

Buddhist Tracts (circa 1927-1939)

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Bhikkhu Narada	THE MAKING OF A BUDDHIST.
Cassius A. Pereira	TI-SARANA OR THE THREE REFUGES.
Bhikkhu Narada	THE LIFE OF THE BUDDHA.
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Cassius A. Pereira.	ANAPANA SATI.

The Practice of Dhyana

1

THE PRACTICE OF MEDITATION

In the Gospel of Mark, it is reported of Jesus that "Rising up a great while before day, he went out and departed into a solitary place, and there prayed." In another place it speaks of his going up into a mountain and there spending a whole night in prayer. These, and other verses, indicate that it was a habit of Jesus to withdraw from the crowds that beset him into the solitude of lonely places, where in the silence he might regain the poise and tranquility of mind that his ministry demanded and his spirit hungered and thirsted for. In the Gospel it refers to these hours as being spent in prayer, but probably the time was spent, not so much in the conventional prayer of praise and petition with which we are familiar, as it was in hours of meditation and concentration of mind with which his own times were familiar, and which he doubtless had learned from his association with the Essene Brotherhoods of the Jordan valley.

From the times of Jesus to our own times, it has been the custom of earnest followers of Jesus to make this withdrawal into solitude for prayer and meditation, their own practice and habit, "rising up a great while before day" that they may do it while the body and mind are quite rested and before they enter into a new day of activities. Unfortunately much of this well-intentioned effort is of little profit because it is carried out under faulty conditions both within and without. It has been my fortune, in my interest in Christian mysticism and in my studies and practices of meditation in Oriental monasteries, to have learned a great

(continued from the previous page) deal of the inner conditions of mind and the outer conditions of place and circumstance, that are helpful and are almost necessary for its successful practice. Let us speak of some of these mental states and outer conditions that should always accompany its practice.

One should not attempt its practice when one is tired or excited, but should arrange some time and place where one will be quite free and not likely to be disturbed. The early morning hours are best because then the body and mind are quite rested, the stomach empty, and the mind free. Often in Buddhist monasteries the monks are called as early as two o'clock. In my own practice my alarm clock goes off at four so as to be able to spend from one to two hours in recollective mindfulness and intuitive concentration. I try, also to take some time in the late afternoon just before supper, or before retiring at night for shorter periods, but these times are never so profitable as the hours of early morning. I try to arrange my home and activities so that these hours are available. Often I awake quite rested about midnight or a little after, and putting on my overcoat and drawing up the bed covers over my knees and placing the pillow at my back, I sit erect and alert in the practice for another hour or two.

The place should be conducive to the practice, not too dark nor too bright, with a picture or image of Buddha upon which to fix one's attention. For most Americans the position will have to be a low straight-backed chair with a cushion, but the best seat for restful practice is a folded blanket a little higher in the back

(continued from the previous page) than in front where one can sit cross-legged. One should sit erect with the right fingers resting in the palm of the left hand with the thumbs pressed together; at first sway about a little to find the best position, then resisting any further tendency to "fidget," to sit quietly with eyes half-closed or closed, with the pupils of the eyes peering upward and inward, restraining and ignoring all vagrant thoughts, discriminations, desires, plans, and activities, seeking by intuition to enter into the unity of Truth. One does this because the ordinary concepts and thoughts are based upon sense experiences which being mind-made are unreal and imaginary. The practice of intuitive concentration can be thought of as being divided into three stages: a) recollection; b) restraining vagrant thoughts; c) realization. The goal of the practice being, not some intellectual thought or definitive psychic experience that can be analysed and described, but the attainment of a higher cognitive process that will lift the mind and spirit into a purer and more transcendental area of awareness, that will be truer, more tranquillizing and life-enhancing.

But this practice of Dhyana being designed to attain a higher state of cognition should not be entered into when the mind is excited, over active, or unduly depressed; neither should it be continued in a lazy, indifferent manner, or doubting spirit. The mind is passing from an active mental state into a more passive and submissive state; it should be entered into and continued quietly, deliberately, wistfully and patiently. If the mind wanders, bring it back again into control, if necessary again and

(continued from the previous page) again. The mind can not be absolutely vacant of course, but it can be attentive, not to discriminations, desires and plans, but in a wistful and expectant patience, waiting to see what is to be seen, the luminous brightness of its own nature, the ebb and flow of its true nature of wholeness and peaceful unity.

At its close, one will be passing from a state of extreme passivity, into the active state of mind incident to adaptation to a physical environment. The return should be made just as gently, and deliberately as the entering. Perhaps there will be strain and pain in back or knees or ankles; one should rub them gently and get the blood to circulating normally. Then rising slowly, relax the body, shaking each foot, then the knees, the hips, then the shoulders; then stretching the arms high above the head, bring the palms of the hands together and let them fall in front of the breast in a worshipful attitude, repeat some favorite devotion or vow. Not until then should one slowly return to the normal activities of the day.

Finally remember this. While the practice of Dhyana is designed to attain tranquillity of mind and highest perfect wisdom, it is also designed to awaken faith and compassion for all sentient beings. These are not different from one another, they are simply three aspects of one unitive state that is spiritual in its inclusive unity, but which by the ultimate principle of its self-nature is radiating and integrating, going forth in beneficent activities and drawing in even more beneficent quietness; the mind and spirit becoming a "power-house" of spiritual blessing.

BHIKSHU WAI-TAO'S SARTORI

"While I was in the Imperial University at Peking, I read a Buddhist book that fascinated me. Among other things it taught the practice of Dhyana, and I began to meditate by myself, and kept it up as long as I was in the University. After graduation I kept up the practice, but having no instructor or companion it was often done only half-heartedly and ignorantly with little or no method. After three or four years, one China New Year's day, when the house was very quiet, the guests not yet having arrived, I was meditating very early in the morning when suddenly the top of my head seemed to open out so that the light and fresh air could freely enter. They seemed to pass down through my body to a star-like center in my abdomen, where they seemed to illumine and energise everything. Then passing upward by the spinal chord the brightness and freshness seemed to unite again with the original brightness at the top of the head, when suddenly they spread all over the body, dissolving all the limits of form of my body and replacing form by limitless openness and freshness that became transparent and luminous and to melt into pure space. With the transformation my mind became exceedingly pure and blissfully peaceful. Everything seemed to become perfectly explicable and throbbing with life and light and wisdom and compassionate beneficence. There was no longer any "I," but yet the perfect purity and equanimity and wholeness and blissful peace seemed to be truly

(continued from the previous page) myself. This marvellous experience lasted until I was called to breakfast, but was renewed the next morning during the usual period of Dhyana.

“After that the New Year guests having arrived and the day being filled with feasting and revelry the experience came to an end, but the memory of it never. It was some time later that I met a Taoist friend who told me of the Brotherhoods of Taoist-Buddhists that lived in mountain hermitages; I decided to join one of them and did so, living with them for over ten years. Then for three years I lived at the great Kwan-tsung Monastery in Ning-po, where I met Dr Goddard, but later returned to my Brotherhood at Hao-poa.”

The Editor was acquainted with Bhikshu Wai-tao for five years, visiting him at his Hermitage on three different occasions, staying with him for weeks at a time, visiting with him at different Brotherhoods within a range of a hundred miles between Hangchow and the Tien-tai Mountains. I came to love him as a brother, and it is from association with him that my knowledge of Buddhism deepened and the feeling of compassion for all sentient beings became sincere and abiding. Almost from the beginning we began to translate the Buddhist Scriptures together; Wai-tao would first translate them into his English which although often crude was marvelously clear. Then I would rewrite the English into a more idiomatic form that was more easily read. Then Wai-tao would study it over and make corrections as the true sense required, and I would go over it again to polish the diction.

This went on for several years. Meanwhile we shared our dreams of what might be done for the increasing numbers of Americans who were becoming interested in the Dhamma of the Blessed One. We first considered founding a Brotherhood in Santa Barbara, to which Wai-tao should come as its Chinese Master. That proving to be unwise, we decided to lease or purchase or erect a little temple for the Bhikshu near Hangchow, where he might gather his own disciples, and where rooms could be provided for any English speaking disciples who might come for instruction. I gave him money for this purpose, but according to the rules of the Brotherhood the money had to be handed over to the "Manager" who decided it would be better to use the money to erect the little temple adjoining the Hermitage, which he did, but it proved to be in a damp place which ultimately exposed the Bhikshu to malaria from which he ultimately died. Brother Wai-tao was very sad and disappointed when he wrote me of the Manager's decision, for Hao-poa was too inaccessible for American visitors, and the conditions of the Brotherhood was such that Wai-tao had small chance of doing his own independent ministry, but I advised submission until I could visit him again when he could withdraw from the Brotherhood and together we could go to Hangchow and secure a little temple for him that would be truly under his own control. But the war came on which prevented my return, Wai-tao became seriously ill and finally passed away in May of 1938. He foretold his passing one day, saying, "In seven days

(continued from the previous page) Maitreya Buddha will call for me." After that he talked and ate very little, when suddenly on the seventh day he exclaimed; "Buddha has come and I must go at once. My only regret is that I can not see Dr Goddard to tell him why I could not finish the translation."

POSITION OF THE EYES IN DHYANA

In the practice of Dhyana the position of the pupils of the eyes has much to do with its success. In old systems and methods much was made of fixing attention on the "wisdom eye," or at a point between and slightly above the bridge of the nose. Jesus in his teachings says: "I will look unto the hills from whence cometh my help; my help cometh from the Lord that made heaven and earth. He will not suffer thy foot to be moved; behold, he that keepeth Israel will neither slumber nor sleep." Again he speaks of "keeping the eye single," not seeing dualities but seeing unities.

In a recent book of California¹ by Starr Daily, entitled, Love Can Open Prison Doors, he gives a very striking account of his discovery of this psychic fact. He being a professional psychologist used it in his ministry in the prison hospital, with marvelous success. This is his account of its discovery.

One day he was attending a dying prisoner, who suddenly said: "I'm dying," he whispered. Of course I knew that he spoke the truth, but I awkwardly sought to reassure him.

"Don't be a fool," he murmured, "I see it all as plain as day."

¹ The original editor inserted "of California" by hand

"Where? What?" I asked, leaning eagerly toward his lips for his answer.

"I tell you I'm dying," he repeated, ignoring my query. "I tell you I can see — —" His eyes rolled upward and the lids partly closed over them.

This incident I put down as a death-bed visual hallucination, and allowed it to quickly pass from my thoughts. Then several days later, during my own sleep period, I was awakened out of a dream that had to do with this patient. It seemed as though I had failed in an effort to draw the lids over his eyes. I dozed off again and immediately I began dreaming of the garden and of the Christ who walked there. This time the words that he spoke were clearly audible. These words were first in my mind when I again awakened. One phrase was, "Lift up thy eyes to Heaven," and the other "let thy eye be single."

The dream itself seemed to have no especial significance; nor was it unusual. Doubtless many persons have had similar dreams. It was the channel of thought that it opened up that stirred me so profoundly. An observation I had made numerous times before, of a sudden became sharply provocative.

Why was it, I thought, that during the transition from life to death the eyeballs turned upward instead of downward?

I began to probe into the question in search of a reasonable answer. Certainly the action was contrary to nature. The well-trained muscles that controlled the movement of the eyeballs were adjusted to only two natural positions,

(continued from the previous page) the level position, and the downward position. Rolling the eyeballs up was neither natural nor an easy feat to accomplish even by force. It seemed quite singular, therefore, that in death the eyeballs would ignore the natural custom and roll up instead of down, thus making an exception to a lifelong rule of following the habit of least resistance. That death brought muscular reaction failed, as it seemed to me, to account for the phenomenon.

Later, as I continued to ponder the matter, I came into possession of a fugitive piece of reading material... In this paper the author told how, when the eyes were down in ordinary sleep, we drifted through dream states evolved from the subconscious reservoir of memory. When the eyes were level, as in our waking hours, we were living in the conscious state of being. When the eyeballs were lifted upward as in meditation, we entered into the superconscious realm... The paper, also, gave a detailed system for practice which I promptly began to follow...

When I had accomplished this a most surprising thing happened. I sat down one night to snatch a brief period of meditation. Closing my eyes, I began to think of the many things that had come to me of late for which to feel grateful. As I continued to enumerate them silently, I felt an irresistible tugging sensation in my eyes, and presently, without conscious effort on my part, I was aware that my eyeballs were being drawn upward toward a single focal point in the center of my forehead. On this point they became riveted. As they did so, the effect was that of turning on an electric

(continued from the previous page) switch. The entire front part of my head seemed to become illuminated with brilliant multi-colored light. In comparison the light of the sun was as a white beam beside a radium dial; a candle beside a lighthouse beacon.

To me the discovery was a sublime revelation. I became emerged in the boundless luminosity of it. The consciousness of self vanished in it. I no longer appeared as an individualized speck in the universal scheme of things. I was the universe itself, with all its limitless freedom, its endless expansion, its blissful enchantment. A mighty symphony of celestial music seemed to vibrate through my uncurbed being... I saw more, I saw my own body, inert, motionless, apparently lifeless. And I had compassion on those who were compelled to live in such cramped quarters as the body I had inhabited, and now looked upon from a perspective vantage point of limitless freedom and joy.

By and by the luminosity began to gather into a unity of one color, a mauve purple, and out of this there presently appeared at the spot where my eyes were riveted a perfectly pointed star. It presented the illusion of a vast distance, although it appeared to be quite near... In that short period of time, I perceived the secret in the words uttered to me in the dream. I knew what he meant when he said, "Lift up thine eyes to heaven." I knew in that star between my eyes, that I had found the eye that is forever single.

SITTING QUIETLY, REALIZING

But the organism, if it is to become enlightened and brought to Buddhahood, must learn to get rid of this last clinging to the notion of selfness, and that requires something more than the limited wisdom that comes from occasional intuitions of Truth, namely, it requires Compassion. Compassion is not different from Wisdom, indeed, Compassion is highest perfect Wisdom. It is by cherishing compassion for all sentient beings that the organism is able to free itself from this last clinging to the notion of selfness and become one with Buddhahood, whose nature, in one aspect going forth and in another aspect drawing in, is both Wisdom and Compassion.

But this mental state, free from even the notion of selfness, is not a self neither is it anything which a self can accomplish by volition or effort; it is a state of unity and purity which can be realized only as there is perfect tranquillity of mind with no dualistic thoughts whatever. Sitting quietly realizing that the organism with all its activities and states is only a skillful device, an efficient means, which Buddhahood employs in fulfilment of its nature to emancipate all sentient beings and bring them to Buddhahood. As such it is Buddhahood's perfect Wisdom-Compassion; it is Buddhahood taking form within one's own mind as a coming Buddha.

Sitting quietly with earnest and intuitive mind, with wistful and expectant mind, waiting humbly and patiently for the clouds of karma and the defilements of the mind to clear away so that the pure brightness within may shine

(continued from the previous page) forth illumining the mind, revealing what is true and abiding; revealing that in its perfect unity there is neither self nor not-self, neither Ignorance nor Enlightenment, neither a Saha world of suffering nor a Pure Land of Bliss, but that all, potentially, are present in fullness. Revealing that in its perfect purity what is self is Buddha, what is Ignorance is Enlightenment, what is radiation is integration; that what is Buddhahood is the mind's Pure Essence is Universal Emptiness and Eternal Silence, all being in such purity and unity that the principle of its self-nature is the Ultimate Principle—the Holy Spirit—of Wisdom-Compassion; in one aspect going forth as Wisdom, in another aspect drawing in Compassion. By its radiating aspect going forth as imaginary sentient beings into an imaginary Saha world, there to manifest a will-to-live, to experience suffering and to learn to accept suffering; to feel discouragement and to awaken faith, to yield to selfishness and to learn to keep the Precepts. And then by its integrating aspect of Compassion luring all sentient beings into an imaginary mind world, there to practice the Paramitas, Recollective Mindfulness, Intuitive Dhyana; being supported along the Bodhisattva stages by the Three Treasures—the memory of Buddha, the teaching of the Dhamma, the Fellowship of the Sangha—so that in the long last all, having yielded to the radiating urge of the Saha world, and having submitted to the integrating lure of the Pure Land, will attain Buddhahood—its highest perfect Wisdom, its unceasing Compassion, its Blissful Peace.

ALL HAIL

- DHARMA-KAYA: The Truth-body, the Essence-body of Buddhahood.
- SAMBHOGA- KAYA: The Mind-body, the Bliss-body of Buddhahood, the Recompense-body of all the Buddhas, past, present and future; the Ultimate Principle – the Holy Spirit of Wisdom-Compassion.
- NIRMANA-KAYA: Buddhahood in its many bodies of manifestation, Shakyamuni Buddha, the perfectly Enlightened One, Jesus, the Nazorean, who was willing to die on the cross for the sin of the world, Saint Francis of Assisi and his Brothers Minor, who left their comfortable homes to live lives of poverty, purity and discipline so that they might serve the poor and the sick.

I TAKE MY REFUGE IN BUDDHA, DHARMA, SANGHA

I TAKE MY REFUGE IN BUDDHA, DHARMA, SANGHA

Oxford, England, August 27, 1938.

MY DEAR MR GODDARD:

Your interesting letter came two days ago; and the BIBLE yesterday. Many thanks.

You deserve the utmost credit for the BIBLE, it is a wonderful compilation, and will sow the seed of the Dharma far and wide throughout the sleeping Occident. The Great Ones rejoice to behold it silently preparing the way for Maitreya. Its success is certain. Enough has been written about Buddhism; the world needs not opinions of men, but the words of the Enlightened Ones, and in A BUDDHIST BIBLE the need will be met.

I feel glad to have been the means of enabling you to include the Tibetan Section. Your selections therein are excellent. No doubt you feel as I do, the mightiness of Milarepa, an outstanding example of a successful Buddhist, and truly a Buddha himself.

With best wishes, I am
Sincerely yours,
W.Y. EVANS-WENTZ.

Note: Mr Evans-Wentz is the author of the wonderful series of translations of Tibetan Scriptures, selections from which are included in A Buddhist Bible.

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FROM SANSKRIT SOURCES

SURANGAMA SUTRA	Wai- tao
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TAO THE KING	Wai- tao
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SUMMARY AND APPENDIX

677 pages – Price \$3.00

The Making of a Buddhist

1

Namo tassa Bhagavato Arahato Samma-Sambuddhassa.

Any person who formally seeks refuge in “The Triple Gem” – the **Buddha**, the **Dhamma**, and the **Sangha** – is called a Buddhist. In Pali the term “**Upasaka**” is applied to males and “**Upasika**” to females. **Upasaka** means one who associates **with the Triple Gem**.

As Buddhist monks lead a higher life than laymen they are called **Bhikkhus** – mendicants.

Race, colour, caste, class or any such external difference does not prevent one from becoming a Buddhist. The beggar or the outcast has as equal claims as the king or the noble to be a Buddhist.

No special rites or ceremonies are also required to become a Buddhist.

A follower of the Buddha does not seek refuge in Him with the foolish

(continued from the previous page) hope that he will be saved by His personal salvation. The Buddha gives no such guarantee. One's salvation depends on oneself. Neither could one defile nor purify another. The Dhammapada says:—

“By self is evil done; by self is one defiled;

Ill deeds not done by self to self bring purity;

Each for himself is pure; each for himself is impure;

Thou canst not cleanse another man's impurity.”

However fervently we may pray to the Buddha, He has no power to take us to Nibbana by His personal effort. He cannot wash our impurities by His purification.

But it is Buddha who could show us the Path of Deliverance. It is He who holds the Light of Truth to us benighted travellers. We grope in the dark, not finding a way of escape. Then to our delight, a kind person

(continued from the previous page) comes with a light in hand and holds it aloft so that we may see. Instead of admiring the bright light and keep on constantly thanking him for his kindness we must seek our escape with its aid.

We are sick men suffering from an acute but a curable disease. Then an experienced physician comes, diagnoses the case, and prescribes an effective remedy. However efficient the physician may be, we cannot be cured unless we take the remedy ourselves.

The Buddha is the bearer of the Light of Truth who makes us open our eyes. The Buddha is the kind physician who discovered this panacea for the ills of life and gave it free to all.

With confidence based on knowledge (Saddha) a Buddhist seeks refuge in the Buddha because it is such an All-seeing, Enlightened One who could show him the Path of Deliverance, and who could help him

(continued from the previous page) to destroy the passions, the cause of all sorrow.

The confidence placed by a Buddhist on the Buddha is like that of a sick man towards the physician or that of a student towards his teacher.

Blind faith is denounced by the Buddha. He does not ask any one to follow Him blindly. Even to those who express their willingness to be His followers, He says—be more patient and make a thorough investigation.

Well, then, what does an image signify? It is merely a representation to focus our attention. Buddhists do not worship an image expecting any worldly favours, but pay their homage to what it represents. A Buddhist goes before an image and offers flowers or incense not to the model but to the Buddha. As a mark of gratitude he does so and reflects on the virtues of the Buddha and meditates on the transiency of the fading flowers. An understanding

(continued from the previous page) Buddhist feels that he is in the presence of the living Buddha, gains inspiration from His noble personality, and breathes deep His boundless compassion. He tries to emulate His noble example.

An image or some such symbol is useful particularly to the ordinary, as it tends to concentrate one's attention. An intellectual could dispense with it since he could easily control his thoughts and visualise the Buddha.

Although a Buddhist seeks refuge in the Buddha he does not thereby become a slave of His, for no one, according to the Buddha, is a slave to another. He disparages slavish mentality.

Neither does a Buddhist sacrifice his freedom of thought by becoming a follower of the Buddha. He can exercise his own free will and develop his knowledge even to the extent of becoming a Buddha himself. For Buddhahood is not the prerogative of any

(continued from the previous page) specially graced chosen person. Anybody may aspire to this supreme state of Perfection.

* * * *

The second refuge is the **Dhamma**, which is the Teaching discovered by Him.

Dhamma literally means that which uplifts or supports.

In its widest sense it means that which supports him who acts accordingly, from letting himself fall into woeful states.

The Teaching constitutes the (4) **Four Paths** and the (4) **Four Fruits of Saintship**, viz: **Sotapatti**, **Sakadagami**, **Anagami** and **Arahatta—Magga** and Phala—and (9) Nibbana.

These nine supramundane (**Lokuttara**) states exist whether the Buddhas arise or not. It is a Buddha who discovers and reveals them to others.

Sotapatti is the first Path and Fruit of Saintship. It is at this stage

(continued from the previous page) one realises Nibbana for the first time in his life, and is thereafter called a **Sotapanna**—a Stream-Winner—i.e. one who has entered the stream that leads to Nibbana. He no longer seeks birth in states of woe but is destined to progress on the upward path. He will not fall but will rise ever and ever on the spiritual plane. He will be reborn only seven times at the most.

Sakadagami is the second Path and Fruit of Saintship. He who attains to this stage is reborn in this world only once.

Anagami is the third Path and Fruit of Saintship. It is so called because he who attains to this third stage of Sainthood never comes to this world again but is reborn in the “Pure Abodes” where he resides until he finally attains Parinibbana.

The last Path and Fruit is the **Arahatta**—the exalted stage when one destroys all passions and roots out all forms of the will-to-live.

The ultimate Goal is called Nibbana, which means extinction of lust, hatred and ignorance or the departure from craving.

Nibbana is not annihilation, but an eternal supramundane state (Lokuttara Dhamma) where there is neither birth, nor decay, nor death. It is a state which could be attained in this life itself, for it is within the reach of us all.

The word of the Buddha found in the Books—the **Tipitaka**—(the Three Baskets) is also called the Dhamma because it enables one to realise those Paths and Fruits of Saintship.

As such the Dhamma is compared to a raft meant for the sake of crossing the ocean of birth and death. It is not merely to be recited and admired, but to be studied and practised in the course of one's daily life. Practice is essential. Mere recital of the Sutras or mere listening to discourses without actual practice does not lead one to Nibbana. It is better to learn

(continued from the previous page) one stanza and act accordingly than study the whole Tipitaka without any practice. Eating fills our stomach, but what we eat is of no use unless it is digested. Digestion of the food is like the practice of the Teaching.

The Dhammapada says: —

“Though reciting many verses, if they do not what they preach,
(Like a herd that counts, but owns not, cattle of another man)
Foolish, idle fellows share not in the life of the recluse.”
“One who lives the Norm he preaches, though reciting verses few,
Quit of malice, seeing clearly through bewilderment, —
He with heart that’s well released,
Unattached to this or that world, shares the life of the recluse.”

It is not necessary to know the whole Tipitaka or read all Buddhist books to gain salvation. Knowledge of the Dhamma is certainly essential, and is no doubt a very valuable

(continued from the previous page) asset, but at times even one single stanza would be sufficient to see 'things as they truly are' and realise our ultimate Goal.

There are many instances in the Books to show that many a person realised the Truth by learning only one stanza, nay only one line.

The wandering ascetic Upatissa, who subsequently became the venerable Sariputta, the First Chief Disciple of the Buddha, attained to the First Stage of Sainthood after hearing only the first two lines of the Stanza –

“Of all things that proceed from a cause
Of these the cause the Tathagata hath told,
And also how they cease to be,
This too the mighty monk hath told.”

A certain zealous Bhikkhu, embarrassed by the large number of rules and regulations that pertain to the

(continued from the previous page) life of a monk, decided to leave the Order. The Buddha was informed of this by the other Bhikkhus. He summoned him to His presence and asked him whether he could observe one rule. "Certainly, lord!" the Bhikkhu replied.

"Well, then, go and guard your thoughts."

The delighted Bhikkhu accepted the advice of the Buddha and before long entered the first stage of Sainthood.

The Thirty-two Bhaddavaggiya princes went with their wives to a certain forest to enjoy themselves. One of them who had no wife was accompanied by a courtesan. In the absence of others she stole some ornaments and absconded. The princes who went in search of her saw the Buddha seated at the foot of a tree and inquired of Him whether He saw a woman. The Buddha asked them whether it was better to seek others or to seek themselves. They

(continued from the previous page) replied that it was better to seek themselves.

Thereupon the Buddha said – “**Attanan gaveseyyatha.**” Go and seek yourselves.

The princes meditated on these words and became Saints.

Such instances could easily be multiplied from the Books.

The Dhamma is therefore to be studied, more to be practised, and above all to be realised. Self-realisation is the ultimate object of the Buddha’s Teaching. Hence the Buddha’s advice – “Be ye islands unto yourselves, be ye a refuge unto yourselves, seek not for refuge in others.”

A teacher acts as a refuge or a guide to his pupil inasmuch as he gives him the necessary instructions, but the latter’s progress depends on himself. In just the same way does the Triple Gem acts as a Refuge to the Buddhists.

* * * *

The Third Refuge is the Sangha.

The term "Sangha" means grouped together. Those noble Saints who are grouped together on account of their "views," "virtues," "wisdom," etc. are called the Sangha. They are the eight kinds of Saints who have attained to the above mentioned Four Paths and Fruits. They are the Taught who have realised the Truths, and are the visible manifestations of the Teaching.

In a conventional sense the ordinary Bhikkhus who have not attained to Sainthood are also called the Sangha, because they represent them. But a Buddhist seeks refuge only in the Ariya Sangha, the Noble Saints as they have realised the Truths and could teach others from their personal experience.

The Bhikkhu, it should be understood, are not 'priests' who act as mediators between God and man. They lead the Holy life and try to teach others both by example and precept, expecting no remuneration

(continued from the previous page) from any. Purity, voluntary poverty, selflessness, and service are some of their leading characteristics.

It must be mentioned in this connection that “Emancipation” could be obtained by becoming a Samma Sambuddha, or a Pacceka Buddha, or an Arahant.

A Samma Sambuddha is a Fully-Enlightened One who comprehends the Truth by His own intuitive knowledge, without the help of any, and who could preach and make others also understand the Truth.

A Pacceka Buddha also comprehends the Truth independently by His own intuitive knowledge, but is unable to preach and make others understand the Truth He has realised.

An Arahant, on the contrary, hears at first the Teaching from another and then realising which by himself could preach and make others understand the Dhamma. The Sangha constitutes such Arahants and the Saints of the three lower stages.

Ti-Sarana or The Three Refugees

1

Ti-Sarana or the Three Refuges.

By

Dr Cassius A. Pereira

Natural man is very largely a being of impulse. Like a child, he strives and clamours for what he wants, and satisfaction of the moment's requirements gives complete gratification for the time. It is only with the evolutionary advance, urged on by personal misery and education, that man ceases to find happiness in the satisfaction of his immediate needs. He begins to realize the Truth of World-sorrow, he thinks of the morrow, and Reason begins to play the important part it does in his further development.

It is when cold Reason holds sway, and animistic Theisms have already loosened their emotional clutch that man is affected by such a Teaching as the Buddha's. All the evidence for life, before birth and after death, is

(continued from the previous page) forced on him; and the Law of Kamma slowly penetrates his understanding, making clear the tangled trail, sad or glad, that mark the path of its sure and inexorable, but measured, tread. Then does man fear this Sansara Sea, – and he looks for a Way of Escape. To him a Buddha appeals. A blindly groping worlding one, – the Other, Wisdom's Kindly One. *Andho anariyo eko, – Kalyana Ariyo*. It is not for nothing that existence (Sansara) is compared to a wide ocean. The Ten Fetters are the flooded rivers that swell its heaving waters. The Hell or *avici* is its bottom as the first stage of Sainthood (*Sotapatti-magga*) is its surface. Its storms are the wars and strifes born of craving greed (*lobha*) and hatred (*dosa*). Ignorance (*moha*) marks the wasteful blind fury of its waves. The delusive idea of "self" (*sati-kaye-ditthi*) makes the vain currents that hurry hither and thither. The senses are its whirlpools insatiate. False-beliefs (*micchaditthi*) are the rocks and

(continued from the previous page) Reefs. Sensual love and desires (*kamaraga*) are the shark-like preying things that infest its depths. When a man realizes the true nature of this ocean of Sansara, he ceases to be a ka-purisa (*a low mortal*). He flees to the Buddha for Refuge. Trustful (*sad*) following (*dha*) enters his heart, budding forth at last in such saddha as illumined the saintly Surambatta and the gentle wife of proud Dhananjani. Taking Refuge in the Triple Gem (*Ti-Ratana*) which is what the word "*Ti-Sarana*" signifies, is the *Doorway* to the *Dhamma*, or the Doctrine of all the Buddhas. This Doorway leads the strenuous disciple away from the ignoble (*anariya*) search—for more wealth, fresh pleasures, new diseases, added bad Kamma, death and more rebirth—of the worldling, to the noble (*ariya*) quest of the wise. It leads to the True and only Peace (*Upasama*) to the Cooling (*Nibbuta*) of Craving (*Raga*), Hatred (*Dosa*) and Delusion (*Moha*). What does the Ti-Sarana express?

Gacchami (I mentally accept, or follow, with understanding and confidence), Buddhan, Dhamman, Sanghan (the Triple Gem), Sarananti (as help and destroyers of my pain).

"Taking The Refuges" is an action (kamma) that straightens one's view-point (*ditthiju*), or according to Abhidhamma, a *Saddha Cetasika*, or "mind-colouring" due to "confidence born of knowledge."

The Buddha is the First of the Ti-Ratana. It needs One, who has won out of the slough of Sansara, to help us worldlings (*puthujjana*) who wallow therein. "Buddha" is defined as "a Teaching Mind and Matter Combination (or Group of (*Skhandhas*) that has eaten the Ambrosia of the Arahata Path." When we "take Refuge" in the Buddha we accept Him as this "All-knowing Wisdom" (Buddho Sabbannuta Nano – "all-knowing wisdom" being the conspicuous feature of His *Khandhasantana* (Group continuum). "Embodiment of Wisdom" (Nanamurti)

(continued from the previous page) is the Blessed One. It is He, who has both discovered and teaches, who has understood and expounds the Four Noble Truths. Such is the Buddha. Therefore “I follow with faith and understanding the Buddha, as the Destroyer of Sansara’s pain.”

Dhamma is the Second Gem. The word “Dhamma” is derived from the roots *dhara* (to lift) and *ramma* (to support). The r’s are elided, and (Dharma) – dhamma remains. “Dhamma” then is that which lifts and supports.” “Lifting and supporting” from what? From fall into the Four Woeful States (apayas). Dhamma, with Strictness, is hypercosmic (lokuttara). The books speak of “The Nava-lokuttara-Dhamma” – The Nine Hypercosmic Dhamma, i.e. Nibbana and the Eight Steps of Sainthood’s Path. One can add the *Ti-Pitaka*, the Sacred Script, to this, – for, though it is of the world (lokiya), it expounds the Four Steps (Sotapatti, Sakadagami, Anagami, Arahat Magga-nanas) of the Ladder to Freedom. So, as the Ti-Pitaka is a contributing

(continued from the previous page) help (*hetu*) towards “uplift and support,” it deserves the name “Dhamma”;—it being understood that systematic thought (*Yoniso manasikara*) and right effortful—will-power (*samma vayamo*) are essential to ensure this support to win and realize Supreme Emancipation. Matchlessly pure and pleasant (*appatikulan*) and reasonable is this Dhamma, as expounded in the Ti-Pitaka. It is sweet (*madhuran*),—sweet to hear, sweeter to understand, sweetest to get the Fruit of Straight (*pagunan*), exoteric, open, clearly classified (*suvibhatta*), without confusion of cause and effect (*hetuphala*) is this Dhamma. Therefore, though there is no actuality or “Thing-in-itself” (*vatthu*) in the Doctrine, which is only “concept” (*pannatti*), as it leads to the Four Hypercosmic Paths (*Maggas*), it is deserving of a place under “Dhamma.” The Paths are meritorious (*kusala*) kamma, and the Four Fruits (*Phalas*) are the results (*vipaka*) of

(continued from the previous page) the Four Paths (kamma or action, and vipaka or result being like a thing and its shadow);—so we speak of the Ten Dhammas (*Dasa-Dhamma*), —Nibbana, the Eight Stages of Sainthood's Path, and the Ti-Pitaka. Of these, the Paths, and the Fruits and Nibbana (the Hypercosmic Nine) are "Actual" (*vatthudhamma*).

Sangha (from *san*, together, *ghati*, grouped) is the Third Gem, and indicates those "grouped" together in views, virtues, freedom etc. In the real (*Paramattha*) sense, the *sangha* is not individual but the whole Noble Company of Saints.

(*Ariya Sabha*), i.e. Those who have experienced and enjoyed the Sotapatti Path and Fruit (sotaapatti—entering the stream), the Sakadagami Path and Fruit (*sakingagami* once returning), and the Anagami Path and Fruit (na-agami— not returning), and the Arahatta Path and Fruit (the Worthy, the Perfect, the Sansara-ended Ones). These are "The Four pairs of Begins forming

(continued from the previous page) the Eight stages of Sainthood.” (*yadidan cattari purisayugani attha*), of the oft repeated formula on the qualities of the Sangha. This Sangha is the vessel that holds all the *Skhandhas* (particular mind and matter combinations that we term “living beings”) that have attained the paths and Fruits.

What of the ordinary *puthujjana* Bhikkus whom we see in the yellow robe today? For the same reasons that we consider the Ti-Pitaka worthy of inclusion under the term “Dhamma,” – these Bhikkus too, according to the measure of their knowledge of the Ti-Pitaka, are, in a *Sammuti* sense (i.e. according to usage), deemed worthy of inclusion under the term “Sangha.” To demonstrate the “greenness” of a green leaf, there must be a leaf; the virtues of the Ti-Pitaka (which stretching a point, was included under the term Dhamma) are seen in the learned Bhikkhus, – the qualities of the actual Dhamma are evident only in the Ariya Sangha Sabha.

These then are the Triple Gem (*Ti-Ratana*) which Buddhists accept as their Three Refuges (Ti-Sarana).

*Buddho Sabbannuta Nana
Dhammo lokuttaro Nava,
Sangho Magga Phalatthoca, —
Iti etan Ratanattayan.*

Buddha, Omniscient Wisdom's Shrine,

Dhamma, the Hypercosmic Nine

Sangha, with Sainthood's Diadem, —

'Tis These that make the Triple-Gem.

It must always be remembered that the Ti-Ratna are only a rope to help us Nibbana-wards. We must exert, and climb; the rope, however excellent, cannot push us on.

What features specially distinguish anything as a "*Ratana*" (Gem)? A precious thing, one that is worthy of anxious attention, is a "*ratana*." (Of a good and dearly-loved child, one says — "a puttra-ratana.")

