Kamma, and not limited only to the present life, but having its source in the beginningless past and its continuation in the future – is the Buddhist substitute for the permanent ego or immortal soul of other religions.

In fact this doctrine of no-soul is the crux of Buddhism.

How is rebirth possible without a soul to be reborn?

Birth, according to Buddhism, is simply the coming into being of the Khandas, the aggregates (*Khandhanan patubhavo*).

Just as the arising of a physical state is conditioned by a preceding state as its cause, even so the coming-into-being of this psycho-physical life is conditioned by causes anterior to its birth. The present process of becoming is the result of the craving for becoming in the last birth, and the present craving for becoming conditions the life in a future birth.

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

Suppose we arrange a series of balls in close contact and then sharply strike the first stationary ball; it will stay dead, but, transmitting the force through the others, the last

(continued from the previous page) stationary ball will move on. The first ball does not itself pass over, but it is the force here that pushes the last aside.

In like manner the body dies transmitting Kammic force to another. This new being here is conditioned by past Kamma there.

CHAPTER XIV.

MORAL RESPONSIBILITY.

Is it one who does the act in this birth and another who reaps its results in the other birth?

To say that he who sows is absolutely the same as he who reaps, is one end; and to say that he who sows is totally different from he who reaps, is the other end. Avoiding these two ends the Buddha takes the *via media* and teaches the Doctrine in terms of cause and effect.

This important point the venerable Buddhaghosa amplifies in the *Visuddhi Magga*. He states – *Na ca so, na ca anno – neither the same nor another.*

As an illustration let us take the case of the butterfly. It was first an egg, and then it became a caterpillar. Later it developed into a chrysalis, and finally evolved into a butterfly. This process occurs in the course of one life-time. The butterfly is neither the same as, nor

(continued from the previous page) totally different from, the caterpillar. Here also there is a flux of life or a continuity.

The* Venerable Nagasena explains this point by citing the illustration of the lamp that burns throughout the night. The flame of the first watch is not identical with that of the last watch, yet in dependence upon the one and the same lamp the light burns throughout the night. In the same way there is a continuity of life—each succeeding state depending upon the preceding one.

If there is no soul, can there be any moral responsibility?†

Yes, because there is a continuity. Identity is set aside and is substituted by a continuity.

The child, for instance, becomes a man, yet the latter is neither absolutely the same as the former nor totally different, since the cells that formed his body in manhood have undergone a complete change. This constant change applies not only to body but also to mind. In the latter the change is more marked. Nevertheless, the individual as man is responsible for whatever he did in his childhood.

* See "The Questions of Milinda" –Part I, p. 111 and Dhake—"Buddhism and Science" p. 64.

† See "Anatta and Moral Responsibility" written by Mr A.D. Jayasundara to the "Mahabodhi" Journal, Vol. 41, p. 93.

Quite so, man continues to exist in the same life.

Yes, the most important point here is this *continuity* and not the identity.

Suppose a person was "x" in his last birth, and "y" in this birth, and will be "z" in his future birth.

Now "y" is the continuation of "x," and "z" will be the continuation of "y." With the death of "x" his physical vehicle, which is the outward manifestation of the Kammic energy, is relinquished, and with the birth of "y" a fresh physical vehicle arises. Despite the changes the material forms have undergone the invisible life current continues to flow, uninterrupted by death, carrying along with it all the impressions received from the tributary streams of sense.

Must not therefore "y" be responsible for the actions of "x" who is his predecessor?"

But there is no memory in this case.

Well, then, that makes the only difference between the first and second instances. In the first case of the child who attained manhood there is memory, whilst in the other case "y" does not remember his actions as "x" owing to the intervening death.

Is identity or memory absolutely essential in assessing moral responsibility?

Strictly speaking neither is essential.

If, for instance, a person were to commit a crime and by sudden loss of memory he were to forget the incident, would he not be responsible for his act? His forgetfulness would surely be immaterial for the operation of the laws of the country.

But what is the use of punishing him for he is not aware that he is being punished for his misdemeanour? Is there any justice here?

Of course if we are arbitrarily governed by a God who rewards and punishes us. According to Buddhism the world is not so constituted. Instead of an arbitrary personal Almighty Being there is the just and rational law of Kamma that operates quite automatically without any external agency.

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

(continued from the previous page) himself or anybody who might be below and on whom he might fall.”

The fact that a person does not remember his past is no hindrance for the intelligent working of the Kammic law. It is this knowledge of the inevitability of the consequence of Kamma in the course of one’s life in Sansara that more or less moulds the character of a Buddhist.

CHAPTER XV.

KAMMIC DESCENT AND KAMMIC ASCENT.

Is there any possibility for a Kammic descent, or, in other words, for a man to be born as an animal?

Yes, there is the possibility for a Kammic descent.

Material forms such as Deva, man or animal, through which the life-continuum expresses itself, are, as stated earlier, merely temporary visible manifestations of the Kammic energy. The present physical vehicle is not directly evolved from the past physical vehicle, but is no doubt the successor of its past—being the same stream of Kammic energy. Just as an electric current can successively manifest itself in the form of heat, light, or motion— one without necessarily being evolved from the other—

(continued from the previous page) even so this Kammic energy may manifest itself in the form of man, animal, Deva, etc.,—one form having no physical connection with the other. It is one's Kamma that determines the nature of the material form, which varies according to the so-called evolutionary scale of beings.

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

As we wander in *Sansara*—to speak in conventional terms—we gather various experiences, receive manifold impressions, acquire diverse characteristics. Every thought, word, or deed of ours is indelibly recorded in our palimpsest-like mind. The different natures we thus acquire in the course of our births as men, Devas, animals, Petas, etc., lie dormant within us, and as long as we are worldlings these undestroyed natures may, at unexpected moments, rise to the surface “in disconcerting strength” and reveal our latent Kammic tendencies.

It is quite natural for us to remark after witnessing an unexpected outburst of passion in a highly civilised person—Oh, how could he have committed such an act! We never thought that he would do such an immoral thing!

There is nothing strange in this misdemeanour of his, for he only revealed a hidden part of his intricate self. This is the reason why men actuated by high moral standards are sometimes tempted to do things which can be least expected of them.

Devadatta, for example, was a noble prince of the aristocratic Sakya clan and a leading member of the Holy Order, possessed of supernormal powers. But, overcome by jealousy, latent in him, he made unsuccessful attempts to kill his own Master, the Buddha.

Such is the intricate nature of mankind. One's past is not always a true index to one's future. For we are creating fresh Kamma every moment. In one sense we are truly what we were, and we will be what we are. But in another sense we are not what we were, and we will not be what we are. Who was yesterday a criminal, may become a saint today; who is today a saintly one, may turn out to be a wretched sinner tomorrow.

We can safely and rightly be judged by this eternal present. Now we sow the seeds of our future. At this very moment we may act the part of a brute and create our own hell, or, on the other hand, act the part of a superman and create our own heaven. This present thought-moment conditions our second thought-moment. The subsequent birth, too, according to Buddhist philosophy, is determined by the last

(continued from the previous page) thought moment we experience in this life. Just as in the course of one life one thought perishes giving up all its potentialities to its successor, even so the last thought-moment of this life perishes giving up all the acquired characteristics and natures to the succeeding moment in the subsequent birth.

Now, if the dying person cherishes a base desire or idea or experiences a thought or does an act which befits only an animal, his evil Kamma will condition him a birth in animal form. The Kammic force which manifested itself in the form of a man will then manifest itself in the form of an animal. It must not be misunderstood that thereby all his past good Kammic tendencies are lost. They also lie in a dormant state seeking an opportunity to rise to the surface. It is such a good Kamma that will later effect a birth as human being.

This last thought-moment does not, as a rule, depend on the sum total of our actions in our life time. Generally a good person gets a good birth and a bad person gets a bad birth. Under exceptional circumstances, however, the unexpected may also take place.

Queen Mallika, to take an example from our Books, was a very good lady, but as the result of experiencing an evil thought at her dying moment, she was born in a state of misery. As her good Kamma was more powerful she had to expiate only for seven days.

Is this justifiable? one might ask.

If a saintly person, due to some provocation, were to commit a murder, he would be charged as a murderer. His past good will no doubt stand to his credit and will have its due effect, but the present brutal act cannot be obliterated by his past good. Perhaps his past good record will tend to mitigate the sentence, but is totally powerless to acquit him of his heinous crime. As a result of this unexpected incident he will, whether he likes it or not, be compelled to live in an uncongenial atmosphere amongst similar criminals. Is *this* fair? Just consider how one single immoral act could reduce a great man to such a state of degradation, totally regardless of his past!

On one occasion two ascetics *Punna* and *Seniya* who were practising ox-asceticism and dog-asceticism came to the Buddha and questioned Him as to their future destiny:—

The Buddha replied:—

“In this world a certain individual cultivates thoroughly and constantly the practices, habits, mentality, and manners of a dog. He having cultivated the canine practices, habits, mentality, and manners thoroughly and constantly—upon the breaking up of the body after death, is reborn amongst dogs. Certainly if he holds such a belief as this: ‘By virtue of this practice, austerity or noble life, I shall become

(continued from the previous page) a god or a deity of some kind,' that is a false belief of his, for one who holds a false belief I declare there is one of two future states: – either the state of torment or the animal kingdom. Thus failing a state of torment, successful canine asceticism only delivers one to companionship with dogs.”

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

As there is the possibility for a Kammic descent in one bound in the so-called evolutionary scale of beings so there is also the possibility for the contrary, a Kammic ascent. When the animal is about to die, for instance, it will experience a moral consciousness that will ripen into a human birth. This last thought-moment does not wholly depend on any action or thought of the animal, for generally it is dull and is incapable of doing any moral action. It depends on some past good deed which it has done during its round of existence and which, for a long time, has been prevented from producing its results. In its last moment the animal therefore cherishes ideas, desires or images which will cause a human birth.

Poussin, the noted French writer, illustrates this fact by the law of heredity: “A man may be like his grandfather but not like his father. The germs of a disease have been introduced into

(continued from the previous page) the organism of an ancestor, for some generation they remain dormant: but suddenly they manifest themselves in actual diseases.”

Such is the intricate nature of this law of Kamma and process of rebirth.

CONCLUSION.

Whence we came, whither we go, and when we go, we know not. The fact that we must go we know for certain.

Our cherished possessions, our kith and kin follow us not—nay, not even our bodies which we call our own. From elements they came, to elements they return. Empty fame and vain glory vanish in thin air.

Alone we wander in this tempest tossed sea of Sansara wafted hither and thither by our own Kamma, appearing here as an animal or man and there perchance as a god or Brahma.

We meet and part and yet we may meet again incognito. For seldom do we find a being who, in the course of our wandering, had not at one time been a mother, a father, a sister, a son, a daughter.

“If a man,” says the Buddha, “were to prune out the grasses, sticks, boughs, and twigs in this India and collecting them together, should make a pile laying them in a four inch stack, saying for each: ‘This is my mother; this is my mother’s mother.’ The grasses, sticks,

(continued from the previous page) boughs, twigs, in this India would be used up, ended, but not the mothers of that man's mother.

"If a man were to make this great earth into clayballs each the size only of a kola kernel and laid them down, saying: 'This is my father, this is my father's father.' This great earth would be used up, ended, but not the father's of that man's father."

So closely bound are we during our journeyings in Sansara.

The countless lives we have led and the innumerable suffering we were subject to in the infinite past are such that the Buddha remarks:—"The bones of a single person wandering in Sansara would be a cairn, a pile, a heap as great as Mount Vepulla, were there a collector of these bones and the collections were not destroyed.

"Long time have you suffered the death of father and mother, of sons, daughters, brothers and sisters, and whilst you were thus suffering, you have verily shed tears upon this long way, more than there is water in the four oceans.

"Long time did your blood flow by the loss of your heads when you were born as oxen, buffaloes, rams, goats, etc.