What is more deserving of solicitude than ways and means to circumvent the pains and sorrow of an unknown

(continued from the previous page) future? Therefore are the Three Gems true *Ratana*,—for, giving us, as they do, our one chance of escape from Sansara, naught on earth, or out of it, is equal to Them in meriting our highest regard. What is of great eminence (*mahaggan*), of first importance, beyond value,—that is a “ratana,” therefore are the Ti-Ratana worthy of the name. What is beyond compare (*atulan*), what has no equal,—is a “ratana,” for this reason too the Ti-Ratana are suitably named, for what cosmic (*lokiya*) can compare with it? Again, what is difficult to get a sight of,—that is a “ratana”; birth, as a human being, is inconceivably difficult to attain, and when gained, it is only the cream of the select, of the most fortunate of men, that achieve the stupendous and hardly-won sight (*dullabha dassana*), face to face, of Buddha, Dhamma and Sangha.

Lastly, what is for the use of the *exalted only* (*anomasatta paribhogan*) is a “ratana;” lack of lucre

(continued from the previous page) means lack of diadems, and a lack of luminant virtue, faith and knowledge, makes impossible the appreciation of Ti-Ratana and the subsequent "taking" of the Ti-Sarana. This is inevitable. A lump of common clay, or charcoal, cannot take the polish that characterizes the beautiful precious gem. To attain refinement, these must perforce go through the furnaces and the pressure. So also, the cleansing fires of steadfast, altruistic purity, and the hard hammering of concentration, are necessary to refine the unlucky ineligibles. The Dhamma is distinctly not far everyone—in the sense that everyone cannot, at once, reach up to its supremely altruistic and yet sublimer heights. Comparatively, but a few, a very very few, of Sansara's turning "beings," at any one time, have evolved high enough to appreciate and accept the Ti-Ratana. Are then the Buddhists of Ceylon, Burma etc: there highly evolved? It is difficult to say. Though it is true that, where gold and jewels abound, beggars are fortunate

(continued from the previous page) and might wear crowns, they only count, who understand—who realizing the value of their possession, keep it bright and untarnished. The Triple Gem is the shining Crest of the elect only. Therefore the Ti-Ratana are truly and worthily named.

There are *Two kinds of Ti-Sarana* (taking the Refuges).

(1) The high *Lokuttara Sarana* of the Stream-entered - One (*Sotapatti*) is Pure-viewed (*ditthi-sampanna*). He has abandoned “coloured spectacles” for evermore. The three tap roots are cut and the tree surely withers; for this Sarana comes only when the first three Fetters—(self-illusion, seen as “materialism” and eternalism,— “Doubt,— and Faith in Ceremonialism”) are shed; and he who achieves this, his sorrows fall from him as the water-drops slide off the petals of the lotus.

This Sarana is not “broken” even after death. Once a *Sotapatti*, never never again a *micchaditthi* (infidel) till the very Goal is attained.

(2) The *Lokiya Sarana*, where the Sarana “breaks” at death, is that of the ordinary *puthujjana*. This is not an “unskilful breaking,” and bears no special ill fruit. But if, during life, one time away from the Ti-Ratana, and thus breaks” the Sarana, that is an ill-breaking and has bad resultant reaping (*vipaka*). And this, even though the breaking were “sincere.” Though the “conversion” were due to conviction, nevertheless is that “conviction” due to *Avijja*’s dark wist, and the bitter fruit thereof must be eaten. Thinking “I go home,” life’s pilgrim falls into a pit; faith and conviction might be there, but so too verily is the pit, and sincerity breaks no fall, nor muddy

WHAT TARNISHES THE SARANA OF A BUDDHIST? Three things.

(1) *Annana*. Ignorance as to what the Ti-Ratana really signifies, and consequent failure to appreciate, make full use of, and reverence the Triple Gem.

WHAT TARNISHES THE SARANA OF A BUDDHIST

(2) *Sansa*. Doubts with regard to the transcendent nature of the Ti-Ratana. Sorrows, misfortune, disease, and loss perhaps come, and foolish who, not understanding Kamma and the nature of Sansara, attribute these fruits of past action, these inevitable events in all life, to some angry power that must be appeased. Doubting the matchless efficacy of the Ti-Ratana to help, they resort to empty rites and vain ceremonies, and other ineffectual foolish effort,—thus looking elsewhere for aid, through lack of understanding and faith.

(3) *Miccha-nana*. False notions anent the Ti-Ratana. The Buddha is a god, or “incarnation” of god. His relics too are hypercosmic. The Dhamma is a God, a pantheistic power. Other faiths too teach this Dhamma. Other faiths too, if followed, can yield Salvation. There is a “Creator” God. There is a soul. The Sangha is “not human,” is “only human,” lacks complete knowledge

WHAT TARNISHES THE SARANA OF A BUDDHIST

(continued from the previous page) etc., etc. These three, Ignorance, Doubt and False Notion, defile and profane one's Sarana.

There are Four Correct Motives wherewith one may properly take the Ti-Ratana as "Refuges."

- (1) Reverential acceptance of the Ti-Ratana As all Highest.

Worship, for fear of punishment otherwise, – worship with intention to deceive, the flatter, – worship for the sake of worldly preferment and gain, – submissive respect towards a member of the Sangha who happens to be one's teacher, relative, or honoured friend; these things are not Sarana.

- (2) Reverential worships of the Ti-Ratana, with lowly spirit, as a humble pupil.

- (3) Reverential homage to the Ti-Ratana with offering of one's life and work (*jivita puja*).

WHAT TARNISHES THE SARANA OF A BUDDHIST

(4) Reverential acknowledgement of the Ti-Ratana as sole and final help for escape from Sansara's bandage.

WHAT ARE THE SARANA VIPAKA? (resultant reaping from the Refuges).

The highest Noble Fruit (*Ariya Phala*) are Hypercosmic (*Lokuttara*), – the chief of which is *realization of Truth and Nibbana's Bliss*. The common fruit (*anariya phala*) are worldly (*lokiya*). These are high rebirth, *saddha* or confidence born of knowledge, virtue, equanimity, liberality, forbearance, truthfulness, loving-kindness, and wisdom.

The linealy resultant fruit (*parampara phala*) however, or the ultimate Fruit of an uninterrupted progressive kamma, following on the Sarana-taking, is Nibbana Itself. For the true Buddhist is perforce a *Dhamma-cari*, a righteous man, ever careful with regard to both the present and the hereafter, who guards the three

(continued from the previous page) doors of deed, word, and thought. he is happy here, will be happy hereafter, and steadfastly walking the Noble Eightfold path, he will surely, in no long time, gain the Highest Happiness of all.

(Reproduced from "The Peace.")

"Purified let us be in deeds, words, thought and mode of living; open and unconcealed, not furtive and hidden!

Neither let us be puffed up over the purity of our own deeds, words, thoughts and modes of living, looking down upon others."

("Majjhima-Nikaya.")

The Life of the Buddha

1

"Buddhism" Series – No. 2.

The Life of the Buddha.

(In His own words).

By

Bhikkhu Narada.

*"Praise be to Him,
The Blessed One, The Exalted One,
The Fully Enlightened One!"*

FOREWORD.

About 623 B.C. there was born in the district of Nepal an Indian Sakyan Prince by name Siddhattha Gotama. At the age of sixteen he married the beautiful Princess Yasodhara, and for nearly thirteen years he led the life of a luxurious Indian Prince. In his 29th year, however, truth gradually dawned upon him. He realised that all without exception were subject to birth, death and decay and that all worldly pleasures were only a prelude to pain. Comprehending thus the universality of sorrow he

(continued from the previous page) wanted to find out a panacea for this universal sickness of humanity.

Accordingly, he renounced the world, donned the simple garb of an ascetic, and wandered as a seeker after Peace. He approached many a distinguished teacher of his day, but nobody was competent enough to give him what he earnestly sought. All the so-called philosophers were groping in the dark. It was a matter of blind leading the blind, as they were all enmeshed in ignorance and were caught in the whirlpool of Sansara.

As it was the belief in the ancient days that no salvation could be gained unless one leads a life of strict asceticism, he subjected himself to all forms of practicable austerities. Adding vigil after vigil, and penance after penance, he made a super-human effort for six long years.

Eventually his body got emaciated. His blood dried up, the skin shrivelled up, and nerves protruded. The more he tormented his body, the farther his goal receded from him.

His strenuous and unsuccessful endeavours taught him one important lesson—that is, the utter futility of self-mortification.

Benefitting by this invaluable experience of his, he finally decided to follow an independent course, avoiding the extremes of self-indulgence and self-mortification, which, respectively, tend to retard one's spiritual progress and to weaken one's intellect. The new path was the Majjhima Patipada, the Via Media, which subsequently became one of the salient characteristics of his teaching.

One happy morning as he was seated under the Bodhi tree, unaided and unguided by any super-natural agency, but solely relying on his own efforts and wisdom, he eradicated all passions and attained enlightenment by comprehending Nibbana, the complete cessation of all sorrow.

Having attained Buddhahood, that supreme state of perfection, He devoted the remainder of His precious life

(continued from the previous page) to serve humanity both by example and precept, without any personal motive whatsoever.

After a very successful ministry of 45 long years the Buddha, as every other human being, succumbed to the inexorable law of Anicca, and finally passed away into Nibbana.

The Buddha was, therefore, a human being. As a man He was born, as a man He lived and as a man His life came to an end. Though a human being, He became an extraordinary man – Acchariya Manussa – as He himself says in the Anguttara Nikaya. The Buddha laid stress on this important point and left no room whatever to transform Himself to the state of an immortal divine being.

Neither does He claim to be an incarnation of Vishnu, as the Hindus are apt to believe, nor does He call Himself a saviour who saves others by His personal salvation. The Buddha exhorts His disciples to depend

(continued from the previous page) on themselves for their salvation, for both purity and defilement depend on oneself. In the Dhammapada, He says: "*Tumhehi kiccan atappan—Akkhataro Tathagata.*" You yourselves should make the exertion, the Tathagatas are only teachers.

The Buddhas point out the path, and it is left for us to follow that path to save ourselves.

To depend on others for salvation is negative, but to depend on himself is positive.

In exhorting His disciples to be self-dependent, the Buddha says in the Parinibbana Sutta: "Be ye islands unto yourselves, be ye a refuge unto yourselves, seek not for refuge in others."

Furthermore, the Buddha does not claim the monopoly of Buddhahood, which, as a matter of fact, is not the prerogative of any specially graced chosen person. He reached the highest possible state of perfection any person could aspire to, and

(continued from the previous page) without the closed fist of a teacher He revealed the only straight path that leads thereto. According to the Teachings of the Buddha anybody may aspire to that supreme state of perfection if he makes the necessary exertion. The Buddha does not condemn men by calling them wretch-sinners, but, on the contrary, He gladdens them by saying that they are pure in heart at birth and that they allow themselves to be defiled by extraneous passions. Instead of disheartening the followers and reserving that exalted state only to Himself, He encourages and induces them to emulate His noble example.

Of the Buddha a St. Hillaire might say: "The perfect model of all the virtues he preaches..... His life has not a stain upon it." A Fausboll would say: "The more I know him, the more I love him." A humble follower of His would say: "The more I know Him, the more I love Him:

(continued from the previous page) the more I love Him, the more I know Him.”

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THE BUDDHA.

(From Anguttara Nikaya, Part 1, Eka-Puggala Vagga, XIII, P.22).*

A. 1. (XIII). A Unique Being, O disciples, arises in this world for the benefit of the many, for the happiness of the many, out of compassion for the world, for the good, benefit, and happiness of gods and men.

Who is this Unique Being? It is the Tathagata,¹ the Exalted, Fully Enlightened One.

The arising of a Unique Being, O disciples, is rare in this world. Who is this Unique Being? It is the

* All references are to the Pali text of the Buddhist Scriptures edited by the Pali Text Society of London.

¹ Tathagata – lit. Thus who hath come – Thus who hath gone.
The Buddha uses this term when referring to Himself.

(continued from the previous page) Tathagata, Exalted, Fully Enlightened One.

A Unique Being, O disciples, an extraordinary Man, is born in this world. Who is this Unique Being? It is the Tathagata, the Exalted, Fully Enlightened One.

The Unique Being, O disciples, who arises in this world, is unequalled, unparalleled, peerless, matchless, unrivalled, incomparable, comparable to the Incomparables, and pre-eminent amongst men.

Who is this Unique Being? It is the Tathagata, the Exalted, Fully Enlightened One.

* * *

With the arising of this Unique Being, O disciples, there come into existence a great eye, a great light, a great radiance,² six supreme blessings,³

² All these three terms refer to wisdom.

³ *Anuttariyo*. The six supreme Blessings are:

- i. The Blessing of Sight.
- ii. The Blessing of Hearing.
- iii. The Blessing of Acquisition, such as Confidence.
- iv. The Blessing of Discipline.
- v. The Blessing of Ministration, and
- vi. The Blessing of Contemplation.

(continued from the previous page) there come the intuition of the four kinds of analytical knowledge,⁴ the realisation of various elements, the comprehension of elements in diverse ways, the acquisition of wisdom, Deliverance, Fruits, and the realisation of Fruits of a Stream-Winner,⁵ Once-Returner,⁶ Never-Returner,⁷

⁴ *Patisambhida*. The four kinds of analytical knowledge are:

- i. Meaning (*Attha*).
- ii. Text (*Dhamma*).
- iii. Etymology (*Nirutti*).
- iv. Understanding (*Patibhana*).

⁵ *Sotapatti*. — The first stage of Saintship on the Path of Holiness At this stage Nibbana is realised for the first time. A stream-winner is re-born seven times at the most and is not subject to any state of misery.

⁶ The second stage: *Sakadagami*. A Once-Returner is re-born in this world of human beings only once.

⁷ The third stage: *Anagami*. One who attains this stage in this world is after death born in the "Pure Abodes" (*Suddhavasa*), a camping place, so to say, of Anagamins and Arahants.

(continued from the previous page) and a Perfect Saint.⁸

Who is this Unique Being? It is the Tathagata, the Exalted, Fully Enlightened One.

* * * *

Buddha and His Immediate Disciples.

(From Buddhavamsa, XXVI, p. 65.)

Bv. No. 26. I am the Buddha of to-day, Gotama⁹ of Sakya growth.

⁸ The fourth stage: *Arahant*. He who attains this last and final stage is not re-born anymore. He attains Parinibbana.

⁹ *Gotama* is the family name and *Sakya* is the name of the clan to which the Buddha belonged. Tradition holds that the sons of Okkaka of the Mahasammata line, were exiled through the plotting of their step-mother. These princes in the course of their wanderings arrived at the foothills of the Himalayas. Here they met the sage Kapila, on whose advice, and after whom, they founded the city of Kapilavattu, the site of Kapila. King Okkaka hearing of the enterprise of the princes, exclaimed—Sakya (capable) indeed are the noble princes. Hence the clan and kingdom they originated was known by the name Sakya.

See "The Life of the Buddha" by E.J Thomas page six

(continued from the previous page) Striving in my striving, I have attained to Supreme Enlightenment.

My city is called Kapilavatthu,¹⁰ my father King Suddhodana,¹¹ my mother who bore me the Queen Maya.

For nine and twenty years I dwelt at home. I had three peerless mansions, Rama, Surama and Subhata.

There were forty thousand women, beautifully adorned, Baddhakaccana the woman,¹² Rahula, the son.

Seeing the four signs,¹³ I set out on horse-back, and for six long years I led a life of painful striving.

¹⁰ See note 9.

The Sakya kingdom was situated south of Nepal and extended over much of modern Oudh.

The site of Kapilavatthu has been identified with Bhuila (Bhulya) in the Basti district three miles from the Bengal and N.W. Railway station of Babuan.

¹¹ See last page.

¹² The princess Yasodhara whom Prince Siddhattha married. Their son was Rahula.

¹³ Four sights seen in the city are:

- i. A man broken down by age.
- ii. A sick man.
- iii. A decaying corpse.
- iv. A dignified hermit.

At Benares, in Isipatana, I established the Law of Righteousness.¹⁴ I am the Gotama, the Enlightened One, the Refuge of all beings.

The two Bhikkhus,¹⁵ Kolita and Upatissa¹⁶ are my chief disciples.

¹⁴ The *Dhammacakka Sutta* is the first sermon delivered by the Buddha to his five Disciples who attended on Him during His struggle for Enlightenment. This Discourse starts with the two extremes which should be avoided by an ascetic, and deals mainly with the Middle Path and the Four Noble Truths.

¹⁵ Bhikkhu which means a mendicant is the technical term used by the Buddha for those who accepted Him as their guide and furthermore put on the yellow robe of the monk and enrolled themselves as His disciples. The Bhikkhus, it should be understood, are not "priests" who act as mediators between God and men. They lead the Holy Life and teach others both by examples and precept. They are not bound by any vows, but they have to observe the rules that pertain to the Order as long as they remain in the robe.

¹⁶ Generally known as *Moggallana* and *Sariputta*. The former, the second disciple, is distinguished for psychic powers, whilst the latter, the first disciple, is distinguished for wisdom and is also the general of the Dhamma.

(continued from the previous page) Ananda⁷¹ is my attendant ever near me.

The Bhikkhunis Khema and Uppalavanna, are my chief female dis-disciples.¹⁸ Citta and Hatthalavaka are my chief attendant laymen.¹⁹

Nanda's mother and Uttara are my chief attendant laywomen. At the foot of the *Assattha* tree²⁰ I attained to supreme Enlightenment.

* * * *

The Buddha's Birth-Place and Ancestry.

(From Sutta Nipata, Mahavagga, Pabbajja Sutta, p. 73, w. 422-4.)

Snp. 405. Just straight, O king, upon the Himalayas, there is, in the district of Kosala of ancient families,

¹⁷ Ananda is the Treasurer of the Dhamma. See the genealogical table.

¹⁸ The nuns who were accepted by the Buddha into His Order of disciples.

¹⁹ Attendant laymen and laywomen, *Upasakas* and *Upasikas*, accepted the Lord as their Guide without however becoming Bhikkhus and Bhikkhunis. The term Upasaka means one who associates with the Triple Gem.

²⁰ The famous Pipal tree, still existing at Buddha Gaya in northern India, better known as the Bodhi Tree, the Tree of Wisdom.

(continued from the previous page) a country endowed with wealth and energy.

I am sprung from that family, which, by clan, belongs to the Solar Dynasty,²¹ by birth to the Sakyas, I crave not for pleasures of the senses.

Realising the evil of pleasures of the senses and seeing renunciation as safe, I proceeded to seek the Highest, for in that my mind rejoices.

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²¹ The solar race, i.e., "the royal dynasty of Rama-chandra, king of Ayodhya, hero of the Ramayana, who was descended from Ikshvaku, son of Vaivasala Manu, son of the sun. Many Rajput tribes still claim to belong to this race; it is one of the two great lives of kings, the other being called – lunar." Monier Williams.

"Although the Sakyas belong to the race of the Sun, this is said to mean, not that they trace their descent from this primitive ancestor, as in the Puranas, but that two of their predecessors were born from eggs, which were formed from coagulated blood and semen of their father Gautama and hatched by the sun. From one of the eggs came the famous Ikshvaku, who in the Puranas is the immediate son of Manu, son of the Sun." Dr Thomas.

His luxurious life as Prince.

(From the Auguttara Nikaya – Part 1 p.145.)

A. Vol: 1. 145. I was delicate, excessively delicate. In my father's dwelling three lotus-ponds were made purposely for me. Blue lotuses bloomed in one, red in another, and white in another. I used no sandalwood that was not of Kasi. My turban, tunic, dress, and cloak were all from Kasi. Night and day a white parasol was held over me so that I might not be touched by heat or cold, dust, grass or dew.

There were three palaces for me – one for the cold season, one for the hot season, and one for the rainy season. During the four rainy months, I lived in the palace for the rainy season, entertained by female minstrels, without coming down from the palace. As in the houses of others food from the husks of rice together with sour gruel is given to the slaves and workmen, so in my father's dwelling

(continued from the previous page) food with rice and meat was given to the slaves and workmen.

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The Dawn of Truth

(From the Anguttara Nikaya part 1, 145.)

A. Vol: 1. 145. Then I, O disciples, endowed with such majesty and such delicacy thought thus:—“an uninstructed worldling, being himself subject to old age, not being freed from old age, on seeing an old person, is troubled, ashamed, and disgusted, overlooking himself. I too am subject to old age, have not escaped old age and should I, who am subject to old age, not freed from old age, on seeing an old person, be troubled, ashamed, and disgusted?”—This would not be fitting to me. As I thus reflected on it, that elation in youth completely disappeared.

“An uninstructed worldling, being himself subject to sickness, not being freed from sickness, on seeing a sick man, is troubled, ashamed, and disgusted,

(continued from the previous page) overlooking himself. I too am subject to sickness, have not escaped sickness, and should I, who am subject to sickness, not freed from sickness, on seeing a sick person, be troubled, ashamed, and disgusted?" — This would not be fitting to me. As I thus reflected on it, that elation in health completely disappeared.

"An uninstructed worldling, being himself subject to death, not being freed from death, on seeing a dead person, is troubled, ashamed, and disgusted, overlooking himself. I too am subject to death, have not escaped death and should I, who am subject to death, not freed from death, on seeing a dead person, be troubled, ashamed and disgusted? This would not be fitting to me. As I thus reflected on it, that elation in life completely disappeared.

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His Renunciation and Preliminary Efforts.

(From Majjhima Nikaya, 1 Ariya-Pariyesana Sutta, No. 26 p. 163.)

M. 26. Now I, O disciples, before my Enlightenment, being not yet fully enlightened, but as a Bodhisatta,^{2 2} myself still subject to birth, decay, disease, death, sorrow, and impurities, sought after that which is subject to birth, decay, disease, death, sorrow, and impurities.

Then there came to me the thought: Why do I, being subject to birth, decay, disease, death, sorrow and impurities, thus search after things of like nature? How if I, who am subject to things of such nature, realise their disadvantages and seek after the unattained, unsurpassed, perfect security, which is Nibbana!

Then, disciples, after some time, while I was still young, a black haired stripling, endowed with happy youth, in the prime of manhood,

²² Literally, "a wisdom-being," one whose destiny is to attain to complete Enlightenment or Buddhahood.

(continued from the previous page) against the wishes of my father and mother who lamented with tearful eyes, I had my head and beard shaved, and, wearing yellow garments, went forth from home to the homeless state.

Thus as a wanderer, a seeker after what is good, searching for the unsurpassed, peaceful state, most excellent, I approached Alara Kalama, and said: "I desire, friend Kalama, to lead the Holy Life in this Dispensation of yours."

Thereupon, O disciples, Alara Kalama told me: "You may stay with me O venerable One. Of such sort is this teaching that an intelligent man before long may realise by his own intuitive wisdom his master's doctrine, and abide in the attainment thereof."

And before long, O disciples, very speedily I learnt his doctrine, and by mere lip-recital and oral repetition, I said I knew and was firm; I acknowledged that I understood and perceived (the doctrine).

Then there came to me the thought: “When Alara Kalama declared: ‘Having myself realised by intuitive knowledge the doctrine, I abide in the attainment thereof,’ it could not have been a mere profession of faith; surely Alara Kalama lives having understood and perceived this doctrine.”

So I went to Alara Kalama and said to him; “How far, friend Kalama, does this doctrine extend which you yourself have by intuitive wisdom realised and attained?”

Upon this Alara Kalama made known to me *‘The Realm of Nothingness’*.²³

Then, O disciples, it occurred to me: “Not only in Alara Kalama are to be found faith, energy, recollectedness, concentration, and wisdom. I too possess faith, energy, recollectedness, concentration and wisdom. How now if I strive to realise that

²³ The Realm of Nothingness—*Akincannayatana*, is the third Arupa Jhana (*Ecstasy*)—an advanced stage in Concentration.

(continued from the previous page) doctrine whereof Alara Kalama says that he himself has realised by his wisdom and abides in the attainment thereof!"

And so, O disciples, before long, very speedily I realised by my intuitive wisdom that doctrine and lived having attained to that state.

Then I went to Alara Kalama and said to him: "Is this the full extent, friend Kalama, of this doctrine of which you say that you yourself have realised by your wisdom and abide in the attainment thereof?"

"Thus far, friend, this doctrine extends of which I say that I myself have realised and abide in the attainment thereof."

"But I also, friend, have realised thus far in this doctrine, and abide in the attainment thereof."

"Happy, friend, are we; yea, extremely happy, in that we look upon such a venerable fellow-ascetic as you! That same doctrine which I myself have realised by my wisdom and proclaim having attained thereunto, have you yourself realised by

(continued from the previous page) your wisdom and abide in the attainment thereof; and that doctrine you yourself have realised by your wisdom and abide in the attainment thereof, that have I myself realised by my wisdom and proclaim having attained thereunto. Thus the doctrine which I know, that also do you know; and the doctrine which you know, that I know also. As I am, so are you; as you are, so am I. Come, friend, let both of us lead the company of ascetics."

Thus did Alara Kalama, the teacher, take me, the pupil, and placed me on a perfect level with himself and did me great honour. But I thought; "This teaching does not lead me to disgust, detachment, cessation, tranquillity, intuition, enlightenment and Nibbana, but only to the attainment of "*The Realm of Nothingness*." And so, disciples, dissatisfied with this doctrine, I took my departure, content therewith no longer.

Then, O disciples, as a seeker after what is good, searching for the unsurpassed, peaceful state, most excellent,

(continued from the previous page) I went to Uddaka Ramaputta and said: "I wish, O friend, to lead the Holy Life in this Dispensation."

Whereupon, O disciples, Uddaka Ramaputta replied: "You may stay with me, O venerable one. Of such sort is this teaching that ere long an intelligent man realise by his own wisdom his master's teaching and abide in the attainment thereof."

And I, O disciples, before long speedily learnt his doctrine, and by mere lip-recital and oral repetition I said I knew and was firm; I acknowledged that I understood and perceived the doctrine.

Then it occurred to me: "When Rama declared: 'Having myself realised by my wisdom the doctrine, I abide in the attainment thereof,' it could not have been a mere profession of faith; surely Rama lives, having understood and perceived the doctrine!"

So I went to Uddaka Ramaputta and said to him: "How far does this doctrine extend of which Rama says

(continued from the previous page) that he himself has by wisdom realised and attained?"

Thereupon Uddaka Ramaputta revealed to me *'The-R Realm-Of-Neither Perception-Nor-Non-Perception!'*²⁴

Then, O disciples, I thought: "Not only in Rama are to be found faith, energy, recollectedness, concentration, and wisdom. I too possess faith, energy, recollectedness, concentration, and wisdom. How now if I also strive to realise that doctrine whereof Rama says that he himself has realised by his wisdom and abide in the attainment thereof!"

And so, O disciples, before long very speedily I realised by my wisdom that doctrine and lived having attained to that state. Then I went to Uddaka Ramaputta and asked him: "Is this the full extent, friend Rama, of the doctrine whereof you say

²⁴ The Realm of Neither-Perception nor Non-Perception. *N'eva sanna n'asannayatana*—is the fourth Arupa Jhana the highest stage in worldly concentration. The ancient sages could not proceed beyond this state.

(continued from the previous page) that you yourself have realised by your wisdom and abide in the attainment thereof?"

"Thus far, friend, this doctrine extends of which I say that I myself have realised by my wisdom and abide in the attainment thereof."

"But I also, friend, have realised thus far in this doctrine and abide in the attainment thereof."

"Happy, friend, are we; yea, extremely happy, in that we see such a venerable fellow-ascetic as you! That same doctrine which Rama has by his wisdom realised and proclaimed having attained thereunto, have you yourself realised by your wisdom and abide in the attainment thereof, and the doctrine you yourself have realised by your wisdom and abide in the attainment thereof, that has Rama himself realised by his own wisdom and proclaimed having attained thereunto. The doctrine which Rama knew you know; the doctrine which you know Rama knew. As was Rama, so are you; as you are, so

(continued from the previous page) was Rama. Come, friend, henceforth you shall lead this company of ascetics."

Thus, O disciples, did Uddaka Ramaputta set me his equal fellow disciple in the position of the teacher, and did me great honour.

But I thought: "This doctrine does not lead me to disgust, detachment, cessation, tranquillity, intuition, enlightenment, and Nibbana, but only to the attainment of *'The-R Realm-of-Neither-Perception-nor-Non-Perception.'*"

And so, O disciples, dissatisfied with this doctrine also, I departed thence content therewith no longer.

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The Buddha's Struggle for Enlightenment.

(From Majjhima Nikaya, Vol. 1, Ariya-Pariyesana Sutta No.26 p.166)

M. 26. And I, as a seeker after good, seeking for the incomparable state of peace supreme, wandering in the district of Magadha, arrived in due

(continued from the previous page) course at Uruvela, the market town of Senani. There I espied a lovely spot of ground, a charming forest grove, a flowing river with pleasant sandy fords, and hard by was a village where I could beg my food. Then I thought thus:

“Lovely indeed, O venerable one, is this spot of ground, charming is the forest grove, pleasant is the flowing river with sandy fords, and hard by is the village where I could beg my food. Suitable indeed is this place for spiritual exertion for those noble scions who desire to strive.” And I sat down there thinking that it was a suitable place for such exertion.

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(From Majjhima Nikaya, Vol. 1, Maha Saccaka Sutta, No. 36, p. 242).

M.36. Then the following thought occurred to me:—“How if I were to clench my teeth, press my tongue against palate, and with (moral) thoughts hold down, subdue and destroy my (immoral) thoughts!”

(From Majjhima Nikaya, Vol. 1, Maha Saccaka Sutta, No. 36, p. 242)

So I clenched my teeth, pressed my tongue against my palate and strove to hold down, subdue, destroy my (immoral) thoughts with (moral) thoughts. As I struggle thus, perspiration streamed forth from my armpits.

Like unto a strong man who might seize a man weaker by head or shoulders and hold him down, force him down, and bring into subjection, even so did I struggle.

Strenuous and indomitable was my energy. My mindfulness was established and unperturbed. My body, however, was fatigued and was not calmed as a result of that painful endeavour – being overpowered by exertion. Even though such painful sensations arose in me, they did not at all affect my mind.

Then I thought thus: – “How if I were to cultivate the non-breathing ecstasy!”

Accordingly, I checked inhalation and exhalation from my mouth and nostrils. As I checked inhalation and exhalation from mouth and nostrils,

(From Majjhima Nikaya, Vol. 1, Maha Saccaka Sutta, No. 36, p. 242)

(continued from the previous page) the air issuing from my ears created an exceedingly great noise. Just as a blacksmith's bellows being blown make an exceedingly great noise, even so the noise created by the air issuing from my ears when I stopped breathing.

Nevertheless, my energy was strenuous and indomitable. Established and unperturbed was my mindfulness. Yet my body was fatigued and was not calmed as a result of that painful endeavour – being overpowered by exertion. Even though such painful sensations arose in me, they did not at all affect my mind.

Then I thought to myself: How if I were to cultivate that non-breathing exercise!"

Accordingly, I checked inhalation and exhalation from mouth, nostrils and ears. And as I stopped breathing from mouth, nostrils, and ears, the (imprisoned) airs beat upon my skull with great violence. Just as if a strong man were to bore one's skull with a sharp drill, even so did the airs beat

(From Majjhima Nikaya, Vol. 1, Maha Saccaka Sutta, No. 36, p. 242)

(continued from the previous page) my skull with great violence as I stopped breathing. Even though such painful sensations arose in me, they did not at all affect my mind.

Then, I thought to myself:—“How if I were to cultivate that non-breathing ecstasy again!”

Accordingly, I checked inhalation and exhalation from mouth, nostrils, and ears. And, as I stopped breathing thus, terrible pains arose in my head. As would be the pains if a strong man were to bind one’s head tightly with a hard leathern thong, even so were the terrible pains that arose in my head.

Nevertheless, my energy was strenuous and indomitable. Established and unperturbed was my mindfulness. Yet my body was fatigued and was not calmed as a result of that painful endeavour—being overpowered by exertion. Even though such painful sensations arose in me, they did not at all affect my mind.

(From Majjhima Nikaya, Vol. 1, Maha Saccaka Sutta, No. 36, p. 242)

Then I thought to myself: – “How if I were to cultivate that non-breathing ecstasy again!”

Accordingly, I stopped breathing from mouth, nostrils, and ears. As I checked breathing thus, plentiful airs pierced my belly. Just as if a skilful butcher or butcher’s apprentice were to rip up the belly with a sharp butcher’s knife, even so plentiful airs pierced my belly.

Nevertheless, my energy was strenuous and indomitable. Established and unperturbed was my mindfulness. Yet my body was fatigued and was not calmed as a result of that painful endeavour – being overpowered by exertion. Even though such painful sensations arose in me, they did not at all affect my mind.

Again, I thought to myself: How if I were to cultivate that non-breathing ecstasy again!”

Accordingly I checked inhalation and exhalation from mouth, nostrils, and ears. As I suppressed my breathing thus, a tremendous burning pervaded

(From Majjhima Nikaya, Vol. 1, Maha Saccaka Sutta, No. 36, p. 242)

(continued from the previous page) my body. Just as if two strong men were each to seize a weaker man by his arms and scorch and thoroughly burn him in a pit of glowing charcoal, even so did a severe burning pervade my body.

Nevertheless, my energy was strenuous and indomitable. Established and unperturbed was my mindfulness. Despite which my body was fatigued and was not calmed as a result of that painful endeavour,— being overpowered by exertion. Yet though such painful sensations arose in me they did not at all affect my mind.

Thereupon, the deities who saw me thus said: “The ascetic Gotama is dead;” some said: “The ascetic Gotama is not dead yet, but is dying.” Whilst some others said: “The ascetic Gotama is neither dead nor is dying, but an Arahant is the ascetic Gotama. Such is the way in which an Arahant abides!”

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Change of Method: Abstinence from food.

Then I thought to myself:—“How if I were to practise complete abstinence from food!”

Then, deities approached me and said:—“Do not, good sir, practice total abstinence from food. If you do practise it, we will pour celestial essence through your body’s pores: with that you will be sustained.”

And I thought:—“If I claim to be practising complete starvation, and if these deities pour celestial essence through my body’s pores and I am sustained thereby, it would be a fraud on my part.” So, I refused them, saying: “There is no need.”

Then the following thought occurred to me:—“How if I take food little by little, and a small quantity of the juice of green gram, or vetch or lentils or peas.”

As I took such a small quantity of solid and liquid food, my body became extremely emaciated. Just as are the joints of knot-grasses or bulrushes,

(continued from the previous page) even so were the major and minor parts my body owing to lack of food. Just as is the camel's hoof, even so were my hips for want of food. Just as is a string of beads, even, so did my backbone stand out and bent in, for lack of food. Just as the rafters of a dilapidated hall fall this way and that, even so appeared my ribs through lack of sustenance Just as in a deep wall may be seen stars sunk deep in the water, even so did my eye-balls appear deep sunk in the their-sockets, being devoid of food. Just as a bitter pumpkin when cut whilst raw will by wind and sun get shrivelled and withered, even so did the skin of my head get shrivelled and withered, due to lack of sustenance.

And I, intending to touch my belly's skin, would instead seize my backbone. When I intended to touch my backbone, I would instead seize my belly's skin. So was I that, owing to lack of sufficient food, my belly's skin clung to the backbone, and I, on going to pass excreta or urine, would in that

(continued from the previous page) very spot stumble and fall down, for want of food. And I stroke my limbs in order to revive my body. Lo, as I did so, the rotten roots of my body's hairs fell from my body owing to lack of sustenance. The people who saw me said:—"The ascetic Gotama is black." Some said: "The ascetic Gotama is not black but blue." Some others said: "The ascetic Gotama is neither black nor blue but tawny."

To such an extent was my pure clear colour of my skin impaired owing to lack of food.

Then the following thought occurred to me: "Whatsoever ascetics or brahmins of the past have experienced acute, painful, sharp and piercing sensations, they must have experienced them to such a high pitch, and not beyond. Whatsoever ascetics and brahmins of the future will experience acute, painful, sharp and piercing sensations, they, too, will experience them to such a high pitch, and not beyond. Whatsoever ascetics

(continued from the previous page) and brahmins of to-day experience acute, painful, sharp and piercing sensations, they too, experience them to such a high pitch, and not beyond. Yet by all these bitter difficult austerities I shall not attain to any excellence, worthy of supreme knowledge and insight, transcending that of human states. Might there be another path for Enlightenment!"

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THE TEMPTATION OF MARA, THE EVIL ONE.

(Sutta Nipata – Padhana Sutta p.74).

To me who was intent on the Highest⁵² and who was by the Neranjara river, striving and contemplating, in order to attain to that state of Perfect Security, came Namuci⁶² uttering kind words thus: "You are lean and deformed. Near to you is death."

²⁵ *Padhana*—i.e. Nibbana.

²⁶ A name for Mara.

THE TEMPTATION OF MARA, THE EVIL ONE

Thousand steps (you are nearer) to death; to death (there remains) one. Live, O good sir, life is better. Living you could perform merit.

By leading a life of celibacy and making fire sacrifices, much merit could be acquired. What will you do with this striving?

Hard is the path of striving, difficult and not easily “attained.”

The Mara reciting these verses stood in the presence of the Buddha

To Mara who spoke thus, the Buddha addressed as follows:

O Evil One, the kinsman of the heedless! You have come here for your own sake.

Even an iota of merit is of no use to me. To them who are in need of merit it behoves you Mara to speak thus.

Confidence, self-control,²⁷ energy, and wisdom do I possess. From me who am thus intent, why do you question about life?

²⁷ “*Tapo*” – Pali Text Society reading “*Tato*.”

THE TEMPTATION OF MARA, THE EVIL ONE

Even the streams of rivers will this wind dry up. Why should the blood of me who am thus striving not dry up?

When blood dries up the bile and phlegm also dry up. When my flesh wastes away more and more does my mind get clarified. Still more do my mindfulness, wisdom, and concentration become firm.

Whilst I lived thus, experiencing the utmost pain, my mind did not long for lusts. Behold the purity of a being!

Sense-desires (*Kama*) are your first army. The second is called aversion (*arati*). The third is hunger and thirst. The fourth is called craving (*Tanha*). The fifth is sloth and torpor (*Thina-Middha*). The sixth is called fear. The seventh is doubt and the eighth is hypocrisy and obstinacy (*Makkha-Thamba*).

The ninth is gain, praise, honour, and that fame falsely obtained. The tenth is the exalting of oneself and the despising of others.

THE TEMPTATION OF MARA, THE EVIL ONE

This, Namuci, is your army, the opposing host of the Evil One. That army the coward does not overcome, but he who overcomes obtains happiness.

This grass I carry about.²⁸ Shame be to my life here. Better to me is death in battle (with passions) than that I should live defeated.

Plunged in this battle some ascetics and Brahmins show themselves not. They knew not the way in which the virtuous go.

Seeing the army on all sides with Mara arrayed with elephant, I go forward to battle. Let not the Mara drive me from the post.

That army of yours, which the world together with gods conquers not, (destroying) by my wisdom, I go as an unbaked bowl with a stone.

Controlling my thoughts and with mindfulness well-established, I shall wander from country to country training many a disciple.

²⁸ Warriors wear *Munja* grass on their heads or on their banners to indicate that they will not retreat from the battle-field.

THE TEMPTATION OF MARA, THE EVIL ONE

Diligent and intent and practising my teaching, they, disregarding you, will go where having gone they do not grieve.

(Mara says) For seven years I followed the Blessed One step by step, but no loophole in the mindful All-Enlightened One could I find.

As a crow that went after a yellow-coloured stone thinking here I shall experience something soft or there will be something enjoyable.

But not finding any enjoyment therein the crow departed thence. Like a crow attacking a rock I leave in disgust, O Gotama.

The lute of Mara who was overcome with grief fell from beneath his arm. Thereupon the displeased Yakkha disappeared there and then.

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THE MIDDLE PATH.

(Maha Saccaka Suttanta Majjhima Nikaya – No.36).

Then, it occurred to me: – I recalled how when my father the Sakya was engaged in ploughing, I sat in the

(continued from the previous page) cool shade of the rose apple tree, having attained to the First Ecstasy,²⁹ which is born of seclusion, associated with joy and happiness, remote from lust and immoral states, and accompanied by reflection and investigation. Could this be the path to Enlightenment.

Thereupon, there came to me the consciousness, followed by memory:—“Yes, this is the path to Enlightenment!”

And I thought:—“Am I afraid of that happiness which is exempt from lust and immoral states?” Then it occurred to me: “Nay, I am not afraid of that state of happiness.” But I thought that with such an utterly exhausted body it was not possible to attain to that happiness. “Suppose I take some coarse food such as boiled and forced rice.”

²⁹ The young prince developed this first Jhana by concentrating on “inhalation and exhalation” — “*Anapana Sati*.” Neither the text nor the commentary supports the view that the prince rose up into the air.

So I partook of such coarse food.

At that time five disciples were attending on me, thinking that whatever truth ascetic Gotama would comprehend, that would he impart to them. But when I began to partake of coarse food such as boiled and forced rice, the five disciples got disgusted and left me, saying that the ascetic Gotama had become luxurious, had ceased from striving, and has turned to a life of comfort.

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THE DISCOVERY OF TRUTH.

And I, having partaken of coarse food, revived strength, and lived abiding in that joy and bliss of the First Ecstasy (Jhana), born of seclusion, accompanied by reflection and investigation, remote from lust and immoral states. Even though such pleasurable sensations arose in me, they did not at all affect my mind. Stilling reflection and investigation, having tranquillity within, mind predominating, reflection and investigation

(continued from the previous page) having ceased, in the joy and happiness born of concentration, I lived abiding in the Second Ecstasy. Even though such pleasurable sensations arose in me, they did not at all affect my mind. Separated from joy I lived with equanimity. Mindful and completely conscious, I experienced in the body that happiness of which the Ariyas say: "Endowed with equanimity and mindfulness, he abides in bliss". Thus I lived, abiding in the Third Ecstasy. Even though such pleasurable sensations arose in me they did not at all affect my mind. Abandoning pleasure and pain, with the disappearance of former joy and grief-painless, and pleasureless, perfect in equanimity and mindfulness—I lived abiding in the Fourth Ecstasy. Even though such pleasurable sensations arose in me, they did not at all affect my mind.

Thus with thoughts tranquillised, purified, cleansed, free from lust and impurity, pliable, alert, steady, and unshakable, I directed my mind to the

(continued from the previous page) knowledge as regards the '*Remini-science-of-previous-births (Pubbe-Nivasanussati Nana)*.' I recalled my varied lot in former existences, as follows: first one life, then two lives, then three, four, five, ten, twenty, up to fifty lives; then a hundred, a thousand, a hundred thousand; then the dissolution of many world cycles, then the evolution of many world cycles, then both the dissolution and evolution of many world cycles. In that place I was of such a name, such a family, such a caste, such a dietary, such the pleasure and pain I experienced, such my life's end. Vanishing from there, I came into existence elsewhere. Then, such was my name, such my family, such my caste, such my dietary, such pleasure and pain did I experience, such that life's end. Thence departing, I came into existence here. Thus I recalled the mode and details of my varied lot in my former lot in my former existences. This, indeed was the First Knowledge that I realised, in the first

(continued from the previous page) watch of the night. Ignorance was dispelled, and knowledge arose; darkness vanished and light arose. Just as it would be to a person who is strenuous, energetic and resolute. Even though such pleasurable sensations arose in me, they did not at all affect my mind.

Thus with thoughts tranquillised, purified, cleansed, free from lust and impurity, pliable, alert, steady and unshakable, I directed my mind to the *perception-of-the Disappearing-and-Reappearing-of-Beings (Cutu-upa-pata nana)*. With clairvoyant vision, purified and supernatural, I perceived beings disappearing from one state of existence and reappearing 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. I knew that these good individuals, by evil deeds, words and thoughts by reviling the Noble Ones, by being misbelievers, and by conforming themselves to the actions of the misbelievers, after the

(continued from the previous page) dissolution of their bodies and after death, had been born in sorrowful, miserable and woeful states. I knew that these good individuals, by good deeds, words, and thoughts, by not reviling the Noble Ones, by being right believers, and by conforming themselves to the actions of the right believers, after the dissolution of their bodies and after death, had been born in happy celestial worlds. Thus with clairvoyant vision I beheld the disappearing and the reappearing of being.

This, indeed, was the Second Knowledge that I realised, in the middle watch of the night. Ignorance was dispelled, and knowledge arose; darkness vanished, and light arose—as it would be to a person who is, strenuous, energetic and resolute. Even though such pleasurable sensations arose in me, they did not at all affect my mind.

Thus with thoughts tranquillised purified, cleansed, free from lust and impurity, pliable, alert, steady, and

(continued from the previous page) unshakable, I directed my mind to the *Comprehension-of-the-Cessation-of-the-Corruptions (asavakkhaya Nana)* I realised in accordance with fact: "This is Sorrow," "This, the Arising of Sorrow," "This, the Cessation of Sorrow," "This, the Path leading to the Cessation of sorrow." Likewise, in accordance with fact, I realised:" These are the Corruptions,³⁰ "This, the Arising of the Corruptions," "This, the Ceasing of the Corruptions," "This, the Path leading to the Cessation of the Corruptions." Thus cognising, thus perceiving, my mind was delivered from the Corruption-of-Sensual-Craving; from the Corruption-of-Craving-for-Existence; from the Corruption-of-Ignorance.

³⁰ *Asavas*—are those which flow right up to the top-most plane of existence, with respect to spheres or right up to the *Gotrabhu*, with respect to mind-flux. There are four *Asavas*, viz: Sense-desires (*Kama*), Becoming (*Bhava*), False Views (*Ditthi*) and Ignorance (*Avijja*).

Here *Bhava Asava* means the desire to be born in the realms of form and formless realms (*Rupa* and *Arupa Bhava*).

(continued from the previous page) Being delivered, I knew, "Delivered am I," and I realised, "Rebirth is ended; fulfilled the Holy Life; done what was to be done; there is none other beyond this life."

This, is the Third Knowledge that I realised, in the last watch of the night. Ignorance was dispelled, and wisdom arose; darkness vanished, and light arose, as it would be to a person who is strenuous, energetic, and resolute.

Even though such pleasurable sensations arose in me, they did not at all affect my mind.

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ONE OF THE FIRST UTTERANCES OF THE BUDDHA.

(Dhammapada, V.V. 153, 154, Translated by Edwin Arnold in his "Light of Asia.")

Dh. 153: "Many a house of life Hath held me-seeking ever him who wrought

These prisons of the senses, sorrow-fraught;

ONE OF THE FIRST UTTERANCES OF THE BUDDHA

Sore was my ceaseless strife!
 But now,
 Thou Builder of this Tabernacle-thou!
 I know thee! Never shalt thou build again
 These walls of pain,
 Nor raise the roof-tree of deceits, nor lay
 Fresh rafters on the clay;
 Broken thy house is, and thy ridge-pole is split!
 Delusion fashioned it!
 Safe pass I thence – Deliverance to obtain.”

* * * *

SOON AFTER THE ENLIGHTENMENT.

(Reflection on the Paticca-Samuppada.) (Udana Bodhivagga p. 1.)

On one occasion the Blessed One, soon after the Enlightenment, was dwelling at Uruvela, on the banks of the Neranjara river, at the foot of the Bodhi Tree. At that time the Blessed One was sitting in one

(continued from the previous page) posture for seven days experiencing the Bliss of Emancipation.

Thereupon the Blessed One, after those seven days have elapsed, emerged from that state of concentration, and in the first watch of the night thoroughly reflected on the Dependent Simultaneous-Arising in direct order thus: when this (cause) exists this (effect) is, with the arising of this (cause) this (effect) arises, as for example:—

Dependent on Ignorance (*avijja*) arise Volitional Activities (*Sankhara*), dependent on Volitional Activities arises (Rebirth) Consciousness (*Vinnana*), dependent on (Rebirth) Consciousness arise Mind and Matter (*nama-Rupa*) dependent on Mind and Matter arise the six Spheres of Sense (*Saleyatana*), dependent on the six Spheres of Sense arises Contact (*Phassa*) dependent on Contact arises Craving (*Tanha*), dependent on Craving arises Attachment (*Upadana*) dependent on Attachment arise Action (*Kamma*),

(continued from the previous page) dependent on Actions arises Rebirth (*Jati*) dependent on Rebirth arise Decay, Death, Sorrow, Lamentation, Pain, Grief, and Despair.

Thus does this whole mass of suffering originate.

Thereupon the Blessed One knowing this meaning uttered, at that time, this paean of joy: —

When indeed the Truths become manifest unto the strenuous meditative Brahman, then do all his doubts vanish away, since he knows the Truth together with its cause.

* * * *

On one occasion the Blessed One, soon after the Enlightenment, was dwelling at Uruvela, on the banks of the Neranjara river, at the foot of the Bodhi tree. At that time the Blessed One was sitting in one posture for seven days experiencing the Bliss of Emancipation.

Thereupon the Blessed one, after those seven days have elapsed emerged from that state of concentration, and in the middle watch of the

(continued from the previous page) night thoroughly reflected on the Dependent Simultaneous-Arising in reverse order thus:— when this (cause) does not exist this (effect) is not; with the cessation of this (cause) this (effect) ceases, as for example:—

With the cessation of Ignorance, Volitional Activities cease, with the cessation of Volitional Activities, Rebirth Consciousness ceases, with the cessation of (Rebirth) Consciousness, Mind and Matter cease, with the cessation of Mind and Matter, the Six Spheres of Sense cease, with the cessation of the Six Spheres of Sense, Contact ceases, with the cessation of Contact, Craving ceases, with the cessation of Craving, Attachment ceases with the cessation of Attachment, Actions cease, with the cessation of Actions, Rebirth ceases, with the cessation of Rebirth, Decay, Death, Sorrow, Lamentation, Pain, Grief, and Despair cease.

Thus does this whole mass of Suffering Cease.

Thereupon the Blessed One Knowing this meaning uttered, at that time, this paeon of joy:

When indeed the Truths become manifest unto the strenuous and meditative Brahman then all his doubts vanish away since he has understood the destruction of the causes. —

* * * *

In the third watch of the night the Blessed One reflected on the Dependent Simultaneous Arising in direct and reverse order thus: when this exists this is, with the arising of this (Cause) this (effect) arises; when this (cause) does not exist this (effect) is not, with the cessation of this (cause) this (effect) ceases, as for example: —

Dependent on Ignorance arise Volitional Activities..... Thus does this whole mass of suffering arise.

With the cessation of Ignorance cease Volitional Activities... Thus does this whole mass of suffering cease.

Thereupon the Blessed One knowing this meaning uttered at that time

(continued from the previous page) this paeon of joy:

When indeed the Truths become manifest to the strenous meditative Brahman he stands routing the hosts of the Evil One even as the sun illumines the sky.

* * * *

THE QUESTION OF A BRAHMAN.

On one occasion the Blessed One, soon after the Enlightenment, was dwelling at Uruvela, on the banks of the Neranjara River, at the foot of the *Ajapala* Banyan tree. At that time the Blessed One sat in one posture for seven days enjoying the Bliss of Emancipation. Then the Blessed One, after these seven days have elapsed emerged from that state of concentration.

Thereupon a certain conceited (*Huhunkajatika*) Brahman came to where the Blessed One was, and drawing near, exchanged friendly greetings with Him and, after the customary salutations, remained standing aside. Thus standing the Brahman spoke to the Blessed One as follows;

(continued from the previous page) "In what respect, O venerable Gotama, does one become a Brahman and what are the conditions that make a Brahman?"

Then the Blessed One, knowing this meaning, uttered in this connection this paeon of joy:

That Brahman who has discarded evil, without conceit (Huhunka), free from defilements, self-controlled, versed in knowledge, who has led the Holy Life—rightly he would call himself a Brahman. For him there is no elation anywhere in this world.

* * * *

THE SERPENT-KING PROTECTS THE BUDDHA FROM THE RAIN.

Thereupon the Blessed One, at the end of those seven days, emerged from that state of concentration and went from the *Ajapala* Banyan tree to the *Mucalinda* tree. Having reached it He sat in one posture for seven days, enjoying the Bliss of Emancipation.

THE SERPENT-KING PROTECTS THE BUDDHA FROM THE RAIN

At that time there arose an unexpected great shower. Rain clouds and gloomy weather with cold winds prevailed for seven days.

Thereupon Mucalinda the serpent-king came out of his abode and, coiling round the body of the Blessed One seven times, remained keeping his large hood over the head of the Blessed One so that the Blessed one may not be touched by cold, heat, gadflies, gnats, wind, sun, or reptiles.

At the close of the seven days Mucalinda the serpent-king seeing the clear, cloudless sky, uncoiled the body of the Blessed One, and leaving his own form took the guise of a young man, and stood in front of the Blessed One, saluting Him with joined hands.

And the Blessed One perceiving this uttered on that occasion this paean of joy: —

Happy is seclusion to him who is contented, to him who has heard the Truth, and to him who sees. Happy is goodwill in this world and so is restraint towards all beings. Happy

THE SERPENT-KING PROTECTS THE BUDDHA FROM THE RAIN

(continued from the previous page) in this world is passionless, the passing beyond sense-desires. The suppression of the “I” conceit is indeed the highest happiness.

* * * *

THE DHAMMA AS THE TEACHER.

(Anguttara Nikaya-Catukka Nipata).

On one occasion soon after my Enlightenment, I was dwelling at the foot of the Ajapala Banyan Tree by the bank of the Neranjara river. As I was engaged in solitary meditation the following thought arose in my mind:—painful indeed is to live without someone to pay reverence and show deference. How if I should live near an ascetic or Brahman respecting and reverencing him?

Then it occurred to me:—Should I live near another ascetic or Brahman, respecting and reverencing him, to perfect the mass of *morality* which has not been perfected? But I do not see in this world together with gods, Maras, and Brahmas, amongst beings together with ascetics, Brahmans,

(continued from the previous page) Gods and Men, another Ascetic or Brahman who is superior to me in morality and whom I could associate, respecting and reverencing.

Should I live near another ascetic or Brahman, respecting and reverencing, in order to perfect the mass of *concentration* which has not been perfected? But I do not see in this world any ascetic or Brahman who is superior to me in concentration whom I should associate, respecting and reverencing.

Should I live near another ascetic or Brahman, respecting and reverencing, in order to perfect the mass of *wisdom* which has not been perfected? But I do not see in this world any ascetic or Brahman who is superior to me in wisdom whom I should associate, respecting and reverencing.

Should I live near another ascetic or Brahman, respecting and reverencing, in order to perfect the mass of *emancipation* which has not been perfected? But I do not see in this world any ascetic or Brahman

(continued from the previous page) who is superior to me in emancipation whom I should associate, respecting and reverencing.

Then it occurred to me:—How if I should live respecting and reverencing this very Dhamma which I myself have realised?

Thereupon the Brahma *Sahampati* understanding with his own mind my thought, and just as a strong man would stretch his bent arm or bend his stretched arm, even so did he disappear from the Brahma realm and appeared before me. And covering one shoulder with his upper robe and placing his right knee on the ground, saluted me with clasped hands and said thus:—“It is so, O Blessed One! It is so, O Accomplished One! O Lord, the exalted, supremely Enlightened Ones who were in the past did live respecting and reverencing this very Dhamma. The exalted, supremely Enlightened Ones who will be in the future, will also live respecting and reverencing this very Dhamma. O Lord! May the Blessed One,

(continued from the previous page) the exalted, supremely Enlightened One of the present age also live respecting and reverencing this very Dhamma. This the Brahma Sahampati said and uttering which further-more he spoke as follows:—

Those Enlightened Ones of the past, those of the future and those of the present age, who dispel the grief of many—all of them lived, will live, and live respecting the noble Dhamma. This is the nature of the Buddhas.

Therefore he who desires his welfare and expects his greatness should certainly respect the noble Dhamma remembering the message of the Buddhas.

This the Brahma Sahampati said, and uttering which, he respectfully saluted me and, passing round me to the right disappeared straightway.

And I knowing the wish of the Brahma did live respecting and reverencing this very Dhamma which I realised and which is suitable to me.

As the Sangha is also endowed with greatness there is also my reverence towards the Sangha.

* * * *

THE FIRST TWO CONVERTS.

(Vinaya-Mahavagga-p. 3.)

Then the Blessed One, at the close of seven days, emerged from that state of concentration, and went from the foot of the *Mucalinda* tree to the *Rajayatana* tree. Having drawn near, the Blessed One sat at the foot of the Rajayatana tree in one posture for seven days enjoying the Bliss of Emancipation.

At that time, two merchants, *Tapassu* and *Bhallika*, from Ukla were travelling on their way to that place. Then a *devata* who was a blood relative of those two merchants spoke to them as follows: "The Blessed One, good sirs, is dwelling at the foot of the Rajayatana tree, soon after His Enlightenment. Go and serve the Blessed One with flour and honey-comb. It will conduce to your

(continued from the previous page) well-being and happiness for a long time.”

Thereupon the two merchants, Tapassu and Bhallika, took with them flour and honey-comb and went where the Blessed One was, and drawing near respectfully saluted Him and stood on one side. Thus standing they addressed the Blessed one as follows:

“O Lord! May the Blessed One accept this flour and honey-comb so that it may long be to our well-being and happiness.”

Then it occurred to the Blessed One: “The Tathagatas do not accept (food) with their hands. How shall I accept this flour and honey-comb?”

Forthwith the four Great Kings understood the thoughts of the Blessed one with their own minds and from the four directions offered Him four bowls made of stone, saying: “O lord! May the Blessed One accept herewith this flour and honeycomb.”

The Blessed One accepted the new bowls made of stone and receiving the flour and honeycomb He ate.

Then the two merchants Tapassu and Bhallika seeing that the Blessed One has removed his hands from the bowl, prostrated themselves before the foot of the Blessed one and said: "We, O Lord, seek refuge in the Blessed One and in the Dhamma. May the Blessed One treat us as lay disciples who have sought refuge from to-day till death."

These were the first disciples in the world who took the twofold formula.³¹

* * * *

THE INVITATION TO PREACH THE DHAMMA.

Then the Blessed One, at the end of seven days, emerged from that state of concentration, and went from the foot of *Rajayatana* to the *Ajapala* Banyan tree, and drawing near dwelt at the foot of that tree. And as He was engaged in solitary meditation the following thought occurred to Him:— This Dhamma which I have

³¹ That is the Buddha and the Dhamma.

The Sangha or the Order was not in existence then.

THE INVITATION TO PREACH THE DHAMMA

(continued from the previous page) realised is indeed profound, difficult to perceive, difficult to understand, tranquil, exalted, not within the sphere of logic, subtle, and to be understood by the wise. These beings are attached to desires, cling to desires, and delight in desires. To those who are attached to desires, cling to desires, and delight in desires, this causally connected "Dependent Simultaneous Arising" is a matter which is difficult to perceive. And this Nibbana, the quietitude of all activities, the renunciation of all passions, the destruction of craving, the dispassion and the cessation is also a matter which is not easily perceptible. If I too were to preach this Dhamma, the others would not understand me. That will be wearisome to me, that will be tiresome to me.

Then these wonderful verses unheard before occurred to the Blessed One: —

With difficulty have I realised (the Dhamma). No need to proclaim it now. This Dhamma is not easily

THE INVITATION TO PREACH THE DHAMMA

(continued from the previous page) understood by those who are overcome by lust and hatred. The lust-ridden, shrouded by the mass of darkness, do not see this Dhamma, which goes against the stream, which is abstruse, profound, difficult to perceive and subtle. As the Blessed One reflected thus His mind turned to inaction and not to the preaching of the Dhamma.

Thereupon Brahma Sahampati understanding with his mind the thoughts of the Blessed One thought thus:

Verily this world will perish, verily this world will perish entirely, since the mind of the Tathagata, the exalted, the Buddha Supreme, is turned to inaction and not to the preaching of the Dhamma.

Then the Brahma Sahampati, just as a strong person would stretch his bent arm or would bend his stretched arm, even so did he vanish from the Brahma realm and appeared before the Blessed One. Then, he covering one shoulder with his upper robe, placed his right knee on the ground, saluted

THE INVITATION TO PREACH THE DHAMMA

(continued from the previous page) the Blessed One with clasped hands and said as follows:—“O Lord! May the Blessed One preach the Dhamma! May the Accomplished One preach the Dhamma! There are beings with little dust in their eyes, who not hearing the Dhamma will fall away. There will be those who will understand the Dhamma.”

This the Brahma Sahampati said and uttering which furthermore said:—

“In ancient times there arose in Magadha a Dhamma, impure, thought out by the corrupted. Open this door of the Immortal. May they hear the Dhamma, understood by the stainless. As if one standing on the summit of a rocky mountain would behold the people around, even so may the All-seeing, Wise One ascend this palace of Dhamma! May the Sorrowless One look down upon the people who are plunged in grief and are overcome by birth and decay.

“Rise! O Hero, the victor in battle, the caravan-leader, the debt-free One, and wander in the world! May the

THE INVITATION TO PREACH THE DHAMMA

(continued from the previous page) Blessed One preach the Dhamma. There will be those who will understand the Dhamma.

When he said so the Blessed One spoke to the Brahma Sahampati thus:—the following thought, O Brahma, occurred to me. This Dhamma which I have realised is not easily understood by those who are overcome by lust and hatred. The lust-ridden shrouded by the mass of darkness, do not see this Dhamma, which goes against the stream, which is abstruse, profound, difficult to perceive and subtle.

As I reflected thus, O Brahma, my mind turned to inaction and not to preach the Dhamma.

For the second time the Brahma Sahampati made the same request and the Blessed One made the same reply.

For the third time the Brahma Sahampati made the same request.

Thereupon the Blessed One, knowing the request of the Brahma, out of pity for beings, surveyed the world with his Buddha vision.

THE INVITATION TO PREACH THE DHAMMA

As the Blessed One surveyed the world with His Buddha vision, He saw beings with little and much dust in their eyes, with keen and dull intellect, with good and bad characteristics, who are easy and difficult to teach, and few others who live perceiving the dangers of evil and of a future life.

As in the case of blue, red or white lotus pond, some lotuses are born in the water, grow in the water, immersed in the water, and thrive plunged in the water; some are born in the water, grow in the water, and remain on the surface of the water; some others are born in the water, grow in the water, and remain emerging out of the water, unstained by the water.

Even so as the Blessed One surveyed the world with His Buddha vision He saw beings with little and much dust in their eyes, with keen and dull intellect, with good and bad characteristics, who are easy and difficult to teach, and few others who live perceiving the dangers of evils

THE INVITATION TO PREACH THE DHAMMA

(continued from the previous page) and of a future life. And He addressed the Brahma Sahampati in a verse thus: –

“Opened to them are the doors of the Immortal. Let those who have ears release their confidence. Being aware of the weariness, O Brahma, I did not preach amongst men this eminent and excellent Dhamma.”

Then Brahma Sahampati thinking – I made myself the occasion for the Blessed One to preach the Dhamma – respectfully saluted the Blessed One and, passing round Him to the right, straightway disappeared.

* * * *

ON THE WAY TO BENARES TO PREACH THE DHAMMA.

(Mahavagga – p. 7. – Majjhima Nikaya No. 26).

Then the following thought occurred to the Blessed One: – To whom shall I preach the Dhamma first. Who will understand this Dhamma quickly? And the Blessed One thought thus: This Alara Kalama

ON THE WAY TO BENARES TO PREACH THE DHAMMA

(continued from the previous page) is learned, clever, and wise and has for long been with little dust in his eyes. How if I were to preach the Dhamma to him first? He will understand this Dhamma quickly.

Then a Deity appeared before the Blessed One and said:—“Lord, Alara Kalama died a week ago.” To the Blessed One also the intelligence arose that Alara Kalama died a week ago.

And the Blessed One thought:—Very learned indeed is Alara kalama. If he had heard the Dhamma, he would have quickly understood the Dhamma.

Again the Blessed One reflected; To whom shall I preach the Dhamma first. Who will understand the Dhamma quickly?

And he thought:—Uddaka Ramaputta is indeed learned, clever and wise, and has for long been with little dust in his eyes. How if I were to preach the Dhamma to him first. He will quickly understand the Dhamma.

Then a Deity appeared before Him and said:—“Lord! Uddaka Ramaputta

ON THE WAY TO BENARES TO PREACH THE DHAMMA

(continued from the previous page) died the evening before." To the Blessed One also the knowledge arose that Uddaka Ramaputta died the evening before.

And the Blessed One thought: Very learned indeed is Uddaka Ramaputta. If he had heard the Dhamma, he would have understood the Dhamma quickly.

Again the Blessed One reflected: To whom shall I first preach this Dhamma. Who will understand the Dhamma quickly?

And he thought:—Those Five Bhikkhus were very helpful to me. They ministered to me when I was striving after the Highest. How if I were to preach the Dhamma to them First? Where do they reside at present?

Then with Divine Eye, clear and superhuman, He perceived that they were in the Deer Park at Isipatana in Benares. So the Blessed one stayed at Uruvela as long as He wished and set out for Benares.

Between Gaya and the Bodhi, Upaka, a wandering ascetic, saw the Blessed One travelling on the high

ON THE WAY TO BENARES TO PREACH THE DHAMMA

(continued from the previous page) way and said:—“Extremely clear are your senses, friend? Pure and clean is your complexion. On account of whom have you renounced, friend? Who is your teacher? Whose doctrine do you profess?

When he said thus the Blessed One spoke to him in verse:—

“Victorious over all, and omniscient am I. I am not attached to anything. I have renounced everything and am delivered in the Destruction of craving (Nibbana). Being self-taught whom should I call my teacher?

I have no teacher. An equal to me there is not. In the world together with gods there is no rival to me.

I am indeed an Arahant in the world. I am a teacher incomparable. Alone am I a fully Enlightened One. I have become cool and am appeased.

To establish the wheel of Dhamma I go to the city of Kasi. In this blinded world I shall beat the drum of Immortality.”

Then, friend, you do admit that you are an Arahant, an unlimited Conqueror.

ON THE WAY TO BENARES TO PREACH THE DHAMMA

“Like me are conquerors who have attained to the destruction of defilements. All the evil conditions have I conquered. Hence, Upaka, I am called a conqueror.”

When I spoke thus, Upaka, the wandering ascetic, said:—“It may be so, friend;” —Nodding his head, he turned into a side road and departed.

And the Blessed One wandering from place to place, arrived in due course at the Deer Park in Isipatana, near Benares, where were the five Bhikkhus.

They saw the Blessed One coming from afar, and seeing Him they decided amongst themselves:—Friends, this ascetic Gotama is coming. He is luxurious. He has given up striving and has turned into a life of abundance. He should not be greeted and waited upon. His bowl and robe should not be taken. Nevertheless a seat should be prepared. If he wishes, let him sit down.

However, as the Blessed One continued to draw near, the five Bhikkhus were not able to abide by their

(continued from the previous page) decision. One came forward and took my bowl and robe, another prepared a seat and yet another kept water for my feet. However, they addressed the Blessed one by name and the title 'friend' (*Avuso*).³²

At this the Blessed One told the five Bhikkhus: "Do not, O Bhikkhus, address the Tathagata by name or by the title 'friend.' An exalted One, O Bhikkhus, is the Tathagata, a fully Enlightened One is he. Give ear, O Bhikkhus, the Immortal has been attained. I will instruct and preach the Dhamma. If you act according to my instructions, you will before long realise, by your own intuitive wisdom, and live attaining in this life itself, that supreme consummation of the Holy Life, for the sake of which sons of noble families rightly leave the household for the homeless."

When the Blessed One spoke thus the five Bhikkhus addressed Him as follows:—
"By that demeanour of

³² *Avuso*—a term by which the seniors address the juniors.

ON THE WAY TO BENARES TO PREACH THE DHAMMA

(continued from the previous page) yours, friend Gotama, by that discipline, by these painful austerities, you did not attain to any superhuman specific knowledge and insight worthy of an Arya. How will you, when now you have become luxurious, have given up striving, and have turned into a life of abundance, gain any such superhuman specific knowledge and insight worthy of an Arya?"

Thereupon the Blessed One replied to the five Bhikkhus:—"The Tathagata, O Bhikkhus, is not luxurious, has not given up striving, and has not turned into a life of abundance. An exalted One, O Bhikkhus, is the Tathagata, a Fully Enlightened One is he. Give ear, O Bhikkhus, Immortality has been attained. I will instruct, I will preach the Dhamma. If you act according to my instructions you will before long realise, by your own intuitive wisdom, and live attaining in this life itself, that supreme consummation of the Holy Life, for the sake of which sons of noble families rightly leave the household for the homeless."

ON THE WAY TO BENARES TO PREACH THE DHAMMA

For the second time the Bhikkhus repeated the same.

For the second time the Blessed One replied in the same way.

For the third time the Bhikkhus repeated the same.

Thereupon the Blessed One replied:—“Do you know, O Bhikkhus, that I ever spoke to you thus before?

“Nay, indeed, Lord!”

“The Tathagata, O Bhikkhus is not luxurious, has not given up striving, and has not turned into a life of abundance. An exalted One, O Bhikkhus, is the Tathagata, a Fully Enlightened One, is He. Give ear, O Bhikkhus! Immortality has been attained. I will instruct, I will preach the Dhamma. If you act according to my instructions you will before long realise, by your own intuitive wisdom, and live attaining in this life itself, that supreme consummation of the Holy Life, for the sake of which sons of noble families rightly leave the household for the homeless.

ON THE WAY TO BENARES TO PREACH THE DHAMMA

The Blessed One was then able to *convince the five Bhikkhus*.

Two of the Bhikkhus I instruct whilst three went out for alms. With what the three Bhikkhus bring from their alms round we six maintain ourselves. Three of the Bhikkhus I instruct, whilst two Bhikkhus go out for alms. With what the two Bhikkhus bring from their alms round we six maintain ourselves.

And those five Bhikkhus thus admonished and instructed by me being themselves subject to birth, decay, death, sorrow, and passions realised their evils, and seeking out the birthless, decayless, diseaseless, deathless, sorrowless, passionless, incomparable, Supreme Peace, Nibbana, attained to that incomparable Security, Nibbana, which is free from birth, decay, disease, death, sorrow, and passions. The knowledge and insight arose in them that their Deliverance was unshakable, that was their last birth, and that there would be no existence again.

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THE FIRST DISCOURSE (DHAMMA CAKKAPPAVATTANA SUTTA)

(Mahavagga – p. 10. Sanyutta V. 420)

The Blessed One addressed the Band of five Bhikkhus³³ as follows: –

³³ *Pancavaggiye Bhikkhu*. These were *Kondanna*, *Bhaddiya*, *Vappa*, *Mahanama* and *Assaji*. When Prince Siddattha, the future Buddha was a baby, *Kondanna* was one of the eight learned Brahmans who were invited to predict his future. Seven foretold that the baby would be either a Universal Monarch or a Buddha. *Kondanna*, the youngest, declared that the Prince would positively become a Buddha. The other seven passed away before the Prince's Attainment, but *Kondanna* retired from the world, together with four of the sons of those dead Brahmans. These were the Band of Five Bhikkhus. They dwelt at Uruvela with the striving Siddattha, but left him when he gave up extreme fasting and went to Isipatana. Not long after they left, Siddattha attained Buddhahood.

After hearing this first discourse *Kondanna* alone attained the first stage of Sainthood (Sotapatti). The other four became Sotapannas later. It was after hearing the "Anattalakkhana Sutta" that they all attained Arahantship.

Kondanna became the first Arahant, and the chief, in seniority, of the Sangha. It was *Assaji*, one of the five, who "converted" the great Sariputta.

THE FIRST DISCOURSE (DHAMMA CAKKAPPAVATTANA SUTTA)

There are two extremes, O Bhikkhus, which should be avoided by a recluse. What are the two? This Indulgence in sensual pleasures, which is base, vulgar, worldly, ignoble and profitless, and this Addiction to self-mortification, which is painful, ignoble, and profitless. Avoiding these two extremes, O Bhikkhus, the Tathagata has found out the Middle Path which gives sight and knowledge, and which tends to tranquillity, wisdom, enlightenment, and Nibbana.

What, O Bhikkhus, is that Middle Path the Tathagata has found out, which gives insight and knowledge, and which tends to tranquillity, wisdom, enlightenment, and Nibbana? It is this Noble Eightfold Path, namely:—Right Understanding, Right Thoughts, Right Speech, Right Action, Right Livelihood, Right Endeavour, Right Mindfulness, and Right Concentration. This, O Bhikkhus, is the Middle Path which the Tathagata has found out.

Now, this, O Bhikkhus, is the Noble Truth of Suffering:—Birth is suffering,

THE FIRST DISCOURSE (DHAMMA CAKKAPPAVATTANA SUTTA)

(continued from the previous page) decay is suffering, disease is suffering, death is suffering, to be united with the unloved is suffering, to be separated from the loved is suffering, not to receive what one craves for is suffering, in brief the five Aggregates of Attachment are suffering.

Now, this, O Bhikkhus, is the Noble Truth of the Cause of Suffering:—It is the craving which leads from rebirth to rebirth, accompanied by passionate delight, which rejoices now here and now there; it is the craving for sensual pleasures, for existence, and for annihilation.

Now, this, O Bhikkhus, is the Noble Truth of the Annihilation of Suffering:—It is the complete fading away and annihilation of this very craving, its forsaking and renunciation, liberation and detachment from it.