"Long time have you been caught as dacoits or highwaymen or adulterers; and through your being beheaded, verily more blood

(continued from the previous page) has flowed upon this long way, than there is water in the four oceans.

“And thus have you for long time undergone sufferings, undergone torment, undergone misfortune, and filled the graveyards full, verily long enough to be dissatisfied with every form of existence, long enough to turn away and free yourself from them all.”

*May all beings be well
and happy*

APPENDIX.

REBIRTH AS VIEWED BY OTHERS.

Bhagavad Gita—

“As the dweller in the body experienceth in the body childhood, youth, old age, so passeth he on to another body.”

“As a man, casting off worn-out garments, taketh new ones, so the dweller in the body, casting off worn-out bodies, entereth into others that are new.

“For certain is death for the born and certain is birth for the dead.”

The Bible—

“Whom do the people think that I am the son of?

Some say that thou art John the Baptist; some Elias; and others, Jeremias or one of the prophets.”

Shelley:—

“If there be no reasons to suppose that we have existed before that period at which existence apparently commences then there are no grounds for supposing that we shall continue to exist after our existence has apparently ceased.”

Tennyson: —

“Or if through lower lives I came —
 Tho’ all experience past became
 Consolidate in *mind* and frame
 I might forget my weaker lot,
 For is not our first year forgot
 The haunts of memory echo not.”

Wordsworth: —

“Our birth is but a sleep and a forgetting:
 The Soul that rises with us, our life’s star,
 Hath had elsewhere its setting,
 And cometh from afar:
 Not in entire forgetfulness,
 And not in utter nakedness,

.....

Professor Francis Bowen of Harvard University in urging the Christians to accept rebirth writes: —

“Our life on earth is rightly held to be a discipline and a preparation for a higher and eternal life hereafter, but if limited to the duration of a single mortal body, it is so brief as to seem hardly sufficient for so grand a purpose. Three score years and ten must surely be an inadequate preparation for eternity. But what assurance have we that the probation of the soul is confined within so narrow limits? Why may it not be continued or repeated through a long series of successive generations, the same

(continued from the previous page) personality animating one after another an indefinite number of tenements of flesh and carry forward into each the training it has received, the character it has formed, the temper and dispositions it has indulged, in the steps of existence immediately preceding. It need not remember its past history even whilst bearing the fruits and the consequence of that history deeply ingrained into its present nature. How many long passages of any one life are now completely lost to memory, though they may have contributed largely to build up the heart and the intellect which distinguish one man from another? Our responsibility surely is now lessened by such forgetfulness. We still see accountable for the misuse of time, though we have forgotten how or on what we have wasted it. We are even now repeating the bitter fruits, through enfeebled health and vitiated desires and capacities, of many forgotten acts of self-indulgence, wilfulness and sin-forgotten just because they were so numerous.

“If every soul were an act of absolute creation, the introduction to life of an entirely new creature, we might reasonably ask why different souls are so variously constituted at the outset if metempsychosis is included in the scheme of the divine government of the world, this difficulty disappears altogether. Considered from this point of view, every one is born into

(continued from the previous page) the state which he has fairly earned by his own previous history ... The Doctrine of inherited sin and its consequence is a hard lesson to be learned ... But no one can complain of the dispositions and endowments which he has inherited so to speak from himself, that is from his former self in a previous state of existence..... What we call death is only the introduction of another life on earth, and if this be not a higher and better life than the one just ended, it is our own fault."†

Herodotus says: —

“The Egyptians propounded the theory that the human soul is imperishable, and that where the body of any one dies it enters into some other creature that may be ready to receive it.”

Pythagoras: —

“All have souls, all is soul, wandering in the organic world and obeying eternal will or law.”

Plato: —

“Soul is older than body. Souls are continually born over again into this life.”

Ovid on Pythagoras: translated by Dryden

“Death so called, is but old matter dressed

† H.M. Kitchener, *The Theory of Re-incarnation*.

In some new form: and in varied vest
From tenement to tenement though tossed,
The soul is still the same, the figure only lost.
And as the softened wax new seals receives.
This face assumes, and that impression leaves,
Now called by one, now by another name.
The form is only changed the wax is still the same.
Then, to be born is to begin to be
Some other thing we were not formerly.
That forms are changed I grant;
That nothing can continue in the figure it began."

Hume:—

"Metempsychosis is the only system of immortality that philosophy can hearken to."

Disraeli:—

"There is no system so simple, and so little repugnant to our understanding as that of metempsychosis. The pains and pleasures of this life are by this system considered as the recompense or the punishment of our actions in another state.

Dante:—

"And then son, who through thy mortal weight shall again return below."

Huxley:—

“Like the doctrine of evolution itself, that of transmigration has its roots in the realm of reality.”

“Everyday experience familiarises us with the facts which are grouped under the name of heredity. Everyone of us bears upon him obvious marks of his parentage, perhaps of remoter relationships. More particularly the sum of tendencies to act in a certain way, which we call ‘character’ is often to be traced through a long series of progenitors and collaterals. So we may justly say that this character, this moral and intellectual essence of a man does veritably pass over from one fleshly tabernacle to another and does really transmigrate from generation to generation. In the new-born infant the character of the stock lies latent, and the ego is little more than a bundle of potentialities, but, very early, these become actualities: from childhood to age they manifest themselves in dullness or brightness, weakness or strength, viciousness or uprightness; and with each feature modified by confluence with another character, if by nothing else, the character passes on to its incarnation in new bodies.

“The Indian philosophers called character, as thus defined, ‘Karma.’ It is this Karma which passed from life to life and linked them in the chain of transmigrations; and they held

(continued from the previous page) that it is modified in each life, not merely by confidence of parentage but by its own acts."

Emerson: —

"We must infer our destiny from the preparation we are driven by instinct to have innumerable experiences which are of no visible value, and we may receive through many lives before we shall assimilate or exhaust them."

Lessing: —

"Why should I not come back as often as I am capable of acquiring fresh knowledge, fresh experience? Do I bring away so much from once that there is nothing to repay the trouble of coming back.

Schopenhauer: —

"We find the doctrine of metempsychosis, springing from the earliest and noblest ages of the human race, always spread abroad in the earth as the belief of the great majority of mankind, nay really as the teaching of all religions, with the exception of that of the Jews and the two which have proceeded from it in the most subtle form, however, and coming nearest to the truth as has already been mentioned in Buddhism. Accordingly while Christians console themselves with the thought of meeting again in another world in which one regains one's complete

(continued from the previous page) personality and knows oneself at once, in these other religions the meeting again is already going on now only incognito. In the succession of births now stand in close connection or contact with us will also be born along with us at the next birth, and will have the same or analogous relations and sentiments towards us as now. whether these are of a friendly or hostile description.....

“Taught already in the Vedas, as in all sacred books of India, metempsychosis is well known to be the kernel of Brahmanism and Buddhism. It accordingly prevails at the present day in the whole of non-Mohammedan Asia, thus among more than half of the whole human race, as the firmest conviction and with an incredibly strong practical influence. It was also the belief of the Egyptians from whom it was received with enthusiasm by Orpheus. Pythagoras, and Plato: the Pythagoreans, however, specially retained it. That it was also taught in the mysteries of the Greeks undeniably follows from the ninth book of Plato’s Laws....

“The ‘Edda’ also especially in the ‘Voluspa’ teaches metempsychosis, not less was it the foundation of the Druids.....”

“According to all this, the belief in metempsychosis presents itself as the natural conviction of man, whenever he reflected at all in an unprejudiced manner.....”

“The World as Will and Idea.”

PRE - EXISTENCE.

I laid me down upon the shore
And dreamed a little space;
I heard the great waves break and roar;
The sun was on my face.

My idle hands and fingers brown
Played with the pebbles grey;
The waves came up, the waves went down,
Most thundering and gay.

The pebbles they were smooth and round
And warm upon my hands,
Like little people I had found
Sitting among the sands.

The grains of sand so shining-small
Soft through my fingers ran;
The sun shone down upon it all,
And so my dream began;

How all of this had been before;
How ages far away
I lay on some unforgotten shore
As here I lie to-day.

The waves came up shining up the sands,
As here to-day they shine;
And in my pre-Pelasgian hands
The sand was warm and fine.

I have forgotten whence I came,
Or what my home might be,
Or by what strange and savage name
I called that thundering sea.

I only know the sun shone down
As still it shines to-day,
And in my fingers long and brown
The little pebbles lay.

—FRANCES CORNFORD
in *An Anthology of Modern Verse*,
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Ceylon, 1927*.

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CONTENTS

| | |
|---|----|
| Foreword | 5 |
| Life of His Eminence Tai Nsu..... | 11 |
| The history of buddhism and its recent tendencies | 15 |
| The principles of Chinese buddhism. | 30 |
| Science..... | 39 |
| The achievement of science | 42 |
| Science and Buddhism | 43 |
| Philosophy and Buddhism | 51 |
| Learning, its purpose and method | 65 |
| Is the universe progressing? | 83 |

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CONTENTS.

| | Page |
|--|------|
| 1. The Twin Verses | 1 |
| 2. Heedfulness | 3 |
| 3. Thought | 4 |
| 4. Flowers | 5 |
| 5. The Fool | 8 |
| 6. The Wise Man (Pandit)..... | 10 |
| 7. The Arahats (Holy Ones) | 11 |
| 8. The Thousands | 13 |
| 9. Evil | 15 |
| 10. Punishment | 16 |
| 11. Old Age..... | 18 |
| 12. Self..... | 20 |
| 13. The World | 21 |
| 14. The Buddha..... | 22 |
| 15. Happiness..... | 24 |
| 16. Affections | 25 |
| 17. Anger | 28 |
| 18. Impurity..... | 29 |
| 19. The Just | 32 |
| 20. The Path..... | 34 |
| 21. Miscellaneous | 36 |
| 22. The Downward Course..... | 37 |
| 23. The Elephant | 39 |
| 24. Craving..... | 41 |
| 25. The Mendicant (Bhikkhu) | 44 |
| 26. The Brahmana (The Holy Ones) | 46 |
| 27. The Life of Buddha | 51 |
| 28. Vandana..... | 64 |
| 29. Tisarana | 65 |
| 30. Panca Sila..... | 66 |
| 31. Atthanga Sila | 66 |

ERRATA.

P. 7. No. 53 last word should be "flowers".

P. 33. No. 271-2 first line, "practises" should be "practices."

P. 35. No. 285 last word "Heaven" should be "Nibbana."

P. 38. No. 314 "than" should be "that" No. 316 "held" should be "hold". No. 318 continuation "because they hold false views, will go to hell."

P. 41. No. 337 should be "do away with craving."

P. 43. No. 352 "interpret" should be "interpret."

No. 355 "other" should be "others"

P. 44. No. 360, 361, "..who practices to restraint.." should be "..who practices restraint.." No. 262 should be No. 362, No. 362 and No. 363 "controlls" should be "controls".

P. 47 No. 390 should be "It is of no small advantage to a person who restrains from things that are dear to him; as fast as the intention to injure declines, as fast will sorrow indeed subside."

P. 47. No. 391 "Controlls" should be "controls."

P. 48. No. 395 omit "and"

P. 48. No. 397 continue from "..and escaped all bonds, is a saint."

P. 56. Last line "suffered" should be "offered".

P. 65. "Sanghang Sarang" ..should be "Sanghang saranang.."

P. 66. Panca Sila No. 5 "Samadiyami" should be "samadiyami."

Dhammapada and the Life of the Buddha

PREFACE.

The Dhammapada is a part of the Buddhist Scriptures which all Bhikkhus must learn by heart and remember. It is also very useful for laymen. The Dhammapada consists of four hundred and twenty three verses. Those who desire to know Buddhism cannot do better than begin with the Dhammapada and always refer to it again and again. Every saying has got a story to illustrate it.

For the compilation of this work we gratefully acknowledge the assistance from Pali-Tripitaka, and works of Mr F.L. Woodward, M.A. (Cantab.) and Professor Eugene Watson Burlingame, Lecturer of Pali in Yale University, America.