Now, this, O Bhikkhus, is the Noble Truth of the Path leading to the Annihilation of Suffering: It is this Noble Eightfold Path—namely, Right Understanding, Right Thoughts, Right Speech, Right Action, Right

THE FIRST DISCOURSE (DHAMMA CAKKAPPAVATTANA SUTTA)

(continued from the previous page) Livelihood, Right Endeavour, Right Mindfulness, and Right Concentration.

“This is the Noble Truth of Suffering.” Thus, O Bhikkhus, with respect to things unheard before there arose in me the eye, the knowledge, the wisdom, the insight, and the light.

“This Noble Truth of Suffering should be comprehended.” Thus, O Bhikkhus, with respect to things unheard before there arose in me the eye, the knowledge, the wisdom, the insight, and the light.

“This Noble Truth of Suffering has been comprehended.” Thus, O Bhikkhus, with respect to things unheard before there arose in me the eye, the knowledge, the wisdom, the insight, and the light.

“This is the Noble Truth of the Cause of Suffering.” Thus, O Bhikkhus, with respect to things unheard before there arose in me the eye, the knowledge, the wisdom, the insight, and the light.

“This Noble Truth of the Cause of Suffering should be eradicated.”

THE FIRST DISCOURSE (DHAMMA CAKKAPPAVATTANA SUTTA)

(continued from the previous page) Thus, O Bhikkhus, with respect to things unheard before there arose in me the eye, the knowledge, the wisdom, the insight, and the light.

“This noble Truth of the Cause of Suffering has been eradicated.” Thus, O Bhikkhus, with respect to things unheard before there arose in me the eye, the knowledge, the wisdom, the insight, and the light.

“This is the Noble Truth of the Annihilation of Suffering.” Thus, O Bhikkhus, with respect to things unheard before there arose in me the eye, the knowledge, the wisdom, the insight, and the light.

“This Noble truth of the Annihilation of Suffering should be realised.” Thus, O Bhikkhus, with respect to things unheard before there arose in me the eye, the knowledge, the wisdom, the insight, and the light.

“This Noble Truth of the Annihilation of Suffering has been realised.” Thus, O Bhikkhus, with respect to things unheard before there arose in me the eye, the knowledge, the wisdom, the insight, and the light.

THE FIRST DISCOURSE (DHAMMA CAKKAPPAVATTANA SUTTA)

“This is the Noble Truth of the Path leading to the Annihilation of Suffering.” Thus, O Bhikkhus, with respect to things unheard before there arose in me the eye, the knowledge, the wisdom, the insight, and the light.

“This Noble Truth of the Path leading to the Annihilation of Suffering should be developed.” Thus, O Bhikkhus, with respect to things unheard before there arose in me the eye, the knowledge, the wisdom, the insight, and the light.

“This Noble Truth of the Path leading to the Annihilation of Suffering has been developed.” Thus, O Bhikkhus, with respect to things unheard before there arose in me the eye, the knowledge, the wisdom, the insight, and the light.

As long as, O Bhikkhus, the absolute true intuitive knowledge and insight regarding these Four Noble Truths under their three aspects and twelve modes were not perfectly clear to me, so long I did not acknowledge, in this world together with gods,

THE FIRST DISCOURSE (DHAMMA CAKKAPPAVATTANA SUTTA)

(continued from the previous page) Maras and Brahmas, amongst the hosts of ascetics and priests, gods and men, that I had attained to the incomparable, Supreme Enlightenment. When, O Bhikkhus, the absolute true intuitive knowledge and insight regarding these Four Noble Truths under their three aspects and twelve modes became perfectly clear to me, then only did I acknowledge in this world together with gods, Maras, and Brahmas amongst the hosts of ascetics and priests, gods and men, that I had attained to the incomparable Supreme Enlightenment.

And there arose in me the knowledge and insight: 'Unshakable is the deliverance of my mind, this is my last birth, and now there is no existence again!

This the Blessed One said and the delighted Bhikkhus applauded the words of the Blessed One.

As this doctrine was being propounded there arose in the venerable Kondanna the dustless; stainless Eye

THE FIRST DISCOURSE (DHAMMA CAKKAPPAVATTANA SUTTA)

(continued from the previous page) of Truth:^{3 4} 'Whatsoever is subject to origination all that is also subject to cessation.'

* * * *

THE SECOND DISCOURSE.

(Anattalakkhana Sutta).

(Mahavagga p. 13. Sanyutta Nikaya 111; 66).

On one occasion the Blessed One was dwelling at the Deer Park, in Isipatana, near Benares. Then the Blessed One addressed the Band of five Bhikkhus, saying, "O Bhikkhus!"

"Lord!" they replied.

Thereupon the Blessed One spoke as follows:

"The body, O Bhikkhus, is soulless. If, O Bhikkhus, there were in this a soul, then this body would not be subject to ill. Let this body be thus, let this body be not thus,' – such possibilities would also exist. But, O Bhikkhus, inasmuch as this body is soulless, it is subject to ill, and no possibility exists for (ordering). 'Let this be so, let this not be so.'

³⁴ That is He attained to the first stage of Sainthood – Sotapatti.

Similarly with sensations, perceptions, volitional activities and consciousness,† – they are soulless.....

What think ye, O Bhikkhus, is this body permanent or impermanent.

Impermanent, Lord.

Is that which is impermanent, happy or painful?

It is painful, Lord.

Is it justifiable, then, to think of that which is impermanent, painful, and transitory: – ‘This is mine; this am I; this is my soul?’

Certainly not, Lord.

Similarly with sensations, perceptions, volitional activities, and consciousness. Is it justifiable to think of these which are impermanent, painful and transitory. This is mine; this am I; this is my soul?*

† The so-called being is composed of these five Groups. Outside them there is *no* being. If one removes the Groups, nothing remains. A *Soul* abides neither in any one Group nor in all of them nor outside them.

* With Craving (*Tanha*) one thinks “this is mine! With Pride (*mana*) one thinks “this am I,” with Error (*Ditthi*) one thinks “this is my soul.” These are the three false notions or *mannanas*.

Certainly not, Lord.

Then, O Bhikkhus, all body, whether past, present or future, personal or extraneous, coarse or subtle, low or high, far or near, should be understood by right knowledge in its real nature – This is not mine; this am I not; this is not my soul.

All sensations, perceptions, volitional activities, and consciousness, whether past, present or future, personal or extraneous, coarse or subtle, low or high, far or near, should be understood by right knowledge in their real nature as: – These are not mine; these am I not; these are not my soul.

The learned Ariyan disciple who sees thus, O Bhikkhus, gets a disgust for body, for sensations, for perceptions, for volitional activities, for consciousness, gets detached from the abhorrent thing, and is emancipated through detachment. Then dawns on him the knowledge – ‘Emancipated am I.’ He understands that rebirth is ended, lived is the Holy life, done

(continued from the previous page) what should be done, there is none other beyond this.

This the Blessed One said, and the delighted Bhikkhus applauded the words of the Blessed One.

When this doctrine was being propounded the minds of the group of five Bhikkhus were freed of defilements, without any attachment.³⁵

* * * *

THE SENDING OF THE MISSIONARIES.

(Mahavagga p. 20).

At that time there were sixty-one Arahants⁶³ in the world.

Then the Blessed One addressed the Bhikkhus and said:—

“Freed am I, O Bhikkhus, from all bonds whether divine or human. You, too, O Bhikkhus, are freed from all bonds whether divine or human.

Go forth, O Bhikkhus, for the good of the many, for the happiness of the

³⁵ That is they all become Arahants.

³⁶ They were—the Buddha, the Band of Five Bhikkhus, Yasa, the millionaire’s son and his fifty-four friends.

THE SENDING OF THE MISSIONARIES

(continued from the previous page) many, out of compassion for the world, for the good, benefit, and happiness of gods and men. Let not two go by one way. Preach, O Bhikkhus, the Dhamma, excellent in the beginning, excellent in the middle, excellent in the end, both in the spirit and in the letter. Proclaim the Holy Life, altogether perfect and pure.

There are beings with little dust in their eyes, who not hearing the Dhamma will fall away. There will be those who understand the Dhamma.

I, too, O Bhikkhus, will go to Uruvela, to Senanigama, in order to preach the Dhamma.

* * * *

THE PASSING AWAY OF THE BUDDHA.

(Digha Nikaya, Vol. 11, Parinibbana Sutta, No. 16, p. 120.)

D. 16. Then the Blessed One addressed the disciples and said:—"Behold, O disciples! Now I speak to you. Transient are all component

(continued from the previous page) things. Strive on with diligence. In no long time the Final Release of the Accomplished One will take place. After the lapse of three months from now, the Accomplished One will attain into Pari-Nibbana." Thus the Blessed One said; after which the Auspicious One, the Teacher, furthermore addressed the disciples as follows:—

"Ripe is my age; short is my life. Leaving you I shall go. I have made myself my Refuge. Be diligent, O disciples, mindful and virtuous. With thoughts collected guard your minds. He who lives strenuously in this Dispensation will escape the cycle of rebirth and put an end to suffering."

* * * *

HIS LAST MEAL.

(From Digha Nikaya, Vol. 11, Parinibbana Sutta, No. 16, p. 126).

Now at that time the Blessed One was staying at Pava in the mango grove of Cunda, the smith.

Then Cunda, the smith, heard that the Blessed One had arrived at Pava and was staying in his mango grove.

(continued from the previous page) So Cunda went to where the Blessed One was, and approaching Him, respectfully, saluted Him and sat on one side. As he sat thus, the Blessed One instructed, incited, inspired and gladdened him with a religious discourse.

Then Cunda who was thus instructed, inspired and gladdened by the Blessed One spoke to the Buddha as follows:—

“Lord, let the Blessed One accept my alms for to-morrow together with the company of disciples.”

The Blessed One assented by His silence.

Thereupon Cunda, the smith, knowing that the Blessed One had accepted his invitation, rose from his seat, respectfully saluted the Blessed One, passed round Him to the right, and departed. And Cunda, after that night was over, made ready in his house choice food both hard and soft, together with a large quantity of

(continued from the previous page) *Sukaramaddava*,³⁷ and intimated the time to the Blessed One, saying: – “It is time, O Lord! The alms is ready.”

Then the Blessed One dressed Himself, in the forenoon, and taking bowl and robe went, together with the company of disciples, to the abode of Cunda, the smith, and sat on the prepared seat. Seated thus, the Blessed One addressed Cunda as follows: – “O Cunda, serve me with that *Sukaramaddava* which you have prepared; but serve the company of disciples with other food – both hard and soft.”

“So be it, Lord!” said Cunda in response to the words of the Blessed One, and did accordingly.

Thereupon the Blessed One said to Cunda: – “Whatsoever, Cunda, remains of the *Sukaramaddava*, bury that in a hole in the ground; for, Cunda, I perceive not in this world

³⁷ *Sukaramaddava* – according to the commentary it is tender boar’s flesh. Some say it is a kind of mushroom. See “Questions of Milinda” Vol, 1 p. 244 and “Dialogues of the Buddha” part 2, p. 137, N. 1.

(continued from the previous page) of gods, Maras, and Brahmas, and amongst other beings, together with ascetics and brahmans, and gods and men, anyone who could eat this food and well digest it, save the Accomplished One.”

“So be it Lord!” responded Cunda, and buried the remainder of that *Sukaramaddava* in a hole in the ground, and approaching the Blessed One, respectfully saluted Him, and sat on one side. As he was seated thus, the Blessed One instructed, incited, inspired and gladdened him with a religious discourse and departed.

Then arose in the Blessed One, who partook of the meal of Cunda, the smith, a grievous sickness, a dysentery, and severe pains, resembling those of death. But the Blessed One, conscious and reflective, bore them up unwaveringly.

Thereupon the Blessed One addressed Ananda and said:—“Come, Ananda, let us go to Kusinara.”

“So be it Lord!” replied Ananda.

* * * *

HIS LAST CONVERT.

(From *Digha Nikaya*, Vol. 11, *Parinibbana Sutta*, No. 16, p. 148.)

At that time a wandering ascetic named Subhadda⁸³ was living at Kusinara. He heard the news that the Ascetic Gotama would attain to Pari-Nibbana in the last watch of that night. And he thought:—“I have heard grown up and elderly teachers and their teachers, the wandering ascetics, say that seldom and very seldom indeed do Exalted, Fully Enlightened Arahants arise in this world. To-night in the last watch the Ascetic Gotama will attain Pari-Nibbana. A doubt has arisen in me.

³⁸ *Subhadda*—This Subhadda, the wandering ascetic, should be distinguished from Subhadda who entered the Order in his old age. It was the latter who remarked that the death of the Buddha was no occasion for sorrow as the Bhikkhus were free to do whatever they liked, without being bound by the injunctions of the Master. This remark of Subhadda prompted the venerable Kassapa to take immediate steps to hold a convocation of the Dhamma and Vinaya.

(continued from the previous page) and I have confidence in the Ascetic Gotama. Capable indeed is the Ascetic Gotama to preach the doctrine so that I may dispel my doubts."

Thereupon Subhadda, the wandering ascetic, went to Upavattana Sala Grove of the Mallas where the venerable Ananda was, and approaching him spoke as follows:—
"I have heard grown up and elderly teachers and their teachers, the wandering ascetics, say that seldom, and very seldom indeed do Exalted, Fully Enlightened Arahants arise in this world. To-night in the last watch the Ascetic Gotama will attain Pari-Nibbana. A doubt has arisen in me, and I have confidence in the Ascetic Gotama. Capable indeed is the Ascetic Gotama to preach the doctrine so that I may dispel my doubts. Shall I, O Ananda, obtain a glimpse of the Ascetic Gotama?"

When he spoke thus, the venerable Ananda said:—"Enough, friend Subhadda, do not worry the Accomplished One. The Blessed One is wearied."

For the second and third time Subhadda made his request, and for the second and third time Ananda replied in the same manner.

The Blessed One heard the conversation between the venerable Ananda and the wandering ascetic, and addressing Ananda said:

“Nay, Ananda, do not prevent Subhadda. Let Subhadda, O Ananda, behold the Accomplished One. Whatsoever Subhadda will ask of me, all that will be with the object of gaining knowledge, and not of troubling me. And whatever I shall say in answer he will readily understand.”

Thereupon the venerable Ananda told Subhadda the wandering ascetic:—“Go, friend Subhadda, the Blessed One gives you leave.”

And Subhadda, the wandering ascetic went to where the Blessed One was, and approaching Him, rejoiced with Him, and exchanging friendly greetings sat on one side. Seated thus, Subhadda the wandering ascetic spoke to the Buddha as follows:—

“There are these ascetics and brahmans, O Gotama, who are leaders of companies and congregations who are heads of sects, and are well known, renowned religious teachers, esteemed as good men by the multitude, as for instance—Purana Kassapa, Makkhali Gosala, Ajita Kesakambili, Pakudha Kaccayana, Sanjaya Belattahiputta, Nigantha Nataputta,—have they all, as they themselves claim, thoroughly understood or not, or have some of them understood, and some not?”

“Let it be, O Subhadda! Trouble not yourself as to whether all or some have realised or not. I will preach the doctrine to you. Listen and bear it well in mind. I shall speak.”

“So be it, Lord!” replied Subhadda and the Blessed One spoke as follows:—

“In whatever dispensation there exists not the Noble Eightfold Path, neither is the first Samana,³⁹ nor the

³⁹ The First Samana is the *Sotapanna*, literary “The Stream-Winner.”

(continued from the previous page) second,⁴⁰ nor the third,⁴¹ nor the fourth⁴² is to be found therein. In whatever Dispensation, O Subhadda, there exists the Noble Eightfold Path, there are also to be found the first Samana, the second Samana, the third Samana, and the fourth Samana. In this Dispensation, O Subhadda, there exists the Noble Eightfold Path. Here indeed are found the first Samana, the second Samana, the third Samana, and the fourth Samana. The other foreign Schools are empty of Samanas. If, O Subhadda, the disciples lived rightly, the world would not be void of Arahants."

My age was twenty-nine when I went forth as a seeker after what is good. Now one and fifty years are gone since I was ordained, O Subhadda. Outside this fold there is not

⁴⁰ The Second Samana is the *Sakadagami*, literary "Once-Returner."

⁴¹ The Third Samana is the *Anagami*, literary "Never-Returner."

⁴² The Fourth Samana is the *Arahant*, literary "The Worthy One," who is the Perfect Saint.

See ch. II, p. 7.

i.e. the Noble Eightfold Path.

(continued from the previous page) a single ascetic who acts even partly in accordance with this realisable doctrine."

Thereupon Subhadda spoke to the Buddha as follows:—

"Excellent, Lord, excellent! It is, O Lord, as if a man were to set upright that which was overturned, or were to reveal that which was hidden, or were to point the way to one who had gone astray, or were to hold a lamp amidst the darkness, so that those who have eyes may see. Even so, has the doctrine been expounded in various ways by the Blessed One that I, O Lord, seek refuge in the Buddha, the Doctrine, and the Order. May I receive the Lesser and the Higher Ordination in the presence of the Blessed One!"

"Whosoever, Subhadda, being already committed to the other doctrines

(continued from the previous page) desires the lower³⁴ and higher ordination⁴⁴ in this Dispensation, remains four months on probation.^{4 5} At the end of four months, the disciples approving, he is ordained and raised to the status of a Bhikkhu. Nevertheless, on understanding I make individual exceptions.”

“If, Lord, those already committed to other doctrines, who desire the

⁴³ *Pabbajja*—Renunciation. The ordination as a novice is here meant. This is done by donning the yellow robe after having shaved hair and beard and taking the Three Refuges and the Ten Precepts. The novice is called a “*Samanera*.” He has cut himself off from the world and its ways. Henceforth, by him even his parents are addressed “lay-disciples.”

⁴⁴ *Upasampada*. This refers to the Higher Ordination, which is bestowed only after the completion of the 20th year of life. He who receives it is a full member of the Order, and is called a *Bhikkhu*. He is bound to observe the *Patimokkha Precepts*, the commission of any of the major offences of which, involves “defeat” and expulsion from the Bhikkhu Order. If willing, he could remain as a Samanera.

⁴⁵ A probation is not demanded of the Buddhist aspirant to ordination.

(continued from the previous page) for four months, and after the lapse of that period, the disciples approving, are received into the Order, I will remain on probation for four months, and at the end of that period, the disciples approving, let me be received into the Order and raised to the status of a Bhikkhu.”

Thereupon the Blessed One addressed Ananda and said:—“Then, Ananda, you may ordain Subhadda.”

“So be it, Lord!” replied Ananda.

And Subhadda the wandering ascetic spoke to the venerable Ananda as follows:—“It is a gain to you, O venerable Ananda! It is indeed a great gain to you, for you have been anointed by the anointment of discipleship in the presence of the Blessed One Himself.”

Subhadda the wandering ascetic received in the presence of the Blessed One the lesser and the higher ordination.

And in no long time after his higher ordination, the venerable Subhadda, living alone, remote from men), strenuous, energetic and resolute

(continued from the previous page) realised, in this life itself, by his own intuitive wisdom, the consummation of that incomparable life of Holiness, and lived abiding (in that state), for the sake of which sons of noble families rightly leave the householder's life for the homeless life. He perceived that rebirth was ended, completed was the Holy Life, that after this life there was none other.

And the venerable Subhadda became one of the Arahants. He was the last personal convert of the Blessed One.

* * *

THE LAST SCENE.

(Digha Nikaya, Vol. 11, Parinibbana Sutta, No. 16, p. 154.)

Then the Blessed One addressed Ananda and said:—

“It may be, Ananda, that you will say thus:—‘Without the Teacher is the Sublime Teaching! There is no Teacher for us.’ Nay, Ananda, you should not think thus. Whatever Doctrine and Discipline taught and

(continued from the previous page) promulgated by me, Ananda, they will be your Teacher when I am gone.”

* * * *

Then the Blessed One addressed the disciples and said: —“If, O disciples, there be a doubt or perplexity in any disciple with regard to the Buddha, Doctrine, Order, and the Practice, question me, and repent not afterwards thinking —‘We were face to face with the Teacher, yet we were not able to question the Blessed One in His presence.’”

When He spoke thus, those disciples were silent.

For the second and third time the Blessed One addressed the Disciples in the same words. And for the second and third time the disciples were silent.

Then the Blessed One addressed the disciples and said: —“Perhaps it may be out of respect for the Teacher that you do not question me. Let a friend, O disciples intimate it to another!”

Still the disciples were silent.

Thereupon the venerable Ananda spoke to the Buddha as follows: — “Wonderful, Lord! Marvellous, Lord! Thus am I pleased with this company of disciples. There is not a single disciple who entertains a doubt or perplexity with regard to the Buddha, the Doctrine, the Order, and the Practice.”

“You speak out of faith, Ananda. With regard to this matter there is knowledge in the Accomplished One, that in this company of disciples there is not a single disciple who entertains a doubt or perplexity with regard to the Buddha the Doctrine, the Order, and the Practice. Of these five hundred disciples, Ananda, he, who is the last, is a Stream-Winner, not subject to Fall, but certain and destined for enlightenment.⁴⁶”

⁴⁶ The reference was to the Venerable Ananda who had then not yet attained Arahantship.

Then the Blessed One addressed the disciples and said:—“Behold, O disciples, I exhort you. Subject to change are all component things. Strive on with diligence.”

These were the last words of the Accomplished One.

* * * *

FROM HEIGHT TO HEIGHT OF FINAL LIBERATION.

What follows in the Parinibbana Sutta is in the words of the disciples who arranged the Lord’s Teaching for succeeding generations.

Thereupon the Blessed One attained to the First Ecstasy. Emerging from which He attained in order to the Second, Third and Fourth Ecstasies. Emerging from the Fourth Ecstasy He attained to “*The Realm-of-Infinity-of-Space (Akasanancayatana)*” Emerging from which He attained to “*The Realm-of-Infinity-of Consciousness (Vinnanancayatana)*.” Emerging from which He attained to “*The Realm-of-Nothingness.*” Emerging

(continued from the previous page) from which He attained to "*The Realm-of-neither-Perception-nor-Non-Perception.*" Emerging from which He attained to "*The Cessation-of-Perception and Sensations. (Sannavedayitanirodha).*"

Thereupon the venerable Ananda addressed the venerable Anuruddha and said: "O, Lord Anuruddha, the Blessed One has passed away."

"Nay, Brother Ananda, the Blessed One has not passed away but has attained to "*The Cessation-of-Perceptions and Sensations.*"

Then the Blessed One emerged from "*The Cessation-of-Perceptions and Sensations*" and attained to "*The Realm-of-neither-Perception-nor-Non-Perception.*" Emerging from which He attained to "*The Realm-of-Nothingness.*" Emerging from which He attained to "*The Realm-of-the-Infinity-of-Consciousness.*" Emerging from which He attained to "*The Realm-of-the-Infinity-of-Space.*" Emerging from which He attained to the Fourth Ecstasy. Emerging from which He

(continued from the previous page) attained to the Third Ecstasy. Emerging from which he attained to the Second Ecstasy. Emerging from which He attained to the First Ecstasy. Emerging from which He attained to the Second Ecstasy. Emerging from which He attained to the Third Ecstasy. Emerging from which He attained to the Fourth Ecstasy. Emerging from which and immediately after, the Blessed One finally passed away.

* * *

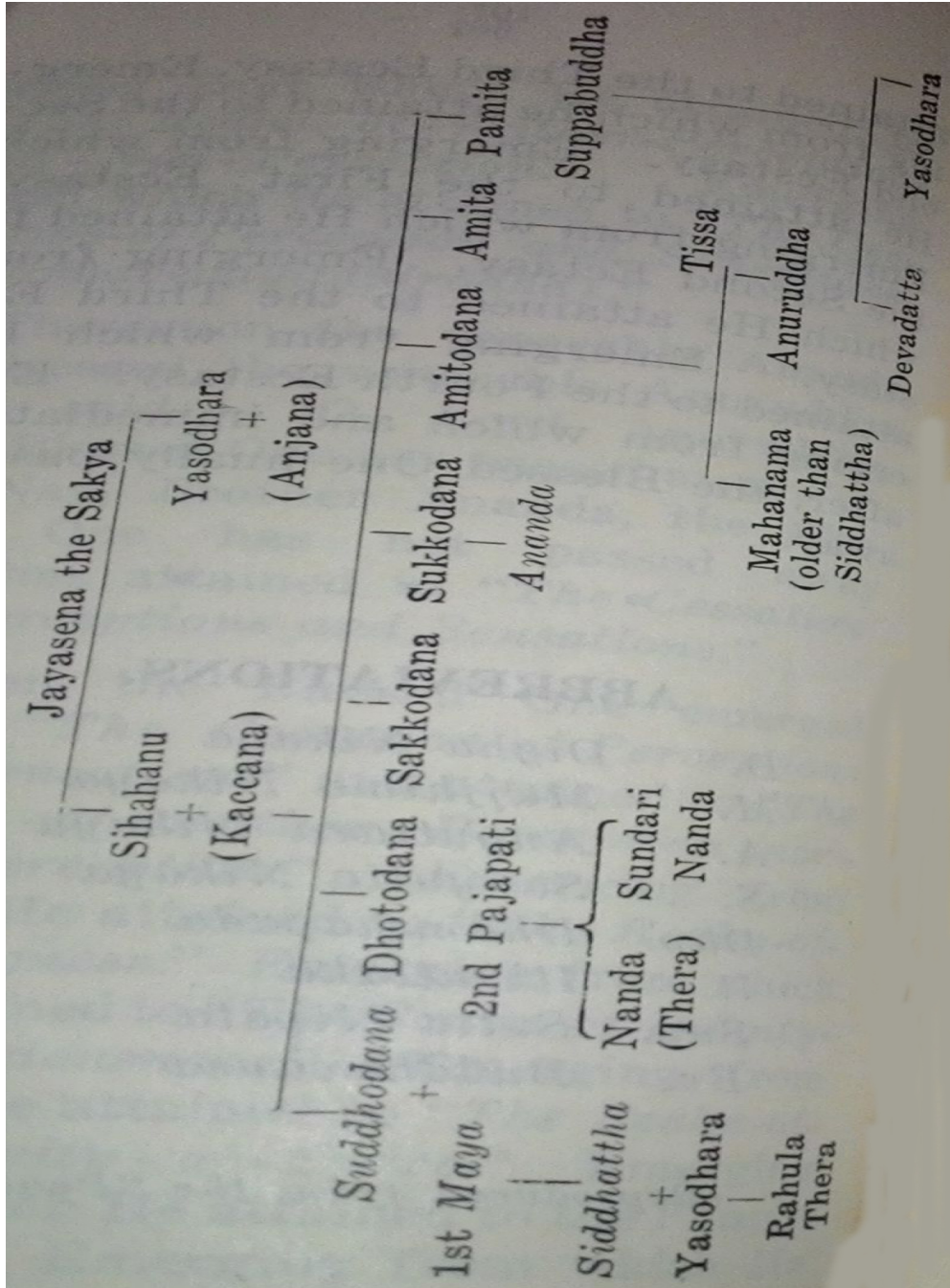
ABBREVIATIONS.

- D.* *Digha Nikaya*
M. *Majjhima Nikaya*
A. *Anguttara Nikaya*
S. *Sanyutta Nikaya*
Dhp. *Dhammapada*
It. *Itivuttaka*
Snp. *Sutta Nipata*
Bv. *Buddhavansa*

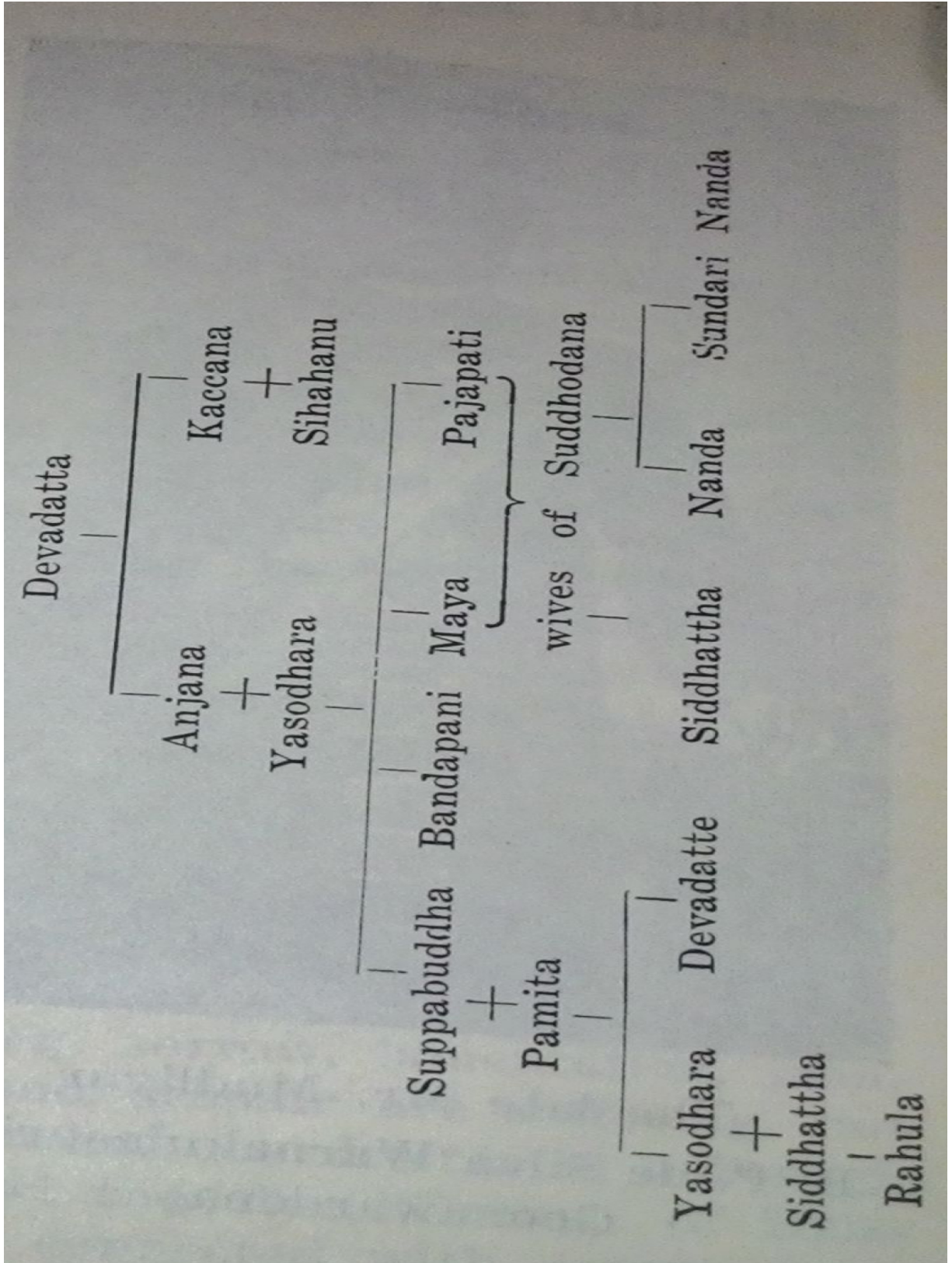
(Reproduced from the "Peace.")

11. Prince Siddhattha's genealogical table:

Father's side:



Mother's side:





The late Mr Mudliyar

B.P. de Silva Warnakulasuriya Goonawardena.

The Word of the Buddha

1

The Word of the Buddha.

By

Nyanatiloka Thera.

(Abridged)

D16: Thus it has been said by the Blessed One: — It is through not understanding, not realizing four things, that I as well as you had to wander so long through this round of rebirths. And what are these four things? They are the Noble Truth of Suffering, the Noble Truth of the Origin of Suffering, the Noble Truth of the Extinction of Suffering, the Noble Truth of the Path that leads to the Extinction of Suffering.

* * * *

I

D22: What now is the Noble Truth of Suffering? Birth is suffering, decay is suffering, death is suffering, sorrow, lamentation, pain, grief and despair are suffering, not to get what one desires is suffering, in short the five “Groups of Existence” connected with craving are

(continued from the previous page) suffering, namely corporeality, feeling, perception, mental formations and consciousness.

M28: What now is the Corporeality Group? It is the four primary elements and the corporeality derived from them. And what are these four primary elements? They are the Solid Element, the Fluid Element, the Heating Element, the Vibrating Element.

Now, whether it be the elements belonging to one's own body, or whether it be the elements outside of our body, they all are only elements. And one should understand according to reality and true wisdom: — 'This does not belong to me, this am I not, this is not my Ego.'

Just, as one calls 'hut' the circumscribed space, which comes to be by means of wood and rushes, reeds and clay, even so we call 'body' the circumscribed space that comes to be by means of bones and sinews, flesh and skin.

M38: Furthermore, the arising of Consciousness is dependent upon conditions, and without these conditions no consciousness arises. Now, upon whatsoever conditions the arising of consciousness is dependent, after these it is called.

Dependent on eye and corporeal forms arises consciousness: this is called eye-consciousness. In a similar way it is with ear-consciousness, nose consciousness, tongue consciousness, body-consciousness, and mind-consciousness.

M28: And it is impossible that any one can explain the passing out of one existence and the entering into a new existence, or the growth, increase and development of consciousness, independent of Corporeality, Feeling, Perception and Mental Formations.

All these things ‘impermanent’ (*anicca*), “subject to suffering” (*dukkha*) and “void of an Ego” (*anatta*). For corporeality is impermanent, feeling is impermanent, perception is impermanent, mental

(continued from the previous page) formations are impermanent, consciousness is impermanent. But that which is impermanent, is subject to suffering; and of that which is impermanent and subject to suffering and change, one cannot rightly say:— ‘This belongs to me, this am I, this is my Ego.’

S21 (5): Therefore, whatever there be of corporeality, of feeling, perceptions, mental formations or consciousness, whether one’s own or external, whether gross or subtle, lofty or low, far or near, one should understand according to reality and true wisdom:— ‘This does not belong to me, this am I not, this is not my Ego.’

This so-called Individual is in reality nothing but a mere process of the above-mentioned ever-changing “bodily and mental” (*nama-rupa*) phenomena, which since immemorial times were going on before the so-called birth, and which also after the so-called death will continue for immemorial periods of time. Thus, these 5 groups or *Khandhas* in no way constitute any real personality or “Ego-entity” (*atta*) neither do we know of any

(continued from the previous page) Ego-entity existing apart from them, so that the belief in an Ego-entity is merely an illusion.

S21 (6): Suppose, a man, who can see, were to behold the many bubbles on the Ganges as they are driving along, and should watch them and carefully examine them. After carefully examining them, they will appear to him as empty, unreal, and unsubstantial. In exactly the same way does the disciple behold all the bodily forms, feelings, perceptions, mental formations and states of consciousness—whether they be of the past, or the present, or the future, far or near. And he watches them and examines them carefully, and, after carefully examining them, they appear to him as empty, void and without an Ego.

In the absolute sense (*paramattha*) there are only numberless processes, countless waves in this ever-surging sea of corporeal forms, feelings, perceptions, mental formations, and states of consciousness, and none amongst all these constantly changing phenomena constitutes any permanent entity, any 'Ego'

(continued from the previous page) (*atta*), nor do we know of any Ego-entity apart from them.

Hence, what we call a 'being', or an 'individual', or a 'person', or by the name 'I', is in reality nothing but an ever-changing combination of physical and psychical phenomena, and has no real existence in itself.

S21 (3): Truly, whoso delights in corporeal form, in feeling, perception, mental formations, or consciousness, he delights in suffering; and whoso delights in suffering, will not be from suffering. Thus I say.

S14 (2): Which do you think is more: the flood of tears, which weeping and wailing you have shed upon this long way—hurrying and hastening through this round of rebirths, united to the undesired, separated from the desired—this or the waters of the four oceans?

Long time have you suffered the death of father and mother, of sons, daughters, brothers and sisters. And while you were thus suffering, you have verily shed more tears upon this long way, than there is water in the four oceans.

The Word of the Buddha

Which do you think is more: the streams of blood that, through your being beheaded, have flowed upon this long way, this or the waters in the four oceans?

Long time have you been caught as dacoits or highway men or adulterers; and, through your being beheaded, verily more blood has flowed upon this long way, than there is water in the four oceans.

But how is this possible?

Inconceivable is the beginning of this Samsara, not to be discovered is any first beginning of beings, who, obstructed by ignorance and ensnared by craving, are hurrying and hastening through this round of rebirths.

And thus you have long time undergone suffering, 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 yourselves from them all.

Samsara—the round of rebirth, lit: the “Perpetual Wandering”—is the name by which is designated the sea of life

(continued from the previous page) ever restlessly heaving up and down, the symbol of this continuous process of ever again and again being born, growing old suffering and dying. More precisely put: Samsara is the unbroken chain of the fivefold Khandha—combinations, which, constantly changing from moment to moment, follow continuously one upon the other through inconceivable periods of time. Of this Samsara, a single lifetime constitutes only a vanishing tiny fraction; hence to be able to comprehend the first noble truth, one must let one's gaze rest upon the Samsara, upon this frightful chain of rebirths, and not merely upon one single lifetime, which of course may be sometimes not very painful.

* * * *

II

D22: What now is the Noble Truth of the Origin of Suffering? It is that craving which gives rise to fresh rebirth, and, bound up with pleasure and lust, now here, now there, finds ever fresh delight; it is the Sensual Craving (*kama-tanha*), the Craving for Life (*bhava-tanha*), the Craving for Annihilation (*vibhava-tanha*).

This process of continually being reborn and dying, may be compared with a wave in a lake. In the case of the

(continued from the previous page) wave there is not the slightest quantity of water travelling over the surface of the lake. But the wave-structure, that hastens over the surface of the water, creating the appearance of one and the same mass of water, is in reality nothing but the continuous rising and falling of continuous but quite different masses of water, produced by the transmission of force originally generated by the wind. Even so the Buddha did not teach that Ego-entities hasten through the ocean of rebirth, but merely life-waves generated by the craving for existence, which, according to their nature and activities (good, or evil), manifest themselves here as men, there as animals, and elsewhere as invisible beings.

But where does this craving arise and take root? Wherever in the world there is something delightful, there this craving arises and takes root. Thus, if in perceiving a visible form, a sound, odour, taste, bodily contact, or an idea in the mind, the object is pleasant, one is attracted, and if unpleasant, one is repelled.

M38: Therefore, whatever kind of "Feeling" (vedana) one experiences – pleasant, unpleasant or indifferent – one approves and cherishes the feeling

(continued from the previous page) and clings to it; and while doing so, lust springs up; but lust for feelings means "Clinging to Existence" (*upadana*); and on clinging to existence depends the (*action* –) "process of Becoming" (*bhava*, here *kamma-bhava*); on the process of becoming depends "Rebirth" (*Jati*); and dependent on birth are "Decay and Death", sorrow, lamentation, pain, grief and despair. Thus arises this whole mass of suffering. This is called the noble truth of the origin of suffering.

M13: Verily, due to sensuous craving kings fight with kings, princes with princes, priests with priests, citizens with citizens; the mother quarrels with the son, the son with the mother, the father with the son, the son with the father; brother quarrels with brother, brother with sister, sister with brother, friend with friend. Thus given to dissension, quarrelling and fighting, they fall upon one another with fists, sticks or weapons. And thereby they suffer death or deadly pain.

And further, due to sensuous craving, people break into houses, rob and plunder, pillage whole houses, commit highway robbery, seduce the wives of others. Then the rulers have such people caught and inflict on them various forms of punishment. And thereby they incur death or deadly pain. Now, this is the misery of sensuous craving, the heaping up of suffering in this present life, entirely due to sensuous craving.

(Rebirth) And further, people take the evil way in deeds, in words and in thoughts; and by doing so at the dissolution of the body, after death, they fall into a downward state of existence, a state of suffering, into perdition and the abyss of hell. But this is the misery of sensuous craving, the heaping up of suffering in the future life, entirely due to sensuous craving.

S35: For owners of their deeds (Kamma) are the beings, heirs of their deeds, their deeds are the womb from which they sprang, with their

(continued from the previous page) deeds they are bound up, their deeds are their refuge. Whatever deeds they do – good or evil – of such they will be the heirs.

A III 33: And wherever the beings spring into existence, there their deeds will ripen; and wherever their deeds ripen, there they will earn the fruits of those deeds, be it in this life, or be it in the next life, or be it in any other future life.

S21 (10): There will come a time, when the mighty ocean will dry up, vanish, and be no more. There will come a time, when the mighty earth will be devoured by fire, perish, and be no more. But yet there will be no end to the suffering of beings, who, obstructed by ignorance (*avijja*) and ensnared by craving (*tanha*), are hurrying and hastening through this round of rebirths.

* * * *

III.

D22: What now is the Noble Truth of the Extinction of Suffering? It is the complete fading away and extinction of this craving, its forsaking

(continued from the previous page) and giving up, the liberation and detachment from it.

S12 (66): And whosoever of the monks or priests regards the delightful and pleasurable things in the world as “impermanent” (*anicca*), “miserable” (*dukkha*) and “void of an Ego” (*anatta*), as a disease and sorrow, it is he who overcomes the craving.

It 96: And released from sensual craving, released from the craving for life, he does not return, does not enter again into existence.

S12: For through the total fading away and extinction of “craving” (*tanha*) “clinging to existence” (*upadana*) is extinguished; through the extinction of clinging to existence the (action—) “process of becoming” (*bhava*) is extinguished; through the extinction of the process of becoming “rebirth” (*jati*) is extinguished; and through the extinction of rebirth “decay and death,” sorrow, lamentation, suffering, grief and despair are extinguished. Thus comes about the

(continued from the previous page) extinction of this whole mass of suffering.

Hence, the annihilation, cessation and overcoming of bodily form, feeling, perception, mental formations and consciousness, this is the extinction of suffering, the end of disease, the overcoming of old age and death.

The undulatory motion, which we call wave—and which in the ignorant spectator creates the illusion of one and the same mass of water moving over the surface of the lake—is produced and fed by the wind and maintained by the stored-up energies. Now, after the wind has ceased and no fresh wind whips up the water of the lake, the stored-up energies will gradually be consumed, and thus the whole undulatory motion will come to an end. Similarly, if fire does not get new fuel, it will, after consuming all the old fuel, become extinct.

Just so this psycho-physical process—which in the ignorant worldling creates the illusion of an Ego-entity—is produced and fed by the life-affirming craving and maintained for some time by means of the stored-up life-energies. Now, after the 'fuel' (*upadana*), i.e., the craving and 'Clinging to Life,' has ceased and no new craving impels again this psycho-physical process, life will continue

(continued from the previous page) as long as there are still life-energies stored up, but at their consummation at death this Five-Khandha-process will reach final extinction.

Thus, Nibbana or 'Extinction' (Sansk. Nirvana; from *nir va* to cease blowing, to become extinct) may be considered under two aspects, namely as:

1. 'Extinction of impurities' (*kilesa-parinibbana*), which generally takes place during the life-time of the so-called Arahat or Holy One.

2. 'Extinction of the Five-Khandha-process' (*Khandha-Parinibbana*) which takes place at his death.

A III 32: This, truly, is the Peace, this is the highest, namely the end of all formations, the forsaking of every substratum of rebirth, the fading away of craving, detachment, extinction, Nibbana.

For enraptured with lust, enraged with anger, blinded by delusion, over-whelmed, with mind ensnared, man aims at his own ruin, at others' ruin, at the ruin of both parties, and he experiences mental pain and grief. But if lust, anger and delusion are given up, man aims neither at his own ruin, nor at others' ruin, nor at the ruin of

(continued from the previous page) both parties, and he experiences no mental pain and grief. Thus is Nibbana immediate, visible in this life, attractive and comprehensible to the wise.

A III 53: Hence, the extinction of greed, the extinction of anger, the extinction of delusion: this is called Nibbana.

* * * *

IV

S56:—What now is the Noble Truth of the Path that leads to the Extinction of Suffering? It is the Noble Eightfold Path, namely:

- | | | |
|---|---|------------------------------------|
| 1. Right Understanding <i>Samma-ditthi</i> | } | III. Wisdom <i>Panya</i> . |
| 2. Right Mindedness <i>Samma-sankappa</i> | | |
| 3. Right Speech <i>Samma-vaca</i> | } | I. Morality <i>Sila</i> |
| 4. Right Action <i>Samma-kammanta</i> | | |
| 5. Right Living <i>Samma-ajiva</i> | } | II. Concentration <i>Samadhi</i> . |
| 6. Right Effort <i>Samma-vayama</i> | | |
| 7. Right Attentiveness <i>Samma-sati</i> | | |
| 8. Right Concentration <i>Samma-samadhi</i> | | |

* * * *

1st Step.

D22: What now is “Right Understanding” (*samma-ditthi*)? To understand suffering, the origin of suffering, the extinction of suffering and the path that leads to the extinction of suffering: this is called right understanding.

S21 (5): To understand that bodily form, feeling, perception, mental formations and consciousness are impermanent (subject to suffering and void of **an Ego**): this is called right understanding. And it is truly impossible that one possessed of right understanding should regard anything as his Ego.

M22: For, if there really existed the Ego, there would be also something which belonged to the Ego. As, however, in truth and reality, neither an Ego nor anything belonging to an Ego can be found, is it not therefore an utter fool’s doctrine to say: “This is the world, this am I; after death “I” shall be permanent, persisting and eternal?”

M2: The learned and noble disciple, however, understands what is worthy of consideration and what is unworthy. And knowing this, he considers the worthy and not the unworthy. What suffering is, he wisely considers; what the origin of suffering is, he wisely considers; what the origin of suffering is, he wisely considers; what the extinction of suffering is, he wisely considers; what the path is that leads to the extinction of suffering, he wisely considers.

And by thus considering, three fetters vanish, namely; *Self-illusion, Scepticism* and *Attachment to mere Rule and Ritual*. But those disciples, in whom these three fetters have vanished, they have all “*entered the Stream (sotapanna)*”, have forever escaped the states of woe, and are assured of final enlightenment.

There are 10 ‘Fetters’, *Sanyojana*, by which beings are bound to the wheel of rebirths, namely:— 1. Self-illusion (*sakkaya-ditthi*). 2. Scepticism (*vicikiccha*). 3. Attachment to mere rule and ritual (*silabbata-paramasa*). 4. Sensual lust (*kama-raga*). 5. Ill-will (*vyapada*). 6. Craving for the world of pure form

(continued from the previous page) (*rupa-raga*). 7. Craving for the formless world (*arupa-raga*). 8. Pride (*mana*). 9. Restlessness (*uddhacca*). 10. Ignorance (*avijja*).

A *Sotapanna*, lit: 'Stream-Enterer' —i.e. one who has entered the stream (path) leading to Nibbana — is free from the first 3 fetters.

A *Sakadagamin*, lit: 'Once-Returner' —namely to this sensuous sphere—has overcome the 4th and 5th fetters in their grosser form.

An *Anagamin*, lit: 'Non-Returner,' is wholly freed from the first 5 fetters, which bind to rebirth in the sensuous sphere (*kama-loka*); after death, whilst living in the sphere of pure form (*rupa-loka*), he will reach the goal.

An Arahant, i.e. the perfectly 'Holy One,' is freed from all the 10 fetters.

S21 (5): One who does not understand bodily form, feeling, perception, mental formations and consciousness according to reality (i.e. as unsubstantial and void of an Ego), and not their arising, their extinction and the way to their extinction, he is liable to believe, either that a being continues after death, or that it does not continue after death, and so forth.

Self-illusion (*sakkaya-ditthi*) namely may reveal itself as: –

1. 'Eternity-belief' (*bhava or sassata-ditthi*), i.e. the belief that one's Ego is existing independently of the material body, and continuing even after the dissolution of the latter.

2. 'Annihilation-belief' (*vibhava or uccheda-ditthi*) i.e. the belief that this present life constitutes the Ego, and hence that it is annihilated at the death of the material body.

Verily, if one holds the view that the vital principle (Ego) is identical with this body, in that case a holy life is not possible; or, if one holds the view that the vital principle is something quite different from the body, in that case also a holy life is not possible. Both these extremes the Perfect One has avoided and shown the Middle Doctrine (the *Paticcasamuppada* or "Dependent Origination") which says:

On "Delusion" (*avijja*) depends the (life affirming) "Activities" (*sankhara*). – On the Activities depend "Consciousness" (*vinyana*, here rebirth-consciousness in the new mother's

(continued from the previous page) womb).—On consciousness depends the “Psycho-physical Combination” (*nama-rupa*).—On the psycho-physical combination depends the “Sixfold Sense-activity” (*salayatana*)—On the sixfold sense-activity depends the “Sensorial Impression” (*phassa*).—On the sensorial impression depends “Feeling” (*vedana*).—On feeling depends “Craving” (*tanha*).—On craving depends “Clinging to Existence” (*upadana*). On “Clinging to Existence” depends the “Process of Becoming” (*bhava*, here action-process).—On the “Process of Becoming” depends “Rebirth” (*jati*).—On Rebirth depends “Decay and Death” (*jara-marana*), (*jara-marana*), sorrow, lamentation, pain, grief and despair. Thus arises this whole mass of suffering.

M43: Verily, because beings, obstructed by delusion (*avijja*) and ensnared by craving (*tanha*), now here, now there, seek ever fresh delight, therefore it comes to ever fresh rebirth. However, through the fading away of delusion, through the

(continued from the previous page) arising of wisdom, through the extinction of craving, no future birth takes place again.

A III 33: For the actions, which are not done out of greed, anger and delusion, which have not sprung from them, which have not their source and origin there;— such actions are, through the absence of greed, anger and delusion, abandoned, rooted out, like a pain tree torn out of the soil, destroyed, and not liable to lead any more to future birth.

The *Paticca-samuppada* or ‘Dependent Origination’ is the teaching of the strict conformity to law of everything that happens, whether in the realm of the physical or the psychical. It shows how the totality of phenomena, physical and mental, the entire phenomenal world that depends wholly upon the six senses, together with all its suffering—and this is the vital point of the teaching—is not all the mere play of blind chance, but has an existence that is dependent upon conditions, and that, precisely with the removal of these conditions, those things that have arisen in dependence upon them—thus all suffering—must perforce disappear and cease to be.

* * * *

2nd Step.

M141: What now is “Right Mindedness” (*samma-sankappa*)? The thought free from lust, the thought free from ill-will, the thought free from cruelty: this is called right mindedness.

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3rd Step.

What now is “Right Speech” (*samma-vaca*)? The abstaining from lying, the abstaining from tale-bearing, the abstaining from harsh language, the abstaining from vain talk: this is called right speech.

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4th Step.

What now is “Right Action” (*samma-kammanta*)? The abstaining from killing, the abstaining from stealing, the abstaining from unlawful sexual intercourse: this is called right action.

* * * *

5th Step.

What now is “Right Living” (*samma-ajiva*)? When the noble disciple, avoiding a wrong way of living, gets his livelihood by a right

(continued from the previous page) way of living: this is called right living.

AV177: Hence, five trades should be avoided by the disciple: trading in arms, in living beings, in flesh, in intoxicating drinks, and in poison.

M117: Further it is said: To practise deceit, treachery, soothsaying, trickery, usury: this is wrong living.

* * * *

6th Step.

A IV 13, 14: What now is "Right Effort" (*samma-vayama*)? There are four great efforts: the effort to Avoid, the effort to Overcome, the effort to Develop, the effort to Maintain.

1. What now is the effort to Avoid? There the disciple incites his will to avoid the arising of evil, demeritorious things, that have not yet arisen; and he strives, puts forth his energy, strains his mind and struggles.

He strives off towards that sense object through which evil and demeritorious things, greed and sorrow,

(continued from the previous page) would arise, if he remained with unguarded senses; and he watches over his senses, restrains his senses. This is called the effort to avoid.

2. What now is the effort to Overcome? There the disciple incites his will to overcome the evil and demeritorious things, that have already arisen; and he strives, puts forth his energy, strains his mind and struggles. He does not retain any thought of sensual lust, ill-will or grief, or any other evil demeritorious states, that may have arisen; he abandons them, dispells them, destroys them, causes them to disappear. This is called the effort to overcome.

3. What now is the effort to Develop (*bhavana*)? There the disciple incites his will to arouse meritorious conditions, that have not yet arisen; and he strives, puts forth his energy, strains his mind and struggles.

Thus he develops the "Elements of Enlightenment" (*bojjhanga*), *bent* on solitude, on detachment, on extinction, and ending in deliverance, namely: Attentiveness

(continued from the previous page) (*sati*), Investigation of the Law (dhamma-vicaya), Energy (*viriya*), Rapture (*piti*), Tranquillity (*passada*), Concentration (*samadhi*), and Equanimity (*upekkha*). This is called the effort to develop.

4. What now is the effort to Maintain? There the disciple incites his will to maintain the meritorious conditions, that have already arisen, and not to let them disappear, but to bring them to growth, to maturity and to the full perfection of development (*bhavana*); and he strives, puts forth his energy, strains his mind and struggles. This is called the effort to maintain.

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7th Step.

What now is "Right Attentiveness" (*samma-sati*)?

D22: It is the "Four Fundamentals of Attentiveness" (*sati-patthana*), which is the only way that leads to the attainment of purity, to the overcoming of sorrow and lamentation, to the end of pain and grief, to the entering upon the right path

(continued from the previous page) and the realisation of Nibbana. And which are these four?

There the disciple lives in contemplation of the Body, in contemplation of Feeling, in contemplation of the Mind, in contemplation of the Phenomena, ardent, clearly conscious and attentive, after putting away worldly greed and grief.

* * * *

(a) Contemplation of the Body.

But how does the disciple dwell in contemplation of the body? There the disciple retires to the forest, to the foot of a tree, or to a solitary place, sits himself down, with legs crossed, body erect, and with attentiveness fixed before him.

With attentive mind he breathes in, with attentive mind he breathes out. He is aware when making a long or short inhalation or exhalation; he trains himself in breathing to perceive the entire breath-body, trains himself to calm down this bodily function. —

(a) Contemplation of the Body

Whilst going, standing, sitting or lying down he understands (according to reality) the expressions "*I go*," "*I stand*," "*I sit*," "*I lie down*"; he understands any position of the body. —

"The disciple understands, that there is no living being, no real Ego, that goes, stands etc., but that it is by a mere figure of speech, that one says: '*I go, I stand*' and so forth" (Comm.).

He is clearly conscious in going and coming, in looking forward and backward (and all the other bodily actions). —

He contemplates this body from the sole of the foot upward, and from the top of the hair downward, with a skin stretched over it, and filled with many impurities. —

He contemplates this body with regard to the four elements. —

Or, just as if he would see a corpse thrown into the burial-ground, one, two, or three days dead, swollen up—or eaten by crows, etc.—or a framework of bones—or bones, weathered away and crumbled to dust;—he

(a) Contemplation of the Body

(continued from the previous page) draws the conclusion as to his own body: "This my body also has this nature, has this destiny, and cannot escape it".

Thus he dwells in contemplation of the body, either with regard to his own person, or other persons, or to both. He beholds how the body arises, beholds how it passes away, beholds the arising and passing away of the body. "A body is there" –

"A body is there, but no living being, no individual, no woman, no man, no self, and nothing that belongs to a self; neither a person, nor anything belonging to a person" (Comm.).

this clear consciousness is present in him, because of his knowledge, and mindfulness, and he lives independent, unattached to anything in the world. Thus does the disciple dwell in contemplation of the body.

* * * *

(b) Contemplation of the Feelings.

In experiencing a feeling, the disciple knows, whether he has an agreeable or disagreeable or indifferent

(b) Contemplation of the Feelings

(continued from the previous page) feeling, a worldly or an unworldly feeling. —

* * * *

(c) Contemplation of the Mind.

The disciple knows, when his mind is, or is not, greedy or angry or deluded or composed or developed or surpassable or concentrated or freed. —

* * * *

(d) Contemplation of the Phenomena.

There the disciple dwells in contemplation of the “Five Hindrances” He is aware, when there is “Lust” in him, or “Anger,” or “Torpor and Drowsiness,” or “Restlessness and Mental Worry,” or “Doubt”; or when it is not in him. He knows how these hindrances come to arise, how they are overcome, how they do not rise again in the future.

He dwells in contemplation of the five “Aggregates of Existence.” He knows bodily form, feeling, perception, mental formation and consciousness; and he knows how they arise, and how they pass away.

(d) Contemplation of the Phenomena

He dwells in contemplation of the six “Subjective-Objective Sense-Factors.” –

He dwells in contemplation of the seven “Elements of Enlightenment” He is aware, when there is Attentiveness (*sati*) in him, or Investigation of the Law (*dhamma-vicaya*), or Rapture (*pīti*), or Tranquillity (*pas-saddhi*) or Concentration (*samadhi*), or Equanimity (*upekkha*). He knows when it is not in him; knows how it comes to arise, and how it is fully developed.

He dwells in contemplation of the Four Noble Truths; and he understands according to reality what Suffering is, the Origin of suffering, the Extinction of suffering, the Path that leads to the extinction of suffering.

Thus he beholds how the phenomena arise and pass away, and he lives independent, unattached to anything in the world.

The only way that leads to the attainment of purity, to the overcoming of sorrow and lamentation,

(continued from the previous page) to the end of pain and grief, to the entering upon the right path and the realisation of Nibbana, is these fundamentals of attentiveness.

* * * *

8th STEP.

M44: Now is “Right Concentration” (*sama-samadhi*)? Fixation of the mind to a single object (lit. “One-pointedness of mind”): – this is concentration.

Right concentration, in its widest sense, is that kind of mental concentration, which is present in every meritorious state of consciousness.

The four “Fundamentals of Attentiveness”: – these are the objects of concentration. The four “Great Efforts”: – these are the requisites for concentration. The practising, developing and cultivating of these things: – this is the “Development” (*bhavana*) of concentration.

Concentration has two degrees of development: 1. ‘Neighbourhood-Concentration’ (*upacara-samadhi*), which approaches the first trance, *jhana*, without however attaining it. 2. ‘Attainment-Concentration’ (*appana-samadhi*), which

(continued from the previous page) is the concentration present in the four trances.

The realisation of the Four Noble Paths (p. 8), however, is only possible at the moment of deep 'Insight' (*vipassana*) into the Impermanency, Misery and Impersonality of this whole phenomenal process of existence. And this may take place only during Neighbourhood-Concentration.

M141: (Trances): Detached from sensual objects, detached from demeritorious things, the disciple enters into the first trance, which is accompanied by "Verbal Thought" and "Rumination," is born of "Detachment," and filled with "Rapture" and "Happiness."

And further: after the subsiding of verbal thought and rumination, and by gaining of inward tranquillisation and Oneness of mind, he enters into a state free from verbal thought and rumination, the second trance, which is born of "Concentration" and filled with "Rapture" and "Happiness."

And further: after the fading away of rapture, he dwells in equanimity,

(continued from the previous page) attentive, clearly conscious, and he experiences in his person that feeling, of which the noble Ones say: "Happy lives the man of equanimity and attentive mind" – thus he enters the third trance.

And further: after the giving up of pleasure and pain, and through the disappearance of previous joy and grief he enters into a state beyond pleasure and pain, into the fourth trance, which is purified by equanimity and attentiveness.

S21 (1): Develop your concentration; for he who has concentration understands things according to their reality. And what are these things? The arising and passing away of bodily form, of feeling, perception, mental formations and consciousness.

M149. Thus these five Aggregates of Existence must be wisely penetrated, Delusion and Craving must be wisely abandoned, "Tranquillity"

(continued from the previous page) (*samatha*) and "Insight" (*vipassana*) must be wisely developed. —

S56: This is the Middle Path which the Perfect One has discovered, which makes one both to see and to know, and which leads to peace, to discernment, to enlightenment, to Nibbana.

Free from pain and torture is this path, free from groaning and suffering, it is the Perfect Path.

Dhp 274: Truly, like this path there is no other path to the purity of insight. And if you follow this path, you will put an end to suffering.

(Reproduced from "The Peace.")

EDITOR'S NOTE.

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What is Buddhism?

Buddhism Series No. 4.

WHAT IS BUDDHISM?

By

Bhikkhu Narada.

Is it a philosophy, or a religion, or an ethical system?

Strictly speaking Buddhism is not a philosophy as it does not contain an elaborate system of theories and facts meant exclusively for ex-cogitation although it must be admitted that the Buddha, the peerless scientist of the world, has anticipated many a modern speculation.

Schopenhauer in his "World as Will and Idea" has presented the Truth of Suffering and its Cause in a Western garb. Spinoza, though denies not the existence of a permanent reality, asserts that all permanent existence is transitory. In his opinion sorrow is conquered "by finding an object of knowledge which is not transient, not ephemeral, but is immutable, permanent, everlasting." Berkley proved that the so-called indivisible atom is a metaphysical fiction. Hume concluded

Is it a philosophy, or a religion, or an ethical system

(continued from the previous page) that consciousness consists of fleeting mental states. Bergson advocates the doctrine of change. Professor James refers to a stream of consciousness.

The Buddha propounded these doctrines of transiency (*Anicca*), sorrow (*Dukkha*) and soul-lessness (*Anatta*) some 2,500 years ago whilst He was sojourning in the valley of the Ganges.

The Buddha Dhamma consists of three aspects—the doctrinal (*Pariyatti*), practical (*Patipatti*) and realisable (*Pativedha*), which are inter-dependent and inter-related.

The doctrine is preserved in the Tipitaka. This Tipitaka, which contains the word of the Buddha *in toto*, is estimated to be about eleven times the size of the Christian Bible. As the word itself implies, it consists of three baskets, namely: the Basket of Discipline (*Vinaya Pitaka*), the Basket of Discourses (*Sutta Pitaka*) and the Basket of Ultimate Things (*Abhidhamma Pitaka*).

The *Vinaya Pitaka* mainly deals with the rules and regulations of the

Is it a philosophy, or a religion, or an ethical system

(continued from the previous page) Order of monks and nuns. It gives a detailed account of the development of the Sasana, the life and ministry of the Founder and is also rich with ancient history, Indian customs, etc.

It is sub-divided into the five following books:

1. *Vibhanga* { ... (i) *Parajika Pali*.
 { ... (ii) *Pacittiya Pali*.
2. *Khandaka* { ... (i) *Mahavagga Pali*.
 { ... (ii) *Culla Vagga Pali*.
3. *Parivara Pali*.

The *Sutta Pitaka* consists chiefly of discourses preached by the Buddha and in some instances by His distinguished disciples, such as the Venerable Sariputta, Ananda, Mogallana, etc. It is like a book of prescriptions, as the sermons were propounded to suit the occasions and the temperament of individuals.

The *Sutta Pitaka* is divided into five *Nikayas* or collections, viz:

1. *Digha Nikaya*.
2. *Majjhima Nikaya*.
3. *Sanyutta Nikaya*.
4. *Anguttara Nikaya*.
5. *Khuddaka Nikaya*.

Is it a philosophy, or a religion, or an ethical system

The last is further sub-divided into 15 books:

- | | |
|---------------------------|--------------------------|
| 1. <i>Khuddaka Patha.</i> | 8. <i>Theragatha.</i> |
| 2. <i>Dhammapada.</i> | 9. <i>Therigatha.</i> |
| 3. <i>Udana.</i> | 10. <i>Jataka</i> |
| 4. <i>Iti Vuttaka.</i> | 11. <i>Niddesa.</i> |
| 5. <i>Sutta Nipata.</i> | 12. <i>Patisambhida.</i> |
| 6. <i>Vimana Vatthu.</i> | 13. <i>Apadana.</i> |
| 7. <i>Petavatthu.</i> | 14. <i>Buddhavansa.</i> |
| 15. <i>Cariya Pitaka.</i> | |

The *Abhidhamma Pitaka* is the most important and the most interesting as it elaborately deals with the four Ultimate Things—Consciousness (*Citta*), Mental Properties (*Cetasika*), Matter (*Rupa*) and Nibbana. Here the Buddha has forestalled many a scientist and philosopher of the West and provides sufficient food for thought for the deep thinker.

This Pitaka is divided into seven books:

- | | |
|---------------------------|-----------------------------|
| 1. <i>Dhamma Sangani.</i> | 4. <i>Puggala Pannatti.</i> |
| 2. <i>Vibhanga.</i> | 5. <i>Dhatukatha.</i> |
| 3. <i>Kathavatthu.</i> | 6. <i>Yamaka.</i> |
| 7. <i>Patthana.</i> | |

Thus we see that the Buddha Dhamma is concerned with truths and facts, and has nothing to do with theories and philosophies which may be accepted

Is it a philosophy, or a religion, or an ethical system

(continued from the previous page) as gospel truth to-day and may be thrown overboard to-morrow. The Buddha has presented us with no new astounding philosophical theories nor did He venture to create any new material science. He explained to us what is within and without so far as it concerns our emancipation and ultimately laid out a **path of deliverance** which is unique.

It should be understood that the Buddha did not preach all that He knew. On one occasion whilst the Buddha was passing through a forest He took a handful of leaves and said: "O, Bhikkhus, what I have taught is comparable to the leaves in my hand, what I have not taught is comparable to the amount of leaves in the forest."

He taught us only that which is necessary for our emancipation. Incidentally, however, He has made some statements which are accepted as scientific truths to-day.

"Buddhism, alone among all world religions, stands in not *a priori* contradiction to scientific thought." Buddhism no doubt accords with science,

Is it a philosophy, or a religion, or an ethical system

(continued from the previous page) but both should be treated as parallel teachings, since one deals mainly with material truths whilst the other confines itself to moral and spiritual truths.

The Dhamma He taught is not merely to be preserved in books nor is it a subject to be studied from a historical or literary point of view. On the contrary, it is to be learnt and put into practice in the course of one's daily life, for without actual practice one cannot appreciate the truth. The Dhamma is to be studied, and more to be practised, and above all to be realised. Self-realization is its ultimate goal. As such the Dhamma is compared to a raft which is meant for the sole purpose of escaping from the ocean of Sansara. Buddhism, therefore, cannot strictly be called a philosophy.

* * * *

IS IT THEN A RELIGION?

It is neither a religion in the sense in which that word is commonly understood, for it is not a system of faith and worship.

Buddhism does not demand blind faith from its adherents. Here mere belief is dethroned and is substituted by confidence based on knowledge, which, in Pali, is known as *Saddha*. The confidence placed by a follower on the Buddha is like that of a sick man towards the physician or that of a student towards his teacher. A Buddhist seeks refuge in the Buddha because it is He who discovered the **Path of Deliverance**. The sick man should use the remedy prescribed to be cured. The pupil should study what his teacher teaches to be a learned man. Just in the same way a Buddhist who possesses *Saddha* should follow His instructions to gain *His* Deliverance.

A Buddhist does not seek refuge in the Buddha with the foolish hope that he could be saved by His personal salvation. The Buddha gives no such guarantee. It is not within the power of a Buddha to wash away the impurities of others. One could neither purify nor defile another. One may be instrumental but we, ourselves, are

(continued from the previous page) directly responsible for our progress or decline.

The starting point of Buddhism is “right understanding” or *Sammaditthi*. The Buddha advises the seekers of Truth not to accept anything merely on the authority of another but to exercise their own reasoning and judge for themselves whether anything is right or wrong.

On one occasion the *Kalamas* of Kessaputta approached the Buddha and said that many ascetics and Brahmans who come to preach to them used to exalt their own doctrines and depreciate the doctrines of others and that they were at a loss to understand which of those worthies was speaking truth and which was speaking falsehood.

“Yes, O Kalamas, it is right for you to doubt, it is right for you to waver. In a doubtful matter wavering has arisen.” The Buddha remarked and gave them the following advice:

“Come, O Kalamas! Do not accept anything on (mere) hearsay (i.e. *thinking that thus have we heard it*

(continued from the previous page) *from a long time*). Do not accept anything by mere tradition (i.e. *thinking that it has thus been handed down through many generations*). Do not accept anything on account of mere rumours (i.e. *by believing what others say without any investigation*). Do not accept anything just because it accords with your scriptures. Do not accept anything by mere supposition. Do not accept anything by mere inference. Do not accept anything by merely considering the reasons. Do not accept anything merely because it agrees with your pre-conceived notions. Do not accept anything merely because it seems acceptable. (i.e. *thinking that as the speaker seems to be a good person his word should be accepted*.) Do not accept anything thinking that the ascetic is respected by us (*therefore it is right to accept his word*).*

“But, Kalamas, when you know for yourselves – These things are immoral; these things are blameworthy; these things are censured by the wise; these things, when performed and

* The bracketed explanatory parts of the above translation are supplied by the writer following the interpretations of the commentary and the sub-commentary.

The Pali Text of this important passage is:

Etha tumhe Kalama. Ma anussavena, ma paramparaya, ma itikiraya, ma pitaka sampadanena, ma takkahetu, ma nayahetu, ma akaraparivitakkena, ma ditthinijjhanakkhantiya, ma bhabbarupataya, ma samano no garu'ti. (Ang. N. vol. I. p. 189.)

Mr F.L. Woodward's translation is as follows:

“Now look ye Kalamas! Be ye not misled by report or tradition or hearsay. Be not misled by proficiency in the collections. (Note – on the authority of the scriptures) nor by mere logic or inference, nor after considering reasons, nor after reflection on and approval of some theory, nor because it fits becoming, nor out of respect for a recluse (who holds it).” – *Gradual Sayings*.

(continued from the previous page) undertaken, conduce to ruin and sorrow – then indeed do you reject them, Kalamas.”

“When, Kalamas, you know for yourselves – these things are moral, these things are blameless, these things are praised by the wise, these things, when performed and undertaken, conduce to well-being and happiness – then do you live acting accordingly.”

These precious words of the Buddha, though uttered some 2,500 years ago, still sound afresh in the ears of us all.

Now, though it be proved that there is no blind faith in Buddhism, one might argue whether there is no worshipping of images, etc. amongst the Buddhists.

Buddhists do not worship an image. They pay their homage to what it represents, reflecting on the virtues of the Buddha. The Bo-tree is only the symbol of enlightenment. These external objects of homage are not absolutely necessary, but they are useful as they tend to concentrate one’s

(continued from the previous page) attention. An intellectual could dispense with them as he could easily focus his attention and visualise the Buddha.

For our own good, and out of gratitude, we pay such external homage, but what the Buddha expects from his disciples is not so much obeisance as the actual observance of His Teachings.

On one occasion as the Buddha was about to pass away, many disciples came to pay their respects to Him. One Bhikkhu, however, remained alone in his cell, engaged in meditation. This matter was brought to the notice of the Buddha. When questioned as to his conduct, he replied: "Lord, I know that you will pass away three months hence, and I thought that the best way to honour you is by trying to attain Arahantship even before your decease."

"Excellent, Excellent," the Buddha said and remarked:

"He who loves me should emulate the example of this Bhikkhu. He

(continued from the previous page) honours me best who practises my Teaching best.”

Further it must be mentioned that there are no prayers in Buddhism. However much we may pray to the Buddha we cannot be saved. The Buddha does not grant any worldly favours to those who pray to Him. Instead of prayers there are meditations intended to purify the mind. The Buddha, not only speaks of the futility of offering prayers but also disparages a slavish mentality. A Buddhist should not pray to be saved, but should rely on himself and win his freedom.

In Buddhism there is no one God whom Buddhists should obey and fear. There are no dogmas that we must believe. There are no creeds that we must accept on faith. There are no priests to act as mediators. There are no rites and ceremonies to become a Buddhist, no prayers and sacrifices to be offered, no penances and repentance to be made to gain one's salvation.

* * * *

IS BUDDHISM, THEN, AN ETHICAL SYSTEM?

It, no doubt, contains an excellent moral code, which is adaptable to all climes and ages, but it is very much more than ordinary morality.

Morality or *Sila* is only the A.B.C. of Buddhism, and is the first stage on the *Path of Purity*. Conduct, though essential, does not alone lead to one's emancipation. It should be coupled with wisdom or knowledge (*Panna*). Both wisdom and conduct are like the pair of wings of a bird. One of the appellatives of the Buddha is also *Vijja-carana-sampanna* – endowed with wisdom and conduct.

An Almighty God plays no part whatsoever in the moulding of the character of a Buddhist. In Buddhism there is no one to reward and punish. Pain and happiness are the due effects of our own actions. The question of incurring the pleasure or displeasure of a God does not enter the mind of a Buddhist. Neither the hope of a reward nor the fear of a punishment

(continued from the previous page) acts as an incentive to him to do good or refrain from evil. A Buddhist no doubt is aware of the future consequences, but he refrains from evil because it is wrong, does good because it is right. He acts righteously from an altruistic point of view – his ultimate object being the destruction of all passions.

A Buddhist should not only regard his own self but also should have a consideration for others as well – animals not excluded.

In the *Karaniya Sutta* the Buddha says: “As the mother protects her only child at the risk of her own life, even so let him cultivate his unlimited *thoughts (of loving-kindness) towards all beings*.”

The Dhammapada says:

“All fear the cudgel; to all life is dear. Comparing others with self let him neither hurt nor kill.”

On one occasion the Buddha seeing some boys tormenting a snake with a stick, through fear of being bitten, advised them thus: “if you beat this

(continued from the previous page) snake, thinking to yourselves, 'we shall thereby insure our own happiness,' the result will be that in the various places you will be born you will not obtain happiness. They who seek to gain happiness for themselves should not torment another."