Messrs. Tan Kim Ann, Lim Teik Hock, Lim Sun Kee, Tan Hong Keng and Tan Kok Kee have come forward to print this book for free distribution as Dhammadana in honour of the Coronation of Their Majesties King George the Sixth and Queen Elizabeth.

This charity of spreading the Doctrine excels all charities and they have thereby gained great merits.

May the Blessings of the Triple Gem shower on the King and Queen. Long may they reign and live happily.

PEACE TO ALL.

**K. GUNARATANA.
BHIKKHU.**

Penang, 12th May, 1937.

CHAPTER I.

TWIN VERSES.

1. Thought comes first. Thought is the master. Everything is caused by thought. If thought is corrupt, speech and action are corrupt, and suffering follows just as the wheels of a cart follow the hoofs of an ox.

2. Thought comes first. Thought is the master. Everything is caused by thought. If thought is pure, speech and actions are pure and happiness follows just as the shadow of a man clings to him.

3. "He abused me, he beat me, he defeated me, and he robbed me:" if anyone thinks like this all the time, his hatred does not cease.

4. "He abused me, he beat me, he defeated me, and he robbed me:" if anyone does not think like this, his hatred vanishes.

5. Hatred cannot be destroyed by hatred. Hatred can only be destroyed by loving kindness. This is the Universal Law.

6. The unwise do not realise that we will all die and that we must control ourselves. Let them understand this; then all quarrels will stop.

7. A person, seeking pleasures that appeal to the senses and who is unchecked in his enjoyments, is conquered by Mara and falls like a weak tree uprooted by storm.

8. A person who does not seek pleasures that appeal to the senses, and who is heedful, cannot be conquered by Mara, and he is unshaken as the mountains that cannot be moved by the winds.

9. Whoever is full of lust and is not heedful and tells lies, is not worthy of wearing yellow robes.

10. Whoever is free from lust and who sticks to his precepts, is worthy of wearing yellow robes.

11. The one, who takes wrong to be right and right to be wrong, and who thinks always of sensual pleasures, cannot be successful in finding the Truth.

12. The one, who takes right to be right and wrong to be wrong, and who thinks not of sensual pleasures, can be successful in finding the Truth.

13. As rain goes through a roof that is not well covered, so will lust easily enter an ill-trained mind.

14. As rain does not go through a well covered roof, so lust does not enter a well-trained mind.

15. An evil doer suffers in this life and after death. He suffers because he sees the evil of his actions.

16. A good man is always happy in this life and after death. He rejoices more and more, being aware of his spotless character.

17. The evil doer suffers in this life and he suffers in the next. Thoughts of his evil deeds torture him when he thinks of the evil he has done and he suffers more and more.

18. A good man rejoices in this life and after death. Thoughts of his good deeds make him more happy when he goes to a better place.

19. A man, who preaches and who does not practise what he preaches does not get any benefit and he is like a cowherd tending cattle belonging to others.

20. A man, who says little, who leads a good life, keeping precepts and trying to get rid of lust, hatred and delusion, and who cares for neither gain nor loss, will share the life of an arahat.

CHAPTER II.

HEEDFULNESS.

21. Heedfulness leads to Nibbana; heedlessness leads to death. Heedful men live for ever. They that are heedless are as if dead already.

22. Wise men know what heedfulness means, and knowing this, they take delight in heedfulness and rejoice in the state of the Worthy Ones.

23. Through meditation, perseverance and resolute effort, the wise attain Nibbana, the highest bliss.

24. The man, who is strenuous, mindful, of pure conduct, and careful, who restrains himself, who acts after due deliberations and practises Right Livelihood, becomes famous.

25. Let the wise man exert all the powers of his will to be heedful, temperate and self-controlled so as to make himself an island which the flood cannot sweep away.

26. The foolish and the dunce waste their time in heedlessness. A wise man looks upon heedfulness like a precious treasure.

CHAPTER II
HEEDFULNESS

27. Do not give yourself up to heedlessness and sensual pleasure and lust. The man who is heedful and practises meditation attains bliss.

28. When a man banishes heedlessness by heedfulness, he becomes wise and is free from sorrow. He sees clearly the sorrowing people as one, who stands on the hill looking down on the plains.

29. Heedful among the heedless, watchful among the sleeping, the wise man outstrips the foolish man as a race horse outstrips an old horse.

30. Maghava, the king of gods, attained such great supremacy over the gods through heedfulness. Heedfulness is always praised and heedlessness is always blamed.

31. Even as a fire consumes all obstacles, both great and small, a monk, who delights in heedfulness and who views heedlessness with fear, consumes attachments, both great and small.

32. A monk, who delights in heedfulness and who views heedlessness with fear, will not fail in the end, to attain Nibbana.

CHAPTER III.

THE MIND.

33. As a fletcher makes his arrow straight, so a man must train his mind, which is unsteady, fickle and difficult to guard and control.

34. As the fish struggles when on dry land, so is the mind all the time struggling. A wise man trains his mind to leave Mara's influence behind.

35. Fickle mind follows wherever fancy leads. It is good to train the mind. A well-trained mind brings bliss.

36. A wise man disciplines his mind, which is so mysterious, subtle and quick in travelling anywhere it likes. A mind well trained and guarded brings happiness.

37. Thoughts are very active and always wander. If a man can control his thoughts towards right, he can be free from the bondage of the Evil One, Mara.

38. A man, who is not strong-willed, whose mind is not fixed, who does not know the Doctrine, such a man cannot get wisdom.

39. A man has nothing to fear if he has conquered such evils as lust, hatred and delusion; he has also nothing to fear when he does not care for the merits he has earned, and when he does not do evil deeds.

40. The body, like a clay vessel, is fragile. Let the mind be so well trained that it can be like a fortified city which cannot be entered by the Evil One. One should never rest even when he has no evil in his heart. He should be guarded at all times to attain more wisdom and thereby conquer Mara.

41. Very soon, this body will lie on the earth like a useless log without any consciousness, and neglected.

42. Whatever an enemy may do to an enemy, or a hater may do to a hater, a man whose mind is misdirected does his own self more harm than these.

43. A well trained mind can do more good for a person than what can be done by mother, father, relations and friends, for him.

CHAPTER IV.

FLOWERS.

44. Who will be able to understand himself, this world, heaven and hell? Who will fully realize the well preached Doctrine, which is like a garland fixed by a clever garland maker?

45. The disciple will be able to understand himself, this world, heaven and hell. He will realize the well preached Doctrine, which is like a garland fixed by a clever garland maker.

46. The man, who understands that the body is like foam and will soon perish, who takes the body as a mirage, such a man will escape from Mara.

47. A gatherer of flowers is never satisfied. A man, who takes delight in the pleasure of the senses, is also never satisfied. Death sweeps down upon him suddenly, even as a flood overwhelms a sleeping village.

48. A gatherer of flowers is never satisfied. A man, who takes delight in the pleasure of the senses is also never satisfied. Before he has satisfied his desires, death overcomes him.

49. A Bhikkhu should go about a village as carefully as a bee gathering honey, without harming the scent or colour of the flowers.

50. A wise man does not care about what people say, what people do not say, or what people do or what people do not do. He minds his own business and sees things done or undone.

51. Those, who listen and learn the Doctrine, but who do not practise what has been taught, are like useless beautiful flowers full of colour but have no scent.

52. Those, who listen to the Doctrine, and practise what has been taught, are like useful flowers with beautiful colours and scent.

53. It is the duty of a person to do as much good as possible. He should be doing good like the garland maker, who continues to do garlands from a heap of flower.

54. The scent of flowers cannot go against the wind, but the good deeds of the righteous ones spread everywhere.

55. The good of the righteous ones is better than the scent of all flowers and sandalwood.

56. The scent of all sweet smelling flowers and wood is weak when compared with the scent of the virtuous, which reaches even to the gods.

57. Those, who are virtuous and who live a life of heedfulness, are set free through attaining perfect wisdom and Mara cannot find a way to them.

58. The lotus will grow in rubbish thrown away. It will delight the heart with its sweet smell and beauty.

59. Just like lotus, the disciple, by his wisdom, will shine among them that are ignorant, blind and unconverted.

CHAPTER V.

THE FOOL.

60. Long is the night to him, who watches. Long is the distance to him, who is tired. Long is the cycle of birth and death to the foolish, who do not know the Doctrine.

61. If a man cannot find a companion, who is his better or his equal, it is better for him to be alone than be friends with fools.

62. "I have sons, I have wealth," says the fool. He is always thinking about them and thereby suffers. He cannot claim his own self to be his own property. How then, can sons and wealth be his?

63. A fool, who knows that he is a fool, is for that reason a wise man, so far. But a fool, who thinks that he is wise, is a real fool.

64. A fool, who associates with the wise, and who does not understand good or bad, is like a spoon which does not know the taste of food.

65. If a clever man associates with the wise, he quickly gets wisdom in a short time. He can be compared to the tongue which knows the taste of soup.

66. A fool is his own enemy when he does a deed which brings suffering to no one but himself.

67. Anything that is done for which a man repents, should not be done. It brings only suffering to the Doer.

68. Anything that is done willingly and which brings pleasure and happiness should be done. It brings happiness and joy to the doer.

69. A fool thinks that the doing of an evil deed is as sweet as honey, and he enjoys himself until the result of his evil deed makes him suffer.

70. A fool tries to show that he is holy by taking food with the blade of a grass, but his show of holiness cannot do any good. The man who practices the Doctrine is very much better than such a man.

71. The result of an evil deed does not show at once; as new milk does not turn curd at once, the result of the evil deed will make the doer suffer when the time is ripe. The evil deed follows the doer and makes him suffer as one burnt by fire covered by ashes.

72. Whatever a fool learns, it is always to his disadvantage. The knowledge ruins him and makes him suffer as if his head is being crushed.

73. A fool wants to show off. He wants to be the head priest of a temple, he wants to have authority over temples and he wants people to honour him and give him offerings.

74. A fool thinks that he has done everything and that everyone, both layman and monk must obey him. He thinks that everything that is done is done with his authority. These thoughts increase his pride and desire.

75. One road leads to worldly gain and the other leads to Nibbana. The disciples of Lord Buddha do not choose the road that leads to worldly gain but they seek solitude in order to attain Nibbana.

CHAPTER VI.

THE WISE MAN.

76. A man should follow the person who shows him his faults and who corrects him. This is like a man being shown hidden treasure. He improves and does not go backward.

77. A man should advise and instruct when he sees any wrong. He is loved by the good and hated by the wicked.

78. Do not follow the examples of evil doers and fools. Follow the examples of good and wise people.

79. A man who practises sincerely the Doctrine, is happy. Therefore, wise men find happiness in the Doctrine.

80. A farmer directs water to places by digging ditches, a blacksmith makes arrows through his own efforts and a carpenter works hard in order to get things done. A wise man has to work hard and train his mind in the same way.

81. A wise man cannot be stirred by praise or blame in the same way as a solid rock cannot be stirred by storm.

82. Through listening to the Doctrine, the wise become calm like the water of a calm sea.

83. Holy men have no attachments and do not talk about worldly things. They are not disturbed by happiness or sorrow.

84. A good man does not do wrong for the sake of others or for himself. He does not crave for a son wealth, or a kingdom. He does not try to get anything by doing wrong. He does not seek gain by unfair means. Such a man is wise and virtuous.

85. Very few men reach the other shore, where there is no birth and death; The rest just run up and down this side, where there is misery, rebirth and death.

86. Those men, who practise sincerely the Doctrine, attain Nibbana.

87. A wise man renounces evil and sensual pleasure and he does all meritorious work in order to attain Nibbana. He becomes a homeless one.

88. By having no attachment and desires and by forsaking sensual pleasures, a wise man gets rid of his impurities.

89. Those, who practise the Seven Factors (Remembrance, Energy, Rapture, Calmness, Meditation, Equanimity, Right Thoughts), and have freed themselves from attachments, attain Nibbana.

CHAPTER VII.

THE ARAHATS (THE HOLY ONES).

90. He, who has fulfilled all the requirements in the Doctrine, has become an Arahata and has attained Nibbana.

91. Those, who have no attachment for worldly things find no pleasure in home. They leave their homes like swans leaving the lake after eating.

THE ARAHATS (THE HOLY ONES)
CHAPTER VII

92. Those, who are free from kamma and attachment, have ways which are hard to follow, as the ways of birds in the air.

93. Those, who are free from passions and attachment, have ways which are hard to follow. They are as the ways of birds in the air.

94. He, who has conquered his senses, is like a charioteer, who has trained his horses. He has no pride and no passions and even the gods love him.

95. An Arahata is not troubled with anything just as the earth is not troubled with clean and unclean things. He is virtuous and pure, as water free from mud. He attains Nibbana.

96. He, who is free from sensual pleasure and who has realized the Four Noble Truths, is calm in thoughts, words and deeds.

97. The Arahata is the noblest of men because he has put an end to desires, attachments and rebirth. He knows all and sees all.

98. The place, where the Arahats stay, no matter whether it is in the forest, village, on the sea or on dry land, that place is pleasant.

99. The Arahata finds great happiness in the forest, where the man of the world does not find pleasant. Only those, who are free from desires, find happiness in the forests and not they, who are full of lust.

CHAPTER VIII.

THE THOUSANDS.

100. Though a speech contains a thousand words, if these words cannot convey meanings, the speech is useless. It is better to say a single phrase, which can bring peace of mind than such a long speech.

101. A single sentence of a stanza that can bring peace of mind is better than verses consisting of a thousand words that cannot be understood.

102. One sentence of the Doctrine, which brings happiness to a person, who understands, is better than one hundred stanzas consisting of meaningless words.

103. Though one should conquer a thousand times a thousand men in battle, he who conquers his own self, is the greatest of all conquerors.

104 105. It is better to conquer self than to have victory over the multitude if one subdues self and always lives under restraint neither the gods nor Mara has power to undo the worth even a quarter of the worship that is paid to the holy man.

106. One may perform a sacrifice for a thousand years, giving out a thousand coins every month to charity, one may worship a pureminded holy man for a single moment, the worship is far more meritorious than the performance of sacrifice for a hundred years or giving out a thousand coins every month in charity.

107. Though for a hundred years a man should tend the sacrificial fires, in the forest, yet if he should for a moment respect and honour a man who has trained himself to subdue self, such worship is very much better than to offer sacrifice for a hundred years.

108. Though a man may offer sacrificial slaughter in order to gain merit or for thanksgiving, such offering is not worth even a quarter of the worship that is paid to the upright holy man.

109. Whosoever has reverence for the aged virtuous ones and show them respect always, four things increase for him: age, beauty, happiness and strength.

110. It is better to live for a single day in the practise of virtue and meditation than to live for a hundred years immoral and uncontrolled.

111. Though one should live for a hundred years foolish and uncontrolled, it is better to live wisely and well controlled, for a single day.

112. Though one should live for a hundred years, idle and listless, it is better to live for single day and strive with might and main.

113. Though one should live for a hundred years not realizing the law of impermanence, it is better to live for a single day and know that everything that comes to being must pass away.

114. Though one should live for a hundred years and not realize the Deathless State, it is better to live for a single day and see the Deathless State.

115. It is better to live for a single day and behold the Supreme Law than live a hundred years not knowing the Supreme Law.

CHAPTER IX

EVIL.

116. Let a man hasten to do good; let him not think of evil. If a man is slow in doing good, his mind delights in evil.

117. If a man commit evil, he should not repeat his evil again and again. He should not seek after evil; suffering is the outcome of evil.

118. If a man takes delight in doing good, he should continue to do good all the time; good deeds bring happiness.

119. Even an evil doer sees happiness, so long as his evil deed has not yet ripened. When the evil deed ripens, the evil doer sees evil things and he suffers.

120. Even a good man sees evil, so long as his good deeds have not ripened. When his good deeds have ripened, he sees happiness.

121. One should not think of evil as a small thing and say, "It cannot be my fate and make me suffer." As a pot is filled with water from little drops, so the fool fills himself with evil, though he gathers it little by little.

122. One should not think lightly of good and say, "It will not benefit me." As drop by drop the water fills the pot, even so a wise man accumulates good by gathering it little by little.

123. Even as a merchant avoids danger while crossing a desert with his caravan, even as one who loves his life avoids poison, so should a man avoid evil.

124. A man may handle poison when there is no wound; whole skin fears no poison. No evil befalls him who does no evil.

125. Whosoever commits offence against the harmless, in whom no fault and in whom no ill is found, the evil deed returns to the fool, who does the deed, as the wind that blows the fine dust to the one who tosses it against the wind.

126. Some are reborn on earth, the wicked go to hell, the good go to heaven but the Arahats are never born again. Arahats pass to Nibbana.

127. Neither in the sky above, nor in the middle of the sea, nor in the caves in the hills, nor anywhere on earth can one hide his evil deeds. A man can never escape from the consequences of an evil deed.

128. Neither in the sky above, nor in the middle of the sea, nor in the caves in the hills, nowhere on earth can one find a place to hide from DEATH. No one can escape Death.

CHAPTER X.

PUNISHMENT.

129. All beings fear pain, all beings fear death, therefore, think of yourself as a being and do not cause pain or kill.

130. All beings fear pain, all beings love life, therefore, think yourself as a being and do not hurt or kill.

131. Whoever tries to seek happiness, through hurting others, cannot find happiness.

132. Whoever tries to seek happiness without hurting others, can find happiness.

133. Do not use harsh speech to anyone. Those you address may answer you in the same way and cause anger. Then suffering follows.

134. Keep as silent as a broken gong. Then there will be no trouble, pain, suffering or blame.

135. As a cowherd uses his staff to drive his cattle, even so old age and death drive the life of living beings.

136. The fool does not know that he does wrong. He will suffer for his wrong actions, like being burnt by fire.

137. Whosoever causes pain to the innocent ones will himself suffer quickly from one of the following ten states.

138. He will get sharp pain or injury of the body, or get serious illness or become mad.

139. Or punishment by the king, or being accused of doing wrong or death of relatives or loss of treasures.

140. Or his house will be struck by lightning or after death, he will be reborn in Hell.

141. Neither going naked, nor matted locks, nor long fasting, nor sleeping on bare ground, nor rubbing the body with dust or dirt, nor crawling, can make a man pure who has not overcome doubt.

142. Even though a man is richly dressed, if he walks in peace and is pure hearted, this man is a holy man.

143. Those, who are ashamed to do shameful things, are rare. Such men can be compared to a thoroughbred who does not get whipped.

144. A man, who practises virtue, who has confidence in what he does, who meditates and who understands the Law, such a man will get rid of suffering as a thoroughbred gets rid of being whipped.

145. Ditch diggers lead the water, arrow-makers make the arrows straight, carpenters bend the wood, good men control themselves.

CHAPTER XI.

OLD AGE.

146. Why do men laugh and why are they happy when this world is burning? Why do men do not seek light when there is darkness?

147. Look at this decorated body, which is not permanent, and which is full of sores and is corrupt.

148. This body is worn out, it is the home of sickness, it quickly decays, mere life ends in death.

149. What pleasure can there be to look at these bones.
150. This body is like a city built of bones, flesh and blood where live old age, death, pride and deceit.
151. Just as a king's beautiful chariot wears out, in the same way this body also decays. But the state of good does not wear away. The good proclaim this to the good.
152. A fool grows old like an ox, whose flesh increases and whose wisdom does not increase.
153. I have been seeking the Builder of the House through countless existences. Brth is suffering.
154. I have found you, Builder of the House, and I shall be born no more. You shall not build the house again. I have conquered craving, which is the cause of rebirth and suffering.
155. Those who do not know holiness, those who do not obtain wealth in their youth, they will perish like birds who seek fish in a fishless lake.
156. Those who do not know holiness, those who do not obtain wealth in their youth, they will lie like broken bows, crying over what they have lost in the past.

CHAPTER XII.

SELF.

157. If a man values his life he should guard it well. A wise man should be watchful during one of the three periods of his life (i.e. childhood, youth, and old age).

158. A man should train himself first before he advises others. Only in this way can a man gain wisdom and not be reproached.

159. First carry out what you intend others to do, then advise others. Self is hard to tame.

160. Self is master of self. What else could be master? By taming self, a man gains for himself a refuge which is hard to gain.

161. The evil done by self is self born and self begotten. It crushes the fool even as a diamond grinds a hard jewel.

162. Just as the creeper overspreads a Sal-tree and destroys it, the man who allows his wickedness to overcome him, suffers as much as his enemy would have him suffer.

163. It is easy to do things which are not good and harmful. It is very hard to do things which are good and wholesome.

164. Whoso rejects the words of the noble, righteous Arahats, such a fool, because of his false views, brings forth on his head ruin and destruction, like the banana-tree which dies when it has borne fruit.

165. By self alone is evil done, and by self alone does one suffer. If one does not do evil, he does not suffer. Each one makes himself pure or impure, no one can save another.

166. Let a man not neglect his own good for the good of another, however great it is. A man should learn what is good for himself and practise what he has learnt diligently.

CHAPTER XIII.

THE WORLD.

167. Do not follow a life of evil; do not live heedlessly; do not have false views; do not value worldly things. In this way one can get rid of suffering.

168. A man should not live heedlessly but should exert himself to live righteously. Such a man is happy in this world and in the next.

169. A man should live righteously and not wrongly. Such a man is happy in this world and in the next.

170. One should think of this world as a bubble or as a mirage. If a man thinks in this way, he is free from death.

171. Come and see this personal world, which is the body. It is decorated to look beautiful like a king's chariot. The fool thinks a great deal of it and he is disillusioned, but the wise has no attachment for it.

172. A man, who is free from heedlessness and is heedless no more, purifies himself and shines in this world like the moon which is freed from a cloud.

173. A man, whose past evil deeds are covered by good deeds, shines in this world like the moon which is freed from a cloud.

174. This world is wrapped up in darkness. Few can see and escape. Few can go to heaven as birds escape from a net.

175. As swans can fly easily through the air, as those who persevere can perform wonders, wise men can easily conquer death.

176. If a man tells lies there is no evil deed that he cannot do.

177. Those who crave can never be born in a better place. Fools never praise charity. The wise man encourages charity and gets happiness always.

178. Those who realize the Truth are the happiest of all beings.

CHAPTER XIV.

THE BUDDHA.

179. One who has conquered all passions, cannot be defeated. Such a one is The Buddha, who has attained unlimited power.

180. One, who has no Craving with its snare and poisons, cannot be disturbed. Such a one is The Buddha, who has attained unlimited power.

181. The one, who meditates and perseveres until he succeeds in getting Enlightenment, is loved by all beings. Such a one is The Buddha.

182. It is difficult to be born as a human being. It is difficult to live. It is difficult to get the Doctrine. It is difficult for a Buddha to come.

183. Avoid evil, do good and purify the mind. This is the teaching of The Buddhas.

184. Patience is the highest form of holiness, just as Nibbana is the highest. A holy man does not harm others. If anyone harms others, he is not holy.

185. Do not scold or blame; do not do harm; do not eat too much; do not live always in comfort. Purify, the mind. This is the teaching of The Buddhas.

186. One, who has craving, cannot be satisfied even when he has plenty of gold. The wise man does not crave as he understands the consequences of craving.

187. A wise man finds no delight in heavenly pleasures. The disciple of The Buddha takes delight in the destruction of Craving.

188. One, who is afraid, seeks refuge in mountains, jungles, gardens, trees and temples.

189. Such refuges as above cannot free one from suffering.

190, 191, 192. Whoever seeks refuge in the Buddha, the Doctrine and the Order and who understands the Four Noble Truths clearly (i.e. Suffering, the Cause of Suffering, the Cessation of Suffering and the Noble Eightfold Path) can escape from all suffering.