"As I am, so are the others; as the others are, so am I." Thinking thus a Buddhist should not hurt others but should do good to all.

To understand the exceptionally high standard of morality the Buddha expects from His ideal followers, one must carefully read the *Dhammapada*, *Sigalovada Sutta*, *Vyagghapajja Sutta*, *Mangala Sutta*, *Karaniya Sutta*, *Parabhava Sutta*, *Vasala Sutta*, *Dhammika Sutta*, etc.

A few instances are cited below to give the readers some idea of Buddhist morals and to show the great importance attached to morality in Buddhism.

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**1. DISCOURSE ON BLESSINGS.
(Mangala Sutta.)**

Sutta Nipata p. 46. Virtues that tend to Moral and Spiritual Development:

Not to associate with fools, but to associate with wise, and to honour those who are worthy of honour. This is the Highest Blessing.

To dwell in a pleasant spot, to have done good deeds in former births and to establish oneself in the right ... This is the Highest Blessing.

Much learning, arts, regulated behaviour, and pleasant speech. This is the Highest Blessing.

The support of mother and father, the cherishing of child and wife, and peaceful livelihood. This is the Highest Blessing.

Charitable giving, righteous life, to cherish one's kinsman, and blameless actions. This is the Highest Blessing.

To cease and abstain from evil, to shun intoxicants, and steadfastness

1. DISCOURSE ON BLESSINGS

(continued from the previous page) in meritorious deeds. This is the Highest Blessing.

Reverence, humility, content, gratitude and hearing the Truth at seasonable hours. This is the Highest Blessing.

Patience, obedience, the sight of monks and religious discussions at proper times. This is the Highest Blessing.

Restraint, Holy life, the comprehension of the Noble Truths and the realisation of Nibbana. This is the Highest Blessing.

A heart that falters not when touched by worldly things, sorrowless, passionless and secure. This is the Highest Blessing.

Performing these things, becoming invincible everywhere, they attain to happiness at every place. To them these are the Highest Blessings.

* * * *

**WHAT ONE OUGHT TO DO.
(Karaniya Sutta.)**

Khuddaka Patha p. 8. He should be competent, upright, straight-forward, obedient, mild and without conceit.

He should be content, easily supported, with few duties. He should lead a life of simplicity and his senses should be composed. He should be prudent, not insolent and not attached to families (with greed).

* * * *

WHAT THE LIFE OF A LAYMAN OUGHT TO BE.

Sutta Nipata. – Dhammika Sutta p. 69. I tell you the duties of a householder, acting according to which one becomes a good disciple. ...

Leaving the cudgels aside (without using them) on any creature in this world, whether timid or intrepid, let him not kill any living being, nor cause to kill, nor approve of others' killing.

WHAT THE LIFE OF A LAYMAN OUGHT TO BE

Let the disciple abstain from taking that which is not given. Knowingly let me not cause others to steal and let him not approve of others' stealing. All forms of theft he should avoid.

Let the wise man abstain from unchastity, like a pit of burning charcoal. If he is unable to lead a life of celibacy, let him not transgress with another's wife.

Whether in a public place or in an assembly, let one not speak falsehood to another, nor cause another to speak falsehood, nor approve of others' speaking falsehood. Let him abstain from all sorts of falsehood.

Let the householder, who approves of this virtue, knowing that it ends in madness, indulge not in intoxicating drinks, nor cause others to drink, nor approve of those that drink.

* * * *

HOW TO OBTAIN THE HIGHEST GOOD.

Sutta Nipata – Kimsila Sutta p. 56. What is that virtue, what is that good

(continued from the previous page) conduct, what actions should one perform, so that a person will be perfectly established in this Dispensation and attain to the Highest good?

Let him honour the elders, and not be envious; let him know the time to visit his teachers, and knowing the right moment, let him hear their religious talk and the good words they utter.

Let him cast away obstinacy and humbly go to the presence of his teachers in due time and remember and practise the good, the Truth, virtue and the Holy Life.

Let him seek delight in Truth, let him be attached to Truth, let him be established in Truth, let him know the investigations of Truth, let him not indulge in disputations that pollute the Truth, but let him spend his time (indulging in) truthful, blameless speech.

Let him abandon fun, frivolous talk, lamentation, displeasure, deceit, hypocrisy, greediness, conceit, revenge, harsh speech, corruptions, cravings

(continued from the previous page) and live free from infatuation with steadfast mind.

* * * *

OTHERS AND SELF.

M.N. Sutta No. 8. The Effacement of passions in this Noble Discipline should be done thus:

The others will be harmful, but we shall refrain from killing. The others will be addicted to stealing, but we shall refrain from stealing. Others will be unchaste, but we shall lead a life of chastity. Others will indulge in lying, but we shall refrain from lying. Others will indulge in slandering, but we shall refrain from slandering. Others will indulge in harsh speech, but we shall refrain from harsh speech. Others will indulge in frivolous talk, but we shall refrain from such vain talk. Others will be covetous, but we shall refrain from covetousness. Others will be malevolent, but we shall be benevolent. Others will be addicted to false views, but we shall be addicted to right views. Others may be given to wrong

(continued from the previous page) mindedness, but we shall cultivate right-mindedness. Others will indulge in wrong speech, but we shall practise right speech. Others will indulge in wrong actions, but we shall cultivate right actions. Others will be addicted to wrong livelihood, but we shall practise right livelihood. Others will be addicted to wrong endeavour, but we shall practise right endeavour. Others will indulge in wrong concentration, but we shall cultivate right concentration. Others will indulge in wrong mindfulness, but we shall cultivate right mindfulness. Others will be given to false wisdom, but we shall be given to right wisdom. Others will follow false deliverance, but we shall follow right deliverance. Others will be overcome with sloth and torpor, but we shall be free from sloth and torpor. Others will be conceited, but we shall be humble. Others will be doubting, but we shall be free from doubts. Others will give vent to anger, but we shall live in peace. Others will bear enmity, but we shall live with friendliness. Others will

(continued from the previous page) disparage, but we shall appreciate. Others will be revengeful, but we shall be placable. Others will be jealous, but we shall be free from jealousy. Others will be selfish, but we shall be self-less. Others will be cunning, but we shall be frank. Others will be deceitful, but we shall be free from deceit. Others will be stubborn, but we shall be pliant. Others will be haughty, but we shall be lowly. Others will be disobedient, but we shall be obedient. Others will have bad friends, but we shall have good friends. Others will be negligent, but we shall be heedful. Others will be without confidence, but we shall be with confidence. Others will be shameless, but we shall be modest. Others will be unscrupulous, but we shall be conscientious. Others will be less-informed, but we shall be much-informed. Others will be lazy, but we shall be strenuous. Others will be forgetful, but we shall be recollective. Others will be lacking in wisdom, but we shall be replete with wisdom. Others will be taken up with what is immediate, seize it with

avidity, and will let it go with difficulty, but we shall not be taken up with what is before our eyes, not grasp it eagerly and let it go with ease.

* * * *

DHAMMAPADA.

Dph. v. 14. Just as rain does not penetrate into a well-thatched house, even so lust does not penetrate into a well-trained mind.

Dph. v. 24. The glory of one who is energetic, mindful, pure in actions, considerate in doings, restrained, righteous in life and heedful, increases by degrees.

Dph. v. 43. A well-composed mind can do better than what either mother, father, or any kinsman can do.

Dph. v. 53. Just as from a heap of flowers many garlands are made, even so much good should be done by those mortals who are born.

Dph. vs. 58 & 59. Just as on a rubbish heap a sweet-scented, charming lotus might grow, even so amongst the rubbish of beings a disciple of the

(continued from the previous page) Fully Enlightened One excels other blinded worldlings in wisdom.

Dph. v. 75. "One is the path leading to gain, another is the way leading to Nibbana." Understanding this well a monk who is a disciple of the Buddha, should not rejoice in honour but cultivate seclusion.

Dph. vs. 104 & 105. Conquest of self is indeed better than the conquest of all other races. Neither a Deva nor a Gandhabba, nor the Evil One, nor the Brahma could defeat the victory of such a being, who is self- controlled and ever regulated in behaviour.

Dph. v. 239. Like a smith (with the dross) of silver, let the wise cleanse one's stains by degrees, little by little, and at each moment.

* * * *

Buddhism is, therefore, neither a philosophy nor a religion nor an ordinary ethical code. It is "The Doctrine of Actuality," a "Means of Deliverance," or the *Dhamma* as it is called in Pali. There is no English equivalent

(continued from the previous page) that exactly conveys the meaning of the Pali term.

The Dhamma is that which really is. It exists whether the Buddhas arise or not, but it is a Buddha who discovers this Dhamma, which lies hidden in the dark abyss of time, and reveals to others.

(Reproduced from the "Peace.")

The Essence of Buddha's Teaching

The Essence of Buddha's Teaching.

By

By Nyanatiloka Thera.

A radio-lecture delivered at Colombo.

Dear Listeners,

I wish to give you a short introduction into the essence of the original teaching of the Buddha, such as we find it still in the Buddhist countries of South Asia, or more correctly stated, such as it is handed down to us in the sacred scriptures written in the Pali language.

There are many amongst you who are not Buddhists, and to whom therefore in many cases the original teaching of the Buddha is a thing nearly unknown. Thus I am well aware that it will not be possible for them within the limits of 45 minutes allowed to my speech to gain a thorough and full understanding of such a profound and wide extensive subject. However, I hope, that one or the other of them may pick up and take hold of certain ideas that may

(continued from the previous page) appear to him of importance, and that thus they will become an inducement to the further inquiry into this so immensely profound world of ideas. Even should my short speech have no other effect than to remove at least some of the many prejudices and false ideas about the Buddha's doctrine, I should feel amply rewarded.

Does it not for instance appear ironical that just this most sober of all the religious doctrines must have the destiny to be by many Westerners considered some sort of idolatry or mysticism? Did not already the German philosopher, Friedrich Nietzsche, long years ago understand and lay stress upon this absolute soberness and clearness of Buddhism, when he says: "Buddhism is hundred times more realistic than Christianity. It has entered upon the inheritance of objectively and coolly putting problems. It came to life after several hundred years of philosophical development. The notion 'god' is done away with as soon

(continued from the previous page) as it appears. Prayer is out of the question. So is ascetism. No categorical imperative. No coercion at all, even not within the monastic community. Hence it also does not challenge to fight against those of a different faith. Its teaching turns against nothing so impressively as against the feeling of revengefulness, animosity and resentment."

Now, before beginning with my exposition of the Buddha's teaching, I should like to make you acquainted in a few words with the person of the Buddha. The term 'Buddha' literally means the 'Enlightened One.' It's a name of honour bestowed on the Indian Sage, Gotama, after attaining his enlightenment under the Bodhi tree at Buddhagaya in India. He was born as the son of an Indian king on the border of modern Nepal, about 600 years before Christ. At his 29th year he renounced the worldly life and exchanged his princely career for that of a homeless mendicant, until after 6 years hard striving he at last attained his goal: deliverance

(continued from the previous page) from the round of rebirths or Samsara. The Buddha describes this time in his own words as follows: —“Before, O Monks, I had attained to full enlightenment, myself being still subject to birth, decay, disease, death, sorrow and impurity, I too was seeking after that which is subject to birth, decay, disease, death, sorrow and impurity. And so, O Monks, after a time, whilst still young, a black-haired lad, in my youthful prime, just come to budding manhood's years, against the wishes of father and mother weeping and lamenting, I shorn off hair and beard, and clad in the yellow robe I went forth from home to the homeless life. Thus vowed to homelessness I was striving after the highest good, the Incomparable Path to Peace Supreme.”

At first the future Buddha learnt under two great Yogis who had attained to a high state of supernormal psychical powers and faculties. But neither of them could satisfy him, as their teachings did not lead to real everlasting peace and deliverance

(continued from the previous page) of mind. So he left them again, after having fully realized their teaching. Thereafter he met five ascetics who were practising the severest forms of self-torture and mortification of the flesh with the hope of gaining in this way deliverance. The future Buddha henceforth made one of their party. He subjected himself with utmost perseverance to extreme fasting and self-torture, till at last he looked like a mere skeleton, when utterly exhausted he broke down and collapsed. Now, he came to understand that bodily mortification is vain and useless, and never will lead to peace of heart, and to deliverance. Thus he gave up fasting and bodily mortification and sought for refuge in mental and moral development. And as soon as with calm and serene mind he began to see into the true nature of existence, he found, wherever he turned his eyes, only one great reality: the law of suffering, the unsatisfactoriness of all forms of existence. He understood that the

(continued from the previous page) destiny of beings is not the outcome of mere blind chance, nor that it depends upon the arbitrary actions of an imaginary creator, but that our destiny is to be traced back to our own former actions, or Karma. He beheld the sick and the leper, and he saw in their misery and suffering only the results of actions, or Karma, done in former lives. He beheld the blind and the lame, and he saw in their debility and helplessness only the painful harvest of seeds sown by themselves in former lives. He beheld the rich and the poor, the happy and the unhappy; and wherever he turned his eyes, there he saw this law of retribution, the moral law of cause and effect, the Dharma.

This Dharma, or the universal moral Law, discovered by the Buddha, may be summed up in the so-called Four Noble Truths: the Truth about the universal sway of Suffering, about its Origin, its Extinction, and the Path leading to its extinction.

The first Truth, or the universality of suffering, teaches in short, that all

(continued from the previous page) forms of existence are of necessity subject to suffering.

The second Truth, or the Truth about the origin of suffering, teaches that all suffering is rooted in selfish craving and ignorance, in *tanha* and *avijja*. It further explains the cause of this seeming injustice in nature, by teaching that nothing in the world can come into existence without reason or cause, and that not only all our latent tendencies, but our whole destiny, all weal and woe, are resulting from causes, which we have to seek partly in this, partly in a former state of existence.

The second Truth still further teaches us that the future life, with all its weal and woe, must result from the seeds sown by us in this, or in a former life.

The third Truth, or the Truth about the extinction of suffering, shows how, together with the extinction of craving and ignorance, all suffering will vanish and liberation from this Samsara will be attained.

The fourth Truth shows the way, or the means, by which this goal is reached. It is the so-called Eightfold Path, namely: Right Understanding, Right Mindedness, Right Speech, Right bodily Action, Right Livelihood, Right Effort, Right Attentiveness, and Right Concentration of Mind.

From these Four Noble Truths I shall pick out and clear up such points as are essential for a general knowledge of the Dharma. By doing so, I shall at the same time refute a number of wide-spread prejudices concerning the Buddha's teaching.

Let me, however, first give you a scanty outline of the Eightfold Path of righteousness and wisdom which in reality constitutes the essence of Buddhist practice, and thus shows the mode of living and thinking to be followed by any true follower of the Buddha.

The first stage of the Eightfold Path is, as already stated, Right Understanding, i.e. understanding the

(continued from the previous page) true nature of existence, and the moral laws governing the same. In other words, it is the right understanding of the Dharma, i.e. of the Four Noble Truths.

The second stage of the Eightfold Path is Right Mindedness, i.e. a pure state of mind, free from sensual lust, from ill-will, and from cruelty, with other words, thoughts of self-renunciation, of goodness, and of mercy.

The third stage is Right Speech. It consists of words which are not false, not harsh, not scandalous, not frivolous, i.e. Truthful words, Mild words, Pacifying words, and Wise words.

The fourth stage is Right bodily Action, i.e. abstaining from intentional killing or harming of any living creature, abstaining from Dishonest Taking, abstaining from Adultery.

The fifth stage is Right Livelihood. Such a livelihood is meant which does not bring harm and suffering to other beings.

The sixth stage is Right Effort. It is the effort which we make in 'Overcoming' and 'Avoiding' bad actions by body, speech and mind; and the effort which we make in 'Developing' and 'Preserving' righteousness, inner peace and wisdom.

The seventh stage is Right Attentiveness, or alertness of mind. It is the ever-ready mental clearness in whatever we are doing, speaking, or thinking, or whilst keeping before our mind the realities of existence, i.e. the Impermanence, Unsatisfactoriness, and Phenomenality (*anicca, dukkha, anatta*) of all forms of existence.

The eighth stage is Right Concentration of mind. Such a kind of mental concentration is meant, which is directed towards a morally or karmically wholesome object, and always bound up with Right Mindedness, Right Effort, and Right Attentiveness.

Thus you see, this Eightfold Path is a path of Righteousness (*sila*), of

(continued from the previous page) Mental Training (*samadhi*), and of Wisdom (*panya*).

Righteousness, or *sila*, therein is indicated by Right Speech, Right bodily Action, and Right Livelihood. Mental Training, or *samadhi*, is indicated by Right Effort, Right Attentiveness, and Right Concentration of mind, whilst Wisdom, or *panya*, is indicated by Right Understanding and Right Mindedness.

Hence the Eightfold Path is a Path of inward self-culture, of inward progress. By merely external worship, by mere ceremonies and selfish prayers one never can make any real progress in righteousness and insight. The Buddha says: "Be your own light, be your own refuge, seek not after any other refuge! Let the truth be your light, let the truth be your refuge, seek not after any other refuge!" To be of real effect, to ensure an absolute inner progress, all our efforts must be based upon own understanding and insight. All absolute inward progress is rooted in

(continued from the previous page) Right Understanding, and without Right Understanding there is no Attainment of Perfection and unshakeable Peace of Nirvana.

Belief in the moral efficacy of mere external rites and rituals (*silabhataparamasa*) constitutes, according to the Buddha's teaching, a mighty obstacle to inner progress. He who takes refuge in mere external practices is on the wrong path. For the moral progress depends upon the conditions of our mind and heart. Moreover, this blind belief in mere external practices is the cause of much unspeakable misery and wretchedness in the world. It leads to mental stultification, to fanaticism and intolerance, to self-exaltation and contempt for others, to contention, discord, war, strife and bloodshed, as the history of the Middle Ages quite sufficiently testifies. This belief in mere externals dulls and deadens one's own power of thought, stifles every higher emotion in man. It makes him a mental slave, and

(continued from the previous page) favours the growth of all kinds of hypocrisy.

The Buddha has clearly and positively expressed himself on this point. He says: "The man enmeshed in delusion will never be purified through the mere study of holy books, or sacrifices to the gods, or fasts, or sleeping on the ground, or difficult and strenuous vigils, or the repetition of prayers. Neither gifts to the priests, nor self-castigation, nor the performance of rites and ceremonies can work purification to him who is filled with craving. It is not through the partaking of meat or fish that a man becomes impure, but through drunkenness, obstinacy, bigotry, deceit, envy, self-exaltation, disparagement of others and evil intentions:—through these things man becomes impure."

"There are two extremes, namely: addiction to Sensual Enjoyment, and addiction to bodily Mortification. These 2 extremes the Perfect One has rejected and found out that Middle Path which makes one both to see

(continued from the previous page) and to know, which leads to peace, penetration, enlightenment and liberation. It is that Noble Eightfold Path leading to the end of suffering, namely Right Understanding, Right Mindedness, Right Speech, Right Action, Right Livelihood, Right Effort, Right Attentiveness, and Right Concentration of Mind.

Inasmuch as the Buddha teaches that all genuine progress on the path of virtue is necessarily dependent upon one's own understanding and insight, all dogmatism is excluded from the Buddha's teaching. Blind faith in authority is rejected by the Buddha, and is entirely opposed to the spirit of his teaching. In the Kalama-Sutta the Buddha says:

"Do not go merely by hearsay or tradition, not by what has been handed down from olden time, not by rumours, not by mere reasoning and logical deductions, not by outward appearances, not by cherished opinions and speculations, not by mere possibilities, and do not believe merely because I am your master.

(continued from the previous page) But, when you yourselves have seen that a thing is evil and leads to harm and suffering, then you should reject it. And when you see that a thing is good and blameless, and leads to blessing and welfare, then you should do such a thing."

Whose merely believes or repeats what others have found out, such an one the Buddha compares with a blind man. One who desires to make progress upon the path of deliverance, must experience and understand the truth for himself. Lacking one's own understanding, no absolute progress is possible.

The teaching of the Buddha is perhaps the only religious teaching that requires no belief in traditions, or in certain historical events. It appeals solely to the understanding of each individual. For wherever there are beings capable of thinking, there the truths proclaimed by the Buddha may be understood and realized, without regard to race, country, nationality or station in life, These truths are universal, not bound up with any

(continued from the previous page) particular country, or any particular epoch. And in everyone, even in the lowest of men, there lies latent the capacity of seeing and realizing these truths, and attaining to the highest perfection. And, whosoever lives a noble life, such a one has already tasted of the truth and, in greater or lesser degree, travels on the Eightfold Path of Peace which all noble and holy men have trod, are treading now, and shall in future tread. The universal laws of morality hold good without variation everywhere and at all times, whether one may call oneself a Buddhist, Hindu, Christian or Mohammedan, or with any other name.

It is the inward condition of man and his deeds that counts, not a mere name. The true disciple of the Buddha is far removed from all dogmatism. He is a Free-thinker in the noblest sense of the word. He falls neither into positive nor yet negative dogmas, for he knows: both are mere opinions, mere views, rooted in blindness and self-deception. Therefore the Buddha has said of himself:

(continued from the previous page) "The Perfect One is free from every theory, for the Perfect One has seen: Thus is 'Corporeality,' thus it arises, thus it passes away; thus is 'Feeling,' thus it arises, thus it passes away; thus is 'Perception,' thus it arises, thus it passes away; thus are the mental 'Formations,' thus they arise, thus they pass away; thus is 'Consciousness,' thus it arises, thus it passes away."

This wholesome truth of the phenomenality and emptiness of all existence can be, and ought to be, understood by everyone for himself.

According to the Buddha's teaching, namely, our so-called individual existence is in reality nothing but a mere process of physical and mental phenomena, a process which since immemorial times was already going on before one's apparent birth, and which also after death will continue for immemorial periods of time. In the following we shall see that the above 5 Khandhas, or Groups of existence, in no way constitute any real Ego-entity, or Atta, nor that any Ego-entity

(continued from the previous page) exists apart from them, and hence that the belief in an Ego-entity is merely an illusion.

That which we call our physical body is merely a name for a combination of manifold component parts, and in reality constitutes no Entity, no personality. This is clear to everyone without further argument. Everybody knows that the body is changing from moment to moment, that old cells are continually breaking down and new ones arising; in brief, that the body will be quite another body after a few years, that nothing will have remained of the former flesh, bones, blood etc. Consequently, the body of the babe is not the body of the school boy, and the body of the young man is not the body of the grey-haired old man. Hence, the body is not a persisting something, but rather a continually changing process of arising and passing away, consisting of a perpetual dying out and new-arising of cells. That, however, which we call the mental life of man is a continually changing process

(continued from the previous page) of Feeling, Perceptions, mental Formations and states of Consciousness. At this moment a pleasant feeling arises, the next moment a painful feeling; this moment one state of consciousness, the next moment another. That which we call a being, an individual, a person, does in itself as such possess no independent abiding reality. In the absolute sense, or paramattha, no individual, no person, is there to be found, but merely perpetually changing combinations of physical states, of feelings, volitions and states of consciousness.

Also what we call "chariot" has no existence apart and independent from axle, wheels, shaft, etc. Or, what we call 'house' is merely a convenient name for stone, wood, iron, etc. put together after a certain fashion, so as to enclose a portion of space, but there is no separate house-entity as such in existence.

In exactly the same way: that which we call a 'being,' or an 'individual,' or 'person,' or by the name 'I' or 'He' etc, is nothing but a changing

(continued from the previous page) combination of physical and mental phenomena, and has no real existence in itself.

The words 'I', 'You', 'He', etc. are merely terms found useful in conventional or current (*voḥara*) speech, but do not designate realities, or paramattha-dhammas. For, neither do these physical and moral phenomena constitute a reality, an absolute Ego-entity, nor yet does there exist outside these phenomena an Ego-entity, a self, or a soul, who is the possessor or owner of the same. Thus, when the Buddhist scriptures speak of persons, or even the rebirth of persons, so is this done for the sake of easier understanding, and not to be taken in the ultimate true sense. This so-called 'being' or 'I' is in the absolute sense nothing but a perpetually changing process. Therefore also, to speak of suffering of a 'person', or 'being,' is in the absolute sense incorrect. For it is not a 'person' but a psycho-physical process that is subject to transiency and suffering.

In the absolute sense there are only numberless processes, countless life-waves, in this vast ever-surging ocean of bodily states, of feelings, perceptions, volitions and states of consciousness. Within these phenomena there exists nothing that is persistent, even not for the brief span of two consecutive moments.

These phenomena have merely a momentary duration. They die every moment, and every moment new phenomena are born: a perpetual dying and coming to birth, a ceaseless heaving of waves up and down. All is in a state of perpetual flux. 'panta rhei' – all things are flowing – says therefore the Greek philosopher Heraclitus. The old forms fall to pieces, and new ones are born. One feeling disappears, another appears in its room. One state of consciousness exists this moment, another the following moment. Everything is found in a perpetual change of bodily and mental phenomena. In this way, moment follows upon moment, day upon day, year upon year, life

(continued from the previous page) upon life. And so this ceaselessly changing process goes on for thousands, yea aeons of years. An eternally surging sea of feelings, perceptions, volitions and states of consciousness: this is existence, this is Samsara, the world of arising and passing away, of growing and decaying, the world of sorrow, misery, lamentation and despair.

Without a certain insight into this phenomenality, or Egolessness (*anatta*) of all existence, it will be impossible to understand the Four Noble Truths of suffering rightly.

In this connection I wish to come back to the second Noble Truth, the origin, or cause, of suffering which, as I told you, consists in selfish Craving and Ignorance, *tanha* and *avijja*. In order to understand this truth better, it will be necessary to speak of a doctrine which so often is wrongly interpreted and misunderstood. It is the so-called Buddhist doctrine of rebirth. With regard to this teaching, Buddhism is often accused of

(continued from the previous page) self-contradiction. Thus it is said that Buddhism on the one hand denies the existence of the soul, whilst on the other hand it teaches transmigration of the soul. Nothing could be more mistaken than this. For, Buddhism teaches no transmigration at all. The Buddhist doctrine of rebirth—which is really the same as the law of causality extended to the psychical or moral domain—has nothing whatever to do with the Brahmin doctrine of re-incarnation, or transmigration. There exists a fundamental difference between these two doctrines.

According to Brahmanical teaching, there exists a soul independently of the body, which after death leaves its physical envelope and passes over into a new body, exactly as one might throw off an old garment and put on a new one. Quite otherwise, however, is it with the Buddhist doctrine of rebirth. Buddhism does not recognise in this world any existence apart from matter. All mental phenomena are conditioned through

(continued from the previous page) the six organs of sense, and without these they cannot exist. According to Buddhism, mind without matter is an impossibility. And, as we have seen, are the mental phenomena, just as all bodily phenomena, subject to change, and no persisting element, no Ego-entity, no soul, is there to be found. But where there is no real unchanging entity, no soul, there one cannot speak of the transmigration of such a thing.

But then how is rebirth possible without something to be reborn, without an Ego, or soul? Here I have to point out that even the word 'rebirth' in this connection is really not quite correct, but used as a mere makeshift. What the Buddha teaches, is correctly speaking, the Law of Cause and Effect working in the moral domain. For just as everything in the physical world happens in accordance with law, as the arising of any physical state is dependent on some preceding state as its cause, in just the same way must this law have universal application in the mental and moral domain

(continued from the previous page) too. If every physical state is preceded by another state as its cause, so also must this present psycho-physical life be dependent upon causes anterior to its birth. Thus, according to Buddhism, the present life-process is the result of the craving for life in former birth, and the craving for life in this birth is the cause of the life-process that continues after death.

But as there is nothing that persists from one moment of consciousness to the next, so also no abiding element in this ever changing life-process exists that would pass from one life to another.

Nothing transmigrates from this moment to the next, nothing from one life to another life. This process of perpetual producing and being produced may best be compared with a wave on the ocean. In the case of a wave there is not the slightest quantity of water that does travel over the surface of the sea. But the wave-structure that hastens of the surface of the water, though creating

(continued from the previous page) the appearance of one and the same mass of water, is in reality nothing but the continuous rising and falling of continuous but ever new masses of water. And the rising and falling is produced by the transmission of force originally generated by wind. Just so the Buddha did not teach that it is an Ego-entity, or a soul, that hastens through the ocean of rebirth, but that it is in reality merely a life-wave which, according to its nature and activities, appears here as man, there as animal, and elsewhere as invisible being.

There is another teaching of the Buddha which so often gives rise to serious misunderstanding. It is the teaching of Nirvana, or the Extinction of suffering. This third noble Truth namely points out that through the cessation of all selfish craving and all ignorance, of necessity all suffering comes to an end, to extinction, and no new rebirth will take place. For, if the seed is destroyed, it can never sprout again. If the selfish craving that clutches convulsively at

(continued from the previous page) life is destroyed, then after death there can never again take place a fresh shooting up, a continuation of this process of existence, a so-called rebirth. Where, however, there is no birth, there can be no death. Where there is no arising, there can be no passing away. Where no life, no suffering. Now, as with the extinction of all selfish craving, all its concurrent phenomena, such as conceit, self-seeking, greed, hate, anger and cruelty, come to extinction, therefore this freedom from selfish craving signifies the highest state of selflessness, wisdom and holiness

Now, this fact that after the death of the so-called Holy One, the Arahat, this psycho-physical life-process no longer continues, this fact is by many erroneously believed to be identical with annihilation of Self, annihilation of a real being, and it is therefore maintained that the goal of Buddhism is simply annihilation. Against such a misleading statement I must enter an emphatic protest.

How is it ever possible to speak of the annihilation of a self, or soul, or Ego, where no such thing is to be found? We have seen that there in reality does not exist any Ego-entity, or soul, and therefore also no transmigration of the same into a new mother's womb.

That bodily process starting anew in the mother's womb is in no way a continuation of the former bodily process, but merely a result, or effect caused by this selfish craving and clinging to life of the so-called dying individual. Thus he who says that the non-producing of this new life-process is identical with annihilation of a self, he also should say that abstention from sexual intercourse is to be identical with annihilation of the child – which of course is absurd.

Here I feel the necessity of once more expressly emphasising that without a clear perception of the Phenomenality, or Egolessness (*anatta*) of all existences real understanding of the Buddha's teaching, especially that of rebirth and Nirvana, is

(continued from the previous page) impossible. This teaching of Anatta is in fact the only characteristic Buddhist doctrine, with which the entire teaching stands or falls.

The further reproach, so often made to Buddhism, of being a gloomy and pessimistic teaching, proves entirely unfounded by the already made statements. For, as we have seen, does the Buddha not only disclose and explain the fact of misery, but he also shows the way how to find total release from it. In view of this fact, one is rather entitled to call the Buddha's teaching the boldest optimism ever proclaimed to the world.

Truly, Buddhism is a teaching that assures hope, comfort and happiness even to the most unfortunate. It is a teaching that offers even to the most wretched of criminals, prospects of final perfection and peace, and this not through blind belief, or prayers, or ascetism, or outward ceremonies, rites and rituals, but through walking

(continued from the previous page) and earnestly persevering on that Noble Eightfold Path of inward perfection, purity and emancipation of heart, consisting in Right Understanding, Right Mindedness, Right Speech, Right bodily Action, Right Livelihood, Right Effort, Right Attentiveness, and Right Concentration and peace of mind.

(Reproduced from the "Peace")

*"Pluck from thee all self-love,
As men in autumn pluck the lotus-flower,*

*Travel the Path which the Holy one has pointed out,
The Path that leads to Nibbana."*

("Dhammapada.")

Some Salient Features of Buddhism

BUDDHISM SERIES No. 5.

Some Salient Features of Buddhism.

By

Bhikkhu Narada.

The chief features of Buddhism are the Four Noble Truths which the Buddha himself discovered and revealed to the world.

They are the Noble Truth of Suffering, (the *raison d'être* of Buddhism), the Noble Truth of the Cause of Suffering, i.e. Craving, the Noble Truth of the Annihilation of Suffering, i.e. Nibbana, (the *summum bonum* of Buddhism), and the Path leading to the Annihilation of Suffering.

All are subject to birth, and consequently to disease, old age, and death. No one is exempt from these four causes of suffering.

Impeded volition is also suffering. We do not wish to come in contact with persons or things we do not like, nor do we wish to be separated from persons or things we like most. But

(continued from the previous page) our wishes are not always fulfilled. What we least expect or what we least desire is often thrust on us. At times such unpleasant circumstances become so intolerable and painful that ignorant folk are compelled to put an end to their own lives.

In brief this body itself is a cause of suffering.

Buddhism rests on this pivot of suffering. But it does not thereby follow that Buddhism is pessimistic. It is neither pessimistic nor optimistic. On the contrary it teaches a Truth that lies midway between them. One would be justified in calling the Buddha a pessimist if he had merely emphasized this Truth without suggesting a means to get rid of this suffering and gain the Highest Happiness. The Buddha perceived the universality of sorrow and did prescribe a *panacea* for this universal sickness of humanity.

The Buddha, on the other hand, does not expect His followers to be constantly brooding over this fact and lead a miserable unhappy life. He exhorts

(continued from the previous page) them to be always happy, for joy (*pity*) is one of the factors of Enlightenment.

The ideal Bhikkhus are reputed to be the happiest persons. "*Aho sukhan,*" *Aho sukhan*" – "Oh, happy indeed! Oh, happy indeed!" – "We shall be living in joy," are some of the favourite sayings of His followers.

Although the Disciples of the Buddha constantly meditate on *transiency* and *sorrow* yet they are always happy and serene. One day a certain diety approached the Blessed One and questioned Him thus:

"Who in the forest make their wonted haunt –
 The saintly livers of the holy life –
 Who by one daily meal do break their fast:
 Tell me how look they so serene of hue?"

To this the Blessed One replied:

"They make no lamentation over the past,
 They yearn not after that which, is not come,
 By what now is do they maintain themselves:
 Hence comes it that they look serene of hue."

In dealing with the Causal Law Formula in terms of happiness the Buddha says: Suffering leads to Confidence (*Saddha*); Confidence, to Rapture (*Pamojja*); Rapture, to Joy (*Pity*); Joy, to Tranquillity (*Passed*); Tranquillity, to Happiness (*Sukha*); Happiness, to Concentration (*Samadhi*); Concentration, to Knowledge and Vision of things as they truly are (*Yathahuta-Nanadassana*); the Knowledge and Vision of things as they truly are, to Repulsion (*Nibbida*); Repulsion, to Passionlessness (*Viraga*); Passionlessness, to Deliverance (*Vimutti*); Deliverance to the Knowledge of the Extinction (of passions) (*Khaye Nana*).

This text clearly shows how suffering leads to happiness and ultimately to Sainthood. There is certainly no denial of the fact that there is suffering in this world. What the ordinary man calls happiness is merely the gratification of some desire. No sooner is the desired thing gained than it begins to be scorned. Insatiate are all desires. Worldly bliss, heavenly

(continued from the previous page) bliss not excluded, is only a prelude to pain. Sorrow is, therefore, essential to life and cannot be evaded. If it can find entrance in no other form than it comes, as Schopenhauer says, in the sad grey garments of tedium and ennui.

Suffering exists as long as there is craving or, in other words, the will-to-live. It can only be eradicated by treading the Noble Eightfold Path and attaining the Supreme Bliss of Nibbana.*

The Noble Eightfold Path consists of Right Understanding, Right Thoughts, Right Speech, Right Action, Right Livelihood, Right Endeavour, Right Mindfulness, and Right Concentration.

Right Understanding means the knowledge of four Noble Truths or seeing things as they truly are.

Right Thoughts are three-fold. They are the thoughts free from lust, the thoughts free from ill-will, and the thoughts free from cruelty.

Right Speech deals with abstinence from lying, slander, harsh words, and vain talk.

Right Action pertains to abstinence from killing, stealing, and unchastity.

Right Livelihood deals with the five forms or trades which should be avoided by a disciple. They are trading in arms, in living beings, in flesh, in intoxicating drinks, and in poison.

(Here trading in flesh means breeding animals to be sold for slaughter).

Right Endeavour is four-fold. It is the effort to put away evils that have arisen, the effort to prevent the arising of unrisen evils, the effort to bring about the arising of unrisen good, and the effort to further arisen good.

Right Mindfulness consists in contemplation of the body (*Kayanupassana*), contemplation of the feelings (*Vedananupassana*), contemplation of consciousness (*Cittanupassana*), and contemplation of mental phenomena (*Dhammanupassana*).

Right Concentration is the one-pointedness of the mind.

These Four Truths which are dependent on this one-fathomed body, exist whether the Buddhas arise or not, and no blind faith is necessary to believe them. The Buddha-Dhamma is founded on the bed-rock of these facts which could be verified by experience and tested by ourselves. Buddhism is, therefore, rational and opposed to speculative systems.

Such a rational system cannot contain any mysticism or esoteric doctrines. In the Pari-Nibbana Sutta the Buddha says:

“I have preached the Truth without making any distinction between exoteric and esoteric doctrine; for in respect of the Truth the Tathagata has no such thing as the closed fist of a teacher, who keeps some things back.”

No coercions or persecutions or fanaticisms play any part in Buddhism. To the unique credit of Buddhism it must be said that throughout its peaceful march of 2,500 years no drop of blood was shed in the name of the Buddha, no mighty monarch

(continued from the previous page) wielded his powerful sword to propagate the Dhamma, and no conversion was made either by force or by any repulsive methods.

Buddhism appeals more to the intellect than to the emotion. It is concerned more with the character of the devotees than with their numerical strength.

On one occasion Upali, a follower of Nigantha Nataputta, approached the Buddha and was so pleased with the Buddha's exposition of the Dhamma that he instantly expressed his desire to become a follower of the Buddha. But the Buddha cautioned him, saying:

"Of a verity, O householder, make a thorough investigation. It is well for a distinguished man like you to (first) make a thorough investigation."

Upali who was overjoyed at this unexpected remark of the Buddha, said: "Lord, if I had been a follower of another religion they would take me round the streets in procession

(continued from the previous page) proclaiming that such and such a millionaire had renounced his former religion and embraced theirs. But, Lord, your reverence advises me to investigate further. The more pleased am I with this remark of yours."

And he reiterated, saying: "For the second time I seek refuge in the Buddha, Dhamma and the Sangha."

Buddhism is saturated with this spirit of free inquiry and complete tolerance. It is the teaching of the open mind and the sympathetic heart which, lighting and warming the whole Universe with its twin rays of wisdom and compassion, sheds its genial glow on every being struggling in the ocean of birth and death.

The Buddha was so tolerant that He did not even exercise His power to give commandments to His followers. Instead of using the imperative, He says: "It behoves you to do this – It behoves you not to do this."

Even the precepts which Buddhists observe are not commandments but

(continued from the previous page) modes of discipline which they take of their own accord.

This tolerance the Buddha extended to men, women and all living beings.

It was the Buddha who first abolished slavery and vehemently protested against the degrading caste-system which was firmly rooted in the soil of India. In the word of the Buddha it is not by mere birth that one becomes either an outcaste or a Brahman, but by one's actions.

In the *Vasettha Sutta* it is stated that two young Brahmans had a discussion with regard to what constitutes a Brahman. One maintained that birth made a Brahman whilst the other contended that conduct made a Brahman. As neither could convince the other both of them agreed to refer the matter to the Buddha.

So they approached the Buddha and presented their case before Him.

In reply the Buddha at first reminded the questioners that although in the case of plants, insects, quadrupeds, serpents, fish and birds there

(continued from the previous page) are many species and marks by which they could be distinguished, yet in the case of men there are no such species and marks. Then He explained how men differentiated themselves according to their various occupations. In concluding the Buddha said:

“Birth makes no Brahman, nor non-Brahman makes;
’Tis life and doing that mould the Brahman true.
Their lives mould farmers, tradesmen, merchants, serfs;
Their lives mould robbers, soldiers, chaplains, kings.”

Another interesting dialogue concerning this very problem of caste appears in the *Madhura Sutta*. The King of Madhura makes the following report to the Venerable Kaccana:

“The Brahmans say thus, Kaccana, ‘The Brahmans are the most distinguished of the four divisions into which the people is classified; every other division is inferior. The Brahmans are the white division; all the rest are black. The Brahmans alone are accounted pure, not those who are not

(continued from the previous page) Brahmins. The Brahmins are the legitimate sons of Brahma, born from his mouth, specially made by him, heirs of Brahma! What do you, Sir, say to this?"

The Venerable Kaccana replies that it is an empty assertion and points out at first how a wealthy person could get as his servant a member of any class or caste. Secondly, he points out how a wicked person of any caste could be born in a state of misery and a good person in a state of bliss, in spite of their castes. Thirdly, he says that a criminal, to whatever caste he may belong, would, without any distinction, be punished for his crime. Lastly, he emphasizes the fact that all joining the Order receive equal honour and respect, irrespective of their castes.

Thus, according to Buddhism caste or colour does not preclude one from becoming a Buddhist or entering the Order. Fishermen, scavengers, courtesans together with the warriors and the Brahmins were freely admitted to the Order and enjoyed equal privileges

(continued from the previous page) and were also given positions of rank.

Upali, the barber, for instance, was made in preference to all others the chief in matters pertaining to the rules and regulations of the Order. The timid *Sunita*, the scavenger, was admitted by the Buddha Himself to the Order and enabled him to attain Saintship. *Angulimala*, the robber and murderer, was converted to a compassionate Saint. The fierce *Alavaka* sought refuge in the Buddha and entered the first stage of Sainthood. The courtesan, *Ambapali*, entered the Order and attained Arahantship. *Sati*, the monk, who maintained a deadly heresy, was the son of a fisherman. *Subha* was the daughter of a smith. *Punna* was a slave girl. *Capa* was the daughter of a deer-stalker. Such instances could easily be multiplied from the Tipitaka to show that the portals of Buddhism were wide open to all without any distinction.

It was also the Buddha who raised the status of women and brought

(continued from the previous page) them to a realisation of their importance to society.

Hasty critics are only making "*ex parte*" statements when they reproach Buddhism with being inimical to woman. Though with some hesitation, which he did on reasonable grounds, He yielded to the entreaties of His foster-mother, *Pajapati Gotami*, and founded the Bhikkhuni Order.

Just as the Venerable *Sariputta* and *Moggallana* were made the two chief disciples in the Order of Monks, even so *Khema* and *Upplavanna* were made the two chief female disciples in the Order of Nuns.

Before the advent of the Buddha the Indian women did not enjoy sufficient freedom and were deprived of the opportunities to display their spiritual nature and their knowledge. Even the birth of a daughter to a family was considered as an unwelcome addition.

On one occasion when the Buddha was conversing with King Kesala a messenger came and intimated to the

(continued from the previous page) king that a daughter was born unto him, hearing which the king was displeased. But the Buddha consoled him, saying:

“A woman child, O Lord of men, may prove.
Even a better offspring than a male.”

To women who were placed under such unfavourable circumstances this establishment of the new Order must have no doubt proved to be a great blessing and a valuable asset. In this Order, queens, princesses, daughters of noble families, widows, bereaved mothers, helpless women, courtesans – all despite their caste or rank – met on a common platform, enjoyed perfect consolation and peace, and breathed that free atmosphere which is denied to those at home or in palaces who are trammled by worldly ties. Many who otherwise would have fallen into oblivion distinguished themselves in various ways and gained their emancipation by seeking refuge in the Order.

Khema, the first chief female disciple, was the beautiful consort of

(continued from the previous page) King Bimbisara. She was at first reluctant even to see the Buddha as He used to speak evil of beauty. But she was compelled to pay a visit to the Buddha, who preached a suitable discourse to her. She became a convert, entered the Order and rose to the position of first chief female disciple.

Patacara who lost her children, husband, parents and brother attained Arahantship after hearing the Dhamma from the Buddha. She afterwards became a source of consolation to many a bereaved mother.

Dhammadinna was one of the ablest exponents of the Dhamma.

It was **Soma**, a daughter of the chaplain of King Bimbisara, who bravely remarked:—

“What should the woman-nature count for us, in her who with mind well set, and knowledge advancing, has right insight into the Dhamma? To one for whom the question arises, ‘Am I a woman in those matters, or am I a man, or what then am I?’ such

(continued from the previous page) as are you, you Evil One are fit to talk.”

Amongst the laity too there were many ladies who were distinguished for their piety, generosity, devotion, learning, loving-kindness, etc.

Visakha was the most famous of them all. She was a noble example to her lesser sisters. At a very early age she entered the first stage of Sainthood, and although she was married to a mis-believer she was able to convert her parents-in-law to Buddhism. She became the chief benefactress of the Order.

Suppiya was a very devout lady who, being unable to procure some flesh from the market, cut a piece of flesh from her thigh to prepare a soup for a sick monk.

Nakulamata was a faithful wife, who, by reciting her virtues, rescued her husband from the jaws of death.

Somavati was a pious and lovable queen, who extended her thoughts of loving-kindness towards her rival even when she was burnt to death through her machination.

Khujjauttara was a maid-servant who was distinguished as an able exponent of the Dhamma.

Mallika was a wise queen who counselled her husband, King Pasenadi, on many occasions and secured many converts by teaching the Dhamma.

Punabbasu's mother was so intent on hearing the Dhamma that she hushed her children thus: –

“O silence, little Uttara! Be still,
 Punabbasu, that I may hear the Norm
 Taught by the Master, by the Wisest Man.
 Dear unto us is our own child, and dear
 Our husband; dearer still than those to me
 Is 't of this Doctrine to explore the Path.”

A mother when asked why she did not weep at the loss of her child said:
 “Uncalled he hither came, unbidden soon to go;

E'en as he came, he went. What cause is here for woe.”

Sumana and **Subhadda** were two young ladies who had implicit faith in the Buddha.

These few instances will be sufficient to prove the great part played by women in the time of the Buddha.

It is interesting to note that the Buddha Himself named most of His female disciples as amongst the most distinguished and learned of His adherents.

Amongst the Vajjis too this freedom to women was considered as one of the causes that led to their prosperity.

This tolerance of the Buddha was extended not only to men and women but also to the dumb creation as well. For it was the Buddha who put a stop to the sacrifice of poor beasts and admonished His followers to extend their loving-kindness or Maitri to all living beings even to the tiniest creature that crawls at our feet. No man has the power or the right to destroy the life of another as life is precious to all.

A monk should exercise this loving kindness to such an extent that he is forbidden by his rules even to dig or

(continued from the previous page) cause to dig the ground. He cannot even destroy a plant. Nor can he drink water without being filtered.

A genuine Buddhist should practise his Maitri towards every living being and identify himself with all, making no distinction whatsoever with regard to caste, creed, colour or sex. It is this Buddhist *Metta* that attempts to break all the barriers which separate one from another. There is no necessity for one to keep aloof from others merely because they belong to another persuasion or another nationality.

Buddhism is not confined to any country or any particular nation. It is universal. It is not nationalism, which in other words is another form of caste system founded on a wider basis. Buddhism, if it be permitted to say so, is super nationalism.

These, in brief, are some of the salient features of Buddhism.

(Reproduced from the "Peace.")

Some Parallels between Buddhist Thoughts and Conceptions in Modern Science

Some Parallels between Buddhist thoughts and Conceptions in Modern Science.

(ENGLISH TRANSLATIONS BY JOHN
W. PALMER.)

BY

Professor Rolf Henkl.

(Professor Rolf Henkl of the Imperial University of Tokio (Japan) was born in Vienna and is an Austrian scholar who has acquired distinctions in several branches of learning. He has travelled widely in Europe, America and Asia and has taken keen interest in the Buddhist movement in Central Europe. For the purpose of studying Pali literature, he, in the spring of 1928, visited Ceylon where he met Nyanatiloka Thera, the German, whose Hegira from Europe into the Indian priesthood has led to imitation from all parts of the world. Prof. R. Henkl is at present working on the English version of Gilbert's Mnemotechnisches Taschenlexikon der Chinaschrift.)

There is a book by George Grimm entitled "The Doctrine of the Buddha—the Religion of Reason." The conception of Buddha's teaching set forth in this work is at once evident from the title. The author doubtlessly

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(continued from the previous page) conceives the doctrine as accessible to every day thought, as a thing clear and readily comprehensible. It would appear that most of the best educated Buddhists of our time think much the same, inasmuch as they have based their opinion upon the original words of the Master. The Buddha expressed it repeatedly in unmistakable terms, "The Perfect one spares nothing in the hollow of his fist", referring to the final sublime knowledge, usually only communicated to the disciples of a Vedic seer in the hour of his death, – and, again "Such is this teaching that a man of normal intelligence shall soon be able to understand it thoroughly and to grasp its meaning clearly." Consequently nothing heard about secrets in "esoteric Buddhism" can be taken seriously. Of course, the Buddha perceived much more than he actually communicated, as is said in the Majjhima Nikaya in the parable of the leaves of the Sinsapa forest. He has not, however, communicated this knowledge to anyone. And why not? "Because it would

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(continued from the previous page) not be compatible with true asceticism, it would neither lead to the diversion, nor to the detachment, nor to the awakening, nor to the extinction." Thus it may be that He had seen many secret things. There are many mysteries around us; but, whatever they may have been, they did not enter into His Teaching; His doctrine is free from secrets and mysticism. Yet even His apparently lucid words have become the object of varying interpretation. The Russian writer, Ouspenski, for instance, understood them to mean that the Buddha has kept nothing secret, but, that there are secrets in the very plain words of His Doctrine, that is, His Doctrine can be interpreted so as to show a hidden meaning which has hitherto been overlooked by the world. (A thought which occurred to the author during meditation before the figure of a Buddha in Ceylon, and set down in "a New Model of the Universe," London 1931). Such opinions are a matter of taste. He who looks forward with

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(continued from the previous page) the conviction of discovering something mystic will certainly succeed in doing so. But all these are "opinions," to which one should apply the words, "The Perfect has transcended every opinion."

Yet to consider the doctrine as clear and easy to understand is an attitude which is to-day held without doubt by only a small stratum of better educated Buddhists. The majority of people engaged in the study of Buddhism incline to the opposite opinion. To them, everything in Buddhism appears as dark and mysterious. Not so long ago a Japanese said to me, "How difficult it is to understand the Buddhist scriptures!" The reason for this, it would seem, is that a man like my friend confuses the teaching of the Master with the edifice of scholastic ideas which has been erected upon it; they are in the same relation to each other as the teaching of Christ is to the Catholic or Protestant theology. The words of the Master are clear; however, their interpretation is not always

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(continued from the previous page) an easy matter. The former, one must learn to approach with the heart and the conscience, the latter, with the reason, which at times may well prove inadequate before the sophistry of a commentator. A special obstacle blocking the path towards the clear and simple conception of the Master is the form in which his words are to-day available; mingled with accretions from myths from the early Vedic period and from many other sources, such as the Bon religion, Shamanism, and Chinese and Japanese thought. To occupy oneself with those parts of the texts where gods, ghosts and other so-called supernatural beings appear is common enough among Buddhist laymen everywhere in the world, and has been the fashion even among scientific men in Europe.

Nevertheless, it is almost impossible to open a Pali-text without being confronted with passages referring to the "supersensual." To take but a small selection from the Dighanikaya, there the great Brahma, Sakko,

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(continued from the previous page) the King of Gods, the Four Great Kings, with their vassal spirits, the 33 Gods in their glorious acacia grove, *Mára* the Evil, Giants, griffins and dragons, the celestial messenger with the five rays, the rain god, naiads, elves, pastoral deities, and so on, appear. Certainly a wide choice. And it cannot be denied that many of these things have to-day become an inherited tradition of Buddhism, no matter how they may have crept into the text. In the customs and usages of the Buddhist peoples, in their temples, sculptures and paintings all these gods, spirits and ghosts play an undisputed role. The uneducated Christian, upon becoming acquainted with these things, receives the impression of a pantheistic paganism, forgetting the while his own churches, full of pictures, and his own holy scriptures, full of tales, in which the miraculous plays just as great a part, if not a greater. He is incapable, naturally, of penetrating the external forms and reaching the kernel of the doctrine.

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How is it, then, with all these gods and spirits? Are they merely inventions of primitive peoples, freaks, generated by superstition? Whoever tries to take these phenomena into account from a higher scientific viewpoint, will soon become aware of their being common to all ages and to all literatures. Since history began ghosts have been imagined. And why should what we call spirit be limited to our human brains? It is much more probable that the spirit which has become flesh and blood is but a fraction of an immense spirit world. Biology tells us about the evolution of nature, but as for defining the powers working in it, biology is helpless. Scientists presume that there is an essential spiritual force which attains corporeal appearance. Thus it could be compared, from a purely materialistic viewpoint, with electricity, which is ever present and omnipresent, and invisibly acting, becoming only perceptible to us when entering into connection with something material, and thus creating

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(continued from the previous page) light as a co-ordinate phenomenon or movement as a mechanical result.

(I have been quoting in these passages on spirits the words of F. Benndorf in his book on the poet Mombert).

Whether this eternal and a priori spiritual principle which we perceive as real is incorporated elsewhere than in the bodies within so-called nature, including mankind, is again completely unknown. The ancient world was certainly a great house peopled with ghosts, and so, in many regions, is the world of our own days; the existence of spirits is agreed upon by practically all great men of all times. To quote the ancients, would be superfluous. Shakespeare! What did he not know of ghosts; how often did he not introduce supernatural beings into his plays! Banquo's ghost, the witches as aspect of Macbeth's ego, the evil side of his nature; the elemental spirits in *The Tempest*, the fairies in the *Midsummer Night's Dream*—these are not ghosts of the entertainer in magic, but genuine ghosts, the products or profound

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(continued from the previous page) motivation. The mention of ghosts in Dante, in Milton's *Paradise Lost*, in Byron's *Manfred*, right up to Schopenhauer's "Versuch ueber das Geistersehen" and to our modern theosophists, with their astral bodies of all living personalities, and to the spiritualists; from Paracelsus to Berkeley, who depicted the world in his abstract idealism as being really nothing else than a purely spiritual phenomenon—one must confess in front of this unanimous verdict of all times and of all intellectuals, that "Keine Geister sind sie, die jenseits hausen Das sind Meine Geister, allseits brausen sie" (Mombert).

But while the ghosts of all other times and peoples are phenomena strictly inaccessible to thought and comprehension, the spirits of Buddhism are of an entirely different nature. The difference is so deeply rooted, so essential, that we cannot emphasize this with sufficient force. In this difference, Buddhism manifests itself in a very human way as

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(continued from the previous page) the religion of reason, and as a conception of the world large enough to make contact possible even with scientific achievements. I say contact where ardent followers would say that Buddhism embraces science in itself as under a roof; and this referring to science with all its successes and possible future changes and consequences.

The contact with modern science is so multifold that I could speak about it for a long time; unfortunately our time is limited, and so I have mainly chosen the points of contact with modern physics, because of the great popularity which this science now-a-days enjoys everywhere, especially since Einstein came to the notice of the world. Physics is much more popular than the new philosophy, theology, and so on, and probably more popular than any science before. This, popularity is, among other things, reflected in such facts as, for instance, the sales records of the "scientific romances" of H.G. Wells, and of other publications concerned

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(continued from the previous page) with popularized science, or of the scientific fantastic type. I need only add that in view of recent scientific progress nothing seems impossible now. "Fantastic" is a word which really has no room any longer in our terminology.

I return to the great and crucial difference to which I have already alluded—the difference between the conceptions of the godhead in Buddhism and in other religions: no God or spirit or devil from the Pali Canon is really supernatural. Indeed, they all belong to nature, to the world, are most intimately connected with it, and it is of their essence to represent *gradations of appearance*. Beginning from immensely beautified forms of appearance, approaching deliverance, this gradation descends through men down to the beasts and to the infernal regions. Accordingly, all gods and spirits are different from us only in "degree." They are subject to the laws of birth and death, and differ from us only as inhabitants of unknown islands or stars. It remains

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(continued from the previous page) doubtful whether all these spheres do not act upon each other in our terrestrial environment and in any other environment possible. In the novels of Paul Dahlke, for instance observations are made which are very apt to let human life in some of its forms appear as a kind of hell. These beings, it should be noticed, have not originated in the primitive animistic ideas of prehistory times, but owe their life to a mental condition in which, already two thousands years ago, a level had been attained equal to that of modern scientific thought, a mentality which conceives the universe as nature, and treats, without prejudice, each of the phenomena contained in it as the objects of general laws and of cognition. Indeed, here is a fact which cannot be emphasized strongly enough; here is, though veiled, scientific thinking – two thousand years before the age of “exact science.”

One of the basic principles of our mentality is the law of the indestructibility

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(continued from the previous page) of matter. Some recent discoveries, as for instance, the decomposition of radium and the splitting of atom, would seem to infringe this law. But such is not the case in reality. It seems rather to be a question of defining the terms involved. Matter may well be subject to decomposition, may change into something else (how long will it take until this something else will be recognized as being essentially the same thing?),—it may practically vanish, that is, to our eyes and to our instruments, like radium decomposing into rays: but there cannot be a *nothing* left behind: what has to remain permanently is the *effect* emanating from it. Nothing can change, vanish or originate without following or preceding effect. And precisely that is the meaning of the *law of Karma*. Life may vanish, but its effects can never vanish. Seen in this light, this great law, to which all heavens, earths and hells are subject, becomes easily comprehensible. It becomes only as dark and mysterious

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(continued from the previous page) as it is according to general opinion if one tries to penetrate into its details, (e.g. speculations about the Karma of a certain person; whether Karma is in connection with size, the Karma of an ant being accordingly so many 1000 times less efficient than a human Karma, etc.) These speculations resemble strikingly the Christian scholastic problems, e.g., how many angels can be seated on the point of a needle?, and others; there, of course, one enters immediately the region of eternal shadow, in which the seer alone may find his way. A small section of the variegated attempts to approach this enigma, is to be found in biology, in the researches upon heredity. The "chromosomes" are exceptionally significant incorporations of certain powers acting within the possibilities circumscribed by "Karma." But I do not think the essence of generation will ever be entirely understood, for reasons which we must seek not in generation itself but in our limited intellect. —

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Another essential role in to-days scientific achievements is played by astrophysical discoveries and among them especially by speculations on the nature of dimension. Space is measured; scientists assure us that it has a width of 300 million *light years*.^{*} This can be clearly shown through mathematical formulae, but it is difficult to express it in terms of non-technical language; it could not be said that this measure applies "from one end to the other," because space is curved and light travelling through it is bound to return finally to the point of its departure. Calculations have even been made as to how many spheres of a certain diameter could be placed in space, provided they be surrounded on all sides by others of equal size, being simultaneously contiguous to as many of them as is geometrically possible. The result of these calculations is a very high power of a certain integer.

^{*} It is recorded that light travels at the rate of 186,000 miles per second.
One Light year=186,000 x No. of seconds in one Solar Year.

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The author of this paper, being quite inexperienced in matters of mathematics and physics, is seriously afraid of not having fully understood these things; but even at the risk of being called an ignoramus he cannot avoid the question: if space can be measured, and its dimensions expressed in figures, and if the word "measure" is to retain any meaning at all, then only two alternatives are left: to abolish entirely the idea of infinity as an impossibility, as a logical antinomy; or to answer the question: what is outside this space, this space 300 million light years in diameter? The physicists' mode of procedure is scientifically profound, but intellectually naive. We ask him about the infinite, and he answers: "There is no straight line in space. However light may travel, it must travel in a curve and return after 300 million light years." This resembles very closely a certain passage in the Pali texts, where the great Brahma, questioned about the way to extinction, answers: "I am the great

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(continued from the previous page) Brahma, maintainer of all beings, the creator, the core of things", – which is altogether *beside the point*. If there is really no straight line in space (which remains to be proved), that is, if no material substance moves in a straight line, we are nevertheless still free to *think* of such a line, to arrive at its definition. Euclidian space may not exist in reality, that is to say, in our environment, so far as matter is concerned; but is it therefore any less real? The other mathematical formulae which we possess, including those proving the impossibility of Euclidian space, likewise do not exist except in our heads. It is said that a straight line cannot exist in space. What does this really mean? It means that, on account of the nature of space, bodies of any kind (including light, which is a substance of measurable weight and also possesses other material properties) must proceed in a curve. But nowhere is it said that a straight line in space is impossible, and if this *were* said somewhere,

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(continued from the previous page) it would be nonsense. There is the sun, the real sun, not its optic image which we see; and here a spectator looking at it. The *rays* travelling from the sun to him must travel in a curve. This might be perfectly true. Yet the rays may travel as they like – there is still the sun, and the spectator, and they would still be there if the sun were a dark star, not emanating rays at all, and if the spectator were a blind man. And a straight line can be traced between them, as it can be done between any two other objects. – We must be careful not to fall into the error of believing that mathematical formulae, light years, distances expressed in finite terms, and so on, would remain if there were no brains left. Whoever affirms that is overleaping the laws of reason discovered and formulated by Kant, and consequently stands intellectually not on absolute, but on anthropo morphic ground? That happens even to scientists. I could not refrain from laughter when I recently opened a book containing a

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(continued from the previous page) selection of modern scientific English prose for Japanese students. On the first page the writer of the article, an English physicist (?) introduced his reasonings with the assurance that he would entirely refrain from terrestrial, human and imperfect data as the basis for his procedure, and would start from the so-called eternal truths. As the first of them he produced $2 \times 2=4$ and the theorem of Pythagoras! It has not occurred to him that there would be no multiplication or theorem of Pythagoras at all, if there were no brains capable of abstraction—not to mention the fact that the latter law has long since been declared invalid by Einstein of whom I want to speak later on), for greater dimensions, since in space every plane assumes the form of what is part of a sphere's surface.

May I repeat: Space, in which the stars of our universe conglomerate, may be limited, measurable, curved—but it nevertheless remains to us to *think* of a straight line projecting into the infinite, and to ask: What

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(continued from the previous page) then is beyond this space, in which light travels in curves? Where would we arrive if we followed a straight line? At this question science will at once shrug its shoulders and leave the incorrigible ignoramus who put the question unanswered. To answer this, we must apply philosophy. And there the answer is comparatively simple, like the egg of Columbus: If there is a beyond to space, to time, to dimensions (be it the Euclidian three-dimensional world, or the four-dimensional world of Einstein), then beyond must be NOT-SPACE, NOT-TIME. This is undoubtedly an axiom which cannot be held to question. —I do not know whether you feel already a presentiment as to what I am driving at in this speculation. I started from the indestructibility of matter, and at once arrived at Karma. I am now speaking of the NOT-SPACE, the NOT-TIME, and, as you will notice with astonishment, we have, coming from the territory of science, gradually entered a territory

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(continued from the previous page) of which the definition in the Buddhist texts is entirely in accordance with our scientific formulae as stated, a region, which is also considered as one of the mysterious points in the teaching of the Buddha – the Nirvana.

There has been much writing on and much discussion of this term. Hinayana Buddhists at present agree that the Buddha himself said nothing about it, except in so far as he designed Nirvana as the *absence* of all conditions which lead and are still leading to the genesis of our world: It is therefore “the beyond in itself.” Thus, whether there be something or nothing has not been revealed by the Buddha. Moreover, he answered this question with the following parable: “A man was sleeping one night in his house, when he was awakened by his servants crying, “Master, save thy-self, thy house is on fire, it is about to fall down over thy head:” – What, then, was this man to do? Was he to answer his servants: “See whether it is raining outside, or

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(continued from the previous page) outside, or whether it is a clear moonlight night? If the night is clear, we shall go outside, but not otherwise." – We cannot suppose that this man would have made such a reply. He would have taken to his heels immediately. And in the very same position are WE; WE are in the burning flames of the world, and shall save ourselves without questioning whether the beyond is a pleasure ground or not."

Thus we have succeeded—by a purely physical, or rather super physical—speculation, in establishing a definition which is absolutely identical in thought with that of the Buddhist Nirvana. To deal further with this point really exceeds the scope of my lecture; I have limited myself merely to the indication of parallels between Buddhism and physics; but with regard to the importance of the subject, a little excursion may be permitted to me; the more so, as it will contain further reference to physical problems. The question as to what may be the essence of Nirvana certainly

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(continued from the previous page) belongs to the unanswerable questions; and this even according to its accepted definition, because our intellect belongs to this world, and is therefore unable to enter what we have agreed as being a *beyond*, a *not-world*. Nevertheless, people have tried to find different "interpretations." substituting heaven and beatitude for a thing which cannot be described except negatively; they did so from the inveterate tendency to explain what happens after death. This tendency is connected with the supposition to find after death the continuation of *time*, a hope which is even expressed in the very word "after." But this is a fundamental mistake in thought. With death, time ceases to exist. Among all the attempts to explain Nirvana, I know of only one which merits serious attention. Nirvana, of course, is not *explained* there. That is an impossibility which we have shown above, but certain well acceptable lines are laid down, between which its possibilities

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(continued from the previous page) may be comprised. The author of these ideas, Grimm, whose book I have mentioned, has been vigorously attacked in consequence, as if he had attempted to smuggle in clandestinely something *positive* for the negative term Nirvana; but it seems that such criticisms are provoked by a misunderstanding of Grimm's words. I am going to set forth briefly his ideas.

Self-realization is the highest happiness of men, as Goethe says:

The slave, the lord of victories,
The crowd, when'er you ask, confess
In sense of personal being lies
A child of earth's chief happiness.

Some people may even nourish a fear of Nirvana, thinking of it as NOTHING (which is unimaginable, if this assurance may contribute to their consolation). Such fear is founded on the opinion that in it they may lose themselves entirely. An essential part of the teaching of the Buddha, however is the doctrine of "the non-existence of an ego-entity," the doctrine of the NON-SELF, the Anatta

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(continued from the previous page) (strangely enough, the word Anatta means in Japanese exactly the contrary, that is, personality). According to this doctrine, no self can be found in the form of our terrestrial appearance. Even a fragment of a mirror is still a mirror; in the same way, we are all fractions, members, so to speak, of the one great mirror (as expressed in the Hinduistic formula *ta twam asi*). Our "being split up into individuals" is a complete illusion. But nowhere does the Buddha deny the possibility of the existence of a self as such, or affirm Nirvana as being identical with annihilation. The latter statement would be even illogical, since he does not recognize the existence of a self in our worldly incarnation; therefore, a self cannot be destroyed by Nirvana. But what do the texts say of Nirvana? In the Anguttara Nikaya, Sariputta (the "disciple who understood the doctrine as well as the Master") answers the question as to what Nirvana is: "Blessedness is the Nirvana, blessedness is the Nirvana," and to the

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(continued from the previous page) astonished objection: "How can blessedness exist where there is no sensation?" he adds: "It is just the absence of sensation which is blessedness."

To be sure, we are "in the world, which generated from desire," and is essentially will, according to Schopenhauer, — we are in a world, consisting of hatred, greed and delusion: but *we are not the world*; if we were it, if we were thoroughly identical with it, it would be impossible for us to relinquish it. To identify ourselves with the world, is in short, the basis of materialism. More and more, intellectual phenomena are being reduced to physical ones, as, for example, when thinking is now explained as an electric phenomenon, and so on. This is nothing less than the tendency to prove the essential unity of material and spiritual phenomena. It may be very well true within the world; but not for a condition which we have defined as being the contrary of all manifestations in nature. The materialistic conception of the world,

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(continued from the previous page) however, is undoubtedly refuted by the feeling that there is a deliverance, and we may reach it by heroic deeds and self-denial. Such has been the clear feeling (however unconscious) of all peoples in all periods of history. Thus, if we are *not the world*, we also cannot lose ourselves by giving up the world, life in the world being merely an aberration in which the universal being, present also in us, went astray by incorporating itself in presumptive selves. By giving them up in Nirvana, the world vanishes for us (this, really, is the essence of an event, which, of course, may appear from the opposite angle to the spectators around the death-bed of a saint, but we must not let it deceive us as to what is really happening there). What remains after the world has vanished for us is only *we*, and this coincides with the *not-world*. To repeat: It is said that we have no self in the ordinary sense. The idea that we are nothing, however, and that we would become nothing in addition – such nonsense is never put

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(continued from the previous page) forward in the Pali Canon.—These, in short, are Grimm's thoughts about Nirvana. According to him, the saint, giving up the error of his earthly incarnation, retires into not nature, *which is nothing but his real being*.—How could these profound thoughts, entirely in accordance with the orthodox doctrine, ever be severely criticized? We presume they have been misunderstood, being rather extraordinary, and people believe that Grimm has tried to “reflect back” a kind of human personality into Nirvana— which certainly is not the case.

Another vital discovery of modern physics is the relativity of time. This discovery is undoubtedly foreshadowed in the texts, if not directly expressed—though naturally, not in mathematical formulae. Let us glance at the Pali texts. It may be known to some that the texts contain a magnificent mythology of creation naturally remaining strictly within the laws of birth and death, the Karma. The Kalpas, the world-age relieve one another, and precisely in

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(continued from the previous page) a way which corresponds with modern physical laws of cycles and waves, which are recognized by all sciences, beginning with astronomy biology and meteorology, to the human branches of science (waves in the political and economic development of the world, in the ever-recurring rise and fall both of empires and of literatures). So the Kalpas are nothing but a symbol for the ever-recurring generation and death (in every second) of innumerable worlds in space, a fact quite often dealt with by popular writers on astronomy when they speak of the immense number of nebulae and milky ways filling space (contemporary creation and destruction of worlds"). In the Pali texts, the idea of the immense depths of heaven is not at all unknown, but, for the sake of easier contemplation, the events within one galactic system only, that of the "Great Brahma" enthroned in the midst of his star gods, is depicted in its rise and destruction, upon which follows the dawn of a new

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(continued from the previous page) "universal day" under a new "Great Brahma," and so on. Interesting to us, because referring to the relativity of time, are passages in the Dighanikaya III/4, in the discourse Agannasuttam (Vor Anfang) and farther in the discourses "The Emperor" (Cakkavattisuttam) and "Revelation" (Manpadanasuttam). The first quoted passage tells us of the genesis of beings, beginning from star like bodies, "lucid, enduring through ages and ages" down to the men of to-day, whose life times have become quite short; evidently under the supposition of a still shorter life-span to be expected in the future, and of living conditions still worse.

This development consequently carried through is apparently thought of as a one-dimensional line, leading from the immensely big to the immensely small. This seems to be valid for one Kalpa only, in view of the wave-like repetition of everything, as well as of the co-existence of innumerable such waves in innumerable different states. There is,

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(continued from the previous page) however, a strange coincidence with the statements which Professor I.P. Wold, of Union College, Schenactady, N.Y., has advanced at the annual convention of the National Academy of Science in Washington in the spring of 1934. Wold suggested that the velocity of light decreased very slightly with time instead of with space, as Prof. A. Einstein and others have asserted. One possible mathematical implication of Wold's speculation is that light may "tire" and stop completely at the end of 1,700,000,000 years. However, this calculation was based on the assumption that the velocity of light is decreasing uniformly, which is not a necessary assumption. — The other passages quoted from the Pali Canon enumerate the in periods of 84,000 years (the Indian different Buddhas and rulers of antiquity, starting from those who lived conotation of "immense length") to those living 70 and 60 thousand years "only" and so on, down to our own times. Karl Eugen Neumann, the translator of the Pali texts into

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(continued from the previous page) German, has collected a great deal of varied material on this point. He says in his annotations: "With regard to these enormous figures, it appears that man is seen, so to speak, from a geological viewpoint. Such a view may seem monstrous within the range of terrestrial conditions, but, indeed, in the case of other planets or worlds a thousand times greater than our Earth, Jupiter for example, such figures virtually may be possible, since all relationships in space and time are relative (this applies to astronomical relativity, measured with terrestrial time, not to time as a new dimension in Einstein's sense). Therefore, life and its manifestations would, on such an earth, be *quantitatively* commensurable to its size; as it certainly is *quantitatively*, that is, a consecutive rising and vanishing into decomposition." Thus K.E. Neumann. And already in 1864, the biologist K.E. von Baer had written a paper on the relations with the great phenomena of nature, which would exist for beings with a life

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(continued from the previous page) span of from 80,000 years down to one of 40 minutes. He believed that such a “minute-man,” with his pulse beating a million times quicker than ours, would nevertheless receive in his life the same amount of sensual impressions as we do, but would probably deem nature as unchanging, he would not see changes in plants or animals (on our earth at least), he would not hear sounds intended for our 80-year period of life, but he would perhaps hear light. The 80,000 year man, on the other hand, would perceive the events of one year in a time which, measured from our standpoint, would be equal to eight hours only; he would see the plants grow and the sun fly over the sky; again a thousand times slower (from his standpoint), he would not see any difference between day and night; he would see the sun turn around the sky like a shining ring—and so forth. The development of our senses is itself just accidental, and it must again be emphasized that all our perceptions of reality are relative.

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Thus far is Baer 60 years ahead of Einstein. The difference between Baer's and Einstein's conceptions should be noted. Baer does not conceive time in itself as being relative; he does not think of the existence of different systems of time; but conceive the existence of beings of different life spans within our normal time, which he presupposes exists also on Mars, Jupiter and the fixed stars. The Pali texts, written, of course, popularly and not as scientific-mathematic studies, are not very clear in this respect. But let us compare an Hindu myth: a Sadhu (a great teacher) sends his disciple to the river to bring water. At the river, the young man meets a pretty girl. He returns with her to her hut, remain there and marries her. In the course of the years, they have several children. One night, an inundation suddenly devastates the country. The disciple does his utmost to save his family, but they are all drowned; he alone succeeds in saving himself after a terrible fight

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(continued from the previous page) with the floods. Sitting on the shore, he feels as if he has awakened from a deep sleep, and in front of him stands his master and asks him with a smile: How, then, is it with the water?