193. It is very rare to be born as a noble one. When such a one is born, the family prospers.

194. It is blessed to have the birth of a Buddha. It is blessed to get the teaching of the Buddha. It is blessed to have peace and harmony among the Order.

195. 196. He, who honours those worthy of honour, he who has overcome all passions, he has overcome Suffering, he has gained great merits.

CHAPTER XV.

HAPPINESS.

197. Happy is one, who lives free from hatred among those who hate.

198. Happy is the one, who lives free from disease of passions amongst those who are afflicted with disease of passions.

199. Happy is the one, who lives free from craving amongst those who crave.
200. Happy is the holy one, who possesses nothing.
201. Happy is one, who has renounced conquest and defeat. He, who conquers begets hatred and he who is defeated suffers.
202. Happy is one, who has attained perfect calm. There is no fire like the evil of hatred, and no suffering as the suffering of existence.
203. Happy is one, who understands that hunger is the greatest of afflictions, and that the embodied life is the greatest suffering.
204. Happy is one, who understands that Health is the greatest acquisition, contentment is the greatest wealth, confidence is the greatest friend and Nibbana is the greatest happiness.
205. Happy is one, who has tasted the sweetness of quiet. Such a one is free from fear, and free from evil for he has drunk the sweetness of the joy of the Law.
206. Happy is one, who beholds the holy ones. To live with the holy ones is ever pleasant. It would be pleasant if one never comes across a fool.
207. Happy is one, who is in the company of wise men. He, who moves about with fools, suffers for a long time. Living with fools is like living with an enemy and such company always bring suffering.

208. One should follow the steadfast, the wise, the learned, the patient, the dutiful, and the holy ones. One should follow such as the moon follows the path of the stars in the sky.

CHAPTER XVI.

AFFECTIONS.

209. He, who leads an evil life, he, who fails to observe his religious duties, he, who gives up the real purpose of life and clings to worldly things, which he holds dear, such a man will in the end, envy the one, who applies himself to his religious duties.

210. Do not abide in the company of those whom you do not love and those whom you love. It is painful to lose sight of those whom you love and to see those whom you do not love.

211. Do not seek for love, for things that are loved, when lost, bring suffering. They do not suffer from such loss, they, who do not hold things dear and who harbour no dislike.

212. Fear and Sorrow are caused by affections. He, who is free from affections, has no fear and sorrow.

213. From lust springs fear and sorrow. He, who is free from lust has no fear and sorrow.

214. From desire springs fear and sorrow. He, who is free from desire, has no fear and sorrow.

215. Fear and sorrow are caused by sense-desire. He who is free from sense-desire, has no fear and sorrow.

216. From craving springs fear and sorrow. He, who is free from craving, has no fear and sorrow.

217. If one practises to do good and avoid evil, if one purifies the mind and if he minds his own business, he is liked by all.

218. He, who does not want fame, whose mind is free from passion, is heading to Nibbana.

219. 220. When a man has done good deeds on earth and when he has fulfilled his duties, when he goes from this world, the good deeds he has performed, receive him even as kinsfolk receive a dear one, who has returned home.

CHAPTER XVII.

ANGER.

221. Put anger away, abandon pride, overcome every attachment, cling not to Name and Form, and thus be free from sorrow.

222. One, who controls his anger, when aroused, is like a clever driver who controls a fast going carriage; the others are like those who merely hold the reins.

223. Overcome anger with kindness; overcome evil with good; overcome stinginess with gifts and overcome falsehood with truth.

224. Speak the truth, be not angry, give when asked to give, even if you have a little, by these acts a man may attain the World of Gods.

225. Sages harm no living things, they control themselves and in so doing, they attain Nibbana, where there is no birth, death or sorrow.

226. They, who are ever watchful, they, who study day and night, they, who strive for Nibbana, such men rid themselves of evil passions.

227. "Atula, They blame him, who is silent, they blame him, who says much, they blame him, who says little. There is no one in the world, who is not blamed."

228. There never was, there never will be, there lives not now, anyone who receives unqualified blame or unqualified praise.

229. 230. One, who is praised daily by the wise, after being tested as faultless, is also praised by the Gods. Who would venture to find fault with such men, any more than with a coin made of gold of the Jambu river.

231. Be guarded against angry deeds, be restrained in action; renounce evil deeds; do good deeds.

232. Be guarded against angry words; be restrained in word; renounce evil words; speak good words.

233. Be guarded against angry thoughts; be restrained in thought; renounce evil thoughts; cultivate good thoughts.

234. Wise men control their thoughts, words and deeds. Such men are indeed well controlled.

CHAPTER XVIII.

IMPURITY.

235. You are like a withered leaf; Death's messengers are close at hand; you are about to depart; yet you have made no provisions for the journey.

236. Get for yourself freedom from suffering; hasten to strive quickly; be wise; when your infirmities have been blown away, and you are free from evil passions, you attain to real happiness.

237. Your life is now brought to a close; you are now in the presence of Death; you have no stopping place by the way; you have made no provision for the journey.

238. Hasten to struggle to make for yourself freedom from suffering; be wise; when your infirmities have been blown away and you have freed yourself from the evil passions, you will come no more to birth and old age etc.

239. The wise man attacks his faults little by little, time after time, and blows away his impurities even as a smith blows away the impurities of silver.

240. Just as the iron rust accumulates by itself and eats away the iron, precisely so in the case of the self-indulgent, who by their own evil deeds, bring themselves to an evil end.

241. Texts not repeated are often soon forgotten; the house neglected soon decays; sloth is a blemish on beauty; heedlessness is a blemish on the watchman.

242. Unchastity is the taint of woman; niggardliness is the blemish of a giver; evil ways are blemishes in this world and in the next.

243. Worse than ordinary blemishes, the worst of all blemishes, is ignorance. Rid yourself of this blemish and be without blemish.

244. Easy is the life of a man who is shameless, bold like a crow, a fault finder, insolent, impudent and corrupt.

245. Hard is the life of a man, who is modest, ever seeking what is pure, sincere of heart, free from attachment, who lives a clean life and who has eyes to see.

246. 247. A man cuts off the root of his own happiness even in this life, if he kills, if he steals, if he commits adultery, if he tells lies and if he takes intoxicating liquors.

248. Know this, O Man, "It is not easy to restrain those who have fallen to evil ways. Let not greed and wrong doing torture you and make you suffer for a long time"

249. People give according to their faith and pleasure. Whoever allows himself to be annoyed because of charity practised by others, such a man cannot get peace of mind by day or by night.

250. He, who exterminates discontent, and utterly destroys it, such a man will have peace of mind day and night.

251. There is no fire like lust, no grip like hatred, no snares like delusion and no flood like craving.

252. It is easy to see the faults of others, but it is hard to see one's own faults. A man will proclaim another's faults like chaff but he will carefully hide his own faults, as a dishonest gambler hides a losing throw.

253. If a man always seeks to find fault in another, impurities increase within him. Such a man cannot destroy impurities.

254. In space there is no path. No outsider is a monk. Mankind delights in wordly things. The Buddhas are free from hindrances.

255. In space there is no path. No outsider is a monk. The world is not eternal. The Buddhas do not waver.

CHAPTER XIX.

THE JUST.

256. He is not just, who arbitrates by force. He, who inquires into what is right and wrong is indeed just and wise.

257. He, who leads others without using force, he, who leads others justly and righteously, and who keeps the Law, he is properly called a just man.

258. He is not called wise who speaks much. He, who is patient, thoughtful, free from hatred and fear, he is indeed called a wise man.

259. He, who speaks much is not the one well versed in the Law. He, who hears the Law and practises what he has learnt is the one who knows the Law.

260. An old man, whose hair is grey, is not an Elder when he is vain. He may be called a vain old man.

261. One, who is true, righteous, harmless, moderate, restrained, self-controlled, wise, steadfast and who has rid himself of his faults is indeed an Elder.

262. A man will never be accomplished, even if he is fair in complexion or good in speech, if he is greedy, envious and deceitful.

263. But if a man has discarded all these faults and has rid himself of hatred, and if he is intelligent, such man can be called a just man.

264. Nothing can make a monk if such monk is undisciplined and unrestrained in his desires.

265. But should the monk calm these influences great or small, then he will rightly be called a monk.

266. A monk is not a monk because he receives alms from others even though he adopts the religion, forms and all.

267. But if a man casts out the merit and demerit of this world and behaves wisely, then he is a monk indeed.

268. A man is not holy if he behaves foolishly and ignorantly even though he is silent in his manner.

269. But if a man is able to judge good and bad, and weighs them properly by rejecting the bad, then by this he will be called a holy man.

270. A man will not be called noble if he injures living beings and will only be called noble if he does not do these things.

271-2. Not merely of religious practises or of learning or of any other forms can a man be just. He must never be contented until he has destroyed all worldly depravities, and until then he cannot be called just.

CHAPTER XX.

THE PATH.

273. The Four Noble Truths are the best of truths. The Noble Eightfold Path is the best of paths. Freedom from desire is the best of states. He, who sees, is the best of men and gods.

274. There is no other way that can lead to the purification of mind and truth except the way of the Eightfold Path. Practise the Noble Eightfold Path and be free from Mara.

275. Walk the way of the Eightfold Path and make an end of sorrow. This the path which I preached as soon as I attained Enlightenment.

276. It is you, who must do the work to free yourself from the bondage of Mara, and this can only be done by meditation. The Buddhas can only show the way of freedom.

277. All things in this world are not permanent, and if a man can see this fact, he will be rid of sorrow, and thus attain the Path to Purity.

278. All existing things in this world are created by sorrow and a man can only attain the Path to Purity if he disregards the existing things.

279. All existing things are not real, and if a man is aware of this fact, then he will find the Path to Purity.

280. If a man does not work when it is time to work because he is lazy or of weak will, then such man will never be able to find wisdom.

281. One who is pure in words or thoughts or deeds will find the Path made known by the wise men.

282. If a man meditates he will learn wisdom, but will not do so if he lacks concentration. Should the man know what is right and wrong, then let him direct himself so that his wisdom will increase.

283. Cut down the forest of passion and not trees, for a forest of passion brings fear. Hence cut down lust and its undergrowths and one will be free from lust.

284. For as long as there is a particle of lust in a man, such man will never be free from the bondage of lust, just as a calf clings to its mother.

285. Pluck out self-interest with one's hands, just as one breaks a flower with one's hands. Advance along the Path of Tranquillity in order to reach Heaven.

286. A foolish one does not know that he will die when he is heedless of the happenings that may lie between his plans.

287. If a man thinks too much of his sons, and property, his mind is thus completely absorbed; death will seize him, just as a raging torrent sweeps away a sleeping village.

288. There is no place of refuge in sons, property or kinsmen, when one is overtaken by death.

289. Hence a man, who is able to see these things, will be wise, and he will seek the way to Perfect Bliss.

CHAPTER XXI.

MISCELLANEOUS.

290. If one can obtain greater pleasure by giving up a little pleasure, then a wise man should consider such greater pleasure and renounce the little pleasure.

291. He is entangled in the bonds of hate who seeks happiness for himself by hurting others. He will never be freed from hatred.

292. Those, who do things that they should not do through conceit and negligence and who disregard their duties, with such people impurities will ever be increased.

293. Those, who do not do things that they should not do but who devote themselves to the meditation of the Body, such people then get rid of impurities.

294. Those, who have destroyed ignorance, craving and hate, etc., will always be freed from impurities.

295. Whosoever destroys impure acts, deeds and thoughts, then such a man will always be freed from impurities.

296. 297. 298. The disciples of the Buddha meditate day and night on the Buddha, the Dhamma and the Sangha, and they are ever awake and watchful.

299. 300. 301. The disciples of the Buddha meditate day and night on the body, on harmlessness and on mercy, and are ever awake and watchful.