In this tale is evidently concealed the conception of the co-existence of different types of time, since the action described shall apparently be taken as *reality*, not as hypnosis or enchantment. The role of the master is only to prepare the consciousness of the disciple correspondingly (that is, to make him, periodically, one of Baer's 80,000-year man) All these things have long been common to Indian thought; they are sentiments for which the Buddha was merely the mouthpiece. He for his part has repeatedly denied such speculations as unimportant for his teaching. But they nevertheless show us the thought-environment which gave birth to Buddhism: a world in which clearly – according to cultural circumstances, the relativity

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(continued from the previous page) of all cognition and the co-existence of different systems of time, has been anticipated and expressed, discoveries for which we believe we are indebted to Kant and Einstein. — Let me also mention that the fantastic story of “The Time Machine” by H.G. Wells is evidently inspired, if not by Baer, at least by the Indian texts which Baer in his turn has taken as the basis of his speculations.

Having thus shown that an essential part of the conceptions of modern physics are anticipated in the Pali texts, I shall not close without at least touching on other fields of knowledge. Parallels with biology have been mentioned several times. Modern theories of heredity, and even Darwinism, still recognized to day in certain quarters as valid in a special sense (despite the fact that orthodox science has abandoned the simia of to-day as being a link in the chain of our ancestry); such theories seem to be mirrored in the possibilities of “transmigration” through the

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(continued from the previous page) “three kingdoms,” the re-incarnation, or, better, the transfer of Karma, for instance from men to animals. With this should especially be compared the discourse, “The Dog and Cow Apprentices” (Majjhimanikaya, Kukkuravattikasuttam); there we read how “doglike behaviour leads down, into doggish womb,” etc.

And is not the study of Buddhism intimately connected with exact, mathematical thinking? There is no vagueness, no mysticism. “Knowledge is equal to forsaking rebirth, consequently ignorance is its root,” as is said in the Abhidhamma Pitaka. This is an equation, whereby the result has to agree in case of reversion.

Even to-day’s population problems seem anticipated in the texts. Of course, I do not want you to take this seriously. But let us consider this merely as a scientific joke. The Buddha says about himself: “I, the Buddha, Gautama, have had several hundred disciples; he who will be the next

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(continued from the previous page) Awakened, the next Perfect One, Metteya, the Buddha, will count several thousand disciples." Since the times of the Buddha Gotama, the population of our planet has multiplied, especially in the last hundred years; and it is hard to understand why the people of the future should be more inclined to a "pessimistic" wisdom than the men of the past; (certainly old India and the environment of Gotama especially were well prepared to absorb his doctrine; there is no place on the face of earth where so much spiritual work towards the deliverance of mankind has been done than in India, on this venerable soil). An increased population, therefore, serves as the best hypothesis for the increased number of the future Buddha's followers.

Again, Buddhism is visibly an ideal religion, a religion which will never be antagonistic to free scientific thought, but which, on the contrary, will comprise all scientific thought in itself until "the end of time." With

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(continued from the previous page) this idea the development of science in our times shows itself to be in conformity. While science consumes Christianity in its present day forms; while she leaves Mohammedanism, Shintoism, Taoism and the other religions of less or rank by the roadside, Science conforms in its noblest results – with Buddhism.

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(EXEMPTED SEPTEMBER, 1929)

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The Buddhist Annual Series No. 1

ANĀPĀNA SATI.

Meditation Based on Mindfulness
With
Regard to Breathing

*To DR Paul Brunton
With Love, From²*

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2.3.1989³

Printed and Published by
W.E. BASTIAN & Co.,
COLOMBO

B E 2471
C E 1927

² The original editor changed "By" to "To DR Paul Brunton With Love, From" by hand

³ The original editor inserted "2.3.1989" by hand

Anapana Sati

ĀNĀPĀNA SATI.

MEDITATION BASED ON MINDFULNESS WITH REGARD TO BREATHING.

According to the Doctrine of the Supreme Buddha, there are forty “Subjects of Meditation,” of methods of practice for the attainment of trance (jhāna). These are called Kammatthānas,⁴ or Bases for Action (*Kamma*)—the—particular “action” here being Concentration-activity (samādhi-Kamma).

The state of trance, or ecstasy, is not the same thing as auto-hypnosis. The subject, in the latter state, is in an artificial sleep with more or less unconsciousness, whereas, in trance, the mind has

⁴ This symbol not found in Book Antiqua font so we have inserted from Tahoma

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(continued from the previous page) attained the acme of activity in keen concentration.

As a preliminary to the successful practice of these Kammatthānas, whatever the basis, it is essential that the Yogāvacara, or Practiser of Meditation, be a very virtuous person. Purity of virtue (sīla visuddhi) is absolutely necessary for profitable, or indeed safe practise of a Kammatthāna. One must needs shave off the periderm etc: ere one can begin to polish the heartwood. And there *is* danger. The path leads to sublime heights, where the rarefied atmosphere will only support a refined mind and body. Those dizzy summits can be trod with equanimity only by those in perfect training, by those firmly established in Virtue. Without a measure of this equipment, it is imprudent to begin the practice of meditation, for that way madness lies.

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But when the world appalls, when one is disgusted with life's fickle uncertainty and wants to escape, one must perforce tread this path of meditation (bhāvanā) and concentration (samādhi). For the more ardent one's belief in the absolute truth of the Buddha-dhamma, the more quick is one's sense of the futility of the ways of this world, with its mad intoxication and its desperate this-worldliness. One realizes the uselessness of behaving, as most men do, using up time in running behind transient sense-stimuli, with vain monkey-like restlessness. A time comes when one becomes impossibly other-worldly. Then comes renunciation; and the man-of-the-world quizzes another "failure," another "disordered" intellect.

The seeker remembers that the Buddha, the Christ, and all great seekers of the past, were themselves.

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(continued from the previous page) spoken of as eccentrics, fools, and mad-men, by the hypocritical and worldly-minded of their time, and these gibes become terms of praise; one ceases to heed them, and soon understands that they are cheap, puerile, and irrelevant,—as boorish facetiousness and rude personalities usually are. The fool's censure is the wise man's vindication. So one turns the more readily and resolutely toward the high search.

The Dhamma tells us that Mind is clean at birth, and is only soiled later, by thoughts of craving, hatred and delusion. These soiling thoughts defile the body, and the taint remains even after those ill thoughts have passed away,—as putrid flesh soils a wrapper, and the wrapper is polluted and stinks even after the contents were thrown away. Rain, wind and sun will cleanse that wrapper; liberality (dāna), virtue (sīla) and meditation

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(continued from the previous page) (bhāvanā) will purify that body. The fruit of “concentration” (samādhi) is “wisdom” (paññā), but the seed for “concentration” is “virtue.”

So one first determines to attain Purity of Virtue. One remembers what the Holy of all time have said anent “virtue,” and one strives for it. One remembers that concentration, without virtue, is as incapable of subsisting as a headless trunk. It would be like a beautiful-seeming house that, foundation less, will topple with the first strong wind that blows. For “virtue” is the basis for rearing all “meritorious action” (*Kusala Kamma*), and is the root of “good,” But by “virtue” is not meant merely the repeating, nor even the observing, of “precepts.” Virtue is a resultant volitional mind-colouring (cetanā-cetasika) that comes from guarding deed and word

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(continued from the previous page) “doors”; that withdraws one from defilement and urges one on toward passionless mental states. This, the true Virtue, is the ship that traverses life’s ocean. It is the rain that puts out the flames of life’s pain. It is the golden ladder to the heavens. It is the seal that stamps the Hypercosmic Treasures of the Saints. It is the incomparable “mantra” to protect. It is the firm rock from which issue the unfailing springs of Pity and Love. It is the æon-living tree that bears the fruit of high honour and honours. It is the bouquet of flowers that attracts the bees of respect and reverence. Of ornaments, the most ornamental, of sweet scents, the sweetest, — it is the great fair lotus that adorns the Buddha-lake. He who has Virtue goes to higher, never to lower states, for he lives in a fortress unassailable by enemy corruptions (*Kilesas*); and, as the wide earth gives a victor all those uncertain troublous treasures

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(continued from the previous page) that men prize so much, so shall the Virtue-mother, fertilized by victorious Meditation, yield one the ambrosial power of Concentration. With Virtue for shield, the Yogāvacara (one practising meditation) thrusts back covetousness, cravings, hatreds, cruelty, harshness and vanity. Dissociating from the light-headed and vain and unmindful, remembering that he seeks samādhi (*sam* good, *ādhi* standing), or one-pointedness of meritorious thought (*kusala cittekaggatā*), he associates only with steady and mindful folk.

Of the forty Kammatthānas, ten are the Hypnotic Circles (*kasina*); ten are the Impurities (*asubha*) or corpses in various stages of decomposition; the Reflections (*anussati*) constitute a group of ten, of which Ānāpānasati is the last; then there are the four Sublime States (*brāhma vihāra*) of Love,

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(continued from the previous page) Pity, Sympathetic Joy, and Equanimity, the Four Formless States (aruppā), the one Idea, impurity of nutriment,—and last, the one Analysis, of any compound.

The practice of any of these will yield a measure of concentration, more or less. Ashes are dispersed by the wind, but if one sprays water over the ashes, the wet ash is no more scattered about. The Yogāvacara sprays the mind-ash, with the water of a chosen Kammaṭṭhāna, and attains a degree of concentration on one clean thought, according to the water, the skilfulness of its use, and the quality of the ash.

The ordinary mind that, for a long time, has been attached to the senses and sense-objects, is not easily controlled by any Kammaṭṭhāna. It is, to use the ancient simile, like the training of wild cattle. One removes the wild-calf

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(continued from the previous page) from its wild mother, the wilderness and its rank pasture. One secures this calf. Turbulent, it struggles to escape, tires, and, with rope ever drawn closer, it eventually lies down, near by the post to which it is tethered. In like manner, the Yogāvacara severs himself from home, an indulgent life and the sense-objects thereof. He goes to a retired spot. He binds himself, with the rope of mindfulness, to a chosen Kammaṭṭhāna post, till the distracted thoughts calm down and become capable of control. Gradually exerting more mindfulness, pure Concentration is attained.

It must be understood that the Buddhist Meditation of Ānāpāna sati, based on the breaths, is not a “breathing exercise.” The object is not chest expansion or physical vigour. Neither is this meditation in any way similar to the breathing

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(continued from the previous page) “gymnastics” advocated in the Prāṇayāma exercises of Hindu *Yoga* systems. The exhausting practices of Rāja and *Hatha Yoga* aim at clairvoyance, supposed union with an alleged Supreme Being etc. For successful accomplishment in these, the frenum linguæ—the double fold of mucous membrane under the tongue, must be cut. The tongue has to be “milked,” and otherwise physically treated,—and “purgatory” processes, some of a loathsome character, are necessary preliminaries. The results gained by the Hindu *Yogi*, obsessed as he is with the delusions of Individual and Supreme “Soul” (jīvātman and Paramātman or *Brahman*), however high they may be, must always necessarily remain **mundane**. The same results, as to supernormal faculties and the production of phenomena, are gained by the Buddhist, as incidental and non-prized “gifts by the way,” even at the close of

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(continued from the previous page) the fourth stage of his "Meditation on the Breaths." And this, without any resort to torture or repulsive asceticism. But the Buddhist is taught to turn his back on these trifles, for his Goal lies beyond, and comes with the successful termination of four more stages, when the Ultramundane is reached, when

*"Greater than Kings, than Gods more glad;
The aching craze to live ends." –*

The Buddhist practice forbids any sort of abnormal breathing. Indeed the normal breathing is not in any way to be forced or voluntarily suspended. One is only required to "watch the breaths," and, noting their variations closely, attain to "one-pointedness" of mind.

Ānāpāna Sati, or "Mindfulness

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(continued from the previous page) *re* expiration and inspiration," is a process recommended for "dull" (*moha*) and "imaginative" (*vitakka*) temperaments (*carita*). But by "dull temperament" here is meant—inappreciation of the Law of Cause and Effect. Such "dull" folk might otherwise be of much more than average intelligence. For the Blessed One has said: "N'āham bhikkhave muṭṭha'ssatissa asampadānassa ānāpānasati bhāvanam vadāmi!" ("Not I, O mendicants; to the clouded mind, to the foolish, anapana sati meditation proclaim!"). Indeed, no Kammatṭhāna whatever might be practised, with success, without some measure of intelligence and penetration,—and ānāpāna sati is said to be the favourite practice of the Buddhas. It would appear to have been also the cherished exercise of all Pacceka-Buddhas and the Great Arahans, who called it their special "support" and "oasis." As it is true that

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(continued from the previous page) without Concentration there is no Wisdom, so also, without a modicum of wisdom there can be no concentration worth the name. Especially is this so in the practice of this particular Bhāvanā, where the object of concentration is inconstant and evanescent;—the more one advances the more difficult it becomes,—for respiration becomes feeble and delicate, even to vanishing point,—and the “object” of meditation is thus lost, to the bewilderment of the inexperienced Practiser. Here a fine silken fabric is to be sewed; the needle must be fine, and keen the needle’s point. Ānāpāna sati being the fabric, mind is the needle, and intelligent penetration its point.

Sounds are inimical to this Ānāpāna sati practice, even more so than to the other Kammaṭṭhāna. “Sadda Kaṇṭaka jhānassa”; speech—the sound of the voice—is said to be

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(continued from the previous page) to it, as a thorn-prick is to the wild-calf; it irritates and renders restive all the controlled and repressed wayward thoughts. So move off from the usual hunting ground of the corruptions. A retired spot, in a jungle is the best sort of place for the practice. The Books recommend three kinds of suitable places for meditation.

1. *The jungle; about a thousand paces within its depth.*
2. *Under a secluded shady tree.*
3. *Some quiet spot;⁵ e.g. mountains, sheltered valleys, rock caves, cemeteries, virgin forest, open plains, etc.*

It is suggested that—

1. *The jungle is most suitable for (a) the hot season, (b) phlegmatic (mucous) folk, and (c) Moha, or ignorance anent "cause and effect."*

⁵ The original editor corrected "aspot" to "spot" by hand

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2. *A tree base is best for (a) the dew season, (b) irritable (bilious) people, and (c) Dosa, or anger.*
3. *A fitting "quiet spot" is advantageous (a) during the rains, (b) for the nervously unstable and sensitive (aerial humoured), and (c) for Rāga,⁶ or craving.*

As for **Posture** during Meditation,—the Urubaddhāsana (left foot crossed on to right thigh, and right foot on left thigh), was the favoured posture of the ancients, because, being used to it, they found it comfortable; the back was maintained erect, and respiration unimpaired. Whatever posture one adopts must fulfil these three conditions,—comfort, a straight back, and easy breathing. Lying down is unsuitable, as it favours drowsiness.

⁶ The original editor changed "Raga" to "Rāga" by hand

MEDITATION BASED ON MINDFULNESS WITH REGARD TO BREATHING

The difficulties of the practice are to be overcome by five ways:

2. *By study (uggahā).⁸ By questioning about what is not understood (paripucchā).⁹*
3. *By contemplation (upaṭṭhāna).¹⁰*
4. *By experiencing the trance states (appanā)¹¹*
5. *By recognizing the various phases of the practice, as actually experienced (lakkhanā).¹²*

The *Kammaṭṭhāna*¹³ should be pursued, and mastered, by all five ways.

There are Eight Stages in the practice:

1. *Counting, –i.e. the inspirations and the expirations (ganana).¹⁴*
2. *Following. –i.e. thought pursues the breaths (anubandhana.)*

⁷ In this page, few of the symbol not found in Book Antiqua font so we have inserted from Tahoma font.

⁸ The original editor changed “uggaha” to “uggahā” by hand

⁹ The original editor changed “paripuccha” to “paripucchā” by hand

¹⁰ The original editor changed “upatthana” to “upaṭṭhāna” by hand

¹¹ The original editor changed “appana” to “appanā” by hand

¹² The original editor changed “lakkhana” to “lakkhanā” by hand

¹³ The original editor changed “Kammaatthana” to “Kammaṭṭhāna” by hand

¹⁴ The original editor changed “ganana” to “ganana” by hand

There are Eight Stages in the practice

3. *Mindfulness of contact of breath, at nose-door or lip (phussanā).*¹⁵
4. *Watching, without attention to the breath (thapanā).*¹⁶
5. *Realizing the Transitoriness etc: of Respiration (sallakkhanā).*¹⁷
6. *Path (magga) reflection (vivaṭṭhanā).*¹⁸
7. *Fruit (phala) reflection (pārisuddhi).*¹⁹
8. *Contemplative reflection on all this (patipassanā).*²⁰

It is not proposed here to deal with the last four steps, or stages, of the practice. One stage leads on to the next, and, when the fourth stage is reached, and perfected, the Yogāvacara is a highly accomplished person, having attained lofty trances (jhāna), and capable of producing powerful phenomena at will. Further

¹⁵ The original editor changed “phussana” to “phussanā” by hand

¹⁶ The original editor changed “thapana” to “thapanā” by hand

¹⁷ The original editor changed “sallakkhana” to “sallakkhanā” by hand

¹⁸ The original editor changed “vivaṭṭhana” to “vivaṭṭhanā” by hand

¹⁹ The original editor changed “parisuddhi” to “pārisuddhi” by hand

²⁰ The original editor changed “patipassana” to “patipassanā” by hand

There are Eight Stages in the practice

(continued from the previous page) progress leads, along the remaining four stages, to Sainthood and Nibbana's Peace. These last four stages appertain to the path to the purely Ultramundane, – and one feels that their study would be more fruitful, were one to blossom first into the very flower, and attain the utmost heights, of the mundane. And it is precisely this pre-eminence that is attained by the practice of but the first four stages, and perfection therein.

The master of the much pursued, but baffling, fourth dimensional powers will, with diligence, achieve the Ultramundane, if the Way is shewn, and the futility of the mundane, even in such surpassing degree, is explained and understood.

* * * *

So, having taken one's food, and rested awhile – to get rid of

There are Eight Stages in the practice

(continued from the previous page) subsequent drowsiness etc.; having washed, trimmed hair, beard and nails; in clean comfortable clothing; thrusting back the distracting thoughts of business, disease, relatives, worry and doubt, one retires to the chosen place of meditation. Facing East, one sits down on the prepared seat. Then, wishing well toward all beings, lofty or lowly, great and small, near or far, visible and invisible,—putting aside pride and self-delusion,—with compassionate, calm, trustful and devoted mind, one reflects on the Incomparable Virtues of the Triple Gem,—The Blessed One, the Hypercosmic Law, and the hierarchy of Saints,—and one “takes Refuge” in These.

One now recollects all that has been studied of this Ānāpāna Sait Kammatthāna,— its glory, greatness, stages, and the outcome thereof. One remembers that, of it, the Blesse

(continued from the previous page) One has said: "O Bhikkhus! if one who is ordained in this Sangha but for a short while practises Ānāpāna sati because of fear of the life-process, he, O Bhikkhus! dwells with concentration He is behaving in conformity with the ancient good teaching and the Tathāgata's practice. He 'eats good fruit.' If such be its value, when practised for a short time, how great would its value be if practised for a long time!"

Although one concentrates on the breathing, noting whether the breaths be long or short, rapid or slow, — the "preliminary object of concentration" (*parikamma nimitta*) really is the outlet of the nostrils, or "nose-door," in the long-nosed, and the upper lip, against which the breath "strikes," in the short-nosed, — for breathing itself gradually gets quick, short, feeble, and finally apparently ceases.

THE FIRST STAGE.

(GANANĀ).

This is the stage where the practice is associated with counting. One counts “One,” for inspiration,—“two,” for expiration,—and so forth. One does not count less than five, or more than ten. The Yogāvacara fixes on a terminal number—five, or any other up to ten—and having chosen, he sticks to the one count. When he reaches his terminal number, he begins again, from “One.”

Less than a five count, disturbs; there is insufficient “count-space,”—“like counting many cattle in a small pen.” A greater than a ten count might divert attention from breaths to counts. Non-adhesion to one kind of count, i.e. a fixed terminal number, might arouse superstitions doubt—as to whether this terminal number is best, or that.

At first, let the count be at the close of the breaths, i.e. register “One,” at the end of inspiration,—“Two,” at the end of expiration, etc:—as a farmer would count his measures of grain.

Later, when familiar with the first method, let the count be at the start of inspiration, and the start of expiration,—as a cow-herd counts his cattle, just as they get to the enclosure entrance, when going forth, or returning. For this, one must concentrate at the opening of the nostrils, the “doorway” (dvāra) of the breaths, counting the breaths there. Why? Because if, at this stage, one follows the breaths too far internally, the mind is apt to be distracted with speculation as to internal air processes of a physiological nature, and the practice fails. If followed externally, the attention is diverted to what happens outside—

“The out-going breath strikes my skin” etc., and the practice fails. So, at this stage, one concentrates at the “nose-door,” and stops there till perfect,—for this is the prelude to the elimination of the count.

For how long should one count? Till such time—minutes, hours, days, months or years—as, without the aid of any counting, concentration can be focussed on breath alone.

In this, as in the remaining stages, no forced breathing of any sort is to be practised, nor artificial suspension of breath. The respiration naturally has a tendency to become rapid, as the meditation progresses. This should neither be slowed voluntarily nor hastened. Merely note that such acceleration has normally occurred.

THE SECOND STAGE.
(ANUBANDHANĀ).

When one can dispense with counting, the second step is reached. Rejecting counts, one now concentrates on breath alone. But because the mind is apt to wander, now that counting is omitted, the mind is, in this stage, to follow the breath from the nose-door limit, through the middle, i.e. the breast, to the end of its course, the level of the navel, –and back again. The nostrils and the level of the navel are the limits (sīmā), and are not to be overstepped. One does this till perfect. This stage corresponds with the first step of the counting stage, where the breath is followed as here; but now a count is not registered at each end.

Illustration: – A lame man has made a swing, with a square seat,

(continued from the previous page) for his child. Squatting by the seat he swings the child; and, as it passes to and fro, he easily sees the back, then the middle, and then the front of the seat, — and thus he follows the full swing.

Thus, easily, should one, seated immovable in meditation, follow the full swing of the breath, — starting-point, middle, — end, and then, through middle, to starting-point again. When accomplished in this stage, the observation is automatic.

THE THIRD STAGE.

(PHUSSANĀ).

This stage corresponds with the second step of the counting stage. Mindfulness is focussed on the contact of breath at the nose-door, and once again one concentrates on the breath just as it is entering or

(continued from the previous page) leaving this “door;” –like a watchman, at a city gate, who challenges those entering or departing, but worries not about those inside or out.

The mind is not permitted to “follow” the breaths. The contact of breath with the nose-door, or the nose-door itself, becomes the “object” of the concentration. One notes entrance and exit of the breaths, at the door; one does not concentrate on, but is automatically conscious of, middle, and terminus too, of these breaths. This automatic consciousness of the whole swing of the breath, even though one concentrates on the nose-door only, is the fruit of perfection in the second stage.

Illustration of the saw: – N.B.

A sawyer, as he sits sawing at a log of wood, concentrates only on

(continued from the previous page) the log. He is conscious of the energy involved. He knows when the work is done, – and he understands the profits thereof. As he cuts back and forth, he is aware of the teeth, on his saw, on either side of his log, – but he notes only the tooth actually on the wood at any given moment.

The nose-door, called the “closely-helpful object” (*upanibandhana nimitta*), is the log. The breath is the serrated edge of the saw. The Yogāvacara is the sawyer. Because of his concentration on the nose-door (log), he notes that the breath (saw’s tooth) is in contact as it passes through, in or out (to or fro). But, though conscious of the passage of the breath elsewhere (the rest of the serrated edge of the saw), he does not particularly note it.

The essential thing (padhāna)

(continued from the previous page) is the fitness (*virīya*) of the Yogāvacara for this exercise. The work done (*payoga*) is that the Five Hindrances (*panca nīvaraṇa*)-lust, anger, dulness and laxness, restless brooding, and doubts, are inhibited; false reasoning (*micchāvitakka*) is precluded; in short, the trances are gained. This “work” is accomplished with the successful termination of the fourth stage of the meditation.

The profit (*visesa*) yet to be gained, is the utter destruction of the Ten Fetters (*sannojanā*), through the Noble Path method. This occurs during the progress of the last four stages of the meditation, and is absolutely attained with the last stage, when the bliss of Emancipation is reviewed.

(But long before that “profit” is gained, the “work” has been

(continued from the previous page) done. The mind, no longer concentrating on nose, or breath, is calm in trance. The fitness and energy are there – a flawless refined thing of power, – and the “profit” only remains to be gained).

Now, the great difference between Ānāpāna sati and the other Kammaṭṭhānas is that whereas, in other practices, the object of meditation (*nimitta*) gets more vivid with practice, – in this meditation the object, breathing, is slowly lost. This does not happen all at once, – like a collapse into syncope, for instance.

A weak and weary man drops into a chair or bed, and the chair or bed yields suddenly, and creaks. But the strong and perfectly fresh man sits softly, and neither chair nor bed is strained.

Because the Yogāvacara has

(continued from the previous page) trained body and mind, by his perfect Virtue and previous meditation, into a state of purity and “lightness,” – now he slides gently into finer and finer breathing, of which he is yet aware, till at last he slips into a state where he is not conscious of any breathing at all. It all occurs as gradually as the lessening reverberation of a bell-sound, – so gradually that it is difficult to say at what precise moment the practiser has entered the next stage.

But trance is not yet gained, and one does not relinquish the practice; only one ponders thus: – “Who is it that breathes not? Who has breathing? Where does breath reside?”

“The fætus breathes not. One immersed in fluid cannot breathe. In asphyxia there is no breath. In the fourth trance there is suspension

(continued from the previous page) of breath. The dead are void of breath. Beings of the Rūpa and Arūpa heaven states do not breathe, nor the Saint in the state of Nirodha-samāpatti.”

Then one charges oneself: –

“You are not now in any of these states. Therefore you do have breathing. Only, because of your want of refinement, you are not aware of it.”

The thought of Inspiration is one, of Expiration another, and of Nose-door a third. The help of all three is needed for the attainment of “trance-vicinity” concentration (upacāra samādhi) and “full-trance” concentration (appanā samādhi). But *three* thoughts do not tend to “concentration,” – and *one* thought cannot be ānāpāna, *i.e.* out breathing *and* inbreathing, which is the

(continued from the previous page) meditation. So, now that breathing has apparently ceased, the *three* thoughts are *combined as one*, till the meditation leads to the acquirement of what is called the “after-image” (Paṭibhāga nimitta). Therefore one reflects: –

“Where does the breath strike? At the ‘nose-door,’” –and one adopts *that* as “object,” and reinstates the meditation. **Illustration:** – A ploughman who, tired, has loosened his oxen and lain down to rest, wakes to find till oxen strayed, He does not vainly waste time in tracing their tracks, but goes straight to the water-hole, where he knows they will be. There he nooses them.

So the Yogāvacara goes to the nose-door for his “object,” of meditation. He concentrates on that, to the exclusion of all else. Then, with mindfulness for rein,

(continued from the previous page) and penetration for goad, he resolutely gets his purpose out of the apparently missing breaths.

Thus, at this point, there is no absolutely suspended breath, as in the fourth trance. Only the breathing is so delicate and refined, that it is imperceptible to our coarse senses, and we are unaware of it. This condition, of seemingly suspended breaths, is equivalent to the “acquired-sign” (*uggaha nimitta*) of other Kammaṭṭhānas. The practiser is still at “preliminary concentration” (*Parikamma samādhi*) though he has risen above his “original sign” (*Parikamma nimitta*), the breaths. The “acquired mark” (*uggaha nimitta*) is thus attained, and soon, perchance before many days elapse, the “after-image” (*Paṭibhāga nimitta*) is also attained. But the latter acquirement begins the next stage.

THE FOURTH STAGE.

(ṬHAPANĀ).

The “after-image” (Patibhāga *nimitta*), with the gain of which the fourth stage begins, has not the same appearance to everyone. The phenomenon comes to some with a fine sense of comfort and an ease of silken softness, or as balmy winds. Commentators have compared the phenomenon of the Ānāpāna sati “after-image,” to star-shine, a round jewel or pearl, to a silver girdle-chain, a garland of flowers, a lotus, a column of smoke, a spread-out cloud, a cart-wheel, the full-moon, the sun, etc: The aspect of the phenomenon depends entirely on the ideas and cognizing powers of the practiser: for it is the cognizing faculty that gives rise to these various semblances taken by the “after-image.”

Illustration:—Many Bhikkhus listen to a sermon or discourse, and are afterwards asked for individual opinions about it. One remembers it fully, and says it is like a mountain torrent, because of its unceasing flow and its giving rise to thought afresh and afresh. A second, who is struck with the meaning and beauty of the words used, describes the discourse as a charming grove, with beautiful trees, lovely fruit and sweet flowers. A third notes the various avenues to which the discourse led,—charity, virtue, meditation, and the like,—and he compares the discourse to a grand tree-trunk whose spreading branches are loaded with valuable fruit and flowers. So do people cognize, each according to his own light.

When the “after-image,” with the “trance-vicinity” concentration (upacāra samādhi) that accompanies

(continued from the previous page) it, is gained, the Yogāvacara has passed the “preliminary concentration” stage, but is still in the Sphere of Sense (Kāmāvacara). He is advised to go to his teacher (*guru*) and report what has been experienced.

Dīgha Nikāya scholars hold that the teacher should not straightway say—“This is the ‘after-image’.” He should say—“Yes, this occurs; go on with the meditation.” Why? Because if the teacher were to say—“This is the ‘after-image’ that you have attained,” the Yogāvacara might possibly think, “Ah! I’ve gained somewhat!” and his exertion might relax. Again, if the teacher says—“This, that you have seen, is not ‘after-image,’ ” the Yogāvacara might lose heart, and therefore relax exertion.

Majjhima Nikāya scholars,

(continued from the previous page) on the other hand, do not agree with this. They hold that the teacher should say – “Friend, you have gained the ‘after-image,’ strive on now and the rest will follow.” And this kindly encouragement gives zest to the Yogāvacara’s future practice.

It would appear that both schools might be correct. Only the teacher should reply according to his understanding of the Yogāvacara’s temperament.

Now the practiser is in the full swing of the last of the four lower stages of this meditation. The “after-image” itself is the “object” of concentration, and not the breaths or the “nose-door.” With this acquirement, and its associated “trance-vicinity” concentration, the Five Hindrances (*nīvaraṇā*) lust, anger, dulness and laxness, restless brooding, and doubts, are temporarily

(continued from the previous page) suppressed, as also all craving, and the mind is calmed. These events are simultaneous.

The Yogāvacara must not reflect on colour, shape, transience, etc: of this “after-image” that he has gained. He must constantly keep it before the mind’s eye, but is not to go into the minutiae of it. As a queen, great with a child, who is destined to be a world-ruler, takes all precaution, – though she knows not the shape, colour etc: of her child, – just in this way is the practiser to cherish the “after image.”

Now all obstacles and worldly cares (palibodhā) must be put aside, and, sitting on the prepared seat, the “after-image” must be fostered and advanced. It must be made to grow at will – even till it seems to fill all space; and, as concentration progresses, “full-trance” concentration

(continued from the previous page) (appanā samādhi) or the first ecstasy (jhāna) is attained. This “full-trance” (appanā), transcending the sense-planes (Kāmāvacara), brings the Yogāvacara to the planes of Pure Form (rūpāvacara).

“Full-trance” is to be cultivated with reference to perfecting five special accomplishments.

1. *For power of instant reflection.*
2. *For power of instant attainment.*
3. *For power of instant emergence.*
4. *For power of making any desired thing to come to pass, by sheer will-force.*
5. *For the power of reviewing, and investigation.*

When the Meditation is thus perfected, one does not need to start

(continued from the previous page) at Counting, and go through all the stages, to attain ecstasy. One can go about one's other business, and slip into full trance whenever desired. Only, –and this is essential, –one's absolute purity of Virtue *sīla* (*visuddhi*) must be maintained intact; there must be no lusting, cruelty, anger, harshness or envy, on the part of one who desires to preserve these powers unimpaired.

One can prolong the trance-state as long as desired (*jhāna samāpatti*), though the Buddhist sees no real use in extending the trance for more than seven days. One needs now the attainment of Equalizing the Mental Forces (*indriya samatta paṭipadanatā*), – the Mental Forces being – Confidence, Energy, Mindfulness, Concentration, and Wisdom; these must be well balanced.

Thus pursuing the practice, one

(continued from the previous page) gains the higher trances, up to the fourth. Should the Yogāvacara so desire, he can attain also the four yet higher trances of the Formless planes (arūpāvacara), though that road leads to a profitless cul-de-sac.

Now the explanation of the first four stages of this Kammaṭṭhāna is complete, up to the attainment of trance. This, if still only mundane, is yet supernormal. One can switch on this keen trance-mind to penetrate the nature of “things as they really are,” – by means of the Meditations on Transience, Suffering, and Non-self, – and in a fleeting moment of Intuition, or Insight (vipassanā), the Yogāvacara gains his first glimpse into the Supramundane (*lokuttara*) in the Insight of Him who has entered the stream (Sotāpatti-magga-nāṇa). Thereafter, gone for ever are False Views, Doubts, and Belief in Rule and

(continued from the previous page) Ritual; no more will hell-states yawn for this Saint, whose onward path is now open and free. As the Books sing. —

“Greater than emperors, than god-state, than over lordship of all the worlds, is the Fruit of this first step of Sainthood.”

But just now, something, never in this life even imagined as possible, has been actually experienced. For in truth, while yet on earth, even in the first trance, one has tasted the high happiness of a Brahma god. For the attainment of the Ultramundane, by the Insight method, the Yogāvacara has to come back, out of “full-trance” (appanā), to “trance-vicinity concentration” (upacāra samādhi).

What is this “Insight” (vipassanā) that the Buddhist is urged to strive for, and whose achievement is

(continued from the previous page) so difficult? It is the Threshold of the Hypercosmic (*lokuttara*), for it leads out of the cosmic (*lokiya*) to the changeless ineffable Peace.

In dreams there occur occasional flashes of what is, in waking life, called "reality," –or what is, in waking life, deemed useful or of intellectual moment. This does not prove that dream-life, as a whole is real. No more does this solid–seeming waking life deserve the name of "real," when judged from the view-point of Buddhist psychology, though flashes of value (*vipassanā*), for the appreciation and realization of that view-point, can and do occur in this truly unreal waking life.

That is to say, –not withstanding the fact that the instrument, or medium, is unreal in both dream and waking life, intuitive flashes can illumine each,

(continued from the previous page) which are not “of” them, though their internal development, on correct lines, can call forth these “flowers of thought.”

Those grotesque dreams, real-seeming enough whilst being experienced, are fantastic only to the awake. The Buddha tells us that, when the “Great Awakening” comes, all this seeming reality about us shall prove to be but of much the same stuff as dreams are made of. Four flashes of Intuition precede the Great Awakening. This is what the Buddhist calls “Insight,” – the seeing of existence as it really is. Much of these ostensible forms, sensations, perceptions, experiences, and consciousness itself, we even now reject, and refute as immediate witness of actuality, in the light of truth as revealed by mere mundane science. The intense illumination of penetrant Insight dissipates the

(continued from the previous page) whole Illusion. To attain that Light a Buddha shows the Way.

So the Yogāvacara, wisely realizing the transitory nature of all phenomena, even the highest, determines to attain the Permanent. He progresses then, by the four higher stages of this meditation, to his sublime Goal. He has already cultivated to perfection two “purities” (*visuddhis*)—those of Virtue and Mind. Five more “purities” are consummated in the course of the last four stages of this practice. These are—Purity of Views, the Transcending of Doubt, the Discernment of the true Path, Progressive Discernment, and Purity of Insight itself.

Step by step the Yogāvacara rises, even to the Light of the great Awakening, and the destruction, once for all, of craving Thirst. He passes on to the enjoyment, at will,

(continued from the previous page) of "Sustained Cessation" (Nirodha samāpatti) and experiences the Bliss of Nibbana's Absolute Freedom, the Unconditioned, the Hypercosmic, while yet a Man who breathes Earth's atmosphere.

*Still, still, he sits – nor does he
turn a hair –
Tho' lightnings flash, and thunders
crash aloud;
For now the mind has won that
conquest rare –
And Ignorance shall ne'er again
enshroud
Where Insight frees from change-
ful Fetters fair.*