CHAPTER XXI
MISCELLANEOUS

302. The life of a monk is full hardship. So is worldly life. It is painful to live together with disagreeable people; birth and death are painful. Have no birth and death, and there is no suffering.

303. If a man is sincere in his belief and if he is virtuous, famous and rich, he is always honoured wherever he goes.

304. Holy men are recognised from afar like the peaks of the Himalayas. Wicked people are unknown like arrows shot in darkness.

305. He, who lives alone, acts alone and is not wearied, and who subdues himself, such a man finds happiness as he is nearing the end of his quest.

CHAPTER XXII.

THE EVIL WAY.

306. A liar will go to hell; so will a person who does a thing but who denies doing it. Both are the same after death, as they are men of evil deeds in the next world.

307. Those who put on the yellow robes who do evil and who are uncontrolled in their passions, they will go to hell because of their evil.

308. It is better for a man to swallow a red hot iron-ball than for him to be corrupt and uncontrolled and to live on charity.

309. 310. 311. A heedless man who runs after other men's wives are beset with four misfortunes, namely, he loses self-respect, he sleeps uncomfortably, he is blamed and then he

(continued from the previous page) goes to hell, If a man does not wish to be in such states and be punished by the king, he should not run after another man's wife.

312. As a blade of grass carelessly cuts the hands, so a heedless man will go to hell through his actions.

313. If there is anything to be done let the man do his duty bravely. A careless work increases passions and increases suffering.

314. It is better than an evil deed is left undone, for such evil deed causes pain later. It would be better to do good deeds for one does not suffer by doing good.

315. Just as a city is well guarded within and without, let a man be so well guarded at all times. Let him not make any mistake such a slip may lead him to hell.

316. Those who feel shame when they ought not to, and those who do not feel shame when they ought to, such men, since they held false views, will go to hell.

317. Those, who are afraid when there should be no fear and those who are not afraid when there should be fear, such men, because of their false views of the state of things, will go to hell.

318. Those who see evil where there is no evil and those who see no evil where evil exists, such men, because they

319. Those, who know evil and who understand good, because of their correct views of the state of things, they will find happiness.

CHAPTER XXIII.

THE ELEPHANT.

320. Even as an elephant bears the wound made by arrows in battle, in the same way I bear abuse as many people are wicked.

321. A man who can withstand abuse patiently is like a tamed elephant that is lead to battle or like a tamed elephant on which a king mounts. He is the best among men.

322. Mules which are tamed are good; also too thoroughbred horses and great elephants of the jungle; but best of all is the man who can tame himself.

323. One cannot get perfect bliss by any other way except by taming oneself.

324. The elephant is not satisfied with the food in luxurious places. It longs to go back to the jungle among its relations.

325. If a man who is lazy, overeats, spends his time in sleeping, idling about, he is like a big pig which is fed on grain. Such a person will never get rid of re-birth.

326. The mind should not be allowed to wander wherever it likes; it should be controlled, just as an elephant driver controls his elephant with his hook.

327. Be heedful; take care of your thoughts and get yourself out of trouble, in the same way as an elephant which frees itself by its efforts when stuck fast in the mud.

328. Should one find a good companion to walk with and who is steadfast and upright, one should walk with him with joy so as to overcome all dangers.

329. If no such companion is found; it is better to travel alone like a king who has his kingdom, or an elephant which has left its companion.

330. To live in solitude is much better as one cannot make friends with fools. Let a man live alone and do no evil; be free from desire, just like an elephant roaming alone in the forest.

331. When a man is in need, help from friends is happiness. A man who has done meritorious work is happy when he is about to die. A man who has got rid of sorrow is indeed happy.

332. Anyone who helps his mother or father is happy. Anyone who helps a monk is also happy.

333. Pleasant will be to a person who leads a life of righteousness unto his old age; pleasant will be to one who has truly established his belief. Pleasant will be to one who has attained wisdom after desire for evil is dead.

CHAPTER XXIV.

CRAVING.

334. If a man is heedless, his craving increases and harms him just like the creeper which kills the tree on which it grows. Like a monkey searching for fruits in the forest, jumping from tree to tree, he is reborn again and again.

335. Should a man be overcome by craving, the sorrows of such man will increase just like the weeds.

336. Should that man be able to overcome craving, sorrows will disappear, just like a drop of water from a lotus leaf.

337. Everyone should do away craving, just as he weeds his garden, by uprooting them. Mara overpowers him if he does not get rid of craving.

338. Just as a tree, which is cut down, but not uprooted, will grow up, so will craving be not destroyed. Then suffering follows.

339. A man who gives way to pleasure will be swept away by craving and his thoughts will make him suffer, like waves.

340. Pleasures run in all directions, just as the creeper buds and shoots; so it will be wise to cut the root of all pleasures.

341. A man's joys are always transient, and since men devote themselves to pleasure, seeking after happiness, they undergo birth and decay.

342. Full of craving, a man goes hither and thither, like a hare. Even held by the fetters of craving, they undergo suffering repeatedly in order to satisfy their craving.

343. A man, who has craving, is always afraid, like a hare in a trap. Therefore if anyone wants to get rid of suffering, he should get rid of craving.

344. A man, who has renounced worldly pleasure and who goes back again to such pleasure, suffers more.

345. The bondage of wood, iron and rope is not strong when compared to the bondage of craving for jewels, wives and children.

346. The bondage of craving for jewels, wives and children can only be freed through renunciation.

347. Wise men leave behind all suffering by getting rid of craving. If craving is not destroyed, it will make a man suffer.

348. Give up the things of the future, past and present, and if your heart is freed from any attachment you will no more undergo birth and old age.

349. If a man is doubtful and chooses only that which is pleasing, his craving increases and he will not get rid of suffering.

350. But if a man is certain and is ever mindful, then such a man will destroy craving and suffer no more.

351. A man who bravely destroys craving is a wise man and can be called a great man. He is reborn no more.

352. A man, who is free from craving, who is without attachment, who is skilled to interpret words, who knows the letters from first to last, such a man is a wise and great man.

353. I have overcome all things. I know all things. I am free from craving. Since I have attained Supernatural Knowledge, to whom can I approach as my teacher?

354. The gift of the Dhamma excels all charities. The taste of the Dhamma excels all tastes. The joy of the Dhamma excels all joys. The destruction of craving overcomes all suffering.

355. Riches destroy the foolish. Riches do no harm to the wise. By his craving for riches the foolish man destroys himself like the harm other would have done to him.

356. Weeds ruin a field. Lust ruins a man. Alms given to those who are free from lust give great benefit.

357. Weeds ruin a field. Hatred ruins a man. Alms given to those who are free from hatred give great benefit.

358. Weeds ruin a field. Ignorance ruins a man. Alms given to those who are free from ignorance give great benefit.

359. Weeds ruin a field. Desire ruins a man. Alms given to those who are free from desire give great benefit.

CHAPTER XXV.

THE MENDICANT.

360. 361. Restraint of the eye, nose, tongue, body, mouth, thought, etc., are good. Hence anyone, who practises to restraint in all things, obtains release from all suffering.

262. A man who controls his hands, feet, tongue, head and delights in meditation, is satisfied with solitary life. Such a man is truly a monk.

363. If a monk controls his tongue and speaks words of wisdom; if a monk does not feel proud, and who is pleasant in speech, he gets people to listen to him.

364. A monk who finds delight in the Dhamma and who meditates upon the Dhamma, such a monk will never fall away from the Noble Path.

365. Let not the monk look down on what he has received nor let him be jealous of others, for should he do so, he will never attain Concentration.

366. Though a monk may receive little, if he does not look down on what he has received, he will lead a pure life, and the devas praise such a monk.

367. He who has no attachment for name and form, and sorrows not for things that do not exist, such a man is a monk.

368. The monk who lives in loving-kindness and has belief in the Religion of the Buddha, he will reach the Place of Peace, Cessation of Existence.

369. Monks do all you can to destroy both lust and hatred. Then you will reach Nibbana.

370. Cut off delusion of self, doubt, superstition of ceremonial observance, lust and ill-will; also renounce desire for name and form, desire for the formless, pride, distraction, and ignorance; and develop the good qualities of confidence, zeal, mindfulness, concentration and insight, and one will attain Enlightenment.

371. Monks, meditate! Do not be heedless, pursue not the pleasure of sense to sway your heart lest the passions will toss you about and you will suffer.

372. Meditation for one is impossible who lacks wisdom; wisdom for one is impossible who does not meditate. Hence, he who meditates and who has wisdom is near to Nibbana.

373. The monk whose mind is calm through meditation, when he enters an empty house, experiences an unearthly delight through his right understanding of the Dhamma.

374. As soon as a monk is aware of growth and decay, he will obtain the happiness and joy of those who understand the Deathless.

375. This is a proper way for a monk to behave:—let him guard his senses, and discipline his mind; let him cultivate virtuous friends.

376. One should be cordial in manner, be upright in conduct, and thus will he be able to experience profound joy and make an end of suffering.

CHAPTER XXV
THE MENDICANT

377. Monks! Even as the jasmine sheds its withered flowers, even so should one shed lust and hatred.

378. The monk who is calm in action, speech and thought and has rejected the temptations of the world, he can be rightly called "calm".

379. One should rouse and examine self by self. One should guard self, be mindful and then one can find happiness.

380. For self is the lord of self, also the refuge of self, therefore train self as a merchant curbs his horse.

381. Full of joy and satisfaction, the monk who believes in Buddha, will reach Nibbana.

382. The monk, who is still young, who devotes himself to the Religion of the Buddha, is just like the moon freed from the clouds.

CHAPTER XXVI.

THE BRAHMANA.

383. Cut off the stream of craving, repel desires, O Monk. Knowing full well the destruction derived thereof, you will know Nibbana.

384. When by insight and calm, and by virtue of such knowledge, a man has gained, then all the fetters fall away from him, for then he knows that there is nothing in material things.

385. The monk who is fearless and free and knows not of two things alike, then he is a saint.

386. A monk who meditates, is not corrupt, has done his duty, free from evil passions, and has reached the supreme goal, that monk is a saint.

387. The sun shines in the day, the moon in the night, the warrior shines in his armour, the monk shines in a trance; but day and night, the Buddha shines in glory.

388. Because a monk has disregarded evil, he is a saint. Because he walks in righteousness, he is called a saint. Because he has banished his own impurities, he is called a saint.

389. Let no one strike another man, and shame to the one who when stricken, strikes back.

390. It is of no advantage to a person who restrains from things that are dear to him, for as fast as the intention to injure declines, as fast will all sorrow indeed subside.

391. He who offends not by act, speech or thought and thus controls himself, that monk is a saint.

392. One should reverence the monk who learns the Dhamma preached by the Buddha.

393. It is not grey hair or birth that makes a monk, but it is he who knows the existence of the Four Noble Truths.

394. What profiteth the man who is vain, when his interior is foul and impure.

395. The monk who wears rags, who is lean and whose veins stand out all over his body, and if that monk meditates alone, then he is a saint.

396. One is not a monk because of race or birth, but a monk who is without worldly possessions and who seeks not the things of the world.

397. A monk who has severed all attachments, trembles not, and has escaped all bonds.

398. He who has cut off hate, desire, narrowness and ignorance, and is awake in the truth of things, is a saint.

399. He, who can endure abuse without offence, and is strong in patience and strength, is a saint.

400. A monk, who is free from anger, performs his duty faithfully, keeps the Precepts, free from lust, calm and collected, is a saint.

401. Just as a drop of water does not cling to a lotus leaf, or a mustard seed does not cling on to a needle point, a monk, who does not cling to sense pleasure in like manner, is a saint.

402. He, who knows the end of suffering, he who has overcome desire, such a monk, is a saint.

403. He, who possesses great wisdom, intelligence, and who knows the Path, and who has won the highest good, such a monk, is a saint.

404. He, who does not mix up with householders or with homeless ones, he who goes about without a home, with scanty needs, such a monk, is a saint.

405. He, who does not use anything to cause pain to living beings, he who kills not nor causes to kill, such a monk, is a saint.

406. A monk, who does not oppose those who are against him, who is gentle among the cruel, who is free from craving among those who crave, such a monk, is a saint.

407. Just as a mustard seed falls off a needle point, a monk who is free from lust, hatred, pride and envy is a saint.

408. He, who speaks gently, who teaches his fellow-men, who speaks always the truth and who does not say things to annoy people, such a monk, is a saint.

409. He, who does not take anything that is not given to him, is a saint.

410. He, who has no more desire, who has broken the ten fetters, such a monk, is a saint.

411. He, who has no more desire, who has no doubt, who understands everything, such a monk, is a saint.

412. He, who is free from evil, who is free from sorrow, lust, etc., such a monk, is a saint.

413. He, who is pure and calm in mind like a bright moon not covered by clouds, and who has destroyed clinging, such a monk, is a saint.

414. He, who has crossed to the other side, who has rid himself of birth, old age, death and suffering and who is free from craving, desire and doubt, such a monk, is a saint.

415. 416. He, who has renounced household life, lust and desire, who retires from the world, such a monk, is a saint.

417. He, who is free from all ties of heaven and earth, such a monk, is a saint.

418. He, who has cast off pleasure and pain, who has no passions, and who has overcome all by his virtues, such a monk, is a saint.

419. He, who understands death and rebirth, who is free from attachment and who realizes the Four Noble Truths, such a monk, is a saint.

420. He, whose future birth is not known to gods and men, who has destroyed all passions, — such a monk, — is a saint.

421. He, who has nothing in the present, past and future and who has no desire for anything, such a monk, is a saint.

422. He, who is enlightened, brave, noble, famous, energetic, virtuous, and who is a conqueror, — such a monk, — is a saint.

423. He, who knows his former births, who knows heaven and hell, who has reached the end of birth and rebirth, who is Enlightened, — such a monk, — is a saint.

THE END.

THE LIFE OF LORD BUDDHA.

Lord Buddha's personal name was Siddhattha which means "one who has accomplished his aim". His family name was Gotama. He was sometimes called Gotama Buddha after His Enlightenment. His father was the king of the Sakya race and Lord Buddha was often called Sakyamuni, "the holy man of the Sakyas."

His father, King Suddhodana, ruled over the kingdom of the Sakyas, the capital of the country, Kapilavatthu, being on the borders of Nepal about 130 miles north of Benares. His mother was Queen Mahamaya, who died seven days after His birth, and He was taken care of by Mahapajapati Gotami, His mother's sister, who was also the wife of King Suddhodana.

On Asalha full moon day, which was a great Indian festival day, about 567 B.C. Queen Mahamaya observed eight precepts, and that night she meditated, and then went to bed. She had a wonderful dream and this was her dream:—She was carried to the Himalaya mountains by the gods, where she was received by heavenly queens, who took her to Lake Anotatta and who bathed her to remove human stain. Then they robed her in a divine dress, anointed her with perfumes and decked her with divine flowers. Then they took her to a golden palace and prepared and set a divine bed with its head to the east. The Bodhisatta, the Buddha-elect, became a white elephant, then entered the golden palace, bearing a white lotus in his trunk, and circling round her bed three times, smote her right side and seemed to enter her womb.

The next day when Queen Mahamaya woke up, she found herself in her own bedroom in her palace. She told the king of her dream and he sent for sixty four famous brahmins to interpret her dream. The brahmins said, "King, be not anxious, the queen has conceived and you will have a son. He will rule the world if he becomes king, and he will become a Buddha, if he becomes a holy man."

When the time came for her to give birth, Queen Mahamaya asked the king's permission to go to her father's palace and on receiving his approval, great preparations were made for the journey. The road from Kapilavatthu to Devadaha was made smooth and the queen, seated in a golden palanquin borne by a thousand courtiers, set forth with a great retinue. Between the two cities there was a pleasure grove known as Lumbini Grove. When the queen and her retinue arrived at this place, she ordered the party to stop for a while. She took a short walk and suddenly she felt that she was about to give birth. She informed her people and they put round her a curtain and retired. Taking hold of a branch of the sal-tree, and standing up she delivered. At that moment, Mahabrahma received the Bodhisatta with a golden net and handed the Bodhisatta to four gods who gave the baby to the queen's followers. In honour of the Bodhisatta and His mother, two showers of water descended from the sky to the body of the Bodhisatta and his mother. At the time of the Bodhisatta's birth, there was great rejoicings everywhere. Thirty two wonderful things happened and among these were: – the blind received their sight, the deaf could hear, the dumb could talk, the lame could walk, the sick people became well, the creatures who were kept in captivity were liberated, enemies became friends, all trees flowered and gave forth sweet scent, and there was no suffering in hell at the moment. Such were the general happiness throughout the

(continued from the previous page) worlds that the Buddha-elect's birth ushered, that nothing within the memory and knowledge of man could such an occasion be described as so beneficial to living beings.

Queen Mahamaya then returned to Kapilavatthu and there was general rejoicings at the good news of the birth of an heir to the king. King Suddhodana sent for a very holy man named Asita who was very clever at interpretation of signs and as soon as he saw the young prince, he cried and caused some anxiety in the heart of King Suddhodana. On being asked why he cried, he informed the king that he was very sorry he was unable to hear the doctrine from the Buddha-elect, and that the prince would become a Buddha was shown by signs on his body. King Suddhodana did not like the prince to become a holy man and he was not pleased with the news. Queen Mahamaya was very happy to be able to give birth to a Buddha-elect and she passed away seven days after giving birth and was born in Tusita Heaven.

King Suddhodana did not want the young prince to be unhappy. He ordered that all signs of unhappiness be removed from the sight of his son, and he gave the prince all possibilities to enjoy himself. Signs of old age, sickness, death and priesthood would bring the prince to realize his duty as a holy man according to the prophecy of Asita, and such sights were forbidden in the presence of the prince. The prince was given the best of teachers and he beat them in all knowledge. He was always alone meditating and he did not like to take part in the enjoyments provided by his father. At the age of nineteen King Suddhodana wanted the prince to marry and he asked all princes and kings who had daughters to bring them to let his son choose a wife from among them. They told the king that they would not allow their daughters to be married to one who was not strong enough to fight against his enemies in time

(continued from the previous page) of war. When Prince Siddhattha heard of this, he asked his father to get all the strong men and those clever in sciences to compete with him on a day appointed by the king. When he showed that he was far superior in all feats of strength and skill, all admired him and he chose his cousin Yasodhara as his wife, and the king was very happy because he thought that the prince would not become a holy man any more, now that he was married.

Prince Siddhattha was happy for some time, and he tried to help his father rule the country as he was made Upa-raja at his marriage. But his mind was always unsatisfied as he did not like worldly things. He tried to go far away from enjoyment at all possible times and though people tried to make him happy through giving him pleasures that appeal to the senses, he loathed them. At the age of twenty eight, on a certain day, he started to go with his charioteer Channa and his retinue to the king's park. Though King Suddhodana ordered no unhappiness to be seen by the prince, yet during this journey, he and Channa saw an old man, and not having seen a man so old and bent with age before, he asked Channa who the old man was and why he became like this. Channa explained that all men must become like this gradually. Prince Siddhattha, when he heard this, did not care to go farther and returned home at once and began to meditate on the subject of old age. He remained in the palace for four months and during that time nothing could make him happy. At the end of four months, he desired to go to the park again. King Suddhodana ordered that nothing that would make the prince sad should be seen and sent away all unpleasant sights from the road where the prince was going to pass. On the way Prince Siddhattha and Channa saw a sick man lying on the ground rolling with pain. On being told that all men must be sick, the prince again ordered his men to return to his palace without

(continued from the previous page) going to the park and he meditated on sickness for four months. King Suddhodana tried to make the prince happy, but the prince could not be happy. At the end of four months, the prince wanted to go to the park again. Great care was taken this time that the prince should see no unpleasant sights. But as he was fated to see reminders of his duty, he and Channa saw four men carrying a dead body. On being told by Channa that all men must die, the prince again did not want to continue his journey to the park and he ordered his retinue to return to the palace. King Suddhodana was very sorry that the prince saw all the signs that would make him a holy man, and though he did not like his son to go to the park a fourth time after four months, he reluctantly gave permission because he wanted to give his son all he wished. Precautions greater than before were taken to ensure that the prince should see no unhappy things, and this time, he and Channa saw a holy man wearing yellow robes looking very happy. On being told that a holy man did not care for worldly pleasures and things, and that a holy man did not have any worldly troubles, the prince was very happy and continued his journey to the park. He spent the whole day happily in the park because he realized his duty and he had already decided to renounce the world at midnight. Then he heard that a son was born to him and he exclaimed, "Rahu Jato" meaning "a fetter has been born" and when King Suddhodana heard that Prince Siddhattha exclaimed "Rahu Jato" as soon as he heard the news, he called his grandson "Rahula." In the evening Prince Siddhattha returned home and dancers and musicians came to entertain him, but he did not pay attention to them and turned away from them and went to sleep. The dancers and musicians said, "The Prince for whom we are dancing, has fallen asleep. Let us also stop and rest for he cannot hear while he sleeps." Then they also fell asleep. When Prince Siddhattha woke up at about midnight he saw the entertainers

(continued from the previous page) sleeping like dead people in a cemetery with their instruments thrown about. He called Channa to get ready his horse Kanthaka as he wanted to go out. Then he visited the palace of Yasodhara and saw Yasodhara and Rahula sleeping peacefully. He did not want to wake them up as they might dissuade him from his purpose of leading a holy life. He wanted to find a way to save mankind from suffering and he determined to succeed before coming back to his family again. After that, he went out of the palace at midnight on Asalha full moon day and rode out of the palace with Channa, on Kanthaka. He crossed Anoma River, near Buddha Gaya and took off his clothes, cut off his hair and ordered Channa to take his clothes and jewels to his father. He wore yellow robes offered by Mahabrahma. Kanthaka died when he saw his master renouncing the world and Channa returned home to tell King Suddhodana about Prince Siddhattha's renunciation.

The Prince (now an ascetic) set out on his quest for enlightenment. He stayed seven days at Anupiya Mango Grove, near Anoma River, and he felt very happy when he meditated that he had no worldly ties to trouble him. Then he went to Rajagaha, the capital of the country ruled by King Bimbisara. As he walked along, though his dress was not fine, he attracted attention because of his princely and holy appearance, and all who met him showed him great respect. He begged for food and at all the places he went, the people gave him their best. When he had sufficient, he retired to the foot of Pandawa Hill to take the food in his bowl. At first the food seemed repulsive to him and when he remembered his mission, the food seemed the best he had ever taken. King Bimbisara, who had sent spies to report the movements of the Bodhisatta, was very pleased when he heard that a prince was sincere in his practice, and he immediately set out with his ministers to interview the Bodhisatta. He suffered to share his kingdom with the

THE LIFE OF LORD BUDDHA

(continued from the previous page) Bodhisatta if he would give up his purposes, but when he was convinced that the Bodhisatta was going to seek for the path to release beings from evil and suffering, he begged the Bodhisatta to let him be a disciple when he succeeded. This the Bodhisatta promised to do and he blessed the king for his holiness and faith.

The Bodhisatta went to two clever teachers Kalama and Uddaka and after learning all he could from them, he surpassed them in all their practices. He found that he could not get further knowledge from them and he left them.

He went to Uruvilva where he found five holy men famous for their practices in self mortification. He at first learnt under them, and when he beat them in anything they did, he became their master. So severe did he practise self mortification during the six years that he stayed at Uruvilva that he was able to take very little food daily. So famous did he become that people came from long distances to see him and receive his blessing.

The Bodhisatta found no consolation in self mortification and one day he decided to take another course, because he could not find enlightenment through self mortification. He began to take food and very soon he became quite strong. His disciples saw that he did not want to continue self mortification and they left him. He then went to Buddha Gaya, and sat under the Banyan Tree to meditate. He begged for food daily. Then one day Sujata, the daughter of the chief herdsman of the place offered him food in a bowl made of pure gold, and after taking the food, he went to the Neranjara River and putting the bowl in the water he said that if he were to become the Enlightened One, the bowl would go up the river. The bowl then went up the river and sank. He then knew that

THE LIFE OF LORD BUDDHA

(continued from the previous page) he would succeed in getting enlightenment and he went and sat down under the Bodhi Tree determined not to get up until he found enlightenment. On Wesak Full Moon Day he became enlightened. He conquered Mara who tried to tempt Him and He found out about His previous births, of the causes of rebirths, and the way to get rid of suffering. He became the Buddha. He recognised that ignorance was the root of all evil and He traced the links in the development of life called the twelve Nidanas:

1. Avijja (ignorance).
2. Sankhara (thought activities).
3. Vinnana (consciousness).
4. Nama-rupa (name and form).
5. Salayatana (six senses).
6. Phassa (contact).
7. Vedana (feelings).
8. Tanha (desire).
9. Upadana. (attachment).
10. Bhava (existence).
11. Jati (birth).
12. Jara-marana, soka, parideva, dukkha, domanassupayasa (decay, death, grief, lamentation, suffering, and despair).

He discovered the Four Noble Truths that lead to cessation of suffering and these Four Noble Truths have stood the test of time and made all Buddhists happy in their devotion in the Dhamma.

THE LIFE OF LORD BUDDHA

After getting enlightenment, the Buddha fasted for forty nine days and He spent the time in this way: –

1. He sat in meditation under the Bodhi Tree for seven days.
2. He stood in front of the Bodhi Tree and meditated in that position for seven days.
3. He walked to and fro and surprisingly convinced the gods of His superiority, for seven days.
4. He sat down near the Bodhi Tree now known as Ratana Ghara and meditated on the Dhamma for seven days.
5. He sat down under the Ajapala Banyan Tree for seven days and there He was tempted by the three daughters of Mara, Tanha, Rati, Raga and He paid no attention to them.
6. He sat under the Mucalinda Tree and meditated for seven days and he was sheltered by Naga from the rain during that time.
7. He sat under the Rajayatana Tree in meditation for seven days, and there He ended His forty nine days' fast. At the end of the fast the King of Gods gave Him heavenly food.

After that, two merchants Tapassu and Bhallika offered Him food and in return Lord Buddha gave them the Dhamma and made them lay-disciples. Then He went to Ajapala and thought of not preaching the Doctrine because He thought that the Doctrine would be very difficult to be understood. Brahma Sahampati came as soon as He thought of this and begged Him to take pity on the suffering creatures and impart the Doctrine to those who were able to get knowledge. He agreed to do so, as He saw that there were some who were able to be enlightened.

THE LIFE OF LORD BUDDHA

The first persons the Buddha thought of were Kalama and Uddaka, but as He found that they had passed away, He thought of His five disciples who were now at Isipatana, Sarnath, Benares. He then proceeded thence and as they saw Him approaching, they agreed not to show Him the respect due their old master as they said He had given up holy life. As He drew nearer and nearer, they forgot their resolution and looked to His comforts. He preached the Doctrine to them and they were so impressed that they became His disciples again. During this first sermon, the gods and good spirits came to listen and they were full of joy when they heard the Doctrine and praised the Buddha for His wisdom.

Yasa Kulaputta the son of a rich merchant next came to Lord Buddha and he was converted and made a disciple. Four friends of Yasa Kulaputta named Vilmala, Subahu, Purnajin and Gawampati, sons of rich people of Benares also became Lord Buddha's disciples. Then another fifty of their friends followed their examples and became disciples, making a total of sixty one Arahats including Lord Buddha at that time. Then Lord Buddha advised all the sixty disciples to go and preach the Doctrine using these famous words, "Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim O Bhikkhus the Doctrine glorious, preach ye a life of holiness, perfect and pure."

Then Lord Buddha, after sending away His first sixty disciples, went to Uruvilva. On the way He met thirty princes who were searching for a thief who had stolen the jewelry of their wives. Lord Buddha preached the Doctrine to them and they became His disciples.

THE LIFE OF LORD BUDDHA

In Uruvilva there lived a sect of fire worshippers known as Jatilas. Their chief was Kashyapa who was famous throughout all India for his magical powers. When Lord Buddha asked for shelter in his place, he wanted to test the powers of Lord Buddha and he put Lord Buddha in the sacred fire wherein was the fire serpent. The serpent tried to kill Lord Buddha but all his attempts failed and his anger died and when the Jatilas came to see Lord Buddha whom they thought was killed, they were surprised to see the fire serpent so tame and circling round Lord Buddha and keeping Lord Buddha's body from their view. Then Kashyapa was full of envy and tried to show that he was more powerful than Lord Buddha, but at last after hearing the Doctrine and seeing Lord Buddha's power the Jatilas threw into the river their things used for fire worshipping and gave up their old practices and became Lord Buddha's disciples. When the two brothers of Kashyapa saw the things of the Jatilas floating down the river, they came to see what had happened, and they were also converted and became disciples.

With these new disciples Lord Buddha proceeded to Rajagaha, the capital of King Bimbisara to fulfil His promise to the king. King Bimbisara came with his nobles and their people and they were all converted as lay disciples. King Bimbisara offered the Veluwana Temple to Lord Buddha and he stayed there for two months. During these two months Sariputta and Moggallana, two famous religious teachers, came to see Lord Buddha as they received the Doctrine from one of the first sixty disciples. Both paid their respects to Lord Buddha and became His disciples. While Lord Buddha was at Rajagaha, King Suddhodana sent one of his ministers with a thousand men to invite Lord Buddha to Kapilavatthu. These men went, listened to Lord Buddha's preaching and became His disciples. They forgot to tell Lord

THE LIFE OF LORD BUDDHA

(continued from the previous page) Buddha their mission. King Suddhodana sent nine other ministers each with one thousand men, one after the other to invite Lord Buddha but they all forgot their mission and became disciples. It was not until the tenth party came that Lord Buddha was told about King Suddhodana's invitation. The head of the tenth party was Kaludayi, the chief minister of King Suddhodana, who was born on the same day as Lord Buddha. These ten thousand and ten men of King Suddhodana all became Arahats, and they went together with Lord Buddha and His other disciples to Kapilavatthu where they arrived after two months as they walked all the way. All the people of Sakya race became Buddhists. Nanda, the son of King Suddhodana by Mahapajapati, and Rahula, Lord Buddha's son became Arahats. After them many other princes joined the order of monkhood. Later on Mahaprajapati Gotami with Lord Buddha's permission founded the Order of Bhikkhuni. Princess Yasodhara and many other women joined this Order. This Order existed for a thousand years after Lord Buddha's passing away, as there must be no Bhikkhuni order when there are no Arahats in this human world. Lord Buddha preached in Kapilavatthu for sometime and then He went all over India to preach the Doctrine.

Lord Buddha daily lead this routine: –

Morning: He rose up from Samapatti (Trance of compassion) and washed himself.

Then he meditated again up to the time of begging food.

Then after dressing, He went to beg for food, sometimes alone, and sometimes with His followers.

Then He took His food and preached the Doctrine after food.

Then He took in disciples.

THE LIFE OF LORD BUDDHA

Afternoon: He preached to His disciples and then retired to His room.

Then He looked around to see who would succeed in practising the Doctrine and then preached the Doctrine to anyone who came for the Doctrine till evening.

6 p.m. to 10 p.m. He washed Himself and dressed up ready for people to ask questions on the Doctrine and to reply to them. He then taught the way of how to meditate, and gave suitable subjects to individuals.

10 p.m. to 2 a.m. He preached the Doctrine to the gods and answered their questions.

2 a.m. to 6 a.m. 1. He walked about for one third of the time.
 2. He rested for one third of the time.
 3. He looked around to see what He could do for the benefit of the world the rest of the time.

Lord Buddha worked for twenty three hours a day for the benefit of living beings through pity for them for forty five years.

He passed away at Kusinara at the age of eighty after taking food at Chunda's house.

Summary.

1. Lord Buddha, as a prince, was born at Lumbini Gardens on Wesak Full Moon day.
2. He married at the age of nineteen.
3. He renounced the world at the age of twenty nine, on Asalha Full Moon Day.

4. He became Enlightened at the age of thirty five on Wesak Full Moon Day.
5. He passed away on Wesak Full Moon Day at the age of eighty, after preaching for forty five years.
6. He said that The Buddhas in the past had preached the same Noble Truths as He was preaching and future Buddhas will also preach the same Noble Truths.



Five Precepts are to be taken daily.

Eight Precepts are to be taken FOUR TIMES a month, if possible.

Precepts are means for Self-discipline whereby a Buddhist may realise the beauty of Buddhism.

In taking the PRECEPTS repeat the following in order: –

I. VANDANA (Respect and honour to the Buddha.)
 NAMO TASSA BHAGAVATO ARAHATO SAMMA-SAMBUDDHASSA! (Three times).

“Hail to that Blessed One, that Sanctified One, Supreme Buddha.”

II. TI-SARANA (The Three Refuges.)
 Buddhang saranang gacchami
 (I take the Buddha as my guide.)
 Dhammang saranang gacchami
 (I take the Doctrine as my guide.)
 Sanghang sarang gacchami
 (I take the Order as my guide.)
 Dutiyam’pi Buddhang saranang gacchami
 (For the second time, I take the Buddha as my guide.)
 Dutiyam’pi Dhammang saranang gacchami
 (For the second time, I take the Doctrine as my guide.)
 Dutiyam’pi Sanghang saranang gacchami
 (For the second time, I take the Order as may guide.)
 Tatiyam’pi Buddhang saranang gacchami
 (For the third time, I take the Buddha as my guide.)
 Tatiyam’pi Dhammang saranang gacchami
 (For the third time, I take the Doctrine as my guide.)
 Tatiyam’pi Sanghang saranang gacchami
 (For the third time, I take the Order as my guide.)

III. PANCA SILA. (The Five Precepts.)

1. Panatipata veramani-sikkhapadang samadiyami:
 2. Adinnadana veramani-sikkhapadang samadiyami:
 3. Kamesu micchacara veramani-sikkhapadang samadiyami:
 4. Musavada veramani-sikkhapadang samadiyami.
 5. Surameraya-majja-pamada-tthana veramani sikkhapadang samadiyami.
-
1. I observe the precept of not killing.
 2. I observe the precept of not stealing.
 3. I observe the precept of not committing adultery.
 4. I observe the precept of not telling falsehood.
 5. I observe the precept of not taking intoxicating things.

IVI. ATTHANGA SILA (Eight Precepts.)

1. Panatipata veramani-sikkhapadang samadiyami.
2. Adinnadana veramani-sikkhapadang samadiyami.
3. Abrahmacariya veramani-sikkhapadang samadiyami.
4. Musavada veramani-sikkhapadang samadiyami.
5. Surameraya-majja-pamada-tthana veramani-sikkhapadang samadiyami.
6. Vikala-bhojana veramani-sikkhapadang samadiyami.
7. Nacca-gita-vadita-visukadassana-mala-gandha-vilepanadharana - mandana
- vibhusana - tthana veramani-sikkhapadang samadiyami.
8. Uccasayana - mahasayana veramani - sikkhapadang samadiyami.

1. I observe the precept of not killing.
2. I observe the precept of not stealing.
3. I observe the precept of not associating with the opposite sex.
4. I observe the precept of not telling falsehood.
5. I observe the precept of not taking intoxicating things.
6. I observe the precept of not taking food at an unseasonable time.
7. I observe the precept of not having anything to do with dancing, singing, music, unseemly shows, using of garlands, perfumes, and things that tend to beautify and adorn the person.
8. I observe the precept of not using high and luxurious seats.

PEACE TO ALL.